PASSIONFORTRUTH
WHERE NEW LIFE BEGINS

The Connection of Passover to Pentecost

What is the real prophetic difference between Passover and Pentecost? And what is this counting of the Omer *in between* anyway? In this teaching, we're going to discuss how the unleavened bread of Passover is connected to the leavened bread of Shavuot, and how ***all*** of that is connected to the first and second comings of the Messiah and our lives today.

As we are in the middle of the incredible season of Passover, which is the beginning of the religious calendar, of God's calendar, I should say. We are entered into an amazing time. This is not only the time of the death, burial, and resurrection of Jesus, or Yeshua in the Hebrew, but it is the counting down to the 50 days until Pentecost, or Shavuot, as it's called in the original tongue. And so, what I'm going to discuss in this teaching is to make a connection between Passover and Pentecost, how it relates to the first and second comings of Messiah, how it relates to us today, how it relates to the life of a believer that starts with salvation and ends in spiritual maturity.

First and foremost, let's talk about Passover and the unleavened bread. Why is Passover talking about unleavened bread? Why is the entire feast of unleavened bread about unleavened bread? Well, if you go back to Exodus chapter 12, you discover the exact answer, and that's in verse 33 and 34, for those of you that are taking notes, where it says that the Israelites had to leave **'in haste.'** They had to leave very quickly after the 10th plague in order to get out of Dodge quick. They did not have time to put yeast or leaven in the dough. And so, they had what we call flatbread, or in the original language, *matzah*, unleavened bread. And so, God, in His infinite wisdom, decided, you know what, here's what we're going to do. We're going to have an entire feast, seven days, starting with Passover, where it's only going to be unleavened bread. Of course, leaven in the Scriptures represents sin, for the most part, and we're going to talk about the other side of the coin of what leaven can also be too, because it can be positive. But for the most part, leaven represents sin. And so, getting the leaven or the sin out of our house is an annual tradition or an annual commandment that allows us to remember what true covenant with God really is, when it's unadulterated, unstained, and just flat out the way it's supposed to be. But I'm going to suggest that it has a different meaning in just a moment.

So now, let's fast forward 50 days, and we move down the timeline all the way to Shavuot, and we discover that Shavuot is all about loaves of **bread.** Where the priest would take **two loaves of bread, fully cooked, baked out, and wave them** as a wave offering before the Lord, along with the sacrificial offerings that went with it. This was a culmination of the Passover season that started 50 days earlier with Passover. And then, of course, you have unleavened bread in there, and you have *yom b'karee*m, which is the first barley harvest, which is, of course, when Yeshua, Jesus, rose from the dead. And so, this season of what we call Passover, this 50-some-odd-day season, ends with Pentecost. Of course, this is when not only the commandments of God were given on Mount Sinai 1,400 years earlier, this is when the Holy Spirit was given on the day of Pentecost to those that were in that upper room in Acts chapter 2, an amazing time for sure. To not understand the spring feast days of the Lord is to miss so much richness it's not even funny.

So, what I want to do is I want to make this connection that we start out **making bread in Passover,** and we end up **finishing the bread in Shavuot.** I'm going to suggest that this entire season of Passover is all about making bread. Let's see if I'm right. In John chapter 6, verse 35 and 51, it says this, **"And Yeshua said to them, 'I am the bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst.'"** In verse 51, **"I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I shall give is my flesh, which I shall give for the life of the world."** What's incredible about this is Yeshua says that he is the bread of life. ***He's the manna from heaven*.** Remember that.

He also says. In Matthew chapter 5, that we are the **salt** and the **light**. So let me just read this for you. It says in verse 13 of chapter 5 of Matthew, **"you are the salt of the earth. But if the salt loses its flavor, how shall it become seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden."** And so right here, my friends, we have three incredible analogies that our Messiah is connecting both Himself and us to. He says that He is the **light** of the world, but then He says we are the **light** of the world. He says He is the **salt** of the earth, but then we're the **salt** of the earth. He's the **bread** from heaven and the **bread** for men. And then we, by extension, become the **bread**. Because if we eat from Him, then we become who He is. And we take on both His attributes, supposed to, and His mission, which is to ***feed the hungry spiritually and physically***, okay? What I'm going to suggest to you today is that this, the idea of the bread, is really glossed over quite a bit, I believe, in all theological circles. I want to really zoom in on this to explain what I believe the original intent, the purpose, and the point of what Yahweh is trying to teach, what God is trying to teach us through the spring feast days is **how bread is made.** How do you make bread?

