

PESACH PREPARATION

It's that time of the year when we prepare our hearts and minds in regards to what we are about to partake in. It shall be as a **Sign** (mark, miracle) to you on your *hand* and as a **Memorial** (remembrance) between your eyes that Yahuah's **Turah** may be in your *mouth*; for with a strong hand Yahuah has brought you out of Mitsrym (Egypt). You shall therefore keep this ordinance in its season from year to year. **Exodus 13:9-10**

The word "Passover" is derived from the Hebrew word Pesach which is based on the root "Pass Over" and refers to the fact that Yahuah's destroyer "Passed over" the houses of the Yasharalites when he slayed the firstborn of Mitsrym (Egypt) after the last of the (10) ten plagues. Pesach is also widely referred to as Hhag ha-Abib (the Spring Festival), Hhag Ha-Matzoth (the Festival of Matzahs).

This event originated on the night when the death Malak (Angel) of Yahuah passed over the land of Mitsrym (Egypt). Due to Pharaoh's "hardened heart," the (1st) firstborn sons were slain. This event occurred immediately prior to the children of Yasharal leaving their bondage under the leadership of Moshah (Moses). THE "NIGHT TO BE REMEMBERED"!



Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. **Exodus 12:7**

The blood of the lamb was to be smeared on the doorposts and the lintel (in the shape of the Hebrew letter Hhet/ח which, the Hhet is a symbol of a wall or fence and signifies separation. After the death Malak (Angel) passed over, Yasharal was delivered by passing through the blood of the lamb, through the door (the way) to life.

It would be the blood, which covered Yasharal and spared them from the final

plague against Mitsrym (Egypt). At midnight on Pesach, the Malak (Angel) of death slew all the (1st) first born males of men and animals alike. However, when the blood on the doorposts and lintel was seen, it was "Passed Over" and did not slay the (1st) first born.

Pesach is far more than just a retelling of the Exodus out of Mitsrym (Egypt). It is more than just Yahusha suffering to pay the penalty of our transgression upon the stake during Pesach. The blood of the Pesach Lamb and the foreshadowing of Ha Mashiach's role is the Scarlet thread of Redemption that runs throughout the entire Word of Yahuah. It is His Plan of Salvation!

We see that Pesach is far more than just a "Hebrew" ritual given to Moshah. It is a fundamental principle in the Plan of Salvation that runs through every Covenant:

- Eden Covenant** – Yahuah made with Adam in the Garden of Eden. This covenant is also sometimes called the "Covenant of Works" and is the first (1st) Covenant that Yahuah made directly with man. The Eden Covenant is found in **Genesis 1:26-30; 2:16-17.**

- Adam Covenant** – By this Covenant Yahuah promised dominion over the earth to mankind and life everlasting in return for obedience. But Adam failed and was expelled from Paradise.

- Noah Covenant** – **Genesis 8:20**, the (1st) first thing Noah did after the flood was to make an Altar and sacrifice a "clean animal" i.e. a Lamb on the Altar. Yahuah said: I establish my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth." I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth.

- Abraham Covenant** – Yahuah appeared to him and said, "I am Yahuah Almighty ; walk before me and be blameless. I will confirm my covenant between me and you and will greatly increase your numbers." "As for me, this is my covenant with you: You will be the father of many nations.. According to the covenant, Yahuah would offer protection and land to Abraham and his descendants, but they must follow the path of Yahuah. Yahuah then commanded Abraham and his future generations to perform the ritual of circumcision (brit milah) as a symbol of the covenant.

- Pesach Covenant**– Yasharalites slaughtered a personal lamb and put the blood on the doorpost to save the firstborn, leading them out of bondage through the Pesach. It was not the blood that protected them; Yahuah protected them when He saw the sign of the covenant, the blood.

