

The 7th Day of Aviv

I want to emphasize this once again now as we approach the 7th day of the First month. That will be on Tuesday February 28, 2023.

18 So says the Lord Jehovah: In the first month, in the first of the month, you shall take a bull without blemish, a son of the herd, and cleanse the sanctuary. 19 And the priest shall take of the blood of the sin offering and put it on the doorposts of the house, and on the four corners of the ledge of the altar, and on the gateposts of the inner court. 20 And so you shall do on the seventh of the month for each man who goes astray, and for the simple. So you shall atone for the house. (Ezekiel 45:18-20)

It is just seven day more until Passover when the blood is again placed on the door of the house for protection.

We all have spouses and children and parents and family who do not and will not have anything to do with Torah. Yet it is now the Torah that has become your way of life.

Many times you wonder why they do not get it. Why you are the only one? All these years and they still make fun of your Sabbaths and Holy Days.

Here in Ezekiel, we are told to pray for our household on the 7th day of the first month. "Thus says Yehovah".

Why? I do not know but He said to do this. So I am going to do this and we will see what happens after. Pray and obey. This time you are being told to obey by praying.

Look at what happened in Acts.

12 And the Spirit told me to go with them, not discriminating. And these six brothers went with me, and we entered the man's house. 13 And he declared to us how he had seen an angel in his house, who stood and said to him, Send men to Joppa and call for Simon whose last name is Peter, 14 who will tell you words by which you and all your house shall be saved. 15 And as I began to speak, the Holy Spirit fell on them, as on us at the beginning. 16 And I remembered the Word of the Lord, how He said, John indeed baptized with water, but you shall be baptized with the Holy Spirit. 17 If God gave to them the same gift as to us, they having believed on the Lord Jesus Christ, who was I to be able to prevent God? (Acts 11:12-17)

Here we have Gentile believers receiving the Holy Spirit and the whole household was saved. Is this not what we all want for our families?

Yehovah has given us a specific date to meet him for us to plead for our families. Will you take Him up on this opportunity?

28 But Paul called out with a loud voice, saying, Do yourself no harm, for we are all here. 29 Then asking for a light he rushed in and fell trembling before Paul and Silas. 30 And leading

them outside, he said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ and you shall be saved, and your household. 32 And they spoke the Word of the Lord to him, and to all who were in his household. 33 And taking them in that hour of the night, he washed from their stripes. And he was baptized, he and all his, immediately. 34 And bringing them up to the house, he set a table before them and rejoiced, believing in God with all his household. (Acts 16:28-34)

In both these cases it was just one person who believed and then the whole family was blessed. I have a hard time wrapping my mind around this. I cannot imagine having my whole family keeping this walk with me. How awesome that would be.

If your having trouble praying here is one King David used to help you get started.

1 He who dwells in the secret place of the Most High shall rest under the shadow of the Almighty. 2 I will say of Jehovah, my refuge and my fortress; my God; in Him I will trust. 3 Surely He will deliver you from the fowler's trap and from the destroying plague. 4 He shall cover you with His feathers, and under His wings you shall trust. His truth shall be your shield, and buckler. 5 You shall not fear the terror by night; nor because of the arrow that flies by day; 6 nor for the plague that walks in darkness, of the destruction laying waste at noonday. 7 A thousand shall fall at your side, and ten thousand at your right hand; it shall not come near you. 8 Only with your eyes you shall look and see the reward of the wicked. 9 Because You, O Jehovah, are My refuge; if You have made the Most High Your dwelling-place, 10 no evil shall befall You, nor shall any plague come near Your dwelling. 11 For He shall give His angels charge over You, to keep You in all Your ways. 12 They shall bear You up in their hands, lest You dash your foot against a stone. 13 You shall tread on the lion and adder; the young lion and the jackal You shall trample underfoot. 14 Because He has set His love on Me, therefore I will deliver Him; I will set Him on high, because He has known My name. 15 He shall call on Me, and I will answer Him; I will be with Him in trouble; I will deliver Him, and honor Him. 16 With long life I will satisfy him, and show him My salvation. (Psalm 91:1-16)

If you keep the commandments and are striving to walk them out; If you keep the Weekly Sabbath, the Annual Holy Days, and are going to keep the Sabbatical year all of which are part of the 4th commandment, and you are walking in Torah then you are righteous. Even if you're not perfect.

If you're doing this then you are considered one of the righteous. And if you are one of the righteous, then Yehovah will hear your prayers.

