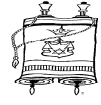




Y.E.A.



DID YAHSHUA USE

**LEAVENED OR UNLEAVENED  
BREAD?**

*There are those who are now proclaiming that Yahshua administered leavened bread to represent His body at the last supper. This is based on the use of the Greek word "artos." They are now observing the Passover and Days of Unleavened Bread with leavened bread. Should this be done? Can we prove one way or the other that this new understanding is wrong?*

The Apostle Paul writes, "For I have received of the Sovereign that which also I delivered unto you, That the Sovereign Yahshua the *same* night in which He was betrayed took **bread**: and when He had given thanks, He brake *it*, and said, 'Take, eat, this is My body, which is broken for you: this do in remembrance of Me,'" 1 Cor. 11:23-24.

The Greek word employed here is "arton (ἄρτον)." *Strong's Exhaustive Concordance* defines this word thusly; #740. ἄρτος, artos, ar'-tos; from 142; bread (as raised) or a loaf:—(shew-) bread, loaf.

It is because of this definition given by *Strong's* that some are beginning to think that the bread was leavened. Furthermore, the accounts in Matthew, Mark and Luke all likewise use this Greek word "artos/arton."

Can we prove beyond a shadow of a doubt that the bread Yahshua used was one or the other? It is the hope of this author that, by the time this treatise is complete, we will be able to make the obvious conclusion.

**ISRAEL'S DELIVERANCE**

Once again Paul writes, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even **Messiah our passover is sacrificed for us**," 1 Cor. 5:7. Yahshua has become the Passover Lamb, the Passover sacrifice for all those who have come under the blood of the New Covenant.

Now Yahshua, Himself, proclaimed, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Mt. 5:17-18.

Therefore, the question now is, how did Israel observe the Passover? "And Yahweh spake unto Moses and Aaron in the land of Egypt, saying, 'This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: And if the household be too little for the lamb, let him and his

neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it. **And they shall eat the flesh in that night, roast with fire, and unleavened bread**; and with bitter *herbs* they shall eat it,'" Ex. 12:1-8.

Yahweh continues, "In the first *month*, on the fourteenth day of the month at even, **ye shall eat unleavened bread**, until the one and twentieth day of the month at even. **Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened**; in all your habitations **shall ye eat unleavened bread**.' Then Moses called for all the elders of Israel, and said unto them, 'Draw out and take you a lamb according to your families, and **kill the passover**,'" Ex. 12:18-21.

Again He commands, "And Yahweh spake unto Moses, saying, 'Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.' And Moses said unto the people, 'Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Yahweh brought you out from this *place*: **there shall no leavened bread be eaten**. This day came ye out in the month Abib. And it shall be when Yahweh shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. **Seven days thou shalt eat unleavened bread**, and in the seventh day *shall be* a feast to Yahweh. **Unleavened bread shall be eaten seven days**; and **there shall no leavened bread** be seen with thee, **neither shall there be leaven** seen with thee in all



thy quarters. And thou shalt shew thy son in that day, saying, ‘*This is done* because of that *which* Yahweh did unto me when I came forth out of Egypt.’ And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that Yahweh’s law may be in thy mouth: for with a strong hand hath Yahweh brought thee out of Egypt,” Ex. 13:1-9.

Yahweh reiterates this in Lev. 23:4-8, “These *are* the feasts of Yahweh, *even* holy convocations, which ye shall proclaim in their seasons. In the fourteenth *day* of the first month at *even is* Yahweh’s passover. And on the fifteenth day of the same month *is* **the feast of unleavened bread unto Yahweh: seven days ye must eat unleavened bread.** In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto Yahweh seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein.*”

Notice also these Scriptures, Ex. 23:15, 34:18 and Num. 28:16. Yahshua said that He did not come to destroy these Scriptures, but to fulfill.

However, these Scriptures have not been enough to convince everyone, therefore, more must be said.

## THE TYPES

### A. UNLEAVENED BREAD

1. SINCERITY
2. TRUTH
3. BREAD OF AFFLICTION

1. **SINCERITY** - Unleavened Bread is shown by the Apostle Paul to be a type of sincerity. He urges, “Therefore let us keep the feast...with the unleavened *bread* of sincerity,” 1 Cor. 5:8.

What does “sincerity” mean? The English word “sincerity” comes from the Greek word “elikrineia.” *Strong’s Exhaustive Concordance* defines it as: #1505. from 1506; *clearness*, i.e. (by impl.) *purity* (fig.):—sincerity.

A look at #1506 expands our understanding a little more: **elikrines**; from *heile* (the sun’s ray) and 2919; *judged by sunlight*, i.e. tested as *genuine* (fig.):—pure, sincere.

The corresponding Hebrew word to the English and Greek is also very enlightening. Paul spoke of the Unleavened Bread of sincerity and truth. It just so happens that a similar statement is made in Josh. 24:13-14, “And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. Now therefore fear Yahweh, and **serve him in sincerity and in truth**: and put away the Elohim which your fathers served on the other side of the flood, and in Egypt; and serve ye Yahweh.”

The Hebrew word for “sincerity” is #8549 in *Strong’s*

*Exhaustive Concordance*. It is the Hebrew word “tamiym” and is defined as; integrity, truth, without blemish, complete, full, perfect, sound, without spot, undefiled, upright.

A search into the Scriptures where these meanings and definitions occur will be even more enlightening.

WITHOUT BLEMISH - Israel was commanded to set aside a lamb on the 10th day of the first month. It was stated, “Your lamb shall be WITHOUT BLEMISH, a male of the first year...,” Ex. 12:5.

Of their animal sacrifices they were commanded, “And Yahweh called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, ‘Speak unto the children of Israel, and say unto them, ‘If any man of you bring an offering unto Yahweh, ye shall bring your offering of the cattle, *even* of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male WITHOUT BLEMISH: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before Yahweh...And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male WITHOUT BLEMISH,” Lev. 1:1-3, 10. “And if his oblation *be* a sacrifice of peace offering, if he offer it of the herd; whether it *be* male or female, he shall offer it WITHOUT BLEMISH before Yahweh...And if his offering for a sacrifice of peace offering unto Yahweh *be* of the flock; male or female, he shall offer it WITHOUT BLEMISH,” Lev. 3:1, 6.