- Moshah (Moses) Covenant** – The Mosaic Covenant was centered around Yahuah's giving His divine law to Mosah on Mount Sinai. At the time of the

covenant, Yahuah reminded the people of their obligation to be obedient to His Torah (law) (**Exodus 19:5**), and the people agreed to the covenant when they said, “All that Yahuah has spoken we will do!” (**Exodus 19:8**). This covenant would serve to set the nation of Yasharal (Israel) apart from all other nations as Yahuah’s chosen people and was as equally binding as the unconditional covenant that Yahuah made with Abraham because it is also a blood covenant. The Mosaic Covenant is a significant covenant in both Yahuah’s redemptive history and in the history of the nation of Yasharal (Israel) through whom Yahuah would sovereignly choose to Barak (Bless) the world with both His written Word and the Living Word, Yahusha Ha Masiach. In understanding the different covenants in Scripture and their relationship with one another, it is important to understand that the Mosaic Covenant differs significantly from the Abrahamic Covenant and later biblical covenants because it is conditional in that the Barakah (blessings) that Yahuah promises are directly related to Yasharal (Israel)’s obedience to the Mosaic Law. The Barakah (Blessings) and curses that are associated with this conditional covenant are found in detail in **Deuteronomy 28**.

•**Joshua’s Renewal Covenant** – Yahuah renews his covenant with Yasharal (Israel), renewing the original extent of the land promised to Abraham for Yasharal (Israel) (**Genesis 15:18; Joshua 1:4**) In **Joshua 24**, Yahuah renewed His covenant with the Yasharalites (Israelites) through Yahusha (Joshua). He reminded them to make a commitment to the covenant; he challenged them to choose between Yahuah and the idols of their ancestors. **Joshua 24:1–21**

•**Daud (Davidic) Covenant** – Yahuah promises a descendant of David to reign on the throne over the people of Alahym (Yahuah). It is a continuation of the earlier covenants in that it promises a Davidic king as the figure through whom Yahuah would secure the promises of land, descendants, and Barakah (Blessings).

•**Yahusha Covenant (Renewed)** – The promise that Yahuah makes with mankind that He will forgive sin and restore communion with those whose hearts believe in His Son, Yahusha HaMashiach. Yahusha is the mediator of the Covenant, and His death on the stake is the basis of the promise. He defeated death by His resurrection and restored life for those who believe in Him. Each son of Yahuah follows Yahusha’s footsteps in examining their own lives of Sins, repenting and offering their lives as living sacrifices on Pesach.

This Scarlet Thread of Redemption runs from the prophecy in Genesis that the seed of a woman will crush the enemy, to Abraham sacrificing his (1st) first born son Yitshaq (Isaac) who was saved by the sacrifice of a Ram, leading to the Exodus where the blood of the lamb covered the (1st) first born and the Malak (Angel) of Death Passed Over the homes of his chosen people, which is where

we get the name Pesach. Culminating with Yahusha fulfilling these prophecies and physical metaphors to their spiritual truths. Showing us “The Way” unto Salvation and leading us through the Narrow Gate as the Shepherd of all the lambs of Yahuah, being expressed in Amunah (Faith) each year by offering our own lives as living sacrifices on Pesach, following in the footsteps of Yahusha Ha Mashiach until his return and the Greater Exodus into the Millennial Kingdom.

Pesach the Narrow Gate

When Yahusha gathers all the spotless lambs of Yahuah, who have followed his example on Pesach and offered themselves as spotless lambs and living sacrifices to Yahuah. Yahuah gave us His instruction and laid out a Moedim (Appointed time) or rehearsal for us to learn this vital Spiritual truth. This rehearsal was to illustrate physically the concept of personal sacrifice. Yahusha is the shepherd of all the Pesach Lambs of Yahuah and he led the way through the Gate on Pesach: **John 10:11** “I am the good shepherd. The good shepherd lays down his life for the sheep. The Good Shepherd and His Sheep enter through the gate of Pesach.

“Very truly I tell you Pharisees, anyone who does not enter the sheepfold by the gate (Pesach), but climbs in by some other way, is a thief and a robber. 2 The one who enters by the gate (Pesach) is the shepherd of the sheep. 3 The gatekeeper opens the gate for him (the Shepherd Yahusha) who leads us out of a life of bondage into a new life of freedom from Sin by his (Pesach) sacrifice, and the sheep (his chosen believers) listen to his Yahusha’s voice.

