

A Study of Pesach (Part 1)

Introduction

Yahweh decreed for the Israelites to observe seven festivals annually which are described in Leviticus 23 and whilst there is contention whether these festivals are relevant to non-Jewish believers today, this is a separate issue. This article is concerned only with the festival of Pesach and what it memorialises - post Mashiach.

Pesach is the first of YHWH's seven festivals which He instructed to be a perpetual observance throughout Israel's generations (Exod.12:14). Pesach marks the commencement of the second festival: the 'Festival of Unleavened Bread lasting for seven days. As we shall see, Pesach is unique because YHWH changed the rules for Pesach several times, a trait not found with any of the other festivals.

A further uniqueness of Pesach is the effect Mashiach's sacrifice has on this festival. Whilst maintaining the principle behind the first and all Pesach celebrations: redemption, the enormity of Mashiach's impact, requires we separate this study into a Pre-Mashiach and Post-Mashiach examination. Furthermore, because of the changes YHWH instructed we have three separate considerations 1) the first Pesach performed in Egypt, 2) the Pesach performed in the wilderness and 3) the Pesach performed in the Land.

Pre-Mashiach Pesach Celebrations

The First Pesach in Egypt

YHWH decided the timing of Israel's exit from Egypt would be known as Pesach. It was after eating the Pesach lamb on the night of the 14th Aviv, Israelites left Egypt on the night of the 15th (Deut.16:1).

YHWH gave stringent instructions concerning this first Pesach and Exodus chapter 12 provides a very detailed account of how this Pesach was to be performed,

1. The animal was to be killed between the evenings that is 3:00 – 6:00PM,
2. None of its bones were to be broken,
3. It was to be roasted,
4. It was intended for nothing of the animal to remain until morning, if anything was remaining it was to be burned up,
5. It was to be eaten whilst in a state of readiness for the journey,
6. Blood from the animal was to be smeared on the doorposts and lintel,
7. The people were to stay in their houses throughout this night.

YHWH instructed for this night to be memorialised by future generations but how? Clearly some of these laws and regulations, for example 5, 6 & 7, were designed to accommodate specific circumstances only applicable to Egypt. For this reason, the rules for Pesach changed. Indeed, there is a valid argument for none of the above being applicable today.

Exodus 12:1-13 details the specifics for observance of this particular Pesach celebration and there are some who insist these rules remain applicable today. It is verse 24 that these people rely on,

And you shall observe this thing for an ordinance for you and your sons forever.
(Exod.12:24).

This verse is referring to all that is described in the preceding verses. Our first observation is that the verse is written in the singular 'observe this thing' whilst the preceding verses describe all the

procedures listed above. Considering that YHWH Himself changed the rules of future Pesachs, what is verse 24 alluding to?

Pesach memorialises redemption (in this instance redemption of the first born of Israel) and redemption requires blood, hence YHWH's command for blood to be smeared on the doorposts and not some other means of identification such as nailing a red rag to the door. Furthermore, there was a uniqueness attached to this first Pesach. During this night of terror, a nation was being knitted together and the next day they emerged as one. As the Israelites crossed the bloodied doorway of their homes, it was a defining moment to be compared to the process of a birth. The doorway served as the birth canal and a nation can only be born once. This metaphor supports the claim for this being a one-time event. Insofar as the first Pesach was concerned, it was never the intention to relive the actual night, that is impossible.

The obvious conclusion is that verse 24 is referring to the principle behind the Pesach celebration, that is, the redemption achieved through YHWH's grace to His people. The verse is not instructing the repetition of the mechanics associated with this first Pesach.

The Second Pesach

Having performed the first Pesach in Egypt, we know exactly one year later they celebrated their second Pesach in the wilderness, which is recorded in (Num.9:1-5),

And YHWH spoke to Moshe in the wilderness of Sinai in the first month of the second year after they had left the land of Egypt, saying, "Let the children of Israel keep the Pesach at its appointed time. On the fourteenth day of the first month at dusk, they shall keep it at its appointed time; they shall keep it according to its law, and according to its ordinance. And Moshe ordered the children of Israel to sacrifice the Pesach, on the fourteenth day of the first month in the wilderness of Sinai. According to all that YHWH commanded Moshe, so the children of Israel did.