The Hebrew word used here for WITHOUT BLEMISH is the word we are discussing, “tamiym” (#8549 of *Strong’s Concordance*).

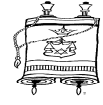
Paul reveals, “...For *even* Messiah our passover is sacrificed for us...,” 1 Cor. 5:7. Peter adds, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Messiah, as of a Lamb WITHOUT BLEMISH...” 1 Pet. 1:18-19.

If Hebrew were used here instead of the Greek, the word would have been “tamiym” which is equivalent to the “sincerity” of the sacrifices and also to the “sincerity” of the “unleavened bread” which Paul spoke of.

There was no darkness, no flaw in Yahshua. When examined in the light of the sun He is found to be genuine, pure, sincere.

UNDEFILED - In Psa. 119 we read, “Blessed *are* the UNDEFILED in the way, Who walk in the law of Yahweh,” v. 1. Notice that it is the undefiled who walk in the law (Torah) of Yahweh.

Of Yahshua it is written, “By so much was Yahshua made a surety of a better testament. And they truly were many priests, because they were not suffered to con-



tinue by reason of death: But this *Man*, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto Elohim by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, *Who is* holy, harmless, UNDEFILED, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, Who is consecrated for evermore," Heb. 7:22-28.

Yahshua is UNDEFILED (tamiym, sincere, sincerity). Why? Because He walked in the law (Torah).

What did Yahweh say the eating of the Unleavened Bread for 7 days would represent? "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, 'This is done because of that which Yahweh did unto me when I came forth out of Egypt.' And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, THAT YAHWEH'S LAW (TORAH) MAY BE IN THY MOUTH..." Ex. 13:7-8.

The eating of the Unleavened Bread with the Passover memorial and for the seven days of Unleavened Bread symbolizes that the law (Torah) of Yahweh is in one's mouth! To not do so means that the law (Torah) of Yahweh IS NOT in one's mouth! The UNDEFILED (tamiym) have Yahweh's commands in their mouth.

WITHOUT SPOT - The daily sacrifice was another type of Yahshua, "And Yahweh spake unto Moses, saying, Command the children of Israel, and say unto them, **My offering, and my bread** for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto Yahweh; two lambs of the first year WITHOUT SPOT (tamiym) day by day, *for* a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; **And a tenth part of an ephah of flour for a meat offering**, mingled with the fourth *part* of an hin of beaten oil. *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto Yahweh. And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause **the strong wine** to be poured unto Yahweh *for* a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto Yahweh," Num.

28:1-8.

The interesting thing about the "evening sacrifice" here is that it was slaughtered at even. The Hebrew for "at even" is "biyn ha erebim" which is exactly the same time that the Passover lambs were begun to be slain. The meat offering was also likened to the "unleavened bread" eaten with the passover lamb for no leaven was to be offered with either sacrifice (in the morning and evening).

Once again Peter writes, "Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Messiah, as of a Lamb...WITHOUT SPOT," 1 Pet. 1:18-19.

In Hebrews we read, "But Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Messiah, who through the eternal Spirit offered Himself WITHOUT SPOT to Elohim, purge your conscience from dead works to serve the living Elohim?" vv. 11-14.

The Unleavened Bread represents Yahshua as being WITHOUT SPOT.

PERFECT - At other times the word "tamiym" was rendered as PERFECT, "And Yahweh spake unto Moses, saying, 'Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto Yahweh for a burnt offering; *Ye shall offer* at your own will a male **without blemish**, of the beeves, of the sheep, or of the goats. **But whatsoever hath a blemish, that shall ye not offer**: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto Yahweh to accomplish *his* vow, or a freewill offering in beeves or sheep, **it shall be PERFECT** to be accepted; **there shall be no blemish therein**. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto Yahweh, nor make an offering by fire of them upon the altar unto Yahweh. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted. Ye shall not offer unto Yahweh that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land. **Neither from a stranger's hand shall ye offer the bread of your Elohim of any of these; because their corruption is in them, and blemishes be in them: they**



shall not be accepted for you,” Lev. 22:17-25.

Verse 23 speaks of a bullock or lamb that has anything superfluous or lacking in his parts. This simply has to do with the size of the animal. If it was larger or smaller than normal it could be offered only as a freewill offering. However, it still had to be blemish free.

We find that this word “tamiym,” translated as perfect, was applied in certain other situations. Noah found grace in the eyes of Yahweh (Gen. 6:8). Why? “These are the generations of Noah: Noah was a just man and PERFECT in his generations, and Noah walked with Elohim,” Gen. 6:9. Noah was “just.” The word “just” also is elsewhere translated as “righteous.” He walked with Elohim, being righteous and was PERFECT (tamiym) in his generations.

Abram was encouraged, “...walk before Me, and be thou PERFECT (tamiym). And I will make My covenant between Me and thee, and will multiply thee exceedingly,” Gen. 17:1-2.

Of Yahweh it is said, “Give ear, O ye heavens, and I will speak; And hear, O earth, the words of my mouth. My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of Yahweh: ascribe ye greatness unto our Elohim, He is the Rock, His work is PERFECT (tamiym): for all His ways are judgment: A El of TRUTH and without iniquity, just and right is He,” Dt. 32:1-4.

“As for El, His way is PERFECT (tamiym): the word of Yahweh is tried,” Psa. 18:30. Didn’t Yahshua say that He was the Way? Isn’t Yahshua the Word? Isn’t Yahshua PERFECT (tamiym)?

Furthermore it is said, “The law (Torah) of Yahweh is PERFECT (tamiym), converting the soul,” Psa. 19:7.

Is this not speaking of Yahshua Who has the power to convert us from the dreadfully dead sinner to the living righteous? Paul says, “If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Messiah in my flesh for His body’s sake, which is the assembly: Whereof I am made a minister, according to the dispensation of Yahweh which is given to me for you, to fulfil the word of Yahweh; *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: To whom Yahweh would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Messiah in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man PERFECT in Messiah Yahshua: Whereunto I also labour, striving according to His working, which worketh in me mightily,”

Col. 1:23-29.