John 10:1

Yahusha calls his own sheep (Pesach Lambs) by name and leads them out. 4 When he has brought out all his own, he goes on ahead of them, and his sheep follow him (in the Pesach example he set) because they know his voice.

Therefore Yahusha said again, “Very truly I tell you, I am the gate for the sheep (lambs of Yahuah). 8 All who have come before me (claiming to be the Messiah, the Christ, the Anointed one) are thieves and robbers, but the (true) sheep have not listened to them. 9 I am the gate (The Pesach Lamb); whoever enters through me (follows my example on Pesach) will be saved (from death by Yahuah. They will come in (by following Yahusha’s example on Pesach) and go out, and find pasture. 10 The thief comes only to steal and kill and destroy (by abolishing Pesach for Easter); I have come (to set the example) that they may have (eternal) life, and have it to the full. 11 “I am the good shepherd. The good shepherd lays down his life (as a living sacrifice on Pesach) for the sheep. **John 10:7**

Then Yahusha told his disciples, “If anyone would come after me, let him deny himself and take up his stake and follow me. 25 For whoever would save his life will lose it, but whoever loses his life for my sake will find it. 26 For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a

man give in return for his soul? **Matthew 16:24-26**

During the days of Yahusha's life on earth, he offered up Prayers and Supplications (Petitions), with loud cries and tears, to him who was able to save him from death Yahuah, and he was heard because of his Reverence. 8 Although he was a son, he learned obedience through what he suffered. Yahusha learned obedience (to Yahuah the same way we all do) from what he suffered 9 and, once made perfect, he became (after his suffering on the stake) the source of eternal Salvation (The fulfillment of The Pesach Lamb) for all who obey him (and follow his example and offer themselves as living sacrificial lambs on Pesach) 10 and was designated by Yahuah to be High Priest in the order of Melchizedek. **Hebrews 5:7-10**

For you do not desire Sacrifice; else would I give it: you do not delight in Burnt offering. 17 The (true spiritual) Sacrifices of Yahuah are a broken Ruach (Spirit): a Broken and a Contrite heart, O Yahuah, you will not despise. **Psalms 51:16**

But Samuel replied: "Does Yahuah delight in Burnt Offerings and Sacrifices as much as in obeying Yahuah? To obey (Spiritual Sacrifice) is better than (Physical) Sacrifice, and to heed is better than the fat of rams. **1 Samuel 15:22**

Shaul (Paul) goes on teaching The Pesach sacrifice of Yahusha and the physical to Spiritual parallel of "Leaven" being Sin. He uses unleavened bread as a physical to spiritual parallel of how we are to set aside our own bodies as Pesach Lambs. We are to examine ourselves for "Spots and Blemishes" like the Yasharalites did with their physical lambs before offering them on Pesach.

We see clear reference to the fact that we all are to be living Pesach Sacrificial lambs of Yahuah without "Spot or Blemish", offering ourselves in the example Yahusha set on Pesach each year just as Yahuah commanded: **Romans 12:1** Therefore, I urge you, brothers and sisters, in view of Yahuah's mercy (who offered His first (1st) born Son Yahusha as a Sacrifice on Pesach), to offer your (own) bodies as a Living Sacrifice, Qadosh (Holy) and pleasing to Yahuah (as Pesach lambs without spot or blemish).