So, let's take this a little bit further and remind you that every single Friday night at sundown, when every Messianic and every Jewish home and every Christian that believes in the front of the book that celebrates the Sabbath, we say this particular Hebrew blessing over the bread. Whenever we have communion, or we celebrate the elements every Friday night with our families we say this blessing. It goes like this. "**Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz. Blessed are you, O Lord our God, King of the**

universe, who brings forth the bread from the earth." One of the main prayers in the Shabbat blessing, family blessing, is over the bread, ***thanking the Creator*** for the **bread** from the earth. There is so much focus on the **bread** from the beginning of creation to the very end, Yeshua decides to call Himself the **bread**. We pray over the bread and bless it and thank God for bringing it from the earth. What is it about bread that He's trying to share with us? I believe the fact that the **Passover bread** is *unleavened* and the fact that the **Shavuot bread** is totally *leavened* giving us insight into the mind of the Messiah, our Creator, exactly what He's trying to do with us. I believe Passover, the unleavened bread of Passover, is connected through the journey of the counting of the Omer all the way to the power of Pentecost. And here's why.

In Joshua chapter 5, we see this **crossing** of the Jordan River. This is where the next generation, the Joshua-Caleb generation, cross into the land after 40 years of dealing with their complaining parents. They are the ones that are chosen by the Creator to walk into the promised land and to own it and to begin the process of taking back the land that was once theirs before they moved out and had to go to Egypt because of the drought during the time of Joseph. In verse 10 it says this, **"Now the children of Israel camped in the Gilgal and kept the Passover on the 14th day of the month at twilight on the plains of Jericho. And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain on the very same day. Then the manna ceased on the day after they had eaten the produce of the land. And the children of Israel no longer had manna, but they ate the food of the land of Canaan that year."** I want to focus on a couple of things in this passage. First and foremost, I want to mention that it says, that ***they ate the bread from the land for the very first time once they crossed over.*** This is incredible, my friends, because *this is the gospel message*. You are not allowed to eat of the **bread** of Yeshua, His body, until you make the decision in your mind, I am going to ***cross over*** the Jordan into a new land, into my inheritance that is not even yours yet. You have to *take it* by force, but the Father gives you divine assistance. Once you cross the river, you immediately begin to eat from the land of your own inheritance. You're circumcised in the flesh, and then the giants begin to fall one at a time.

The second thing I want to bring out, I think it's even more profound, is it says that ***the manna ceased on the day after they eat from the produce of the land.*** You see, they've been eating from the manna from heaven. We focus, I think, a lot of times in Christianity, on the manna, that the manna is the most amazing thing, and who wouldn't want to have manna from heaven, for crying out loud. But literally, when the sun sets, God's original intent was not to give us manna from heaven. It was that we would grow in **maturity**, and that ***we*** would cultivate the land ourselves and **eat from the real bread of life.** And so, this is, again, is part of our spiritual journey. The eating of the manna, shows immaturity. The **eating of the bread shows the *growth*** of the spiritual individual. And the manna is like the Milk of the Word and the **bread** is like the steak and potatoes of the Word. We're supposed to be **mature** believers.

And so, I want to focus on that. I want to focus on this word. I want to teach you a Hebrew word for **mature** and it's called **tāmîym**. **Tāmîym** in Hebrew, or I should say, **tāmîym** in English, many times is rendered as perfect. In Genesis, I believe it's chapter 6, verse 9. Correct me if I'm wrong, but I believe Noah, it says he was **'perfect in all generations.'** Now,

we can look at that, and we can look in English and deduce that he was a perfect, he was sinless. But in Hebrew, it does not mean perfect like it does in English, meaning sinless, but ***mature and complete*****,** not lacking anything. That's what **tāmîym** means. It means to be **mature, complete, without blemish, full, perfect, without spot, whole, and undefiled**. It means that he's a righteous man. Abraham was tāmîym. Isaac was tāmîym. Jacob was *very not* tāmîym for a very long time until he matured. King David had to walk through the process of being tāmîym. **Tāmîym** is the process that we go through. That starts with unleavened bread, the beginning process of making bread. And as we ***mature through the counting of the Omer,*** and we count the seven Shabbats, the seven Sabbaths, the 49 days, on the very next day, the ***bread is*** **tāmîym.** It's complete. It's had the proper yeast added to it, the proper kneading, the proper rising, the proper heat, the proper tribulation, and then out comes this incredible loaf of bread that's worthy for the high priest to wave before Yahweh himself.