Jehovah is far from the wicked, but He hears the prayer of the righteous. (Proverbs 15:29)

15 The eyes of Jehovah are on the righteous, and His ears are open to their cry. 16 The face of Jehovah is against those who do evil, to cut off the memory of them from the earth. 17 The righteous cry, and Jehovah hears, and delivers them out of all their troubles. 18 Jehovah is near to the broken-hearted; and saves those who are of a contrite spirit. 19 Many are the afflictions of the righteous, but Jehovah delivers him out of them all. (Psalm 34:15-19)

16 Come and hear, all you who fear God, and I will declare what He has done for my soul. 17 I cried to Him with my mouth, and exaltations were under my tongue. 18 If I regard iniquity in my heart, Jehovah will not hear; 19 Surely God has heard; He has attended to the voice of my prayer. 20 Blessed is God, who has not turned away my prayer, nor His mercy from me. (Psalm 66:17-19)

Yes, Yehovah hears our heart's pleas.

1 Behold, Jehovah's hand is not shortened so that it cannot save, nor is His ear heavy so that it cannot hear. 2 But your iniquities have come between you and your God, and your sins have hidden His face from you, from hearing. (Isaiah 59:1-2)

Do you remember the Lord's Prayer? The prayer to Our Father. In it we confess our sins. This is what Solomon and Daniel do in their prayers. They confess the sins of the nation and of themselves and then Yehovah will turn and hear us where we are in our affliction and save us. GO read these things and know He waits until you repent and then He answers.

11 Let him turn aside from evil and do good. Let him seek peace and pursue it. 12 For the eyes of the Lord are on the righteous, and His ears open to their prayers. But the Lord's face is against those who do evil. (1 Peter 3:11-12)

We are de-leavening right now in preparation for the days of Unleavened Bread. It is symbolic of putting sin out of our lives. Do not cover up your secret sins. Nor walk past the obvious elephants in the room. Take care of them and address them and turn back to the truth and have your prayers heard.

He who covers his sins shall not be blessed, but whoever confesses and leaves them shall have mercy. (Proverbs 28:13)

Yehovah listens to those who fear Him, who stand in awe of His greatness, goodness and power.

16 Then those fearing Jehovah spoke together, each man to his neighbor. And Jehovah listened and heard. And a book of remembrance was written before Him for those who feared Jehovah, and for those esteeming His name. 17 And they shall be Mine, says Jehovah of Hosts, for the day that I will make up My treasure. And I will pity them as a man has pity on his son who serves him. 18 Then you shall again see the difference between the righteous and the wicked, between him who serves God, and him who does not serve Him. (Malachi 3:16-18)

16 Confess faults to one another, and pray for one another, that you may be healed. The effectual fervent prayer of a righteous one avails much. 17 Elijah was a man of like passion as we are. And he prayed earnestly that it might not rain, and it did not rain on the earth for the time of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth caused its fruit to sprout. (James 5:16-18)

Our bibles are full of examples of people who prayed and Yehovah heard their prayers and answered them. Repent of your sins and your secret sins and return to the truth. Let your name be found in the book of remembrance as one whose prayers were heard and answered.

Take up the appointment to pray for your family on Aviv 7 5859. That is Tuesday February 28, 2023.

Matzo recipe (Matzah recipe)

*You'll love this **Easy Homemade Matzo**, a simple from-scratch matzah cracker recipe that's perfect for Passover. Just flour and water combine to make a crispy and golden unleavened baked bread that's ready in only 18 minutes according to classic kosher tradition!*

You can naturally also use this recipe to make Matzah meal (Matzo meal) see below.

What is Matzo or Passover bread?

Matzo, sometimes referred to as [matzah, matzoh or matza](#), is a thin unleavened bread made from flour and water that's traditionally eaten during Passover.

Homemade Matzo

Similar in texture and taste to a thick crispy cracker and usually topped with salt and a schmear of butter, most Jewish families nowadays typically buy matzo packaged — but it's so easy to make from scratch at home.

Tradition dictates that matzo be made fast, within 18 minutes from the moment you mix the flour and water until when you take the last batch of matzo bread out of the oven. It's a hectic 18 minutes, but it is possible. Let me show you how!

Why you will love these Jewish Crackers //

- This traditional matzo recipe has only 2 ingredients! Only flour and water (and a little heat) are needed to make this classic unleavened bread.
- Make it kosher (or not): I lay out how to make matzo in only 18 minutes according to kosher standards. Make it fast and traditional, or take your time if you're not worried about following the rules.
- It's a crispy, crunchy cross between a cracker and a flatbread. Matzo is the perfect combination of a big cracker and a piece of crunchy flatbread.
- Eat it alone or be creative! This matzo recipe can be eaten as a crunchy side, used as a toast replacement with toppings, or even used as a crunchy sandwich bread.

