

GOT LEAVEN?¹

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Shabbat Shalom! Yahweh bless you, and I pray that He will bless your understanding of this teaching, and that the peace of Yahweh would be upon each and every one of you.

The teaching from the Scriptures tonight is “**Got Leaven?**” We all have heard the advertisement about milk-Got Milk? This is Called - Got Leaven? In just a few weeks Pesach [Passover] will be approaching, and this is the time of preparation for Yisra’el. It is a time for us, as Messianic Yisra’el, to begin cleansing our homes of leaven (*Chametz*), and prepare for Passover / The Feast of Unleavened Bread.

Through studying, I understood some things that Yahweh was trying to teach us, as Yisra’el, concerning leaven, concerning Passover, and concerning the Feast of Unleavened Bread.

As we study Torah we understand that there are several layers of revelation in the Word of Yahweh. We understand the *pashat* – or the plain sense of the words of Torah, the literal meaning of the text that Yahweh is speaking to us of what we are to do. But behind these *mitzvoth* [commandments] YHWH is trying to teach us deeper spiritual truths. By performing physical, tangible commandments, Yahweh is teaching us spiritual truths concerning *our* lives, His character, and how we can be prepared to enter into His Kingdom. This life is a time of preparation, and this is similar to what we are experiencing as we prepare for Pesach.

Yochanan [John] in your Brit Chadashah, chapter 11.55, page 1043.

- **YOCHANAN [John] 11:** [55] Now the Passover of the Yehudim was near, and many went from the country up to Yerushalayim before the Passover, to set themselves apart.

Some translations may say, to purify themselves or to prepare themselves. But **The Scriptures** bring out the correct translation of this word in the Greek – which is ‘to set themselves apart.’ This word in the Greek is #G48 in your Strong’s – *hagnizo* – to make clean, to sanctify, or set apart one’s self. It comes from #G53 - *hagnos* – clean, to become innocent, to be modest, to become perfect, to become chaste, pure. It is also a form of the word - *hagios* - #G40 – to be set-apart, consecrated, or most holy.

When it comes to Pesach [Passover], first Feast in the Feast cycle of Yahweh, it says, “The Yehudim [the Jews] were coming up to Yerushalayim”. Whenever we go to Yerushalayim we are always going up, we are always ascending in spirituality-to a ascend unto Yerushalayim. When you would leave Yerushalayim it was always a going down. But when you "come up" to Yerushalayim, you are ascending in spiritual level. The Yehudim were going to Yerushalayim to become purified, or to set themselves apart.

Passover is one of the *Sholesh Regalim*, literally it means three feet. Its one of the Pilgrimage Feasts, where Yahweh requires His people to come to Yerushalayim to celebrate the Feast in His house [The Temple, *Byet haMikdash*]. There they were to celebrate the Feasts, all the males of Yisra’el, were to go to Yerushalayim three times a year during:

1. Passover
2. Shavuot
3. Tabernacles

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When it came to Passover, they came early to set themselves apart. We understand that this is speaking in the pashat – the plain sense – they were going there to be cleansed. They were going there to undergo *miqvah* – in the *mikvoth* – in the Temple. Mikvah is an immersion in water to ritually cleanse themselves. They would also be sprinkled with the ashes of the red heifer, which would cleanse them ritually if they had come in contact with a dead body or a grave. This way, by being cleansed they would be able to partake of the Passover.

In the Torah, Mosheh was instructed by Yahweh, if anyone was ritually unclean during the time of Passover, then thirty days later they were to hold another Passover for those who were ritually unclean, because you could not partake of the Passover being ritually unclean.

So these Jews knew they had to become clean, or set-apart, or innocent, or chaste, and modest. What Yahweh is trying to teach us in this verse is that there is a preparation for us, as Yisra'el, as Passover approaches. He is trying to teach us this, that there is a preparation, both physically and spiritually, we need in order to partake of the Passover.

In your Brit Chadashah to **Colossians 2.16-17, page 1143** I am going to show you something here that some of you may not have understood. I just came to an understanding, and it really hit me this week as I was studying the real meaning of these words. Let me say this before we read these Scriptures, because I, for one, was as one who was in error. I have taught in the past that the three Spring Feasts of Yahweh have already been fulfilled in Messiah Yahshua; and that the three Fall Feasts would then be fulfilled in His second coming. Now I have come to an understanding that *this* is not true! *None* of the Feasts have been fulfilled yet. *None* of the Feasts of Yahweh have been fulfilled in Messiah Yahshua. They *will be* fulfilled by actual, tangible, things that take place upon this earth *in* the future! And Yahweh is trying to prepare us as Yisra'el for a *future Exodus, a future Passover* that will take place at a future date. This Feast *will be* repeated for modern day Yisra'el!

