

PESACH (PASSOVER)

It shall be as a **sign** to you on your hand and as a memorial between your eyes that **יְהוָה** (Yahuah)'s Turah may be in your mouth; for with a strong hand **יְהוָה** (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 primary observances of Pesach are related to the Exodus from Mitsrym (Egypt) after 400 years of slavery as told in the Book of **Exodus** chapters **1** to **15**.

Many have taught as fact that the Seal of **יְהוָה** (Yahuah) was unequivocally and solely the (7th) Seventh-day (Saturday) of the Roman Gregorian calendar. While it is correct that His seal profoundly includes the true 7th Day Sabbath as it is part of the Turah and (10) Ten Commandments, Scripture emphatically declares exactly what has always been the SIGN of His true obedient followers throughout history in contrast to all those who were disobedient and those who in the future will receive the Mark of the Beast. **Revelation 13:16**

His **Sign** and **Seal** “on your hand and memorial between your eyes” was divinely ordained to be Pesach. Pesach lasts for (7) seven days. The (1st) first and last days of the feast days are days on which no work is permitted. Work is permitted on the intermediate days, referred to as Hhol Ha-Mo’ed.

The name “Passover” is derived from the Hebrew word Pesach which is based on the root “Pass Over” and refers to the fact that **יְהוָה** (Yahuah) “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 Chag ha-Abib (the "Spring Festival"), Chag Ha-Matzoth (the "Festival of Matzahs"), and Zeman Herutenu (the "Time of Our Freedom").

This event originated on the night when the Malak (Angel) of **יְהוָה** (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”!**

A male lamb, without spot or blemish was killed on the 14th of Abib, being the day before the Feast of Unleavened Bread, called “the day of preparation.” The lamb had to be slain and “roasted” on Pesach “between the evenings”. The lamb was brought into the house (4) four days earlier on the

10th day. The Turah (Five Books of Moshah) tells us that not (1) one bone of the lamb was to be broken.

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

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**



Hhet is also associated with a Hebrew wedding canopy, a chupa, as well as life, Hhay (Chai) also Hhaiym, which is written in the plural to imply that **life** cannot be lived alone, which is representative of two "hands held. When we accept the free gift of salvation, we are entering into a blood covenant with Mashiach.

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 he saw the blood on the doorposts and lintel, he "Passed Over" that house and did not slay the (1st) first born.

Moshah said, “This is what יְהוָה (Yahuah) says: ‘About midnight I will go throughout Mitsrym (Egypt). Every (1st) firstborn son in Mitsrym (Egypt) will die, from the (1st) firstborn son of Pharaoh, who sits on the throne, to the (1st) firstborn son of the slave girl, who is at her hand mill, and all the (1st) firstborn of the cattle as well. There will be loud wailing throughout Mitsrym (Egypt)—worse than there has ever been or ever will be again. But among the Yasharalites (Israelites) not a dog will bark at any man or animal.’ Then you will know that יְהוָה (Yahuah) makes a distinction between Mitsrym (Egypt) and Yasharal. **Exodus 11:4-7**

Exodus 12:1 יְהוָה (Yahuah) said to Moshah and Aaron in Mitsrym (Egypt), 2 “This month is to be for you the (1st) first month, the (1st) first month of your year. 3 Tell the whole community of Yasharal that on the

(10th) tenth day of this month each man is to take a lamb for his family, (1) one (1) for each household. 4 If any household is too small for a whole lamb, they must share (1) one with their nearest neighbor, you are to determine the amount of lamb needed in accordance with what each person will eat. 5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. 6 Take care of them until the (14th) fourteenth day of the month, when all the members of the community of Yasharal must slaughter them at Evening.