Ingredients in matzo crackers. What you'll need //

- **Flour:** Traditional wheat flour used in matzo must be grown according to kosher standards and unleavened, however if you are not concerned about this matzo being kosher then regular all-purpose flour will work as well. Whole wheat flour could be used as well, but would not be kosher unless it's certified.
- **Water:** Regular tap water at room temperature works best for this recipe. While there is some debate on some bottled water brands being certified kosher, most any bottled water will work as well.

Traditional Matzo Kosher Rules //

There are some seriously strict rules about food ingredients and food preparation during Passover, and making matzo traditionally kosher means abiding by the following rules:

1. **The 18-Minute rule:** To keep this matzo kosher, you need to finish the entire process in 18 minutes flat. That 18 minutes start when the water hits the flour until all of the matzo comes out of the oven (I was very grateful for my double ovens when I made these).
2. **The flour rule:** The other thing that can be an issue is the flour that you use. The flour that I used in this recipe is a certified kosher all-purpose white flour. Regular all-purpose flour can be used, but know that it may not be 100% kosher.

How To Make Homemade Matzo Bread in 18 Minutes //

1. **Preheat oven and prep ingredients and tools:** Preheat your oven to 475 F degrees and gather your tools and ingredients so they are ready to go once the clock starts ticking. Measure out the flour and water, line at least two baking sheets with parchment paper, and gather a rolling pin, pastry brush, a dinner fork, and a dough scraper or butter knife for cutting.
2. **Set your timer:** Set your timer for 18 minutes; let the matzo-making begin!
3. **Mix the dough ingredients:** Mix together 2 cups of flour with 1 cup of water.
4. **Knead the dough:** Knead the dough on a well floured board or countertop until it comes together. This typically takes about 3-4 minutes. If the dough is sticky, add a tablespoon of flour at a time until the dough is soft but not wet.
5. **Cut the dough:** Cut the dough into 8-12 chunks by using a dough scraper or butter knife. Do this by first cutting the dough into quarters, then cutting each quarter into thirds. You want each piece of dough to be about the size of an egg.
6. **Roll the dough:** Roll each small piece of dough as thinly as possible with a rolling pin. Generously flour the dough as you roll to ensure it doesn't stick to your rolling pin. (Or the countertop or cutting board).
7. **Prep the rolled dough for the oven:** Carefully place the flattened matzo dough onto the parchment-lined baking sheet. The dough does not expand. Feel free to place them close together to fit as many as you can on the baking sheet. Brush off any excess flour and use the fork to prick the top of the dough.

8. **Bake until crisp:** Place the baking sheet in the oven and bake for 3-4 minutes until they are brown and crispy.
9. **Prepare the next batch:** While the first matzo batch is baking, quickly roll out the next batch and prep it to go into the oven. When the first batch is ready then you can put the next batch in. When the first batch is done, remove the finished matzo to a plate to cool and place your next batch on the already used baking sheet (or use three baking sheets to allow one to cool). Continue prepping and baking until the entire dough batch is cooked. The clock is ticking!
10. **Serve:** When the last batch is done, the matzo is ready to serve or store. And pat yourself on the back for a hectic 18 minutes!

Recipe Tips for Getting Perfect Passover Matzo //

- **Find your favorite flour.** While a certified kosher all-purpose flour is traditional, feel free to test this recipe with different flours. Whole wheat flour or gluten-free flours like spelt, chickpea, or almond flours can also work well. (Be mindful if you're following kosher standards).
- **Use room temperature water.** While cold or warm water will work, I've found the best matzo texture using room temperature tap water. I fill a measuring pitcher with water 20 minutes before baking. That way it's had to time adjust to room temperature before I mix it with the flour.
- **Flour is your friend when kneading.** Is your matzo dough too sticky? Add more flour. Is your dough sticking to your counter or rolling pin? Add more flour. Don't be afraid of flour, but make sure the dough isn't too dry before baking.
- **Keep an eye on the oven.** Because matzo cooks up quickly, keep your eye on the oven or it will easily become too brown and overcooked.
- **Use 2-3 baking sheets.** If you're making matzo according to the 18-minute kosher rule, having 2 extra baking sheets will speed up the process. Have one in the oven, one prepped, and one backup. You can let one sheet cool when you remove it from the oven. (Let's make our matzo burn and injury-free!).

Storing & Freezing //

- **Storing:** Store leftover matzo in an air-tight storage container on the countertop for up to three days. Or up to four days in the refrigerator.
- **Freezing:** For the best taste and texture, I do not recommend freezing matzo bread after it has been baked. You can prep the matzo dough ahead of time and store it in the refrigerator for up to two days. In the freezer for a month or more, and then thaw before baking. Storing in the refrigerator or freezer will mean this recipe is not kosher. It will not fall in the 18-minute timeframe.