Let me show you.

- **COLOSSIANS 2:** [16] Let no one therefore judge you in eating or drinking, or in respect of a festival or a new moon or Sabbaths – [17] **which are a shadow of what is to come** – but the Body of the Messiah.

Rav Shaul speaks this *after* the death, burial, resurrection, and ascension of Moshiach Yahshua. And he says to the Colossians, that these Feasts, these new moons, these Sabbaths that Yisra'el is celebrating, are just shadows of things yet to come. Otherwise, they had not yet come!

They are shadows of things that are to come *after* Yahshua. Therefore these Feasts have not been fulfilled yet, and Rav Shaul knew that in the future there would become a future Passover, a future Exodus for Yisra'el, in which they would make another Exodus out of Egypt! Out of the world system into a wilderness. We find that in the Book of Revelation 12. And this is the Exodus Yahweh is trying to prepare us

These Feasts [*mo'edim*] are called rehearsals. Rehearsals for things which are to come! In preparation for the Passover just as the Yehudim were going to Yerushalayim to receive cleansing to prepare and partake of the Passover, Yahweh is calling us as Yisra'el to prepare ourselves to partake of a future Passover and Exodus out of Egypt. And if we are not prepared for this future Passover, then we will not be able to leave Egypt.

And by looking at what Yahweh required Yisra'el of old, to do to prepare for the Passover, He has given us instructions of what we need to do to prepare for what is coming in the future for us.

- **WAYYIQRÁ [Leviticus] 20:** [23] 'And do not walk in the laws of the nation which I am driving out before you, for they do all these, and therefore I loathed them. [24] 'But I say to you, "You are going to possess their land, and I Myself give it to you to possess it, a land flowing with milk and honey." I am Yahweh your Elohim, **who has separated you from the peoples.**

Yahweh separated Yisra'el from the other nations (goyim), from the other peoples. There was a separation that was to take place for Yisra'el, and He says:

- [25] 'And you shall make a distinction between clean beasts and unclean, and between unclean birds and clean. And do not make yourselves abominable by best or by bird, or whatever creeps on the ground, which I have separated from you as unclean. [26] 'And you shall be set-apart to Me, for I Yahweh am set-apart [*kadosh*, holy], and have separated you from the peoples to be Mine. [27] 'And a man or a woman in whom there is a medium, or who are spiritists, shall certainly be put to death, they are to stone them with stones. Their blood is upon them.'"

Yahweh, previously to this in Wayyiqra, gave Yisra'el the laws of ritual cleanliness, and also the laws of *kashruth* – or clean and unclean beasts, explaining to them that these things would make them ritually unclean. That by partaking of and coming in contact with physical and tangible things you would become ritually unclean – teaching us a spiritual truth. By coming in contact by what is spiritually unclean we become spiritually polluted and need purified and need cleansing. YHWH spoke and said, "You are to be set-apart." We are to set ourselves apart from that which is unclean, that which will bring about a ritual uncleanliness. This is exactly what the Yehudim were doing, they were "going up" because they had become polluted, and they needed to be purified.

- **YESHAYAHU [Isaiah] 1:** [16] "Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Stop doing evil! [17] "Learn to do good! Seek right-ruling, reprove the oppressor, defend the fatherless, plead for the widow. [18] "Come now, and let us reason together," says Yahweh. "Though your sins are like scarlet, they shall be white as snow; though they are red like crimson, they shall be as wool. [19] "**If you submit and obey, you shall eat the good of the land;** [20] **but if you refuse and rebel, you shall be devoured by the sword,**" for the mouth of Yahweh has spoken.

Yahweh says, speaking through Yeshayahu to Yisra'el, "Wash yourselves, clean yourselves," and it says here, "put away the evil." We have to understand that there is a "putting away" during this preparation for Passover. What is it we are to put away? What are we told we are to put away?