“Now the Elohim of peace, that brought again from the dead our Sovereign Yahshua, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you PERFECT in every good work to do His will, working in you that which is wellpleasing in His sight, through Yahshua Messiah; to Whom *be* glory for ever and ever. Amen,” Heb. 13:20-21.

Yahshua urged, “Be ye therefore PERFECT, even as your Father Which is in heaven is PERFECT,” Mt. 5:48.

Yahweh, His Way, His Word, His Torah, Yahshua, Noah, and Abraham were all PERFECT (tamiym) which is symbolized by the unleavened bread. We are able to become PERFECT through Yahshua.

COMPLETE - “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Messiah: For in Him dwelleth all the fullness of the Headship bodily, and **Ye are COMPLETE in Him**, Which is the Head of all principality and power,” Col. 2:8-10.

Paul goes on to say, “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: which are a shadow of things to come; but the body *is* of Messiah,” Col. 2:16-17.

In verse 17, the rendering “but the body *is* of Messiah” should actually read, “but the body of Messiah.” The word “is” has been introduced supposedly to make the meaning clearer, but in this case it takes away from the true meaning.

What Paul is saying here is that the meat, drink, holydays, new moon and sabbath are shadows of things to come by which the body of Messiah should judge us. Those things were types of Him. They foreshadowed His own body which is sincere (tamiym). We are COMPLETE (tamiym) in Him. It is not the observance of those things that will save us, but His body which they foreshadowed. But should we do away with them today? Should we forsake Sabbath and holyday observance? The Sabbath is a sign that reveals Who He is and that He is our Elohim and we are His people. It reveals to us that He is our Elohim Who does sanctify us. The holydays remind us of His plan on an annual basis. The drink offering (cup) reminds us as a memorial of His blood of the New Covenant. The meat offering reminds us of His “unleavened character” and that He is the bread that is able to “unleaven” us so that we also may be COMPLETE (tamiym).

**2. TRUTH** - Paul also gives us another key to the meaning of the Unleavened Bread for we read, “Therefore let us keep the feast...with the unleavened bread...of **truth**,” 1 Cor. 5:8.

The Unleavened Bread represents the truth. What is



TRUTH? “Sanctify them through Thy TRUTH: THY WORD IS TRUTH,” Jn. 17:17.

Furthermore we find that Yahshua is the Word, “In the beginning was the WORD, and the WORD was with Elohim, and the WORD was Elohim. The same was in the beginning with Elohim. **All things were made by Him**; and without Him was not any thing made that was made...And the WORD was made (became) flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and TRUTH,” Jn. 1:1-3, 14.

It is by His WORD OF TRUTH that Yahweh is able to perform all things, “For the WORD of Yahweh *is* right; and all His works are *done* in TRUTH...By the WORD of Yahweh were the heavens made; and all the host of them by the breath of His mouth...For He SPAKE, and it was *done* (became); He COMMANDED, and it stood fast,” Psa. 33:4, 6, 9.

Yahshua, Himself, proclaimed, “I am the way, THE TRUTH, and the life...,” Jn. 14:6.

In this instance TRUTH and LIFE go hand and hand for John wrote, “In Him was LIFE; and the LIFE was the light of men,” Jn. 1:4. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of THE WORD OF LIFE; (For the LIFE was manifested, and we have seen it, and bear witness, and shew unto you that ETERNAL LIFE, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His son Yahshua Messiah,” 1 Jn. 1:1-3.

Truth, life, Yahweh’s commands (law) and the word must go hand in hand. The Psalmist declares, “Thy righteousness *is* an everlasting righteousness, And Thy LAW *is* THE TRUTH...Thou art near, O Yahweh; And all THY COMMANDMENTS *ARE* TRUTH...Thy word *is* TRUE *from* the beginning: And every one of Thy righteous judgments *endureth* for ever,” Psa. 119:142, 151, 160.

A wonderful thing about the Hebrew word for truth is revealed in its make-up. The Hebrew word for TRUTH is “emeth.” “Emeth” is אמת in the Hebrew. It begins with the very first letter in the Hebrew alphabet (aleph, א) and ends with the very last letter of the Hebrew alphabet (tav, ת). When we read Yahshua’s words in Rev. 1:8 and 11 saying, “I am Alpha and Omega” the actual Hebrew would be Aleph and Tav. He is the One of Whom the Scriptures are speaking from the Aleph to the Tav. He is the UNLEAVENED *bread* OF TRUTH! The Unleavened Bread represented Him as the LIVING WORD, THE LIVING TORAH (LAW), THE TRUTH (אמת)!

### 3. BREAD OF AFFLICTION - The book of Deuter-

onomy adds more understanding to what the unleavened bread means, “Observe the month of Abib, and keep the passover unto Yahweh thy Elohim: for in the month of Abib Yahweh thy Elohim brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the pass-over unto Yahweh thy Elohim, of the flock and the herd, in the place which Yahweh shall choose to place His name there. **Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith**, even the BREAD OF AFFLICTION; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life,” vv. 16:1-3.

The Hebrew word for “affliction” is “’ōnîy.” It is #6040 in *Strong’s Exhaustive Concordance* which defines it as: from 6031; *depression*, i.e. *misery*:—afflicted (-ion), trouble. #6031 is ‘ânâh which is defined as: a prim. root [possibly rather ident. with 6030 through the idea of *looking down* or *browbeating*]; to *depress* lit. or fig., trans. or intrans. (in various applications, as follow):— abase, self, afflict (-ion, self), answer [by mistake for 6030], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for 6030], submit self, weaken, X in any wise.

The definition for the word “affliction” reveals that this bread has to do with humility, abasement, being depressed (pressed down), being dealt hardly with, being hurt, chastening, affliction, etc.