What is Matzo meal? and how to make it //

Matzo meal is simply ground matzo. Just break up the matzo in smaller pieces and grind it, preferably using your blender or food processor. You can buy matzo meal, but you will enjoy making it from this homemade recipe.

FAQ about Homemade Matzo //

What is the difference between matzo and matzah? Matzo, matzah, matzoh, and matza. These are all different ways of spelling and pronouncing the name for the traditional unleavened flatbread eaten at Passover in the Jewish tradition.

Why does homemade matzah have to be made within 18 minutes? The kosher rule for making matzo in 18 minutes is because only unleavened bread products are allowed during Passover. Natural fermentation begins within that time frame when flour and water are mixed. To avoid the natural fermentation, and therefore make the bread unleavened, it must finish baking before 18 minutes.

What kind of flour is kosher for Passover? Passover dietary restrictions exclude any grain that can ferment or become leavened, which includes wheat, barley, oats, rye, and spelt. The only bread that is allowed during Passover is matzo. Matzah is typically made from wheat flour and made in a way that ensures it is unleavened.

What do you serve with matzo? Matzo is usually served at the center of the table. Either as a side dish or accompaniment with traditional Passover foods like brisket, roast chicken, fish dumplings, and potatoes.

Jewish neighborhoods were considered the best locations for pizza places.

According to the Italian American Historical Society, [the pizza is of Jewish origin](#) and its true ancestor is the matzah ... unleavened bread eaten at Passover, this year March 27-April 4 ... Roman soldiers in about 200 B.C. decided to chop up the matzah with a dab of olive oil and some cheese ... Lo the pizza was born.

The pizza went into decline when Rome fell, but the custom of having public ovens in the town square kept it alive in Naples and Sicily.

Children always hovered about when the good wives came to bake their daily bread and were rewarded with a slab of pizza made from leftover dough.

Two different styles emerged ... The Sicilians made a crust several inches thick ... The Neapolitans like it wafer thin.

The pizza fad got started in 1936 when a saloon owner asked a restaurant supply man to develop a small oven capable of generating the 600 degrees needed for pizza ... The first pizza sold like hot cakes in New York's German neighborhood because, he said, "the Italians don't go much for eating out."

The pizza still jumps ethnic and geographic barriers ... New York and Chicago are said to lead the field, but Boston, Miami and Los Angeles were breathing hot mozzarella fumes down their necks ... with Philadelphia and Detroit close behind.

Jewish neighborhoods were considered the best locations for pizza places, Irish and German came next, with the Italians far in the rear.

Why Do we Deleaven Our Homes

We read in Mt 24:45 "Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?"

So with the Passover season approaching and with many new people learning the Torah and wanting to keep the Holy Days we shall begin now to teach in due season.

Once again I am telling you to turn off the TV stop reading all those books that are not found in your Bible and to start to read you Bible itself. There is nothing on TV worth watching. Many of you are sharing this News letter and encouraging others to read it and to prove those things said here true or false. I do thank you. But in reality it is those who have come here and learnt the truth that are thanking you.

But once you have been turned on to the truth, do not just read what is written here. Search your Bible and check the scriptures to see if what we are saying lines up with the scriptures.

You understand how little time is left.

On the 14th of the Month of Aviv you are to kill the Passover Lamb. On the 15th of Aviv you are to eat the Passover Lamb with Unleavened Bread. You are to eat Unleavened Bread for 7 days and 7 days only. Never 8 days.

Exo 12:15 You shall eat unleavened bread **seven days**; even the first day you shall put away leaven out of your houses. For whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Exo 12:16 And **on the first day shall be a holy gathering**, and **in the seventh day there shall be a holy gathering** for you. No manner of work shall be done in them, except that which every man must eat, that only may be done by you.

Exo 12:17 **And you shall keep the Feast of Unleavened Bread. For in this same day** I have brought your armies out of the land of Egypt. Therefore you shall keep this day in your generations by a law forever.

I understand many of you are confused by those teaching you can eat Unleavened bread for 8 days. That is a false teaching. It can only be eaten for 7 days. Also notice that they left Egypt on the first day of Unleavened Bread.

Notice that they left Egypt on the 15th day. The same day the first born of Egypt died. They died at midnight of the 15th day.

Num 33:3 And they pulled up stakes from Rameses in the first month, on the fifteenth day of the first month. On the next day after the Passover the sons of Israel went out with a high hand in the sight of all the Egyptians.

Num 33:4 For the Egyptians buried all their first-born whom Jehovah had stricken among them. Jehovah also executed judgments upon their gods.