This is where the teaching comes in. That was the introduction. We need to turn to Shemoth [Exodus] 12. Now I want you to see here, this is very significant that Yahweh has commanded us to get leaven out of our homes, out of our dwelling places. Let's start in verse 14:

- **SHEMOTH [Exodus] 12:** [14] 'And this day shall become to you a remembrance. And **you shall observe it as a festival** to Yahweh throughout your generations – **observe it as a festival**, an everlasting law. [15] 'Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra'el. [16] 'And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. Now work at all is done on them, only that which is eaten by every being, that alone is prepared by you. [17] 'And you shall guard the *Festival of Unleavened Bread*, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law. [18] 'In the first *month*, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening. [19] 'For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation or Yisra'el, whether sojourner or native of the land. [20] 'Do not eat that which is leavened – in your dwellings you are to eat unleavened bread.'"

Yahweh instructs Yisra'el, "Keep the Festival of Unleavened Bread *forever*, in every generation, for seven days – starting on the fourteenth day evening, you get the leaven out of your home, and for seven days you shall not eat any leaven, nor shall it be found in your homes. If anyone eats leaven, that person shall be cut off [*karath*] from Yisra'el."

Now the rabbis teach us that "cut off" means:

1. They could experience early death.
2. They could experience eternal death.

Just by eating leavened bread during the Feast of Unleavened Bread! Seems about as harsh as somebody picking up sticks on the Sabbath, and they get stoned. Yahweh, by giving us this physical, tangible law [instruction], Yahweh is communicating to us a spiritual truth.

What we have to do first is understand what leaven is. In order to understand what leaven is we can understand what it is we are to remove. We are going to be speaking on two levels of revelation here.

Revelation is like an onion, you peel the layers back – you get the top level, but underneath is another level of revelation.

Remember Yahweh is preparing us for a future Passover! A future Exodus! Just as He prepared the children of Yisra'el for the first Exodus; by telling them to get the leaven out of their homes, He was preparing them, not only physically, but spiritually to leave Egypt. We know, unfortunately, in forty years of the wilderness journey, they left Egypt but Egypt never left them. They never got the leaven out!

In Shemoth [Exodus] 12.15, we see the word "leaven". "You cause leaven to cease from your houses." That word there is – *chametz* – leaven. Unleavened bread is called – *matstzah*. During Passover and Unleavened Bread we will be eating what is called *matstzah* – unleavened bread. *Matstzah* means sweetness, not soured, without leaven.

In Exodus 12.19, the word leaven there is not *chametz*, which means to ferment, extortion, or leaven, but this word is – *machmetze*' – a completely different word – *machmetze* – and that means in our houses nothing that causes leavening is to be found. *Nothing* that causes is to be found, this is why it's a different word. *Chametz* means leavened bread, but *machmetze*' means anything, any agent that causes leavening within bread is to be taken from your home.

The word 'leaven' in Hebrew is – *se'or* – a yeast cake, a swelling, or to be sour. It comes from the root of – *sha'ar* – to swell up, that which is left, that which remains, a reserve of the rest.

The rabbis teach us that the word 'leaven' means corruption, anything that brings corruption. They defined it as the – *yetzer harah* – the evil inclination within man that cause leavening in them, or the leaven that is in the dough.

We are told here in **Shemoth 12.15-19**, and also in **Shemoth 13.7**, that Yisra'el is to get the leaven out of their homes. Not only are they to remove the leavened bread, and eat only unleavened bread – *Matzah* – they are also to remove from their homes any leavening agent.

Let us go to the words of our Master Yahshua HaMoshiach. In Mattithyahu [Matthew] 16.6, page 936, and He sheds more light on this, and we can understand what leaven is according to our Rebbe.

- **MATTITHYAHU [Matthew] 16:** [6] And Yahshua said to them, "Mind! And beware of the leaven of the Pharisees and the Sadducees." [7] And they reasoned among themselves, saying, "Because we brought no bread!"

His talmidim were only thinking on the pashat level, the physical level. They weren't able to grasp the revelation that Yahshua was trying to communicate to them - what leavening really was.

- [8] But Yahshua, aware of this, said to them, "O you of little belief, why do you reason among yourselves because you brought no bread? [9] "Do you still not understand, neither remember the five loaves of the five thousand and how many baskets you picked up?"

He says, "Look, they think I am saying because they didn't bring any bread," and they realize that He could make bread if He had to. He could do a miracle. "They had just seen the miracle of the feeding of the five thousand, and they are telling me its because they don't have any bread!"