Therefore, beloved, since you are waiting for these, be diligent to be found by him without Spot or Blemish and at Shalum (Peace). 15 and consider that the longsuffering of our King is Salvation, as also our beloved brother Shaul (Paul), according to the wisdom given to him, has written to you. **2 Peter 3:14**

The Turah (law) is only a shadow (physical example) of the good things that are coming (The Spiritual Kingdom of Yahuah), not the (spiritual) realities themselves. For this reason, it (the physical examples) can never, by the same (physical) sacrifices (of a lamb) repeated endlessly year after year, make perfect those who draw near to worship. 2 Otherwise, would they (physical sacrifices) not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their Sins. 3 But those sacrifices are an annual reminder of Sins. 4 It is impossible for the blood of bulls

and goats to take away Sins. 5 Therefore, when Ha Mashiach came into the world (to fulfill Pesach), Yahusha said: "Sacrifice and offering you did not desire, but a body you prepared for me; 6 with (physical) burnt offerings and Sin offerings you were not pleased. 7 Then I said, 'Here I am, it is written about me in the scroll (Turah/ Prophets), I have come to do your will, my Alahym (God).'" 8 First he said, "Sacrifices and Offerings, Burnt Offerings and Sin offerings you did not desire, nor were you pleased with them"—though they were offered in accordance with the Turah (law). 9 Then he said, "Here I am, I have come to do your will. Let us draw near to Yahuah with a sincere heart and with the full assurance that Amunah (faith) (in the example set by Yahusha) brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. **Hebrews 10:1-10**

The Pesach is a symbol of Yahusha Ha Mashiach being the doorway of protection for those who are covered by his shed blood. It is the perfect fulfillment of the Pesach Lamb who was sacrificed on behalf of Yahuah's people on the day of Pesach. Through the blood of Yahusha Ha Mashiach, a person escapes the judgment of Alahym. Yahuah accepts the blood of Yahusha's sacrifice as full payment for the Sins committed by a person. The Pesach is His sign or prophetic picture of the coming Savior's Salvation and Redemption.

Get rid of the old yeast (Sin) so that you may be a new batch without yeast (Sin) as you really are. For Mashiach, our Pesach lamb, has been sacrificed. 1 **Corinthians 5:7**

Yahusha who gave himself for our Sins to rescue us from the present evil age, according to the will of our Alahym and Father. **Galatians 1:4**

live a life of love, just as Mashiach loved us and gave himself up for us as a fragrant offering and sacrifice to Alahym. **Ephesians 5:2**

Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. **Titus 2:14**

Pesach is the plan of Salvation through Yahusha. It is the very initiation of the renewed (new) Covenant "in his Blood". Putting our Amunah (Faith) in Pesach that Yahusha as High Priest faithfully makes the proper Sacrifices before the throne of Yahuah on our behalf. Expressing our Amunah (Faith) in Pesach is the spiritual equivalent of "Sacrificing a lamb" each year. The blood of the Pesach Lamb covers the death decrees of the Turah (The Law). We are to keep Pesach each year, keeping alive the memory of Yahusha's sacrifice for us. Just as Yahusha Commanded us "Keep Pesach in Remembrance of me". We see Yahusha set the Righteous example of keeping Pesach and the significance of keeping Pesach going forward in "Remembrance" having "Amunah (Faith) in him.

Yahusha Ha Mashiach (the Messiah), on the night he was betrayed, took bread, 24 and when he had given thanks, he broke it and said, "This is my body, which

is for you; do this (keep Pesach) in Remembrance of me.”²⁵ In the same way, after supper he took the cup, saying, “This cup is the New Covenant in my Blood; do this, whenever you drink it, in Remembrance of me.” ²⁶ For whenever you eat this bread and drink this cup, you proclaim the King’s death until he comes. ²⁷ So then, whoever eats the bread or drinks the cup in an unworthy manner will be guilty of sinning against the body and blood of the King (Pesach Lamb). ²⁸ Everyone ought to examine themselves before they eat of the bread and drink from the cup. ²⁹ For those who eat and drink without discerning the body of Ha Mashiach eat and drink judgment on themselves. **1**

Corinthians 11:23-29

Then I saw a Lamb, looking as if it had been slain, standing at the center of the throne... ¹² “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor, esteem and Halal (praise)!”