This is the only wilderness Pesach recorded. The verse says, 'According to its law and to its ordinances' but which law and which ordinances? It cannot mean the rules attached to the first Pesach performed in Egypt because the circumstances are now very different and prevent the ritual as performed in Egypt,

- 1) There is no fear of a 'Destroyer.'
- 2) They are living in tents and have no door posts or lintels on which to smear blood.
- 3) They are no longer in Egypt and there is no reason for putting blood around the door.
- 4) There was no need for them to have their loins girded and sandals on their feet for the reason given in Egypt.
- 5) There was no need for them to stay inside all night, as in Egypt.

Clearly, if the wilderness Pesach was performed in accordance with laws and ordinances, then YHWH must have provided a new set of rules. Whilst the Scriptures are specific concerning the procedure for the first Pesach, they are silent insofar as the second Pesach is concerned and as we will see, there is a plausible reason for this silence, hidden amongst other verses,

On the first day of the first month of the second year the tabernacle was set up.
(Exod.40:17).

Why did YHWH ensure the completion of the tabernacle was just in time for Pesach? Was it because a tabernacle/temple was to be a salient feature for all future Pesach celebrations? I believe this to be the case. For future Pesach celebrations the animals were no longer to be slaughtered by individuals at their homes but by the Aharonic priests at the tabernacle/temple.

The above verse indicates that YHWH had the tabernacle completed so He could inform Moshe of the new procedure.

As stated earlier, this is the only wilderness Pesach recorded in the Scriptures. How many other Pesachs were performed during their forty years of wandering we do not know. The next Pesach we are told about is after the death of Moshe when the Israelites enter the land.

Pesach Celebrations in the Land

YHWH has prescribed seven annual festivals, and He has separated three of these to be performed at a specific location by specific people. In the following verses YHWH identifies which these festivals are and who is to perform them,

*Three times you shall keep a feast to me in the year. You shall keep the festival of unleavened bread: you shall eat unleavened bread seven days, as I commanded you, in the time appointed of the month Aviv; for in it you came out from Egypt: and none shall appear before me empty handed. And the festival of harvest, the first fruits of your labours, which you have sown in the field: and the festival of ingathering, at the outgoing of the year, when you have gathered in the fruit of your labours out of the field. Three times in the year **all your males** shall appear before the Master YHWH. (Exod.23:14-17)*

The above passage relates to the three festivals of 1)Unleavened Bread of which Pesach (Passover) is the start, 2)Shavuot (Pentecost) and 3)Sukkot (Tabernacles), However, the above passage does not tell us where these festivals are to be held for that we must look elsewhere in the Scriptures,

*Three times in the year all your men are to appear before the Master YHWH, Elohim of Israel. For I dispossess nations before you, and shall enlarge your borders, and let no one covet your land **when you go up to appear before YHWH your Elohim three times in the year.** (Exod.34:23-24).*

So, these three festivals are to be performed before YHWH but what does that mean? Deuteronomy explains,

“You are not allowed to slaughter the Pesach within any of your gates which YHWH your Elohim gives you but at the place where YHWH your Elohim chooses to make his Name dwell, there you are to slaughter the Pesach in the evening at the going down of the sun, at the appointed time you came out of Mitsrayim. (Deut.16:5-6).

‘Where YHWH your Elohim chooses to make his Name dwell,’ the following verses complete the puzzle,

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Yerushalayim (Jerusalem), the city which YHWH chose out of all the tribes of Israel, to put his name there. (1Kings 14:21)

*Behold, I and the children whom YHWH has given me are for signs and for wonders in Israel from YHWH of hosts, **who dwells on mount Zion.** (Isa.8:18).*

Hence, all Pesach celebrations held in the Land were to be held in Jerusalem, conducted at the temple by the priests and attended by the Israelite males: three distinct changes to the Egyptian Pesach. However, Deut.16:7 says for the men, to return to their homes after eating the Pesach and celebrate the week of Unleavened Bread in their dwellings with their families.