And they left while it was still dark on the 15th in the wee hours of the morning.

Exo 12:41 And it happened at the end of the four hundred and thirty years, even it was on this very day, all the armies of Jehovah went out from the land of Egypt.

Exo 12:42 It is a night to be much kept to Jehovah for bringing them out from the land of Egypt. This is that night of Jehovah to be kept by all the sons of Israel in their generations.

Let me share with you another Brother's teaching on this.

[Getting back to our story now, we left the Israelites](#) at the beginning of the 15th day in the evening hurriedly partaking of this first Passover meal. Deuteronomy 16 comments on the haste involved by saying:

“Observe the month of Abib (Nisan), and keep the Passover unto the Lord your God, for in the month Abib the Lord your God brought you forth out of Egypt by night. You shall therefore sacrifice the Passover unto the Lord your God, of the flock and the herd, in the place where the Lord shall choose to place His name there. You shall eat no leavened bread with it; seven days shall you eat unleavened bread therewith, even the bread of affliction; for you came forth out of the land of Egypt IN HASTE . . . You may not sacrifice the Passover within any of your gates, which the Lord your God gives you: but at the place which the Lord your God shall choose to place His name in, there shall you sacrifice the Passover at even, AT THE GOING DOWN OF THE SUN, at the season that you came forth out of Egypt” (Duet. 16:1-6).

This passage is very revealing in that it puts the timing of the Passover in different language, but still confirms all the other pertinent Scriptures on the issue. Here it is stated that the Passover was to be slain at the going down of the sun. At first glance, some might think that this is saying sunset, but not so! The verse plainly says at the GOING DOWN OF THE SUN, not AFTER

THE SUN HAD ALREADY GONE DOWN! So it clearly is referring to a time period prior to sundown, and that can only be on the afternoon of the 14th day. Otherwise, one would have to say that the sacrifice occurred on the 13th day, something that is untenable in Scripture.

This passage in Deuteronomy also speaks of the haste in which the Israelites were forced to leave Egypt. God could have orchestrated things entirely differently had He desired, but He chose to conduct the Exodus as He did for a very significant reason. Why make the children of Israel depart from Egypt so suddenly, so abruptly, so quickly? What was the hurry? Why such an emphasis on haste? Notice just how specific the language is in this regard:

“Then Moses called for the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover. And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin: and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He sees the blood upon the lintel and the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you . . . And it came to pass at midnight that the Lord smote all the firstborn in the land of Egypt . . . And Pharaoh rose up in the night, he, and all his servants . . . And he called for Moses and Aaron by night, and said, RISE UP AND GET YOU FORTH from among my people . . . also take your flocks and your herds, as you have said, and BE GONE . . . And the Egyptians were URGENT upon the people, that they might send them out of the land IN HASTE; for they said, We be all dead men. And the people took their dough BEFORE it was leavened, their kneading troughs being bound up in their clothes upon their shoulders” (Ex. 12:21-34).

The emphasis upon haste is literally overwhelming in this passage. One thing is positively clear—God intended the Israelites to get out of Egypt immediately, that very 15th day. I realize that some believers claim that they couldn’t leave that quickly, because they had to have time to spoil the Egyptians, for it states in the very next verse that -

“the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians . . . and they spoiled the Egyptians” (Ex. 12:35-36).

There is no reason for uncertainty in how the flow of events unfolded. God knew long before the Exodus what He was going to do and how it would be accomplished. Notice that early on, at the time when God first commissioned Moses to lead the Israelites out of Egypt, He said:

“And I will stretch out My hand, and smite Egypt with all My wonders, which I will do in the midst thereof; and after that he will let you go. And I will give this people FAVOR in the sight of the Egyptians; and it shall come to pass, that, when you go, you shall not go empty. But every woman SHALL BORROW of her neighbor, and of her that sojourns in her house, jewels of silver, and jewels of gold, and raiment; and you shall put them upon your sons, and upon your daughters; and you shall spoil the Egyptians” (Ex. 3:20-22).

Since this event was already well known to God ahead of time, when did it actually occur? On the night when the plague struck, or possibly the next day? No, not at all. Notice that well before the onset of the final plague that God gave Moses specific instruction with regard to this very endeavor:

“Speak NOW in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. And the Lord GAVE the people favor in the sight of the Egyptians” (Ex. 11:2-3).

It is quite apparent that this event transpired at an earlier time, that God had already made provision for the Israelites in this regard, for the very reason that they would have no time at the moment of their departure. We are blessed to have the obviously correct translation of the Exodus 12:35-36 passage in The Tahakh, The Jewish Holy Scriptures. It reads as follows:

“The Israelites HAD DONE Moses’ bidding and borrowed from the Egyptians objects of silver and gold, and clothing. And the Lord HAD favorably disposed the Egyptians toward the people, and they let them have their request; thus they stripped the Egyptians” (Ex. 12:35-36).