We read in Isaiah, “Who hath believed our report? and to whom is the arm of Yahweh revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. **He is despised and rejected of men; a man of sorrows, and acquainted with grief:** and we hid as it were *our* faces from him; **he was despised**, and we esteemed him not. Surely **he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Elohim, and AFFLICTED.** But **he was wounded** for our transgressions, **he was bruised** for our iniquities: **the chastisement of our peace was upon him;** and with **his stripes** we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Yahweh hath laid on him the iniquity of us all. **He was oppressed, and he was AFFLICTED**, yet he opened not his mouth: **he is brought as a lamb to the slaughter**, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: **for the transgression of my people was he STRICKEN.** And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. **Yet it pleased Yahweh to BRUISE him;** he hath put *him* to grief: when thou shalt make his



soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of Yahweh shall prosper in his hand. **He shall see of the TRAVAIL of his soul,** and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors," 53:1-12.

Paul writes, "Let this mind be in you, which was also in Messiah Yahshua: Who, being in the form of Elohim, thought it not robbery to be equal with Elohim: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He HUMBLED Himself, and became obedient unto death, even the death of the cross," Phil. 2:5-8.

Yahshua emptied (abased) Himself of the power and glory that He had when He was Elohim. He was humble (afflicted) in mind, body and spirit. He also submitted Himself to the physical affliction on His flesh so that we might be healed.

Yahshua proclaimed that He was the true bread that came down from heaven (Jn. 6:48-51). Isaiah, other prophets and Scriptures revealed the humility, abasement and affliction of Yahshua. This affliction was perfectly foretold and fulfilled as Peter declared, "The Elohim of Abraham, and of Isaac, and of Jacob, the Elohim of our fathers, hath glorified His Son Yahshua; Whom ye delivered up, and denied Him in the presence of Pilate, and he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, Whom Elohim hath raised from the dead; whereof we are witnesses. And His name through faith in His name hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. **But those things, which Yahweh before hath shewed by the mouth of all His prophets, that Messiah should suffer, He hath so fulfilled,**" Acts 3:13-18.

Just before Yahshua breathed out the Spirit and died He cried out with a loud voice (Mk. 15:37) and said, "It is finished...Father, into Thy hands I commend My spirit, and having said thus, He bowed His head, and gave up the spirit" Jn. 19:30, Lk. 23:46.

Yahshua said, "But be not ye called Rabbi: for one is your Master, *even* Messiah; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Messiah. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be ABASED; and he that

shall HUMBLE himself shall be exalted," Mt. 23:8-12.

Truly, Yahshua set the example of humility and self abasement. He exhibited that humility by emptying Himself of the heavenly glory that He had. He exhibited that humility by submitting Himself to many hurtful and shameful acts performed against Him not only during His earthly ministry, but especially on the last day of His life in a flesh and blood body.

James encourages, "From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with Elohim? whosoever therefore will be a friend of the world is the enemy of Elohim. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, Elohim resisteth the proud, but giveth grace unto the HUMBLE. Submit yourselves therefore to Elohim. Resist the devil, and he will flee from you. Draw nigh to Elohim, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded. BE AFFLICTED, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. HUMBLE yourselves in the sight of Yahweh, and He shall lift you up," Jas. 4:1-10.

If we would only humble ourselves as Yahshua set the example to do. One of His last acts was to gird Himself with a towel and to wash the feet of the His disciples. He Who was their Sovereign and Teacher was willing to perform the task of the lowest servant of the households at that time. It was a tremendous example that He set for all of His disciples of all ages.

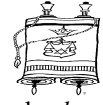
But He performed an even greater act by allowing His own sinless, perfect, pure, unblemished, body to be beaten and hung on a tree thus bearing the punishment for the sins of the whole world.

## OTHER COMMENTARIES

Here is what certain commentaries have to say about Unleavened Bread:

*The Wycliffe Bible Commentary:* "The unleavened cakes were symbolical of the new life as cleansed from the leaven of a sinful nature...For this reason the Israelites were to put away all the leaven of the Egyptian nature, the leaven of malice and wickedness, and by eating pure and holy bread and meeting for the worship of G-d to show that they were walking in newness of life...To eat leavened bread at this feast would have been a denial of the divine act by which Israel was introduced into the new life of fellowship with J-hovah (Yahweh)."

*New Catholic Encyclopedia:* "In a figurative sense, the



Feast of Unleavened Bread provides a point of comparison in 1 Cor. 5:6-8, where...unleavened bread (stands) for newness of life in the risen Chr-st.”

*The Interpreter’s Dictionary of the Bible:* “The eating of unleavened bread during the days of the Passover celebration not only served to remind the devout Jew of the circumstances of the Exodus but also symbolized for him the manner of life which service to G-d requires (Exod. 12:39; Deut. 16:3)...The absence of leaven was a mark of separateness or holiness.”

*Anchor Bible Dictionary:* “According to this text, the sacrifice is made because the L-RD passed over the houses of the Egyptians, the bitter herbs are eaten because the Egyptians embittered their lives *and the unleavened bread is eaten because the L-RD redeemed his people*. This symbolic meaning of the unleavened bread—redemption—leads to the religious consequences of recognizing redemption: giving thanks and praises to G-d for the miracles which—people are to believe—affected them (‘who did for us all these miracles’).”

*Encyclopedia Judaica:* “The Mishnah (Pes. 10:5) explains the commands of the lamb sacrifice and the eating of \**mazzah* (‘unleavened bread’) and *maror* (‘bitter herbs’) as follows: the lamb is offered because G-d ‘passed over’ (*pasah*); the unleavened bread is eaten because G-d redeemed the Israelites from Egypt (Ex. 12:39); and the bitter herbs, because the Egyptians embittered their lives (Ex. 1:14).”

Truly, the symbols of the unleavened bread are powerful. It symbolizes being without blemish, undefiled, without spot, being perfect, complete, humble. It symbolized Yahweh’s Torah (law), departure from Egypt and sin, sincerity and truth.

Just as unleavened bread has its symbols of purity, leavened bread, the opposite to unleavened bread, has its symbolic meanings.

## B. LEAVENED BREAD

1. DOCTRINE
2. MALICE
3. WICKEDNESS

1. **DOCTRINE** - Yahshua told His disciples, “Take heed and beware of the LEAVEN of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, *It is* because we have taken no bread. *Which* when Yahshua perceived, He said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the LEAVEN of the Pharisees and of the Sad-

ducees? Then understood they how that He bade *them* not beware of the LEAVEN of bread, but of the DOCTRINE of the Pharisees and of the Sadducees,” Mat. 16:6-12.

“Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. And He charged them, saying, Take heed, beware of the LEAVEN of the Pharisees, and of the LEAVEN of Herod. And they reasoned among themselves, saying, *It is* because we have no bread. and when Yahshua knew *it*, He saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And He said unto them, How is it that ye do not understand?” Mk. 8:14-21.

The word “doctrine” is translated from the Greek word “didache.” It primarily means “teaching, instruction, etc. What action of the Pharisees and Sadducees prompted Yahshua’s statement in both accounts of Matthew and Mark? The Pharisees and Sadducees came to Him seeking a sign from heaven (Mt. 16:1, Mk. 8:11). He retorted to them calling them “hypocrites” and a “wicked and adulterous generation,” (Mt. 15:3-4).

The point is that both the Pharisees and Sadducees had Yahweh’s word preserved for them in writings, but they had overthrown and destroyed Yahweh’s word through their own traditions and the commandments of men (Mt. 15:1-20, Mk. 7:1-23). Look at what Yahshua said in both accounts, “Ye hypocrites, well did Esaias prophesy of you, saying, ‘This People draweth nigh unto Me with their mouth, and honoureth Me with *their* lips: but their heart is far from Me. But in vain they do worship Me, TEACHING FOR DOCTRINES the commandments of men,’” Mt. 15:7-9. “He answered and said unto them, ‘Well hath Esaias prophesied of you hypocrites, as it is written, ‘This People honoureth Me with *their* lips, but their heart is far from Me. Howbeit in vain do they worship Me, TEACHING FOR DOCTRINES the commandments of men,’” Mk. 7:6-7.

The Pharisees and Sadducees had LEAVENED the meaning and teachings (doctrines) of Yahweh’s own word with the meanings and teachings (doctrines) which proceeded from the heart of man and not from the purity of the Holy Spirit.

He went on to describe that which is upon a man’s heart, “But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are *the things* which defile a man: but to eat with unwashen hands defileth not a man,” Mt. 15:18-20.



“And He said, ‘That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man,” Mk. 7:20-23.

The *New Bible Dictionary*, by Tyndale notes: “The figurative uses of leaven in the NT to a large extent reflect the former view of it as ‘corrupt and corrupting’. Jesus utters warnings against the leaven of the Pharisees, Sadducees and Herodians (Mt. 16:6, Mk. 8:15): the Pharisees’ hypocrisy and preoccupation with outward show (Mt. 23:14, 16; Lk. 12:1); the Sadducees’ scepticism and culpable ignorance (Mt. 22:23, 29); the Herodians’ malice and political guile (Mt. 22:16-21; Mk. 2:6).”

Yahweh’s word is pure, sincere, true, without blemish, undefiled, without spot, complete, in other words, “unleavened” as it comes from Him, but man takes it, and introducing his own personal interpretation from an unconverted heart, the heart and understanding of man, adds leaven to it and thus twists, perverts and corrupts it into DOCTRINES and TEACHINGS of wickedness and malice. Therefore, we must beware of the LEAVEN, the DOCTRINES and TEACHINGS of the Pharisees, Sadducees and Herodians, the added things to Yahweh’s word which twist, pervert and corrupt its original meaning and intent.

**2. MALICE** - Paul likens leaven to “malice” (1 Cor. 5:8). Just what is malice anyway? The Greek word used here for “malice” is #2549 in *Strong’s Exhaustive Concordance*. It is defined as: **kakia**; from 2556; *badness*, i.e. (subj.) *depravity*, or (act.) *malignity*, or (pass.) *trouble*:—evil, malice (-iousness), naughtiness, wickedness.

The root word from which it is taken #2556 is defined as: **kakos**; appar. a prim. word; *worthless (intrinsically such)*; whereas 4190 prop. refers to *effects*, i.e. (subj.) *depraved*, or (obj.) *injurious*:—bad, evil, harm, ill, noisome, wicked.

Furthermore, *Webster’s New World Dictionary* defines “malice” as: **1.** active ill will; desire to harm another or to do mischief; spite **2.** Law evil intent; state of mind shown by intention to do, or intentional doing of, something unlawful—malice aforethought ( or prepense) a deliberate intention and plan to do something unlawful, as murder.

QUESTION: Was it UNLAWFUL to take LEAVENED BREAD with the Passover and to eat it during the days of UNLEAVENED BREAD? The answer, of course, is an emphatic YES!

Since the Passover lamb and Unleavened Bread of Egypt, as well as of Lev. 23 “prefigured” Yahshua our Passover, Who came to FULFILL the Torah, not to overthrow or destroy it as the Pharisees and Sadducees

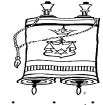
had done, would it make sense then that Yahshua would introduce LEAVENED BREAD to eat with His own Passover sacrifice?

Yahshua is our Passover sacrificed for us (1 Cor. 5:5:7). Should we eat the Unleavened Bread of “sincerity and truth” with His sacrifice or the Leavened Bread of “malice and wickedness” with it?

If the Passover of the Old Testament prefigured Yahshua and great care was taken for Him to be slain on the same day (the 14th of Abib) and at the same hour (“beyn ha erebim” about 3:00 p.m.) that the lambs of that covenant were beginning to be slain, then why would not great care have been taken for the bread that symbolized His body to have been “unleavened” as was the bread that was eaten with and offered with the other sacrifices? Those sacrifices also prefigured Yahshua in certain aspects (write for our article on the “offerings”).