This is the spiritual journey that all of us are on, my friends. We are all on the journey of going from **salvation,** which is what I believe Passover is connected to, of course. Yeshua dies on the cross and creates the opportunity for the veil to be rent and the Holy of Holies to be open and for **salvation** to come to all man. But that is not where it's supposed to end. It's only the beginning. That is the beginning down payment, which I believe that's why Passover is connected to the first coming of the Messiah, while Shavuot, the fullness of the bread, is connected to the second coming. Now, I'm not saying that Yeshua is going to come during Passover. I believe he's absolutely going to come during the fall feast of *Yom Teruah*, the Feast of Trumpets, or traditionally today called Rosh Hashanah. But that being set aside, I believe that you can see that you've got Yeshua as the unleavened bread. That's the down payment. But that's not all. That does not make a mature believer. Just believing in Jesus, just inviting Yeshua into your heart does not make a person **tāmîym**. So, I would like to walk through the scriptures and find out *what* does. What does mature look like?

We know that maturity in bread is a loaf of bread because that is exactly what the master baker, if you will, intended when he got all the ingredients together. And by the way, sometimes in our lives, the ingredients are not so good from the perspective of us. If you look at each individual ingredient that goes into bread, you would never want to eat them by themselves. It's very disgusting. But when you take all the ingredients and you put them together and then you add the leavening agent and you put let it rise and then you put it in the oven and the ***heat*** is added, that's what makes the ***beauty*** in the bread. In the same way, our lives are filled with all kinds of things that by themselves in the moment of pain and suffering, some of you have been molested by your father, some of you have gone through counseling because of the tremendous emotional and physical trauma that you've gone through in your life. If you look at those individual events, they're terrible. But when you put *all* of them together and you sprinkle the leaven, the mature, complete confidence of the Lord Yeshua into all of those ingredients and you spin them together and you put them a little bit of **trial**, put a little **heat** in there and put a little warmth of the arms of God Himself, what comes out when it

all is said and done. Is **mature, complete, a loaf of bread** worthy to be held by the priest and waved before God. You see, Yahweh's not looking for perfection. He's not looking for people that have never had, **suffering** or **pain**. He is looking for those that are willing to allow all the ingredients of life to come together and let Him stir it. See, the enemy can add this ingredient, I'm going to add cayenne pepper, that's hot. I'm going to add this. I'm going to add that. And the Father says, that's fine. Because when I add My **salt**, when I add My mixture, when I put it through My oven, what will come out is the most amazing bread that anyone's ever had worthy for My table.

So don't worry, my friends, what the enemy has ever done to you, because God can take what the enemy has meant for evil and turn it around for good. Let's talk about this. James chapter one, verse 2 and 4, it says, **"My brethren counted all joy when you fall into various trials, knowing that the testing of your faith produces endurance, but let patience have its perfect work that you may be perfect and complete, not lacking anything."** *Here it is*. Here's that Hebrew concept of **tāmîym**. **Trials and tribulations** *produce* **maturity**, which allows us to not lack anything. You see, our goals, my friends, are to, our goal is to ***become mature in Christ.*** So let's look at the scriptures and find out what maturity looks like. First Corinthians chapter 13 says this. **"When I was a child, I spoke as a child. I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I know just as I'm known. And now abides faith, hope, and love, these three; but the greatest of these is love."** The apostle Paul, he connects **maturity to the level of love**. Faith, hope, and love. But the greatest of these three elements that creates **maturity *is* love.** If someone does not operate in love in every component of their life, such as putting their neighbor first - I know it sounds simple, it sounds so churchese, but *this is* the fundamental foundation stone of Torah, ***love***. **Whoever loves the most *is* the most tāmîym**, *is* the most **mature.** This is one of the fundamental foundation stones of the wall of spiritual maturity. And why? Because it's the fundamental foundation stone of the cornerstone of our faith, Yeshua himself.