The above shows three distinctly different Pesachs: In Egypt, in the wilderness and in the Land. Clearly, there is no Scriptural evidence supporting the continued observance of the rituals associated with the first Pesach in Egypt.

Post-Mashiach Pesach Celebrations

Mashiach Changed the Fundamentals of the Pesach Celebrations

The above changes are, however, incidental when compared to the effect Mashiach has on this festival. Through Mashiach the fundamentals of Pesach changed from Egypt and into covenant. Probably the most fundamental effect Mashiach has is explained by the apostle Paul,

*“Therefore, cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also **Mashiach our Pesach** (Passover) was offered for us.” (1Cor.5:7).*

So, for believers Pesach is no longer an animal, it is Mashiach and there cannot be two Pesachs. Neither can we hide behind the assertion the animal is merely a representation of Mashiach, the ‘golden calf’ incident at Sinai absolutely prohibits this kind of substitution. Sadly, the full significance of Mashiach substituting the animal and Himself becoming the Pascal lamb is missed by most believers.

The ramifications of Mashiach becoming the Pascal lamb are far reaching and go all the way back to the Abramic Covenant. When considering Pesach today, it is essential we recognise the integrity between 1) the Abramic covenant, 2) Israel breaking the covenant, via the ‘golden calf’ transgression at Sinai 3) how Mashiach, becoming the Pascal lamb was the only resolution to the ‘golden calf’ transgression, and 4) the sealing of a new marriage covenant performed by Mashiach during His Pesach meal with His disciples. Item 4 is discussed later, here we shall consider the first three points which, being integral can all be considered under item 1,

1. The Abramic Covenant

In Gen.12 YHWH made two promises to Abram: firstly, that he would become a great nation (verse 2) and secondly, he would possess the Land (verse 7). YHWH repeated His promise in Gen.15:4-7. However, Abram doubted YHWH (Gen.15:8) so YHWH followed the ancient custom for making a ‘blood’ covenant which Abram would understand.

And he said, “Master YHWH, whereby do I know that I possess it?” And He said to him, “Bring Me a three-year-old heifer, and a three-year-old female goat, and a three-year-old ram, and a turtledove, and a young pigeon.” And he took all these to Him and cut them in the middle, and placed each half opposite the other, but he did not cut the birds. (Gen.15:8-10).

The penalty for breaking a covenant ‘cut in blood’ was the death of the guilty party and as said above, Israel broke this covenant when they worshipped the golden calf at Sinai (Jer.31:32). Israel’s transgression placed YHWH in a dilemma (if such is possible). The death of Abram’s descendants was now required but YHWH had made a covenant promise that these people would inherit the Land and YHWH must keep His promises.

It is at this juncture YHWH’s omniscience shows. YHWH knows the end from the beginning, He foreknew Abram’s descendants would break the covenant, so He made provision for their transgression when making the covenant. We know Mashiach was the ‘Word’ in the flesh, and it was the Word in the form of a lighted torch that ‘cut the Covenant’ (Gen.15:17). The smoking oven represented YHWH and the lighted torch represented the other party to the covenant; Abraham’s

descendants (Exod.24:8, Jer.34:18-19) a.k.a. Mashiach. This is why Mashiach needed to come from the line of Abraham. Let us consider Mashiach's comment to His disciples,

*"This is My blood of the New Covenant which is shed in **exchange for many**."* (Mark 14:24).

Mashiach's death brought an end to the old covenant. The guilty party was now dead, and the covenant thereby annulled. Hence His words on the stake, 'It is finished'. With the end of the old covenant the new covenant could take effect.

It is important to understand that Mashiach did not introduce the new covenant. In Matt.14 above He says, *"This is My blood of **the** New Covenant"*, He does not say **a** new covenant. Hence, He is referring to something previously mentioned that is, YHWH's promise in Jer.31:31-33. Mashiach merely ratified the new covenant by adding His blood, thus the new covenant has the same 'blood cut' status as the old covenant. Mashiach's blood served two purposes, 1) it redeemed Israel for their 'golden calf' transgression, and **it sealed the new covenant**.