Everything was pre-planned by God through Moses so that the children of Israel could get out of Egypt in haste. Doing it quickly was very important. It was, in fact, imperative, so much so, that God actually describes the event in the strongest possible language:

“And the children of Israel journeyed from Rameses to Succoth . . . and they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were THRUST OUT of Egypt, and COULD NOT TARRY, neither had they prepared for themselves any victual” (Ex. 12:37-39).

There can be absolutely no doubt as to what is being said in this drama. The Israelites had to get out of Egypt immediately. They couldn’t wait, not for anything! But why? What was God’s reason for insisting on all this haste?

The answer is spiritual in nature. Egypt is a type of sin and the world. When one is set free from spiritual Egypt by the blood of the true Passover Lamb, Yahshua, what is the first thing that must be done? It is very obvious when we consider the way Israel’s departure from Egypt unfolded. God did not intend that the Israelites spend any more time in physical Egypt than He expects us to spend in spiritual Egypt! In both cases, He wants His people OUT RIGHT NOW!! There is no time to wait, and that is precisely why Israel had to leave so rapidly. It was done to teach us a great spiritual lesson, and it is very important that we understand how this teaching was built into the events surrounding ancient Israel’s departure from Egypt.

The Bible says absolutely nothing about them having to spend extra time doing anything. If the Bible doesn’t say it, why try to manufacture it? And in this particular case, the Scriptures are adamant in saying the very opposite—that the people COULD NOT TARRY!

There is no information whatsoever that the Israelites had to spend extra time during the night or the next day borrowing from the Egyptians. Even if this event had not already occurred, as the

Bible indicates, there is still no evidence at all that this took them so much time that it caused their departure to be delayed by many hours or a whole day.

Secondly, there is nothing in Scripture that informs us that the people had to have extra time to get to the city of Rameses BEFORE they left Egypt. Where does it say in the Bible that this occurred? It's simply not there. If it's not there, we should let the Bible speak for itself.

The other reason given for a possible delay in Israel's exodus from Egypt is that there were just too many people to get organized and under way in the short time the Bible gives for this endeavor. History clearly tells us that God had already led Moses to carefully orchestrate the entire departure, right down to the last detail, that he had previously, ahead of time, gathered the people together in one place, so that they could leave at a moment's notice.

Every reason postulated for the children of Israel having to stay in Egypt an extra 24-36 hours is disproved either by not being in Scripture at all or by historical information that more than adequately explains how things transpired during that crucial period of time. When we seriously consider that God does not want us to have any reasons to stay in spiritual Egypt, we ought to make the connection between that reality and the unfolding of events during the Exodus. One is a type of the other, and God Himself was the architect of the whole matter.

So, the first journey the children of Israel take on their way out of Egypt is to remove from Rameses to Succoth. We know that this was accomplished on the 15th day of the first month, which we also understand to be the first day of Unleavened Bread. On occasion, the argument that God would not have had the people go on a forced march on a holyday is brought up, yet the Scriptures show that God had human beings do any number of things on holydays that would, under other circumstances, have constituted work or labor. The priests always worked on the Sabbath and annual holydays. When Israel entered into the Promised Land, God had the entire nation march around Jericho seven times on the Sabbath! Read the account in II Kings 11 of how young Joash was crowned king on the Sabbath and all the preparations that were necessary, not just by priests, but by the soldiers and others. Clearly, God can command His people to do whatever He desires on any day, and do so without transgressing His own Law as well. The fact that Israel departed Egypt on an annual holyday, the first day of Unleavened Bread, only lends weight to the spiritual meaning of the day itself. It is wrong to come out of sin because of a Sabbath day? Hardly! In fact, there is no better time. Is it bad to receive one's freedom on a holyday? Let us hope not! It fits more perfectly then than at any other time! Is it a sin to joyously embrace one's liberation and leave the prison cell behind on a sacred day? Absolutely not! The Sabbath was made for man, not man for the Sabbath! Let every holy occasion be a day of deliverance, none more so than the first day of Unleavened Bread!

Notice how Exodus 12 concludes with regard to the Passover and the deliverance of the Israelites from Egypt:

“And the children of Israel journeyed from Rameses to Succoth . . . Now the sojourning of the children of Israel, who dwelled in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the

Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations. And the Lord said to Moses and Aaron, This is the ordinance of the PASSOVER. There shall no stranger eat thereof . . . In one house shall it be eaten; you shall not carry forth aught of the flesh abroad out of the house; neither shall you break a bone thereof. All the congregation of Israel shall keep it . . . Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they. And it came to pass the SELFSAME DAY, that the Lord did bring the children of Israel out of the land of Egypt by their armies” (Ex. 12:37-51).