Let's look at Hebrews chapter five, verse 14, it says this, but solid food is for the **mature** who, because of practice, have their senses trained to discern good and evil. You see, milk, my friends, what it's saying by default is those that are on the milk of God's Word cannot discern the difference between pleasing God and not pleasing God, good versus evil. They simply don't know enough Bible to be able to go into a situation and know exactly what to do because of the *principle* and the *point* and the *original intent* of the scriptures. They don't know enough of the original scriptures to bring the principle out for every single circumstance. **Maturity** is based on your **knowledge** of the Word of God so that you can have the ***wisdom*** of Yahweh in every single situation and discern between good and evil. When you go to Ephesians, chapter 4, verse 11 through 15, I really like this set of scriptures. It says, **"And he himself gave some up to be apostles, some prophets, some evangelists, some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of faith and to the knowledge of the Son of God, to a *perfect* man,"** *to a **tāmîym***, a ***mature*** man, **"to the measure of the stature of the fullness of Christ, that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful**

plotting, but, speaking the truth in love, we are to grow up in all aspects into him who is the head, even Christ." My friends, listen to this. This is a *great* definition of **spiritual maturity**. If your goal is to become **spiritually mature**, then you need to take this into consideration because the author here says that when you're a child, okay, you're tossed to and fro by every wind of doctrine, meaning that you don't know enough of the Bible to know when someone's trying to pull one over on you. It also says that when you are **spiritually mature,** you know how to ***speak the truth in love.*** And unfortunately, there's a lot of people that come into the understanding of the front of the book, as I like to call it, that come into the understanding of Torah and its relevance for today and its value of the principles that, that are therein. And they try to tell the truth and they tell the whole truth and nothing but the truth, but they forget that they are the **salt** of the earth. They forget that they are the **bread** and no one wants stale bread. People want love. If you don't know how to **salt things with love** and to ***speak the truth in love,*** then the Bible says that you're an immature believer in the milk of the word, and you don't even have the right to share the truth until you can learn to speak it in love. That is the measure of someone who's spiritually mature and someone who's spiritually immature, according to Ephesians chapter four. It also says that the five-fold ministry gifts of apostles and prophets, evangelists, pastors, and teachers, those are given to *help* people become mature. Watching this video is helping you become mature because you're entering into the covenant of the five-fold ministry where you're learning from a teacher. Sometimes we can't do everything on our own. God gives these offices to the body to serve the body, to help the body grow.

Let's move on. Second Peter chapter 1, verse 5 says**, "But also for this very reason, giving all diligence, add to your faith virtue, to virtue, knowledge, to knowledge, self-control, to self-control, perseverance, to perseverance, godliness, to godliness, brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins."** My friends, I could spend an entire hour on just this set of passages because we want to talk about all the details of how to do this and how to do that and how to keep Passover, how to count the Omer, but *we forget the weightier measures*, the *weightier things that are on the scale*, on *God's* scale – and it *is right here*. He says for this very reason**, giving all diligence, add to your faith, virtue, character, knowledge, self-control, perseverance, godliness, brotherly kindness, and love.** Do you notice how in first Corinthians 13 and second Peter and Ephesians we're all talking about **one fundamental characteristic** *that ends every sentence*? It's **love**. If you do not have love for the brethren, you do not know Christ because Christ loved the brethren so much he laid down his own life. They didn't take it. He said he willingly laid it down. He willingly laid it down. When was the last time you *willingly* laid down your life? Laid down an argument, laid down the right to be right and was okay with being wrong with a smile because it made the situation right. You see, my friends, I believe that *the pride of man is the leaven in our life* that we're supposed to get out. Once you humble yourself and you empty yourself of the pride of always having to do things your way, always having to be right, always having to tell people that they're wrong, about their theology or this and that and the other, whatever your issue is with pride, when we lay it

down and we allow the Father to suck it out of us, then we end up being flat bread. We end up running out of Egypt prophetically and we become the unleavened bread that he's looking for.