- [10] "Or the seven loaves of the four thousand and how many large baskets you picked up? [11] "How is it that you do not understand that I did not speak to you concerning bread, *but* to beware of the leaven of the Pharisees and the Sadducees?" [12] Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and the Sadducees.

Yahshua describes leaven to His *talmidim*. He says, "Beware of the leaven of the Pharisees and Sadducees." Now what did we understand that leavening was? Leavening is anything that causes swelling up, anything that causes corruption. That which remains, that which is left over. What Yahshua is telling His talmidim is that the teachings of the Pharisees and the Sadducees had become corrupt, they had corrupted the true bread from heaven, the Torah! They are not to partake of their teachings and allow their doctrines bring PRIDE into their lives. They have caused the Torah of Yahweh to become a heavy burden upon Yisra'el! It is that which has remained, that which they brought out of Babylon with them into Yisra'el when they re-established the Temple. They brought some teachings of Babylon out with them, and added it to the Torah! And He says, "That has corrupted it! So beware of that teaching. Stay away from it, it causes corruption." Because of this corruption the Pharisees and the Sadducees had become puffed up from pride! All you have to do is read Matthew 23 to understand.

Let's go further on in your Brit Chadashah in 1st. Corinthians 5.6-8, page 1105. Rav Shaul is speaking to the assembly at Corinth.

- **1ST. CORINTHIANS 5:** [6] Your boasting is not good. Do you not know that a little leaven leavens the entire lump? [7] Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened [Matzah]. For also Messiah our Passover was offered for us. [8] So then let us observe the festival, not with old leaven, nor with the leaven of evil and wickedness [corruption], but with the unleavened bread [Matzah] of sincerity and truth.

Rav Shaul is taking it to another level of revelation for us as believers in Yahshua, and he says, "I am using this teaching about leaven in the Passover to tell you something. We are going to do Passover, and while you are getting the leaven out of your homes, Yahweh wants you to also spiritually prepare yourselves to partake of the Passover, by getting out the old leaven of evil and wickedness, and observe it with sincerity and truth. Rav Shaul was teaching the Corinthians that there was a preparation that the needed in order to partake of the Passover.

In Galatians 5.9, page 1130, Rav Shaul once again. LOOK at this:

- **GALATIANS 5:** [9] A little leaven leavens all the lump.

We are now ready to bring out some revelation concerning what Yahweh was teaching Yisra'el.

We need to understand, that when leaven gets in bread (if anyone has ever made home made bread) you cannot remove it, because it permeates the whole loaf. The whole loaf becomes leavened. A little leavening leavens the whole loaf. So what do we have to do if we want unleavened bread? That means we have to throw the whole lump out, and start anew, and not add any leavening agent to the bread in order for it to become unleavened bread. Just flour and water, and bake it. No leavening agent.

Now I meant to tonight to bring a piece of leavened bread and a piece of unleavened bread [Matzah]. If we look at them they are the same weight.

But if you were to choose one, the leavened bread looks bigger, looks fluffier, looks more delicious than the flat Matzah. And those of you who have observed the Feast of Unleavened Bread know that after seven days you are pretty tired of eating Matzah. You are trying to think of new ways to fix that Matzah in order to eat it. So if I was to present to these young men here some bread, and gave them a choice of which they would choose: leavened bread [Wonder Bread], or Matzah, what would you choose?

You would choose the leavened bread, of course. You would choose the leavened bread because it looks better, and certainly it tastes better! So it is with doctrine, and so it is with teaching. Leavened teaching looks better, feels better, tastes better, and sure is a lot easier going down. But unleavened teaching [Matzah], pure teaching of Torah, of the Word of Yahweh, doesn't look quite as appetizing as the leavened product, does it? And when faced with a choice, people will always choose the leavened bread.

This understanding is what Passover is all about. What I am trying to do is not only prepare myself, but help you to prepare yourself to partake of the Passover. If we think we can just go in on the night of Passover, and not be prepared, and just partake of the Passover, we are going to miss the whole idea behind Passover. We are going to miss the lesson Yahweh is trying to teach us.

Remember, legalism always says, What does Yahweh require of me? What is the letter of the law? That's the legalistic system of Torah keeping. Its always asking yourself, How can I do this law, what are the requirements? And you are going through your house, and you are getting real strict about this leaven. And you go into other people's houses and you become the Kosher Police, and you are looking for leavening products. What are the requirements?