If one just calmly, but seriously, reads the incredible account in Exodus 12, the evidence of how the sequence of events unfolded is so clear and speaks so eloquently and powerfully. God has not left anything undone or unsaid in communicating what we need to know concerning the timing of the Passover sacrifice, the celebration of the Passover, and the Days of Unleavened Bread.

What was set down anciently in the days of Moses was obeyed in that critical year when Israel was set free from Egyptian bondage. In the ensuing years, the extent to which that nation remained faithful to the instructions given them is debatable, especially in the days prior to the return of the Jews from Babylonian exile.

Immediately after the Passover is killed at the going down of the sun as the 14th comes to a close, then the lambs are roasted and eaten in haste on the day the death Angel passed over Israel on the 15th at about midnight.

Exo 12:29 And it happened at midnight Jehovah struck all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne to the first-born of the captive that was in the prison; also all the first-born of cattle.

Exo 12:30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians. And there was a great cry in Egypt, for there was not a house where there was not one dead.

Exo 12:31 And he called for Moses and Aaron by night, and said, Rise up! Get away from my people, both you and the sons of Israel! And go serve Jehovah, as you have said.

Exo 12:32 Also take your flocks and your herds, as you have said, and go. And bless me also.

When Jehovah freed Israel from slavery in Egypt, He told His people that for “seven days you shall eat unleavened bread” (Exodus 12:15). Verse 39 further explains:

“And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.”

The leavening process, which makes bread rise, takes time. The Israelites had no time to spare when they left Egypt, so they baked and ate flat bread. What started out as a necessity continued for a week. Jehovah appropriately named this time the Feast of Unleavened Bread (Leviticus 23:6), or Days of Unleavened Bread (Acts 12:3).

When Yeshua came to earth as a human, He observed this seven-day festival' sometimes called the Feast of Passover by the Jews because of the proximity of the Passover to the Days of Unleavened Bread. Yeshua kept it as a child and later as an adult (Luke 2:41; Matthew 26:17). The early Church, kept it as well. So did Adam, Noah, Abraham and Lot, long before the actual Exodus actually took place.

Yehovah gave His earliest instructions concerning this festival to the Israelites as they prepared to leave Egypt.

“This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD’ a lasting ordinance. For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat-that is all you may do” (Exodus 12:14-16, New International Version).

This is where we get the expression of spring cleaning from De leavening our homes.

Each year as the Israelites observed this feast, it reminded them of Yehovah’s deliverance of their forefathers from Egypt. The Creator instructed,

“Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt” (verse 17, NIV).

The exodus from Egypt remains as a foundational reason for observing this feast today. Just as Yehovah delivered ancient Israel, He delivers us from our sins and difficulties. It also represents our greater exodus to come and by following the commands for this feast we are actually preparing for the day we must flee.

Now notice Yeshua’s teaching about leaven, which expands the meaning of this feast.

During Yeshua’s ministry He performed two miracles in which a few fish and loaves of bread fed thousands of people. After one of these incidents, when His disciples had gone around the Sea of Galilee, they forgot to bring bread with them. So Yeshua told them, “Watch out and beware of the leaven of the Pharisees and Sadducees.”

The disciples thought Yeshua was referring to their lack of bread. However, He was using the occasion to teach them by calling on the symbolism of leaven. Yeshua asked them,

“How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.” Then the disciples “understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees” (Matthew 16:5-12, NASB).

Some of the members of the religious establishment of Yeshua's day appeared to be righteous, yet they secretly practiced sinful behavior. Yeshua let them know He knew their hearts. They may have appeared righteous to other people,

“but inside you are full of hypocrisy and lawlessness” (Matthew 23:28).

The Days of Unleavened Bread remind us that with Yehovah's help we must remove and avoid all types of sin “symbolized by leaven” in all areas of our life. And that we must leave our sins in haste!

Symbolically we do this by cleaning our homes and our places of business and our cars and removing any bread or bread products that contain leaven or yeast in them.

During the Feast of Unleavened Bread, the apostle Paul taught the same spiritual lessons as Yeshua, invoking the comparison of sin to leaven. In the context of reprimanding the Corinthian congregation for its divisions, jealousies and tolerance of sexual misconduct, Paul wrote:

“Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Yeshua, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Corinthians 5:6-8).