Revelation 5:6

PREPARING FOR PESACH (PASSOVER)

Get the Leaven out: All leaven is to be removed out of your house and from your property where you are residing before the 14th through the 21st. The 15th and 21st are Qadosh (Holy) Convocation days. (Getting the leaven out is a shadow of getting all of the Sin and False teaching out of our lives). All generations were to keep Pesach forever! It is for all believers. This is a Memorial Feast to be kept forever unto Yahuah by His people. In **Leviticus 23:14, 21, 31, 41** verses Yahuah restates, these Feast Days are to be kept forever.

The first (1st) and most important thing that needs to be established is exactly what "Leaven" is. Dictionary.com defines "Leaven" as follows:

1. A substance, as yeast or baking powder, that causes fermentation and expansion of dough or batter.
2. Fermented dough reserved for producing fermentation in a new batch of dough.
3. An element that produces an altering or transforming influence.

The 1st definition is the most commonly understood definition of "leaven." But is this an accurate or complete understanding? We cannot remove the 1st part of this definition from the 2nd. (2) Two other things are mentioned here, dough and batter. Again, from Dictionary.com:

Dough

1. Flour or meal combined with water, milk, etc., in a mass for baking into bread, cake, etc.; paste of bread.
2. Any similar soft, pasty

mass. Batter

1. A mixture of flour, milk or water, eggs, etc., beaten together for use in cooking.

As we can clearly see both dough and batter contain some form of liquid such as milk or water. This is an important thing to understand. Flour, being dry by itself, cannot be "leavened" by yeast or any other leavening agent. The fermentation process cannot take place until the yeast is exposed to moisture and starts breaking down. The same also applies to wine. The yeast doesn't start breaking down the sugars in the grapes until it is exposed to the juice.

The fact is that yeast is all around us. It is probably inhaled with every breath you take. Yeast is a fungus that actually grows until it is exposed to the right conditions.

Remember, fermentation only takes place when yeast is dying or breaking down. Yeast, along with baking soda and the like, is a leavening agent, not leaven itself, and certainly not leaven as scripture defines it, as we soon will see. Dictionary.com provides the following definitions of "agent":

1. An active cause; an efficient cause.
2. Chemistry. a substance that causes a reaction.
3. Pharmacology. a drug or chemical capable of eliciting a biological response.
4. Pathology. any microorganism capable of causing disease.

The common thread between all of these is that an agent is something that causes something else. Yeast, without being combined with some form of moisture, does not cause fermentation. It is a leavening agent in that when the proper ingredients are added to it, it causes fermentation.

From various scriptural references we find the Hebrew word אֶשׂוֹר *Seor* (Strong's #H7603), is used throughout. (**Exodus 12:15, Exodus 12:19; Exodus 13:7; Leviticus 2:11**). "Seor is a lump of old dough in high fermentation." The Hebrew word Seor occurs only five (5) times in Scripture, in four (4) of which (**Exodus 12:15, Exodus 12:19, Exodus 13:7; Leviticus 2:1-11**) it is translated "leaven" and the (5th) fifth (**Deuteronomy 16:3**) "leavened bread." Its distinctive meaning is fermented or leavened mass.

In Bread-Making, the form of leaven used and the method of using it were simple and definite. The "leaven" consisted always, so far as the evidence goes, of a piece of fermented dough kept over from a former baking. The lump of dough thus preserved, was either dissolved in water in the kneading trough before the flour was added, or was "hid" in the flour and kneaded along with it, as was the case mentioned in the parable **Matthew 13:33**. The bread thus made was known as "Leavened," as distinguished from "Unleavened" bread.

Exodus 12:15

"Various substances were known to have fermenting qualities; but the ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was mixed into the mass of dough prepared for baking."

WHAT NEEDS TO BE REMOVED?

As was mentioned above, some believe that the fermentation process that takes place when wine and/or beer is made and also makes that product "Leavened," in the sense that it is not permitted to remain in or be brought into our households during the Feast of Unleavened Bread. Any study done on the Sacrifices and Offerings Commanded in scripture will show that there were at times certain drink offerings were required. These drink offerings were wine. How does this relate to the Feast of Unleavened Bread and Leavened products?