Then what happens as time goes on and we're **counting the Omer** and the Omer is simply a measure of the wheat that gets cut at Shavuot, *that* is the main ingredient for the bread that's made that when we go through that long process of patience, **counting the blessings,** that's what the **counting the Omer** is all about. It's ***counting the blessings*** that you have already and then *preparing* to make an offering to God for a request on Shavuot. It's that moment of preparation of the soul that you are *emptying* yourself of your pride and simultaneously, the Holy Spirit is adding in His leaven and it's *that* **leaven** which is the **maturity**, it's the ingredients aka the image characteristics of Christ. And when that gets added to a person's life, no longer is it I who live but Christ in me and the life which I now live in the flesh, I live by faith. I have faith in the Son of God who loved me and gave Himself up for me. What happens is I no longer have pride or confidence in myself. The **leaven** that *grows* me from the inside creates a **confidence** in Him, a **confidence** in His word, a **confidence** in His mission, His point, His purpose, His original intent.

You see, my friends, the prophecies only come true for your life, when we empty ourselves of ourselves in the process between Passover and Pentecost. Between Passover, which is connected to **salvation**, and Pentecost, which is connected to a **mature believer,** what we discover is the *journey* of emptying ourselves and bringing an offering before our King. You see, it's all too easy for us to thank God for all that He's given us, to pray before every meal, before we go to bed, to thank him for our spouse, our children, our loved ones, or your job, your home, whatever He's given you. But where do we go from there? Because it's *not just* about thanking Him verbally. It's not just about emptying yourself out in humility and allowing the mature ingredients of the characters of Christ that's founded on love to be found on your lips, in your mind, and on your hand. The ***Shema***, hear and obey. *It's* about bringing something to Him, a sacrifice of praise that will resonate before the throne of God.

In the next teaching, I'm going to go into far more detail than what I'm saying right now. But when everything is finished on this topic, here's what I want you to learn. I want you to see the **beauty** from Passover and the unleavened bread of what Yeshua did as the down payment showing us that if you just get on the cross, then resurrection power comes. But resurrection is just the beginning. Because if you hold on, if you wait, if you don't quit, if you count your blessings in the middle of tribulation, in the middle of the hot sun, then when *that* day comes, when you go into Jerusalem, and you're obedient, and you follow and do Bible things in Bible ways, and you trust by faith, and you bring your sacrifice, and you don't come empty-handed before God, then what's going to happen is the Holy Spirit is going to come down. He is going to fill you with His Spirit. You know why? Not because you deserve it. It's because you took the time and had the patience to let the **bread** rise in you. You took the time to become **mature**. And so the Spirit of God is *most* strong on those who took the time, who went through something, who's got some stains on their dress and ain't perfect. While everybody else is looking at you and saying, look at him, look at her, look at all the mistakes that they made, look at this, look at that. God says, "no, no, no. That person has got *ingredients for bread* inside of them. That person's been through something. They've got the fire. They had time to

rise. Things slowed down in their life. They repented. They allowed themselves to become empty before Me." There's no way for the Ruach, for the Spirit of the living God to infuse and to breathe life into you like He did Adam till you empty yourself of yourself. And until we get to that place where we allow love to *fill* every crevice, where people can't hurt you from their sin, because all you do is see past them.

I believe that some of you need to hear this message because you're holding on to pain. You're holding on to bitterness. You're holding on to what people did to you. And you're not seeing and holding on to what *He did for you*. And when you let it go, He will fill you. And when He fills you, you will become like a **perfect clay** in the Master's hand to **mold you** and make you to what you are called to be.

Father Yahweh, we come before You and we thank You for Your presence in our lives. We thank You, God, that You take us from a place of leaven, and You strip us of every prideful thing that we could ever have inside of us. And You bring us out of Egypt, into a scary place. And Father, You open up waters for us and You move us across. We don't know what's happening around us. Things are crazy. The enemy's behind us. But when we come before Your Holy mountain and You speak, we become clean in just the spoken Word. Father, I pray for those out there today, that are hurting, that are in pain, that have gone through something, I pray that they would see there something is everything that You need to make them mature and complete, not lacking anything. Raise us up on the third day, Father. Move us into maturity where love becomes what we're known for. Let the character and the ingredients of Christ flow through us, in Yeshua's name. Amen.

Shalom, my friends. Until next time, I'm Jim Staley with Passion for Truth Ministries.

Passion For Truth Ministries

P.O. Box 365 ❖ 5323 Highway N
Cottleville, MO 63338-9998
Email: info@passionfortruth.com
❖ www.passionfortruth.com ❖