Mashiach elevated the Pesach celebration to a higher level; He gave it a greater significance. The fundamental difference between a pre-Mashiach Pesach and a post-Mashiach Pesach is the objective. Pre-Mashiach, Pesach memorialised the saving of the Israelite first born in Egypt that is, the saving of selective members of the Israelite nation. Now through Mashiach's sacrifice, paying the death penalty for the golden calf transgression, the whole nation is saved. The primary purpose of Mashiach coming was to pay the penalty for the golden calf transgression and bring all Israel back into covenant. As said earlier, it was for this reason that Mashiach had to come from the line of Abraham.

What should be realised is that the old covenant promise and the new covenant ratified by Mashiach are both confined to Abraham's descendants, **no Gentiles are included**. YHWH has never covenanted with the Gentile nations. Yet the ramifications of Mashiach's death reach far beyond the nation Israel. His death had a universal effect, reversing the consequence of Adam's transgression, by offering **all humanity** an escape from spiritual death and the prospect of eternal life,

For as all die in Adam, so also all shall be made alive in Mashiach. (1Cor.15:22).

For Elohim so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life. (John 3:16).

However, for us Gentiles to benefit from Mashiach's vicarious atonement we must enjoin to Israel and become members of YHWH's covenanted people. The apostle explains this in terms of us being grafted into Israel (Rom.11:11-24). The same apostle confirmed our joining to Israel is commensurate with our accepting Mashiach,

And if you are of Mashiach, then you are seed of Abraham and heirs according to promise. (Gal.3:29).

Note Paul's opening phrase *'if you are of Mashiach'*. This verse is of paramount importance because it explains that YHWH's attention is no longer focussed only on the physical descendants of Abraham. In YHWH's eyes, those in the 'Body of Mashiach' have equal covenant status as Abraham's descendants. The writer of Hebrews amplifies this point,

And because of this He is the Mediator of a new (**Kainos**) covenant, so that, death (**Mashiach's death**) having taken place for redemption of the transgressions** under*

the first (*Old*) covenant, those who are called (*Body of Mashiach*) might receive the promise of the everlasting inheritance (*Made to Abram's descendants*). (Heb.9:15).

*Many translations have renewed covenant, but this is incorrect. The original covenant was cut in blood, hence its breach required the death of the guilty party which inevitably brings the agreement to an end. YHWH acknowledged this fact and wanted to destroy all Israel (Exod.32:10). Thus, an entirely new covenant was instituted by Mashiach via His (pure) blood. The apostle annuls any argument to the contrary by describing Mashiach as the mediator of a better covenant (Heb.8:6). What is more the Greek '*Kainos*' used in Mark.14:24, means new. When renewed is meant the Greek (*Anakainizō*) is used as in Heb.6:6.

**It says 'transgressions' plural and refers to 1) Israel's golden calf transgression and 2) Adam's transgression. This truth also denies the use of 'renewed' the old covenant had no provision for remedying the universal effect of Adam's transgression. Hence it is a different, not a renewed, covenant.

The writer of Hebrews refers to the new covenant as a better covenant (Heb.7:22). It is better not only because it reaches out to all humanity (albeit conditional for everyone to be grafted into Israel), but also, because under the new covenant **all** sin is completely **forgotten**, not just forgiven as with the old covenant. This latter component of the new covenant is achieved via the concept of a 'new man in Mashiach' which is only possible under the new covenant. What this means is, that when we are baptised into Mashiach the old sinful man drowns in the waters, he is dead and buried, **he no longer exists**. What emerges from the baptism is a new man with a heart of flesh (Ezek.11:19): a repentant heart. It is a heart that knows only one code of lifestyle – YHWH's Torah. Only under the new covenant is it possible for our sinful past to be completely forgotten.