“On that same night I will pass through Mitsrym (Egypt) and strike down every (1st) firstborn— both men and animals—and I will bring judgment on all the Alahym (gods) of Mitsrym (Egypt). I am **יְהוָה** (Yahuah). The blood will be a sign for you on the houses where you are; and when I see the blood, I will Pass Over you. No destructive plague will touch you when I strike Mitsrym (Egypt).” And this day shall be to you for a memorial; and you shall shomer (watch, keep, observe, or guard) it as a Moed (Feast) to **יְהוָה** (Yahuah) throughout your generations; you shall shomer (watch, keep, observe, or guard) it as a moed (Feast) by a Mishpat (Judgment or right ruling) le-olam-va-ed. (forever). (7) Seven days shall you eat matzah; (unleavened bread) even the (1st) first day you shall put away chametz (leaven) out of your batiym: (houses) for whoever eats lechem (bread) with chametz (leaven) from the (1st) first day until the (7th) seventh day, that being shall be cut off from Yasharal. 16 And in the (1st) first day there shall be a miqra Qodesh (Set-Apart Gathering) and on the (7th) seventh day there shall be a Miqra Qodesh (Set-Apart Gathering) to you; no manner of work shall be done in them, except that which every man must eat, that only may be done by you. **Exodus 12:12-16**

Then Moshah summoned all the elders of Yasharal and said to them, “Go at once and select the animals for your families and slaughter the Pesach lamb. Take a bunch of hyssops, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning. When **יְהוָה** (Yahuah) goes through the land to strike down the Mitsrym (Egyptians), he will see the blood on the top and sides of the doorframe and will Pass Over that doorway, and he will not permit the destroyer to enter your houses and strike you down. “Obey these instructions as a lasting ordinance for you and your descendants. When you enter the land that **יְהוָה** (Yahuah) will give you as he promised, observe this ceremony. And when your children ask you, ‘What does this ceremony mean to you?’ then tell them, ‘It is the Pesach sacrifice to **יְהוָה** (Yahuah), who passed over the houses of the Yasharalites in Mitsrym

(Egypt) and spared our homes when he struck down the Mitsrym (Egyptians).” Then the people bowed down and worshiped. The Yasharalites did just what יְהוָה (Yahuah) commanded Moshah and Aaron. The Pesach occurred on the 430th anniversary of the promise יְהוָה (Yahuah) gave to Abraham. “I will make you a great nation. I will Barak (Bless) you and make your name great and you shall be a Barakah (Blessing)”. **Exodus 12:21- 28**

The Pesach is far more than just a retelling of the Exodus out of Mitsrym (Egypt). It is more than just יְהוָה (Yahusha) suffering to pay the penalty of our transgression upon the stake on 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 יְהוָה (Yahuah). It is His Plan of Salvation!

We see that the 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:

- **The Edenic Covenant** (the Covenant that יְהוָה (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 יְהוָה (Yahuah) made directly with man.

- **The Adamic Covenant** – lamb slaughter to make clothing to cover Sin. The Adamic Covenant can be thought of in (2) two parts: the Edenic Covenant (innocence) and the Adamic Covenant (Chen/Grace). The Edenic Covenant is found in **Genesis 1:26-30; 2:16-17.**

- **The Noahic 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.

- **The Abrahamic Covenant** – lamb slaughtered to provide Salvation from death of the promised son Yitshaq (Isaac) and his descendants.

- **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.

- **The Mosaic Covenant** – each family brought their own sacrificial Pesach lamb as a sacrifice on Pesach.

- **The Yahushaic Covenant** – each son of יְהוָה (Yahuah) follows

○WYƆƆ (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 and then a lamb was slaughtered to “Cover” the sinful acts of Adam and Eve, through 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 ○WYƆƆ (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 ƆYƆƆ (Yahuah), being expressed in Amanah (Faith) each year by offering our own lives as living sacrifices on Pesach, following in the footsteps of Ha Mashiach ○WYƆƆ (Yahusha) until his return and the Greater Exodus into the Millennial Kingdom.

When ○WYƆƆ (Yahusha) gathers all the spotless lambs of ƆYƆƆ (Yahuah), who have followed ○WYƆƆ (Yahusha)'s example on Pesach and offered themselves as spotless lambs and living sacrifices on the altar to ƆYƆƆ (Yahuah). ƆYƆƆ (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.

○WYƆƆ (Yahusha) is the shepherd of all the Pesach Lambs of ƆYƆƆ (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.

John 10:1 “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 (ƆYƆƆ (Yahuah) opens the gate for him (the Shepherd ○WYƆƆ (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 (○WYƆƆ (Yahusha's) voice.

○WYƆƆ (Yahusha) calls his own sheep (Pesach Lambs) by name and leads them out (of their Sinful ways, into The Kingdom of ƆYƆƆ (Yahuah) through Pesach). 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.