But the belief system of Torah keeping says this: What is Yahweh trying to teach me by asking me to remove the leaven from my home? What is the great spiritual truth He is trying to teach *me* behind getting the leaven out?

Let's go back and think about what Yahweh was trying to teach the Yisra'elites about getting the leavening out of their homes. Where had they been for over four hundred years? They had been in Egypt! Several generations had passed, they had been subjected to the Egyptian religion, they had been in subjection as slaves to the building of the pyramids and other buildings for Pharaoh. A part of the Egyptian culture had permeated into Yisra'el. So much so that some people believed that some of them stopped circumcising their young. This is why Yahweh had to once again remind them, that in order to partake of the Passover they needed to circumcise their men – a cutting off of the flesh before partaking of the Passover – coming into the covenant of Avraham before partaking of the Passover.

Because the two covenants are intricately linked, you cannot separate Passover from the Avrahamic covenant because one is bringing about the other. Remember Yahweh prophesied to Avraham that his seed would go into a foreign land and be held in subjection for four hundred years.

First of all, they are going to be circumcised, but He says, "Now you are going to get leaven out of your home, and I want you to do this forever." Now have you ever wondered why Yahweh said, "Do this forever"? Because Yahweh in His wisdom knew there would be a future Exodus for future generations Yisra'el coming. This was to be a remembrance. As we pass this on to our children, and they are taught Torah and learn what this is all about, they are constantly being reminded during this time of the year to get the leaven out of their homes. It may not be us, it may their generation that partakes of this future fulfillment of Passover. It may not be us, we may die in the wilderness.

They were to get the leaven out for seven days. Now seven days of unleavened bread, seven is what? Seven is always the complete number. The number of Yahweh. If we add one more day for Passover onto the seven days of Unleavened Bread we get Eight! Eight is what? New beginning. We know that eight is the number of new beginning. When do we circumcise a baby? On the eighth day.

If we count a day for a thousand years, we end up with seven thousand years of unleavened bread, with the eighth day, then, becoming a new beginning.

What Yahweh was telling Yisra'el is by getting the leaven out for seven days of their dwelling places, for seven thousand years Yisra'el is to partake of pure Torah – the Unleavened Bread that comes from heaven. And then on the eighth day would be a new beginning. Can anyone think of another Feast that is not in the Torah, but that we do that consists of eight days, and has to do with the cleansing of a dwelling place? Hanukkah-for eight days we observe Hanukkah, a cleansing of the dwelling place of the pollution from the Greeks.

Yahweh is teaching Yisra'el a great spiritual truth that we need to learn. We are going several levels here. We learn that in our dwelling place is not to be found any leaven. On the physical level we know that is speaking of our homes. But on the spiritual level we understand that it is speaking of us-the people of Yisra'el. On the physical level the Yehudim were going to Yerushalayim to be cleansed, to wash themselves in the miqvah, to be sprinkled with the ashes of the red heifer, to physically prepare themselves, and ritually prepare themselves to partake of Pesach, partake of that Passover lamb. But spiritually Yisra'el is to prepare their hearts with the washing of the water of the Word. The bride needs to undergo miqvah, the washing of the water of the Word, to cleanse herself, to get ready to partake of her Passover Lamb, Yahshua.

But not only that, it talks about the bread. Bread is what we eat. And always, Yahshua was talking about:

1. He is the Bread from heaven.
2. He is the true manna from heaven.
3. We are to eat His flesh and drink His blood.

We understand that the very food we partake of, The Word of Yahweh, we are to eat it! It's what we take in! It's assimilated, and your food becomes part of you! Now this is a great spiritual truth. The food that we eat, or the spiritual food that we partake of actually becomes a part of us! Why do you think it's so hard to get the leaven out! Because that teaching that you have had in the past has become part of you, and it is hard to get the past teaching out! And this is why the physical on the preparation day in getting ready for Passover the father lights a candle, and takes the children through the home as they search for *chametz*. It's called the Berechat chametz, it's the blessing that we say. It's always done by the master of the house, and he takes his children by the hand, they go with the candle throughout the house in order to search for chametz. Now did you ever think why a candle and not a search light? We are told not to take a search light through the house, but a candle, because with a candle it requires you to search a little more diligently. You take a search light, I can't tell over in this corner if there is a little piece of bread. I may not see it from over here, even though I am shining a search light on it, it might pass my eyes. But with a candle I am going real close, and I am examining a crack and crevice, looking under the couch and pulling the cushions up, and looking all over for that leaven.