Mashiach Sets the Example for Future Pesach Celebrations

Mashiach inaugurated a constitutional change to the Pesach celebration itself through His instruction to the disciples. Unfortunately, the Gospel records, are inconsistent, and incomplete, even when collected. Matthew and Mark are identical, Luke is different and John's record stands alone. However, for the moment we can concentrate on what is written in Matthew and Luke,

*And as they were eating, Yahusha took bread, and having blessed, broke and gave it to His disciples and said, "Take, eat, this is My body." And taking the cup, and giving thanks, He gave it to them, saying, "Drink from it, all of you. "For this is My blood, that of the new covenant, which is shed for many for the forgiveness of sins. "But I say to you, **I shall certainly not drink of this fruit of the vine from now on till that day when I drink it anew with you in the reign of My Father.**" (Matt.26:26-28)*

*And taking bread, giving thanks, He broke it and gave it to them, saying, "This is My body which is given for you, **do this in remembrance of Me.**" Likewise the cup also, after supper, saying, "This cup is the new covenant in My blood which is shed for you. (Luke 22:19-20).*

The two highlights are important, however, what is highlighted in Matthew has a profound effect which is discussed in Part 2. The highlight in Luke confirms Mashiach's desire to re-direct the focus of the celebration from an animal to Himself. With His words, Yahusha was signifying His imminent execution, which would complete the Pesach programme of redemption taking it from Egypt, through Sinai and into the New Covenant via His blood, thereby fulfilling the prophetic picture given to Abraham when he was about to sacrifice his son Yitzchak (John 8:56).

It is important we celebrate this festival in accordance with Mashiach's instructions and desires. Unfortunately, beyond the above passages, the Scriptures are vague concerning how He performed this celebration. There is, however, no evidence an animal was slaughtered, and we

can safely assume this was not the case. The Torah required the Pesach to be slaughtered at the temple by the temple priest which, at this time, was an illegitimate priesthood (it was not an Aharonic priesthood as ordained by YHWH), thus, the animal could not be slaughtered in accordance with Torah instruction. What is more Mashiach understood He was to become the Pesach.

As said the canon of Scripture is vague concerning Mashiach's Pesach celebration but the 'Gospel of Kailedy' quoted below, provides additional detail. The highlights are mine,

After He had taken His place at the table and all were seated, Mashiach said, "I have very much wanted to keep this Pesach with you because it is the last before My ordeal. And I tell you, I will not share another with you until My purpose is fulfilled".

Then He took the cup (1st cup) before Him and drank, saying, "Blood is the life of men, while this is the life of the grape sacrificed for men, so it is a fitting and worthy symbol of He Who offers His life for men. I will not taste wine again (Mashiach is relating to his wedding with His Bride) until the Rule of Elohim is established".

He then passed the cup (1st cup) to John, and, taking the bread, He gave thanks and broke it, saying, "This represents My body, which will be broken as an example to the sons and daughters of men; for all must freely sacrifice for others. As you eat of the bread, which is sacrifice, so shall you eat the Bread of Eternal Life. For without sacrifice, there is no life. Henceforth, call it Remembrance Bread and Remembrance Wine; when meeting afterwards, do this and remember Me. But remember also the sacrifices which must be made for the cause of Elohim." Yahusha said, "The sacrifice is ready. The hand of the betrayer rests upon this table and dips in the bowl. But this is as it should be. Take the cup and drink again (2nd cup); let it seal a new covenant signed with the blood of One Who is dedicated to the cause of men and their salvation from darkness into life eternal".

"The Father's will is that the things I teach should be given to the people, but they will not listen, arguing among themselves as to who I am. Therefore, I must drain the bitter cup of life to its last dregs. Then they will say, 'This is He,' and heed My words. This I do for men, and none can say I have not faced up to the tests of life or I have shirked its supreme trial".

The disciples then drank the reeling cup (3rd cup), and Yahusha HaMashiach said to Peter, "I depend upon you (the disciples) to carry the burden among the brethren".

*Note there are three cups and not four as included in the Jewish Seder.

Whilst we are not told what the meal was, Yahusha was Torah observant hence, He would have followed the Torah requirements insofar as they were applicable. Thus, His Pesach meal would have included unleavened bread and probably bitter herbs (Exod.12:8). Note there is no Torah requirement for the consumption of wine. The necessity of wine is specific to Mashiach's sacrifice which was to become the focus of all Pesach celebrations.

Who May Perform the Pesach?