The Apostle Paul encourages, “And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Messiah: Till we all come in the unity of the faith, and of the knowledge of the Son of Yahweh, unto a perfect man, unto the measure of the stature of the fullness of Messiah (sincerity, truth, unleavening): That we *henceforth* be no more children, tossed to and fro, and carried about with every WIND OF DOCTRINE, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive (malice, wickedness, guile, leaven); But speaking the truth (sincerity, truth, unleavening) in love, may grow up into him in all things, which is the head, *even* Messiah: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Sovereign, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of Yahweh through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness (malice, wickedness, guile, leaven). But ye have not so learned Messiah; If so be that ye have heard him, and have been taught by him, as the truth (sincerity, truth, unleavening) is in Yahshua: That ye put off concerning the former conversation the old man, which is corrupt (malice, wickedness, guile, leaven) according to the deceitful lusts (malice, wickedness, guile, leaven); And be renewed in the spirit of your mind; And that ye put on the new man, which after Yahweh is created in righteousness and true holiness (sincerity, truth, unleavening). Wherefore putting away lying (malice, wickedness, guile, leaven), speak every man truth (sincerity, truth, unleavening) with his neighbour: for we are mem-





bers one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth (malice, wickedness, guile, leaven), but that which is good to the use of edifying (sincerity, truth, unleavening), that it may minister grace unto the hearers. And grieve not the holy Spirit of Yahweh, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all MALICE: And be ye kind one to another, tenderhearted, forgiving one another (sincerity, truth, unleavening), even as Yahweh for Messiah's sake hath forgiven you," Eph. 4:11-32.

Again we read, "If ye then be risen with Messiah, seek those things which are above, where Messiah sitteth on the right hand of Yahweh. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Messiah in Yahweh. When Messiah, *who is* our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry (malice, wickedness, guile, leaven): For which things' sake the wrath of Yahweh cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, MALICE, blasphemy, filthy communication (malice, wickedness, guile, leaven) out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new *man*, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Messiah *is* all, and in all. Put on therefore, as the elect of Yahweh, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Messiah forgave you, so also *do* ye (sincerity, truth, unleavening)," Col. 3:1-13.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in MALICE and envy, hateful, *and* hating one another. But after that the kindness and love of Elohim our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit; Which He shed on us abundantly

through Yahshua Messiah our Saviour; That being justified by His grace, we should be made heirs according to the hope of eternal life. *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in Yahweh might be careful to maintain good works (sincerity, truth, unleavening). These things are good and profitable unto men. But **avoid foolish questions**, and genealogies, and **contentions, and strivings about the law**; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself," Titus 3:1-11.

The Apostle Peter writes, "Wherefore laying aside all MALICE, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that Yahweh *is* gracious," 1 Pet. 2:1-3.

Notice now that leaven is a symbol of MALICE and notice what MALICE is associated with in all of the above Scriptures. Malice (represented by leaven) is associated with being tossed to and fro, and carried about with every wind of DOCTRINE, by the sleight of men, cunning craftiness, deceit, vanity, understanding darkened, alienation from the life of Yahweh, ignorance, blindness of heart, being past feeling, lasciviousness, working uncleanness with greediness, the old man, corruption, deceitful lusts, lying, fornication, inordinate affection, evil concupiscence, covetousness, idolatry, anger, wrath, blasphemy, filthy communication out of your mouth, brawling, foolishness, disobedience, hate, foolish questions, genealogies, contentions, strivings about the law, guile, hypocrisy, envy and evil speaking.

**3. WICKEDNESS** - Paul also symbolized LEAVEN as WICKEDNESS (1 Cor. 5:8). This word "wickedness" is shown by *Strong's Exhaustive Concordance* to come from the Greek word "**poneria**." It is defined as: from 4190; *depravity*, i.e. (spec.) *malice*; plur. (concr.) *plots, sins*:—iniquity, wickedness.

#4190 is the word "**poneros**" which is defined as: from a der. of 4192; *hurtful*, i.e. *evil* (prop. in effect or influence, and thus differing from 2556, which refers rather to *essential* character, as well as from 4550, which indicates *degeneracy* from original virtue): fig. *calamitous*; also (pass.) *ill*, i.e. *diseased*; but espec. (mor.) *culpable*, i.e. *derelict, vicious, facinorous*; neut. (sing.) *mischievous, malice*, or (plur.) *guilt*; masc. (sing.) *devil*, or (plur.) *sinner*:—bad, evil, grievous, harm, lewd, malicious, wicked (-ness).

I will remind you that Yahshua, speaking about the heart of man, said that it was full of WICKEDNESS (Mk. 7:22). This was just after He had accused the Pharisees of laying aside the commandments of Yahweh for the teachings and doctrines of men (Mk. 7:6).



We read, “Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the BREAD OF WICKEDNESS, and drink the wine of violence,” Prov. 4:14-17.

The Hebrew word for “wickedness” is “rascha.” “Rascha” is defined as: MORALLY WRONG; concr. an (actively) bad person, etc. (*Strong’s Exhaustive Concordance*)

Paul was addressing a MORAL WRONG being committed in the New Testament assembly at Corinth in 1 Cor. 5 (see further comment below). It was likened to the “leaven of wickedness.” The “bread of wickedness” spoken of in Proverbs could only be symbolized by “leavened bread.”

Those who seek to utilize leavened bread for the body of Messiah proclaim that leaven only represents “doctrine.” But Paul’s use of leaven in 1 Cor. 5:7-8 reveals otherwise. As a matter of fact, the words “depravity, sins or iniquities” could have been introduced in 1 Cor. 5:8 rather than the word “wickedness,” according to the definition of the word “poneria.”

Leaven is clearly represented as iniquity and wickedness in the Old Testament for we read, “When I would have healed Israel, then the **iniquity** of Ephraim was discovered, and the **wickedness** of Samaria: for they commit **falsehood**; and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts *that* I remember all their **wickedness**: now their own doings have beset them about; they are before My face. They make the king glad with their **wickedness**, and the princes with their **lies**. They *are* all **adulterers**, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be LEAVENED,” Hos. 7:1-4.

## HOW LEAVEN WORKS

How does leaven work? What is it about the working of leaven that likens it to malice, wickedness and corrupted doctrines?

Leaven is defined as 1. *a*) a small piece of **fermenting** dough put aside to be used for producing **fermentation** in a fresh batch of dough (*Webster’s New World Dictionary*).

Fermentation is defined by *Webster’s 3rd New International Dictionary* as: a state of UNREST: AGITATION, EXCITEMENT, TUMULT.

Leaven actually sours and corrupts the fresh dough, permeating and mingling with it causing it to rise by the release of carbon dioxide gases. Once leaven is introduced into a batch of fresh dough, all of the dough becomes leavened.