John 10:7 Therefore **OWYʼAḲ** (Yahusha) said again, “Very truly I tell you, I am the gate for the sheep (lambs of **ʼYʼAḲ** (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 **ʼYʼAḲ** (Yahuah). They will come in (by following **OWYʼAḲ** (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.

Shaul (Paul) taught Pesach as the Narrow Gate: **1 Corinthians 1:20** Where is the Wise? Where is the Scribe? Where is the disputer of this age? Has not **ʼYʼAḲ** (Yahuah) made foolish the Wisdom of this World? 21 For since, in the Wisdom of **ʼYʼAḲ** (Yahuah), the World through Wisdom did not know **ʼYʼAḲ** (Yahuah), it pleased **ʼYʼAḲ** (Yahuah) through the foolishness of the message preached to save those who believe. 22 For Hebrews request a Sign, and Greeks seek after Wisdom; 23 but we preach the Pesach Sacrifice of **OWYʼAḲ** (Yahusha), to the Hebrews a stumbling block and to the Greeks foolishness. We see Shaul (Paul) do just what he claimed; Teach the Pesach sacrifice of **OWYʼAḲ** (Yahusha), which is the meaning of Pesach.

Hebrews 5:7-10 During the days of **OWYʼAḲ** (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 **ʼYʼAḲ** (Yahuah), and he was heard because of his Reverence. 8 Although he was a son, he learned obedience through what he suffered.

OWYʼAḲ (Yahusha) learned obedience (to **ʼYʼAḲ** (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 **ʼYʼAḲ** (Yahuah) to be High Priest in the order of Melchizedek.

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

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

Shaul (Paul) goes on teaching The Pesach sacrifice of אֱלֹהִים (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 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 אֱלֹהִים (Yahuah) without "Spot or Blemish", offering ourselves in the example אֱלֹהִים (Yahusha) set on Pesach each year just as אֱלֹהִים (Yahuah) commanded: **Romans 12:1** Therefore, I urge you, brothers and sisters, in view of אֱלֹהִים (Yahuah)'s mercy (who offered His first (1st) born Son אֱלֹהִים (Yahusha) as a Sacrifice on Pesach), to offer your (own) bodies as a Living Sacrifice, Qadosh (Holy) and pleasing to אֱלֹהִים (Yahuah) (as Pesach lambs without spot or blemish.

2 Peter 3:14 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 (on Pesach) of our King is Salvation (through The Pesach Lamb), as also our beloved brother Shaul (Paul), according to the wisdom given to him, has written to you.

Hebrews 10:1 The Turah (law) is only a shadow (physical example) of the good things that are coming (The Spiritual Kingdom of אֱלֹהִים (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 The Mashiach came into the world (to fulfill Pesach), אֱלֹהִים (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 (not my own **Luke 22:42**), my Aluah (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. (OWYִאֵל (Yahusha) made this clear on Pesach when he prayed in the garden **Luke 22:42**.” OWYִאֵל (Yahusha) sets aside the (1st) first (physical ritual example) to establish the (2nd) second (Spiritual Truth of reverent submission of will). 10 And by (following) that (same) will (of our own obedient submission), we (too) have been made Qadosh (Holy/Set apart) through the (living) Sacrifice of the Body of OWYִאֵל (Yahusha) Ha Mashiach) (who) died once for all.

Hebrews 10:22 Let us draw near to אֵלֹהִים (Yahuah) with a sincere heart and with the full assurance that Amanah (faith) (in the example set by OWYִאֵל (Yahusha) brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water (Mikveh/Baptism).

In Ephesians we again see Shaul (Paul) use the spiritual truth of Pesach and the Mikveh (Baptism) to prepare the bride to meet her husband for the “**Appointed time**” as spotless Pesach Lambs: **Ephesians 5 25** Husbands, love your wives, just as the Mashiach loved the body and gave himself up for her (as The Pesach Lamb) 26 to make her Qadosh (Holy), cleansing her by the washing with water (Mikveh/Baptism) through the Commandments, 27 and to present her to himself as a radiant assembly, without spot or wrinkle or any other blemish (as spotless Pesach Lambs of אֵלֹהִים /Yahuah), but Qadosh (Holy) and blameless.