"(7) Seven days you shall eat unleavened bread, but on the (1st) first day you shall remove leaven from your houses; for whoever eats anything leavened from the (1st) first day until the (7th) seventh day, that person shall be cut off from Yasharal." **Exodus 12:15**

What do we see here? All leaven was supposed to be removed from their houses. There was to be no leaven found among them. The word for "houses" here in the Hebrew is בית, bayith (bah'·yith) Strong's #H1004, which is most often translated "house(s)," but is also used when describing the temple later, since it was considered to be the house of Yahuah. The same concept is repeated in **Exodus 13:7**.

This verse seems to be even more expansive. Yahuah makes it very clear. Absolutely no Leaven was to be found within the borders of Yasharal... period.

"You shall sacrifice the Pesach to Yahuah your Alahym (God) from the flock and the herd, in the place where Yahuah chooses to establish His Name. You shall not eat leavened bread with it; (7) seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Mitsrym (Egypt) in haste), so that you may Remember all the days of your life the day when you came out of the land of Mitsrym (Egypt)." **Deuteronomy 16:2-3**

This is also a very revealing scripture. The Hebrew word for "leavened" is חָמֵץ, Hhamets (Strong's #H2557), which means "that which is leavened" or "the thing leavened." The Hebrew word for "bread," in "bread of affliction," is lechem. The scripture says that we are not to eat any leavened thing (Hhamets) with the Pesach. Hhametz is to Seor as a T-shirt is to thread. Chametz is a thing leavened by Seor and a T-shirt is a thing made by thread. It also says that for (7) seven days we are to eat "Unleavened," again the word "Bread" is not in the Hebrew.

However, the unleavened is then defined - it is the same as the Bread of

Affliction. Now, the word for "Bread," the Hebrew Lechem, is used in the phrase "Bread of Affliction." So, it says "(7) seven days you shall eat with it unleavened (Matsah), the Bread of Affliction." This scripture makes it perfectly clear - unleavened (Matsah) = bread of affliction. To further clarify, this scripture refers to the fact that they came out of Mitsrym (Egypt) in haste, which is clearly a reference to the inability to leaven their dough. Again, to clarify even further, the purpose of eating the Matsah (Bread of Affliction) is to "Remember all the days of your life when you came out of the land of Mitsrym (Egypt)." This scripture equates the word "unleavened," in the context of Pesach and the Feast of Unleavened Bread, with the Bread of Affliction. What is also important here is the fact that wine, beer, butter, yogurt, vinegar, soy sauce, cheese, and the like, if also considered to be Chametshym (leavened things), have absolutely nothing to do with the Exodus. Considering these products to be Chametsym (leavened things) completely removes it from its context - the fact that they didn't leaven their dough, not their wine, etc...

It must also be noted that Chamets, just like Matsah, is a noun, not an adjective. Chamets (Strong's #2556) on the other hand is a verb meaning "to be Leavened, be Sour" (when relating to food).

So, to summarize what we have seen thus far:

1. Yeast is most commonly believed to be the same as leaven.
2. Yeast can only become leaven, something that has been through a process of fermentation, after some sort of liquid has been added to it.
3. The biblical definition of leaven is not yeast, a naturally occurring fungus, which, when not being mixed with a liquid, is growing and dividing, not breaking down. The same applies to any other living organism that can be a leavening agent such as the bacterial cultures in butter and cheese. Neither the yeast nor the bacteria are leaven, as scripture defines it. But yeast can be an ingredient in making scripturally defined leaven.
4. The Scriptural definition of leaven is Seor, which is a lump of dough that was allowed to sit in open air for several hours allowing the naturally occurring wild yeasts to begin the fermentation process. It is extremely similar, if not identical, to our sourdough today.
5. The word for "Unleavened," Matsah, refers to a noun. Matsah is not an adjective and therefore cannot modify a noun.
6. The words "Unleavened" and "Bread" are related together numerous times in scripture.
7. All Leaven was to be removed from Yasharal as far as outside the borders of their land.
8. Wine, a product fermented with yeast, was not only permitted in the borders of Yasharal during the Feast of Unleavened Bread, but was

commanded as a part of an offering during the Feast.