- **MISHLE [Proverbs] 20:** [27] The spirit of a man is the lamp of Yahweh, Searching all his inmost parts.

The spirit of a man is the lamp, the mirror, the candle, the light, not a search light but a candle, or a light, a lamp of Yahweh, that searches his innermost parts.

We are told in Romans 8, that it is only the Ruach HaKodesh [The Holy Spirit] that knows the heart of man. Therefore, the spiritual preparation we need to make for Passover is as we read the Word of Yahweh during this time, we allow the Ruach haKodesh [The Holy Spirit] to search our hearts out and search for leavening. What is leavening? Not only is it doctrine, as Yahshua taught, but it's anything that corrupts, anything that brings corruption. So during this time we are to allow the Ruach to search our hearts. I know I have things in my life I need the Ruach HaKodesh to search out, to find that leavening, to prepare me to partake of the Passover, to cleanse me. It can't be separated - the Word and the Spirit. The two need to work together to find that leavening. And what are we told? The Torah is a lamp unto my feet, and a light unto my path. We take the Spirit, we take the Word, allow it to search *our* spirit, which is the candle of Yahweh, and it searches our innermost parts.

Leavening is corruption, but we are told in the Scriptures it was prophesied would not allow His Anointed One to see corruption! Yahshua's body did not corrupt itself in the grave! He was raised from the dead, a perfect picture. Yahshua knew what He was doing at His seduah meal when He said, "This is My body, take, eat!" He was using the bread, the unleavened bread to show that His body would not see corruption. It's a picture for us as Yisra'el, our bodies will be raise too! Our bodies will not all decay, but will be raised. This corruptible body will put on incorruption. So Yahshua was saying, "Just as I partake of the resurrection, and My body shall not see corruption, Mine shall become incorruptible, so shall you." It's a picture of His body.

Now we are going to go to another level. We have been doing some *pashat*, we have been doing some *remez*, some *midrash*, now I am going to take you to *sod*. I always try to bring three levels of teaching into the teaching.

We are told in Bereshith [in the beginning], in the garden there were two trees. The tree of life, and the tree of the knowledge of good and evil. We are told that the tree of life is symbolic of Matzah, of Matzah because it signifies pure, and clean, and purity. Its uncorrupted, its not mixture. It's pure. We are told that the tree of the knowledge of good and evil is chametz, which is mixture. It's a tree of mixture. Chametz is also a picture of confusion, its bigger, chametz is bigger. People wonder why, if the message we are teaching is true, why are you so small? My answer is: A leavened loaf is a lot bigger than Matzah.

We are also told, this is interesting, another name for Matzah is *Lechem Oni* – The Bread of Affliction. Now you remember when we studied Yahweh Shammah, what was the original name of Binyamin? Ben Oni – son of my affliction. Or what? Son of my idols. His name was changed to Binyamin – son of my right hand. Unleavened bread or Matzah or the bread of affliction is symbolic of Yisra'el's redemption out of the land of idols. They were being afflicted by being slaves in the land of idols, and they would receive their deliverance, their redemption by partaking of this unleavened bread.

So every time we, as Yisra'el, eat Matzah during the Feast of Unleavened Bread:

1. It is a remembrance, it should remind us of our forefathers. We are told at the Passover that each and every one of us are to partake of that Passover as if we physically are among the redemption in Egypt, because Yahweh is preparing us for a future redemption from Egypt, from the land of idols.

This is a lesson we are going to have to learn. This is what Yahweh is trying to teach us. Remember these things are a shadow of things to come! Rav Shaul did not say these are shadows of things that have been passed. He knew that every Feast, every new moon, every Sabbath was a picture of things yet to come!

The bread of redemption: Matzah also is pure and it has no attachments. Its pure, its just flour and water and its baked. There is nothing added to it. It shows that as they were leaving they were to have no attachments with the things back there. They didn't have time, they were to just pick up there bread and go. Remember the bread didn't have time to leaven, they just took it, put it on their back and took off! No attachments to the former captivity. No attachments whatsoever. Its free, Matzah is pure.

I am going to need to do some Hebrew for you to get into the *sod*, in order to show you something. Matzah also shows us one more thing. And this is what that is: It's a *mem*, *tsahdee*, *waw*, and *taw*. This word in Hebrew can either be read this way: *matzoth* – which is the plural of Matzah – matzoth – no vowel points, or it can be read *mitzvoth* – the commandments – the Torah.

