The Greek word for unleavened bread, **azumos**, is found in Paul's epistle to the Corinthians, where he instructs us not to keep the feast with old leaven. [1 Cor. 5:7,8]. I believe that the feast which Paul refers to, in context, is the feast celebrated on the day that Christ, Our Passover, was sacrificed for us. This feast, known as the LORD's Supper, could not have been the Passover sacrifice feast according to the Scriptures, since the Passover sacrifice feast was never celebrated with leaven.

Paul was a zealot for Judaism, and a very strict Pharisee. According to the Scriptures that Jesus, his disciples, and Paul all followed, all leavened bread would have been removed from the homes on the first day of Unleavened Bread prior to the Passover meal. If the LORD's Supper was a Passover sacrifice feast according to the Scriptures, only unleavened bread would have remained. It is reasonable, to conclude then, that Paul would have referred to this unleavened bread that remained with the more specific, restricted Greek term "**azumos**", which God had previously inspired him to record, and not with the more general, generic Greek term "**artos**". Paul was clearly aware of the consequences involved with the eating of leavened bread with the Passover sacrifice, and he would not have implied such activity without further explanation. [Romans 3:19,20]; [2 Corinthians 5:21]

Since God inspired Paul to record "**artos**" in his account of the LORD's Supper, we now face a decision point. Did Jesus instruct his disciples to eat raised bread during the Passover sacrifice feast, contrary to the law, or did Jesus instruct his disciples to eat raised bread during a celebration that was not the Passover sacrifice feast, and therefore, a feast without any legal restrictions? I believe that all of the Scriptural evidence, Sola Scriptura, favors the latter interpretation.

I have been blessed with an understanding from God regarding the chronological events of Holy Week. In this understanding, I show how God's Prophetic Word in Amos 8:7-10 was fulfilled beginning at noon on the day of Jesus' Crucifixion, and how God used this event to move the first day of Unleavened Bread up earlier in time. I show how the LORD's Supper was celebrated on the evening before the Crucifixion, and how it was not considered to be on the first day of Unleavened Bread. I also show how that same evening was considered to be on the first day of Unleavened Bread, after God's Prophetic Word was fulfilled on that day.

The apostle Paul recognized how God had moved the beginning of the first day of Unleavened Bread up earlier in time. He also recognized how the precious Blood of Our Passover Sacrifice was poured out at God's appointed time, on the fourteenth day of the first month, between the two evenings, on the first day of the Feast of Unleavened Bread. All of the leaven had been removed from the homes prior to Our Passover Sacrifice, according to the Scriptures. Since, the Blood of Our Passover Sacrifice was poured out and offered with Unleavened Bread, that is, with the Body of Our LORD and Savior, Jesus Christ, without spot, without blemish, as an acceptable and perfect Sacrifice to God; I have reason to conclude, that every time we proclaim His death until He comes, that we should receive the wine (His Blood) with unleavened bread (His Body). We truly are unleavened when we partake of this Sacrifice in a reverent manner.

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