The Scriptures stipulate circumcision of the flesh a prerequisite for partaking of the Pesach celebration,

And when a stranger shall sojourn with thee, and will keep the Pesach to YHWH, let all his males be circumcised, and then let him come near and keep it; and he shall be as

one that is born in the land: for no uncircumcised person shall eat thereof. (Exod.12:48).

The question for many will be, is circumcision a requirement today for non-Jewish believers? Many think the apostle Paul was opposed to the circumcision of gentiles, but this is incorrect. Paul writes "Be imitators of me, just as I also am of Messiah." (1Cor.11:1). We know that Yahusha HaMashiach was Torah obedient, and that He was indeed circumcised (Luke.2:21-22) as was the apostle (Phil.3:5). Mashiach also commands all of us to 'Take up our stake and follow him' (Matt. 16:24). To follow Him is to emulate him. Both Paul and Mashiach were wholly Torah obedient, which includes being circumcised. The error is in failing to understand that the apostle Paul puts circumcision in its correct context for new Believers, of whom many were incorrectly making physical circumcision an issue of salvation, rather than one's maturation and growth in the faith. Suffice to say, it is incorrect to believe that circumcision of the flesh was superseded with circumcision of the heart, both circumcisions are required for all believers.¹ Hence the above requirement in Exodus remains valid for a Pesach celebration today.

A second question concerns the participation of women at a Pesach meal? The Torah confines this meal to men only. To answer this question, we must distinguish the changed concept of Pesach pre and post Mashiach. As said earlier Mashiach took Pesach from Egypt and into covenant. So, are women to be included in the covenant? Can they be included in the 'Body of Mashiach'? Yes, of course. Therefore, they are equally required to observe this festival.

A Week of Matzah (Unleavened Bread)

The Pesach meal initiates the week of unleavened bread and whilst they may be considered individually, the two are integral, (Mar.14:12, Luke. 22:1,7). But how is the week of unleavened bread to be observed?

Seven days shall you eat unleavened bread; even the first day you shall put away leaven out of your houses: for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (Exod.12:15).

Seven days you eat unleavened bread, and in the seventh day shall be a feast to YHWH. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you in all your quarters. (Exod.13:6-7).

These verses are explicit: no leaven is to be present within the home for this specific week. But what is meant by leaven? In the Scriptures the term 'leaven' is generally used in a negative sense, reflecting immorality, malice or false doctrine.

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. (1Cor.5:8).

Leavening agents are substances that are used to puff up or produce fermentation, generally, yeast, bicarbonate of soda (baking soda), baking powder and sourdough. The usual foods that contain these are bread, rolls, buns, cakes, some crackers, cereals etc. None of which should be found in the home during this festival. This festival requires greater vigilance when buying food and it is important to check the list of ingredients. Egg whites, yeast extract (derivatives of yeast that do not leaven anything), brewer's yeast and cream of tartar are allowed.

¹ Circumcision is discussed under 'The Issue of Circumcision' in Miscellaneous Articles at www.undertorah.com

But what is the reason for the week of matzah and why is it specifically seven days? Whilst Scripture explains the relevance of leaven and tells us how we are to spend this week of unleavened bread, Scripture fails to explain the relevance behind this command, thus I can only provide my own understanding,

Blessed and set-apart is the one having part in the first resurrection, they shall be priests of Elohim and of Mashiach, and shall reign with Him a thousand years.
(Rev.20:6).

The 'first resurrection' refers to Mashiach gathering His body at the end of this age and not the resurrection of the dead at the end of the millennium described in 1Cor.15:20-28 and 1Thess.4:16-17. This verse in Revelation correlates with the words of the apostle,

But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light. (1Pet.2:9).

I believe the week of unleavened bread is associated with our future ordination as priest under the Melchizedek priesthood. This priesthood is still to be established, there is no such priesthood existing on the earth today and I believe we are being groomed, via the week of unleavened bread, in preparation for what the apostle Peter is saying. Consider the rules set by YHWH for the anointing of priests,

"And you shall anoint Aharon and his sons, and set them apart, to serve as priests to Me. (Exod.30:30).

"And so, you shall do to Aharon and his sons, according to all I have commanded you. Seven days you shall ordain them, (Exod.29:35).