We can see by the word that Matzah in the plural – the mitzvoth – is symbolic of the pure, unadulterated teaching, unleavened teaching of Torah as given by Yahweh, with no teachings of man added to it. Its Unleavened Bread.

Let me show you something else: Chametz – a *heth*, a *mem*, and a *final tsahdee* - chametz. Matzah – with ending in a heh. NOTICE this:

It starts with a **heth**, looks like a **heth**, but it closes up the little alley way, the narrow way, and NOTICE the heth closes that up.

The rabbis teach us that chametz is symbolic of pride, because it has closed up that narrow gate that leads into salvation. Remember Yahshua taught the narrow gate? That's exactly what He was talking about, he was talking about the **heh**. This little gate in the **heh** is called "the narrow gate." This is called the wide way, the wide gate of the **heh**, and this is called the narrow gate. And Yahshua said, "You enter the narrow gate into salvation." The rabbis teach us that the reason you enter into the wide gate, there is chance you might fall right out of the bottom. But if you enter into the narrow gate you stay at the top. So chametz, pride, Matzah, then of course, means humility, a man who is willing to submit to Yahweh.

We need to understand the main thing is that this preparation that we are getting ready to do, is not only a physical preparation, but this preparation that we are getting ready for Passover is a spiritual preparation on our part, not only are we to get the leaven out, but also we are to get out any agent from our home in which can cause leavening. We also understand that leaven is not only bread, and leavening agents, but to us as Yisra'el leaven is mixture of doctrine, of teachings that causes an impurity to come into the purity teachings of Torah. And we are to allow the Holy Spirit [the Ruach HaKodesh] to search each of us. We also are taught that we are to have no attachments to our former habitation of Egypt. We are also taught that Yahweh is preparing us for a future time of deliverance.

How do I know this? It is the Book of Revelation. Do you realize that in the Book of Revelation there are seven assemblies named? Do you realize that out of seven assemblies there is only one, one assembly who was not told to repent? It was Philadelphia. All the other assemblies were told to repent, and if they did not repent He would remove their candlestick, or their light, or their witness. But when it came to Philadelphia Yahshua said this:

- **REVELATION 3:** [7] "And to the messenger of the assembly in Philadelphia write, 'He who is set-apart, He who is true, He who has the key of David, He who opens and no one shuts, and shuts and no one opens, says this: [8] "I know your works – see, I have set before you an open door, and no one is able to shut it –

It's interesting that the Passover deals with a door, the doorposts. They were not to leave their homes. They were told to stay within that home. If you leave that home the death angel will get you. The word Passover doesn't mean hop, skip over. Yahweh wasn't hopping and skipping over the homes. The word Passover means that Yahweh Himself would actually "Halt!" The word means halt! Standing in doorpost that had the blood of the lamb on it, He, personally, would prevent the death angel from entering in to the home that had made covenant with Him. The word Passover means halt! Stop! It doesn't mean He was hopping and skipping. It means Yahweh would say "Stop!"

- [8]...that you have a little power yet have guarded My Word, and have not denied My Name. [9] "See, I am giving up those of the congregation of Satan, who say they are Yehudim and are not, but lie. See, I am making them come and worship before your feet, and to know that I have loved you. [10] "Because you have guarded My Word of endurance, **I also shall guard you from the hour of trial** which shall come upon all the world, to try those who dwell on the earth. [11] "See, I am coming speedily! Hold what you have that no one take your crown.

Yahshua says here, "Look, since you have guarded My Word, and you have not denied My Name, "Guess what? When the great tribulation comes I am going to keep you from it. I am going to guard you, I am going to protect you from that which is coming upon the whole world!"

- [12] "He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim [Yahweh Shammah], which comes down out of the heaven from My Elohim, and My renewed Name. [13] "He who has an ear, let him hear what the Spirit says to the assemblies."

I hear within that the message of Passover. Because if the Yisra'elites guarded His Word, if they did not deny His Name, and if they obeyed by placing that blood of the lamb on the doorpost of their home, then they were protected from what was coming upon Egypt. They were guaranteed safety in their homes, if they obeyed Yahweh, if they guarded His Word and they obeyed Him. Yahweh has promised to protect those, to keep those, who guard His Word and do not deny His Name from what is going to happen. Otherwise, He will Pass-Over us. He will say, "Halt!" There will be a place of safety for Yisra'el, if we what? If we prepare ourselves.