The church at Corinth was obviously and unmistakably keeping the Feast of Unleavened Bread, to which Paul repeatedly alluded. However, Paul used the Corinthians' faithful obedience in keeping the feast physically (removing leaven from their homes) as a basis to encourage them to celebrate this feast with proper understanding of its spiritual intent.

Today removing leaven from our homes for seven days reminds us that we, too, through prayer and Yehovah's help and understanding, must recognize, expel and avoid sin. The Feast of Unleavened Bread is thus a time of personal reflection. We should meditate on our attitudes and conduct and ask Yehovah to help us recognize and overcome our shortcomings.

Paul spoke of this much-needed self-reflection in 2 Corinthians 13:5 when he told the Corinthian church:

“Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Yeshua the Messiah is in you, unless indeed you are disqualified.”

Paul explained the significance of the phrase “Yeshua the Messiah is in you” in Galatians 2:20:

“I have been crucified with Yeshua; it is no longer I who live, but Yeshua lives in me; and the life I now live in the flesh I live by faith in the Son of Yahweh, who loved me and gave Himself for me.”

These seven days of self-examination prove invaluable in helping us to devote our lives to Yehovah and Yehshua. This week-long period also pictures our eventual triumph over sin. As Yehovah delivered the ancient Israelites from enslavement to Egypt, so He delivers us from our enslavement to sin (Romans 6:12-18).

We learn by doing. We learn spiritual lessons by doing physical things. Performing the task of delecting our homes reminds us to vigilantly watch for sinful thoughts and actions so we can avoid them. Yehovah knows that, in spite of our good intentions, we all sin.

Many years after his conversion, Paul described the powerful human tendency to sin.

“I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of Yehovah according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death? I thank Yehovah-through Yehshua the Messiah! So then, with the mind I myself serve the law of Yehovah, but with the flesh the law of sin” (Romans 7:21-25).

Paul knew life itself is a battle with sin. The Bible speaks of “the sin which so easily ensnares us” (Hebrews 12:1). We have our own part to play in struggling to overcome sin. Yet, paradoxically, we must rely on Yehovah to help us. Paul explained this to the Philippians by telling them to

“work out your own salvation with fear and trembling, for it is Yehovah who works in you both to will and to do of his good pleasure” (Philippians 2:12-13, King James Version).

Our observance of the Days of Unleavened Bread helps us realize our need for Yehshua’s help in overcoming our weaknesses. Yet this feast is certainly a time for rejoicing because Yehshua freely gives us the help we need. Yehshua, the Lamb of Yehovah, was sacrificed for the forgiveness of our sins, thus unleavening, or cleansing, our lives. He continues to help us live obediently through Yehovah’s Spirit dwelling in us.

Paul tells us in

Rom 2:13 (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified;

James tells us it is the doers of the law who will be justified. Jas 1:22 But be doers of the word, and not hearers only, deceiving yourselves.

Let’s read what James also has to say about doing things.

James 2:14 What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? 15 If a brother or sister is naked and destitute of daily food, 16 and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the things which are needed for the body, what does it profit? 17 Thus also faith by itself, if it does

not have works, is dead. 18 But someone will say, “You have faith, and I have works.” Show me your faith without your F6 works, and I will show you my faith by my F7 works. 19 You believe that there is one God. You do well. Even the demons believe—and tremble! 20 But do you want to know, O foolish man, that faith without works is dead? F8 21 Was not Abraham our father justified by works when he offered Isaac his son on the altar? 22 Do you see that faith was working together with his works, and by works faith was made perfect? 23 And the Scripture was fulfilled which says, “Abraham believed God, and it was accounted to him for righteousness.” F9 And he was called the friend of God. 24 You see then that a man is justified by works, and not by faith only. 25 Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

Some brethren do not believe we should keep the days of Unleavened bread. Some do but they say you do not have to remove the leaven from your homes.

The bible says we do have to keep this time for ever, and that you do have to remove the leaven, and that by doing so you are acting out your faith by your works.

I am sharing this message now with you, so that you have time to begin to clean properties before the Days of Unleavened Bread arrive. You will see as you move your frig and stove how the crud has piled up over time and how hard it is to remove. This is the same as sin sneaking in to your lives and you not knowing it until one day it is exposed. Then you see how hard it is to remove or correct that sin. It is not easy.

You will learn by doing. Please consider doing the necessary work in cleaning your home so that you will be ready for the Passover and the Days of Unleavened Bread.

Always remember that as you move closer to Yehovah, He moves closer to you. When you stop, so does He and he waits for you to make the next move.

The more you learn and practice the more that will be revealed to you. But if you do nothing you learn nothing.

So may your spring cleaning be bountiful in teaching you many lessons from the scriptures.