9. Unleavened (Matsah), the word used in the "Feast of Unleavened Bread," is clearly defined as and equated to the "Bread (Lechem) of Affliction."
10. The whole purpose of eating Matsah during the Feast of Unleavened Bread is to Remember how, when they were coming out of the land of Mitsrym (Egypt), they were unable to leaven their dough. No other product is mentioned and no other fermented product has any relevance to the Exodus from Mitsrym (Egypt).

Leaven of the Pharisees and Sadducees

"And Yahusha said to them, watch and take heed from the Leaven of the Pharisees and Sadducees... Then they knew that He did not say to take heed from the Leaven of Bread, but from the doctrine of the Pharisees and Sadducees." **Matthew 16:6, 12**

Here Yahusha makes it very clear that leaven is a representation of false teachings, which obviously aren't good. In the Turah we also see something very similar.

"No grain offering, which you bring to Yahuah, shall be made with Leaven, for you shall not offer up in smoke any Leaven or any honey as an Offering by Fire to Yahuah." - **Leviticus 2:11**

This verse mentions something else that some interpret to be leaven - honey. This word in Hebrew is דבש, debash (Strong's #H1706). Although it is true that honey, when left alone long enough, can ferment, it again is not a fermented product that is under the ban during the feast. This honey would be fermented in very much the same way that wine is. The wild yeasts in the air land on the honey and break the sugars in it down into alcohol. Remember, all leaven was to be removed from all their borders. Honey, made naturally by bees, would be impossible to remove from within their borders.

Yahusha is our perfect example. Yahuah gives us the true Bread from Shamym (Heavens) through him (**John 6:31-35**). Yahusha is the Bread of Life from Shamym (Heavens) (**John 6:38**). If we eat of this bread we will live forever (**John 6:50-51**). His flesh is the bread, which he gives to us (**John 6:51**). If we eat of this bread Yahusha abides in us (**John 6:56**).

So, he humbled you, allowed you to hunger, and fed you with Manna which you did not know nor did your fathers know, that He might make you know that man shall not live by Bread (Yahusha) alone; but man lives by every Word (Yahusha) that proceeds from the mouth of Yahuah. **Deuteronomy 8:3**

But answering He said, "It has been Written: 'The man shall live not by

Bread (Yahusha) alone, but by every Word (Yahusha) coming out of the mouth of Yahuah." **Matthew 4:4**

It seems clear to me, the more we eat of this Living Bread the more we taste the kingdom of Yahuah and the more we know what perfect Bread tastes like. Yahuah, in His infinite power, love, and mercy, has given us the ability through Yahusha to purge and clean out all of the Leaven in us that he may bake us into perfect unleavened bread. The more perfect, unleavened bread from Shamym (Heavens), i.e. the Word we "Ingest" (Spiritually speaking) the more unleavened (Sinless) we become. So, we confidently conclude that there is a valid and clear definition of what leaven is, as it pertains to the Feast of Unleavened Bread. It is Seor, a lump of Leavened dough set aside between each baking.

Leaven = Sin/Disobedience

Shaul (Paul) also referred to leavening when teaching the Galatians about obedience to Yahuah's Turah (laws).

Galatians 5:7-10 contains his warning: "You ran well. Who hindered you from obeying the Truth? This persuasion does not come from Him who calls you. A little Leaven, leavens the whole lump. I have confidence in you, in Yahuah, that you will have no other mind; but he who troubles you shall bear his Judgment, whoever he is."

Once again, Sin is shown to be like leavening, expanding into the surrounding "Bread"—in this case, other believers. Yahuah has little patience with those who would deter others and cause them to misunderstand and disobey His Word.

Prepare your hearts and your minds to remove the leaven within your borders (Physical and Spiritual). Examine your homes and yourself for leaven. Repent where needed, you are now entering a time of purification, perfecting, washing and cleansing, focusing on the areas of your life that will set you free from your bondages, transforming you into a righteous child of Yahuah. HalluYAH!