We have to understand that this idea of unleavened bread, not only applies to us physically, but it is also a spiritual commandment, we are told, to prepare ourselves spiritually. And NOTICE they didn't go to Rome to prepare themselves, they went "up" to Yerushalayim. They went to Yahweh's Dwelling Place, to the temple and cleansed themselves.

This is the first teaching of preparing for Passover. If we got leaven, Yahweh says, -- This is what He is saying to me, too. I teach myself because I don't stand up here, I don't have it all together, no way. The Word tells us we all have sinned and fallen short of the esteem of Yahweh. Without the blood of Yahshua HaMoshiach none of us could even stand before Yahweh. But Yahweh is saying to me, through His Ruach, "Allow Me to search your heart."

And you know what? Know what I have learned after doing Passover? I have done Passover, I think, five years. I never get all the leavening out. There is always something I find, afterwards, after Feast of Unleavened Bread is over I find it, find a cracker, or find something, you know, you find something. You know why I think Yahweh allows us to leave these things? Because He shows us we cannot perfect our selves. We need a Saviour, we need redemption, we need Yahshua. We can never get all of the leavening out. But you know what, as we do it, we can get better at it as we practice, as we rehearse; each and every one of us can get a little better understanding of getting the leaven out, of what is leaven and how we need to remove it. I guarantee every one of us will clean our houses, and every one of us will find something. Do you realize that even if it's a little crumb under a bed, its still leaven in your house. And I don't care if you take that candle and crawl over every inch of your house, down in the base boards, somewhere, inside the couch, inside a chair, there's that little crumb of leavening sitting there that you didn't find.

So with that understanding all of us are just going to allow the Ruach HaKodesh, as we read the Word, to search our hearts.

And we are going to allow Yahweh to prepare us, but also we are going to cleanse ourselves. We are going to do what we can do to get ready and prepare for Passover. I know, I got things, I got leavening I got to get out. I get a head ache just thinking about all the leavening in my house. Then I take it to *this* house just when we think we got it all together we read something in the Word, and think, Oh, man. Leaven! I find old ideas coming up, old teachings trying to come in, old understandings of the Word that are not Scriptural trying to creep in.

And you know, there is probably nothing more shocking to most people than this week on that teaching that Rav Mosheh put out about the Levite. But I have known that for years. I have never taught it publicly, but I have known it. He put it out publicly . It's coming up against all these old ideas people have.

Let us all just to allow Yahweh, the Light of His Word, and the Ruach HaKodesh to search our hearts, and allow our spirits to search the innermost parts of us. And none of us are going to do it perfectly this year. But you know what? I think we will do a little better than we did last year. And we will do a little better next year, as Yahweh prepares us as a people for what is coming. F Things are coming! If you don't know it – mad-cow disease is going to come to the United States. And you know what? Do you know what is going to be our only redemption from that? Kashruth, buying meat that is kosher, properly slaughtered. It has proven to stop you from getting that disease. And that is going to be our redemption, folks. Yahweh is sending a wakeup call to us, because the plagues are about to hit this earth. There will be a place of safety for Yisra'el, if we guard His Word.

You think I may be an alarmist, but I am not. They have already quarantined some sheep in the United States with the hoof and mouth disease.

So, folks, let me tell you, we haven't begun to see it. You watch this economy.

Prayer:

O Mighty Yahweh, I delivered the Word. I realize I didn't give the complete teaching, but, Father, I believe I have given enough revelation that we can act upon, that we can begin as Yisra'el to prepare ourselves, not only our homes, but our bodies, our hearts, to partake of the Passover, to prepare us for what is coming upon the earth, and what is coming for all of us. Now take this teaching, Father, allow us to chew on it, allow us to review the Scriptures, and allow Your Ruach HaKodesh to teach each and every one of us, for we know that You are the Teacher. You have given us the best Teacher to Your Ruach. And so as we mediate upon this, may You teach us, help us, prepare us to partake of Your Passover in just a few weeks, Father. It's Your Passover, its Yahweh's Feast, and its Yahweh's Passover. And so Father, ABBA, take Your Word, quicken it to us. B'Shem Yahshua HaMoshiach. Omeyn. Omeyn. Hallelu-YAH!