Leviticus chapter 8 describes the ordination of Aharon and his sons as the priests of Israel, but it is YHWH's instructions to Aharon in verse 33 we need to consider,

"And do not go outside the door of the Tent of Meeting for seven days, until the days of your ordination are completed – for he fills your hands for seven days. YHWH has commanded to do, as he has done this day, to make atonement for you. "And stay at the door of the Tent of Meeting Day and night for seven days. And you shall guard the duty of YHWH and not die, for so I have been commanded." (Lev.8:33).

It is my opinion that this was a week of purification specific to the priesthood and applicable to all entering the priesthood. Could it be that the seven days was a time of spiritual cleansing for the priests to attain a higher level of holiness, required for entering the sacred parts of the temple (The Holy Place and the Most Holy Place)? This premise finds support in a passage from Hebrews,

For by a single offering, He has brought to the goal for all time those who are being set apart for Elohim and made holy. And the Ruach HaKodesh too bears witness to us; for after saying, "This is the covenant which I will make with them after those days," says YHWH, "I will put My Torah on their hearts and write it on their minds." He then adds, "And their sins and their wickedness I will remember no more." Now where there is forgiveness for these an offering for sins is no longer needed. So, brothers, we have confidence to use the way into the Holiest Place opened by the blood of Yahusha.
(Heb.10:14-18).

Only the priests were holy enough to enter the 'holy place' in the temple, thus they had to be the holiest of all Israel. It is no different under the Malkizedek priesthood of Mashiach. In the

millennium we will be a holy people living in a holy land, a land cleansed of all unrighteousness. However, to qualify for this blessed position, we currently remain in a state of apprenticeship until Mashiach collects us and we receive our rejuvenated bodies (Isa.65:17, 20, 22). Until then we are susceptible to the flesh and therefore need to undergo a spiritual cleansing/purity of ordination annually.

Having therefore, brethren, boldness to enter into the holiest by the blood of Mashiach Yahusha, (Heb.10:19)

Under the Aharonic priesthood only the high priest was allowed into the Most Holy Place but under the Malkizedekian priesthood all can stand before YHWH. Thus it is my view the week of Matzah is our preparation for our eventual ordination into the Malkizedek priesthood.

Conclusion

Today Pesach celebrates the new covenant. This is the impetus of Pesach for all believers today, not Egypt, remember Egypt was to be celebrated for a 'long time' not 'forever.' Pesach is our reminder we are part of a new and better covenant. Via the new covenant it is our sin that is 'passed over' by the Father; it is not a 'destroyer' passing over our homes. What is more only the first born were saved, whereas Yahusha offers His blood for the redemption of everyone. Also, remember the words of Yahusha, "Do this (*celebrate Pesach*) in remembrance of me." (Luke 22:19). The apostle's directive to the Corinthian congregation confirms a new concept behind the Pesach festival,

And having given thanks, He broke it and said, "Take, eat, this is My body which is broken for you; do this in remembrance of Me." In the same way also the cup, after supper, saying, "This cup is the new covenant in My blood. As often as you drink it, do this in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes. (1Cor.11:24-27).

When we celebrate Pesach today, we should do so with redemption and covenant in mind, not protection of the first born. Many believers persist in following the Rabbinical Seder with its emphasis on Egypt. Judaism has not accepted Yahusha Mashiach and whilst in this state, redemption is beyond their grasp. Yahusha said "*Nobody comes to the Father except through Me*" and with its rejection of Mashiach, Judaism is unable to make the transition from Egypt to covenant. Thus, it makes little sense for a believer in Mashiach to follow a tradition memorialising something Mashiach has replaced.

It may be fitting at this point to draw the distinction between the Scriptural Pesach and the Catholic 'Mass.' The apostle tells us that Mashiach died once and for all time (Rom.6:10, Heb.9:28). However, the Catholic Church teaches the doctrine of transubstantiation in which the bread and the wine of the 'Catholic Mass' literally change into the actual body and blood of Mashiach, consequently, unlike the Pesach celebration, the Mass is not a memorial of Mashiach's sacrifice it is considered equal to the actual sacrifice itself. Thus, in Catholicism, Mashiach is repeatedly sacrificed which is against Scripture.