The Hebrew word for “leaven” and the root word from

whence it comes also reveals the method of leaven’s workings for the Hebrew for “leaven” used in *Strong’s Exhaustive Concordance* is “hametz.” It is #2557 and is defined as: from 2556; *ferment*, (fig.) *extortion*:—leaven, leavened (bread). #2556 is also “chamets” which is defined as: a prim. root; to be *pungent*; i.e. in taste (*sour*, i.e. lit. *fermented*, or fig. *harsh*), in color (*dazzling*):—cruel (man), dyed, be grieved, leavened.

The *Jamieson, Fausset and Brown Commentary* has this to say about leaven: “In warm climates of the East leavened bread soon spoils, and hence it was regarded as the emblem of hypocrisy or corruption. Some, however, think that the prohibition was that leaven and honey were used in the idolatrous rites of the heathen.”

*Adam Clarke’s Commentary on the Holy Bible* says, “Leaven was an emblem of sin, because it proceeded from corruption; and the putting away of this implied the turning to G-d with simplicity and uprightness of heart.”

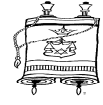
*The Wycliffe Bible Commentary* says, “The meal (of the meat offerings) was left unleavened. Nor was honey allowed. Both leaven and honey are subject to fermentation. Leaven as a sign of corruption was used in offerings on heathen altars. Only offerings given to the priests (Lev. 7:13, 14) could contain leaven.”

*Tyndale’s New Bible Dictionary* says, “The prohibition on leaven, as that on honey (Lev. 2:11), was possibly made because fermentation implied disintegration and corruption, and to the Hebrew anything in a decayed state suggested uncleanness. Rabbinical writers often used leaven as a symbol of evil and of man’s hereditary corruption (*cf.* also Ex. 12:8, 15-20). Plutarch echoes this ancient view when he describes leaven as ‘itself the offspring of corruption, and corrupting the mass of dough with which it is mixed.’”

*Smith’s Bible Dictionary* says, “The most prominent idea associated with leaven is connected with the *corruption* which it had undergone, and which it communicated to bread in the process of fermentation. It is to this property of leaven that our Saviour points when he speaks of the ‘leaven (i.e. the corrupt doctrine) of the Pharisees and of the Sadducees,’ (Mt. 16:6; and St. Paul, when he speaks of the ‘old leaven.’ 1 Cor. 5:7.”

Leaven “puffs up” (Gk. #5448, *phusioo*, from 5449 in the prim. sense of *blowing*; to *inflate*, i.e. (fig.) make *proud* [*haughty*]) and that is the message that Paul was seeking to get over to the Corinthians (1 Cor. 5:2). The Corinthian assembly had a situation in their midst which, if left unattended, would permeate and corrupt the whole assembly. Paul warned that a little leavening leavened the whole lump (v.6). He urged them to purge out the old leaven (the fornicator) in order that they might be a new lump (v. 7). The situation described in 1 Cor. 5 reveals that leaven is indeed connected with sin and corruption.

Leaven does its work by souring, fermenting, agitating,



corrupting and, through its power to penetrate and permeate all with which it comes in contact. Thus Paul was encouraging the Corinthian assembly to purge out that leaven of moral depravity so that they could become a new lump in Messiah Who is unleavened.

### ARTOS/ARTON

As stated, the use of the Greek word “artos/arton” with its corresponding definition from *Strong’s Exhaustive Concordance* is what has been causing the misunderstanding. What about this Greek word “artos” does it always mean leavened bread? The combination of “artos/arton” is used in all of the evangel accounts to depict the bread that Yahshua used.

There is a document in existence today called the DuTillet version of the evangel of Matthew. It is written in Hebrew. In his book *The Semitic Origin of the New Testament*, Dr. James Scott Trimm observes, “One of the most obvious evidences for the originality of the DuTillet and Shem Tob Hebrew Matthew is the appearance in the text of the actual Name of G-d, YHWH. In the Greek text we have only the Greek words for “G-d” and “L-rd.” The Greek word for “L-rd” seems to do double duty for Hebrew “Adonai” as well as the actual Name of G-d. If DuTillet and Shem Tob were merely translations of Greek Matthew, then the Name of G-d should not appear. Because to the Jews, who preserved these works as antithetical treatises, it was strictly forbidden to write the Name into any heretical document...Another evidence for the originality of the DuTillet text is its tendency to agree with the Masoretic text of the Tenach (Old Testament), even where the Greek Gospel agrees with the Septuagint against the Masoretic text. One example may be found in Mt. 4:4 = Deut. 8:3. Here Greek Matthew follows the Septuagint against the Masoretic Text reading “G-d.” DuTillet reads YHWH in agreement with the Masoretic Text. Another example may be found in Mt. 22:37 = Deut. 6:5. Here DuTillet and the Masoretic Text read “strength” against Matthew’s “mind.” (pp. 37-38)

According to these and many other proofs Dr. Trimm proceeds to prove from his book that not only did the DuTillet Matthew come down to us from Hebrew documents that existed before any of the Greek documents but that all of the New Testament originally existed in Hebrew. The Greek documents in existence today are but translations from those Hebrew documents and poor ones at that.

When contacted concerning “artos/arton” Dr. Trimm wrote, “In Mt. 26:26 the Hebrew of DuTillet have LECHEM. In Mt. 26:26 the Aramaic of the Old Syriac and Peshitta have LACHMA. LECHEM can mean leavened or unleavened bread. In fact the blessing over the unleavened bread at the seder is:

Blessed are you O L-rd our G-d, King of

the universe, who brings forth bread (LECHEM) from the earth.

ARTOS = LECHEM in the LXX.”

A *Greek English Lexicon of the New Testament and Other Early Christian Literature* by Bauer; Arndt & Gingrich gives the 2nd meaning of ARTOS as “food gener. (since bread is the most important food; cf. LECHEM e.g. Is. 65:25...” (end of quote).

*The New Thayer’s Greek-English Lexicon* also agrees with this for it defines artos as: ἄρτος, -ου, ὀ, (fr. ΑΡΩ to fit, put together, [cf. Etym. Magn. 150, 36 — but doubtful]), bread; Hebr. אֲרֹטָה; 1. food composed of flour mixed with water and baked;...2. As in Grk. writ., and like the Hebr. אֲרֹטָה, food of any kind (pp. 75b, 76a).