The Pesach is a symbol of OWYִאֵל (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 אֵלֹהִים (Yahuah)’s people on the day of Pesach. Through the blood of OWYִאֵל (Yahusha) Ha Mashiach, a person escapes the judgment of Alahym. אֵלֹהִים (Yahuah) accepts the blood of OWYִאֵל (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.

John 1:29 The next day Yahukannon (John) saw OWYִאֵל (Yahusha) coming toward him and said, “Look, the Lamb of Alahym, who takes away the Sin of the world!”

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

Galatians 1:4 [OWYִאֵל (Yahusha)] who gave himself for our Sins to

rescue us from the present evil age, according to the will of our Aluah and Father.

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

Titus 2:14 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.

Pesach is the plan of Salvation through **OWYִאֵל** (Yahusha). It is the very initiation of The New Covenant “in his Blood”. Putting our Amanah (Faith) in Pesach that **OWYִאֵל** (Yahusha) as High Priest faithfully makes the proper Sacrifices before the throne of **אֵלֵאֵל** (Yahuah) on our behalf.

Expressing our Amanah (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 **OWYִאֵל** (Yahusha)’s sacrifice for us. Just as **OWYִאֵל** (Yahusha) Commanded us “Keep Pesach in Remembrance of me”. We see **OWYִאֵל** (Yahusha) set the Righteous example of keeping Pesach and the significance of keeping Pesach going forward in “Remembrance” having “Amanah (Faith) in him.

1 Corinthians 11:23 For I received from the King what I also passed on to you: **OWYִאֵל** (Yahusha) HaMashiach (the Messiah), on the night he was betrayed (the evening of Pesach), took bread, 24 and when he had given thanks, he broke it and said, “This (Pesach meal) 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 (Keep Pesach), 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.

Revelation 5:6, 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 (on Pesach), to receive power and wealth and wisdom and strength and honor, esteem and Halal (praise)!”

LEAVEN

All leaven is to be removed out of your house and from your property where you are residing before the 14th until after 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 **יהוה** (Yahuah) by His people. In **Leviticus 23:14, 21, 31, 41** verses **יהוה** (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 cookery.

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 **סֹרֵר** *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 (the King James Version "Meal") 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 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 that 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 תַּיִת, 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 יְהוָה (Yahuah). The same concept is repeated in **Exodus 13:7**.

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

"You shall sacrifice the Pesach to יְהוָה (Yahuah) your Aluah (God) from the flock and the herd, in the place where יְהוָה (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 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 לֶחֶם, lechem. The scripture says that we are not to eat any leavened thing (Hhamets) with the Pesach. Hhametz is to Seor as 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 wine, beer, butter, yogurt, vinegar, soy sauce, cheese, and the like, if also considered to be Hhametsym (leavened things), have absolutely nothing to do with the Exodus. Considering these products to be Hhametsym 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 Hhamets, just like Matsah, is a noun, not an adjective. Hhamets (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).

"And **וַיֹּאמֶר** (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 **וַיֹּאמֶר** (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 **יְהוָה** (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 **יְהוָה** (Yahuah)." - **Leviticus 2:11**

This verse mentions something else that some interpret to be leaven - honey. This word in Hebrew is **דְּבַשׁ**, 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.

וַיֹּאמֶר (Yahusha) is our perfect example. **יְהוָה** (Yahuah) gives us the true Bread from Shamyim (Heavens) through him (**John 6:31-35**). **וַיֹּאמֶר** (Yahusha) is the Bread of Life from Shamyim (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 **וַיֹּאמֶר** (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 **אֱלֹהִים** (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 **אֱלֹהִים** (Yahuah)." **Matthew 4:4**

It seems clear to me that the more we eat of this Bread the more we taste the kingdom of **אֱלֹהִים** (Yahuah) and the more we know what perfect Bread tastes like. **אֱלֹהִים** (Yahuah), in His infinite power, love, and mercy, has given us the ability through **וּמִן** (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 Shamyim (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 a picture of disobedience

Shaul (Paul) also referred to leavening when teaching the Galatians about obedience to **אֱלֹהִים** (Yahuah)'s Torah (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 **אֱלֹהִים** (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. **אֱלֹהִים** (Yahuah) has little patience with those who would deter others and cause them to misunderstand and disobey His Word.