Notice that Thayer’s says nothing about the material being raised. Notice also the secondary definition given as “food of any kind.”

The instances of LECHEM being referred to as “unleavened bread” are found in Ex. 29:2, 23, 34, Lev. 8:26, 31-32, 21:6, 8, 17, 21-22 & Dt. 16:3.

Another case in point is found in Luke 24. On the first day of the week following the death, burial and resurrection of Yahshua, which is in the middle of the Days of Unleavened Bread, Yahshua appeared to two of His disciples on the road to Emmaus (vv. 13-16). They invited (constrained) Him to “Abide with us: for it is toward evening, and the day is far spent.’ And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took BREAD (arton), and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, ‘Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?’ And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, ‘The Master is risen indeed, and hath appeared to Simon.’ And they told what things were done in the way, and how He was known of them in breaking of BREAD (artou),” Lk. 24:29-35.

The bread spoken of here could only have been “unleavened bread” since this event occurred during the Days of Unleavened Bread and there was no leavened bread found in the whole country.

Yahshua proclaimed that He was the TRUE BREAD FROM HEAVEN (Jn. 6:33, 35, 48, 50-51, 58). In doing this He was comparing Himself with the “manna” which Yahweh poured out every day for 6 days a week in the wilderness. Even though the Greek word used here is “arton/artos,” it is not possible that the manna was LEAVENED for to LEAVEN bread during those days one had to save a bit of the dough from the previous day’s bread and introduce it into the new batter made the next day. The only time that the Israelites were allowed to keep the manna for the required 24 hour period was on the sixth day of the week when they received a



double portion in provision for the Sabbath.

Artos/arton is also used in conjunction with the Shewbread which was on the table in the sanctuary of the Tabernacle. It was called “**artous tes protheseos**” in Mt. 12:4, Mk. 2:26 and Lk. 6:4. In Heb. 9:2 it is called “prothesis ton **arton**.” In the Old Testament it is rendered as “**lechem panim**” in Ex. 25:30, and “**lechem ha panim**” in Ex. 35:13, 39:36, 1 Sam. 21:7, 1 Ki. 7:48 and 2 Chron. 4:19.

The Shewbread was unleavened. Its ingredients and other instructions are listed in Lev. 24:5-9. The placing of frankincense thereon was typical also of the offering of the firstfruits (Lev. 2:14-16). It (the frankincense) was to be burnt as a memorial to Yahweh. Nothing with leaven or honey in it was treated in this fashion nor could it be burnt on the altar as a memorial (Lev. 2:11).

Thus, the word artos/arton is a general term such as the English word “bread.” It can be associated with leavened or unleavened bread as also the Hebrew word “lechem.”

## THE LEAVENED OFFERINGS

Only two items were allowed to be offered with leaven in them, but they were not to be burnt on the altar. There were 5 major classes of offerings. They were classified in order of importance in Lev. 1-7. The first was the burnt or holocaust offering (Lev. 1). The second was the meat or meal offering. While the first was an animal sacrifice, the second had nothing to do with animals, it consisted of fine flour, oil, frankincense, salt and green ears beaten as a firstfruits offering (Lev. 2). The third offering was the peace offering which was primarily an animal sacrifice and could be a male or female of the herd or the flocks. (Lev. 3). Yahweh adds more information concerning the peace offering in Lev. 7 beginning in verse 11, “And this is the law of the sacrifice of peace offerings, which he shall offer unto Yahweh. If he offer it for a thanksgiving (*toda*), then he shall offer with the sacrifice of thanksgiving (*toda*) unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation for an heave offering unto Yahweh, and it shall be the priest’s that sprinkleth and the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning,” (vv. 11-15).

Notice that the priest could eat of this offering, but none of it could be burnt on the altar for a sweet savor to Yahweh.

The two loaves at Pentecost were also allowed to be “waved” with leaven, but what is the significance of

this? Notice in Lev. 23:9-21 that the count to Pentecost began with the offering up of the omer of firstfruits (wave-sheaf) along with an he lamb for a burnt offering and a meat offering consisting of two tenth deals of fine flour mingled with oil, an offering made by fire unto Yahweh. No leaven could be offered with these beginning offerings which all typified the Messiah for He is the beginning, the wave sheaf, the reyshiyt (firstfruits) both offered and resurrected as the acceptable holocaust offering, the Passover, and the Firstborn from the dead. No leaven was in Him.

It was after His death and resurrection that the countdown to Pentecost began. The two wave loaves offered at Pentecost represented the New Testament assembly, for they were taken from the sons of men and had “leavening” in their flesh. Peter cried out for them to “repent” and be baptized for the remission of sins (leaven [Acts 2:38]). They would then receive the “earnest” of the Holy Spirit. But Paul’s writings, along with others, reveal that the flesh is incorrigible and so corruptible that it is not possible for us to inherit the Kingdom of Elohim in our present state of “flesh and blood” 1 Cor. 15:50.

It is clear that Yahshua, being our Heavenly High Priest, is able to be associated with us in our present state of the flesh even as the priests of old were able to eat of the leavened offerings. But Yahweh will not receive any of us as a burnt or holocaust offering apart from Yahshua nor are we able to come into His presence apart and separate from Him. Thus Yahshua is the only acceptable individual to appear before the Heavenly Father to present the prayers of the saints even as the high priest of old was the only one able to enter into the holiest place and that only once a year, but Yahshua forever.

It isn’t even possible for us to physically follow Yahshua into the heavens in our physical fleshly existence. Yahshua said, “Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, **Whither I go, ye cannot come**; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are My disciples, if ye have love one to another.’ Simon Peter said unto him, ‘Master, whither goest thou?’ Yahshua answered him, ‘**Whither I go, thou canst not follow Me now**; but thou shalt follow me afterwards,’” Jn. 13:33-36.

Yahshua, the High Priest, has to go and prepare a place for us and then come again. At His second appearing the assembly will be resurrected or changed depending on whether one is dead or alive at that time. Upon receiving the Spirit filled, glorified bodies we will be able to follow Him where ever He goes.

## THE PARABLES



Much is made of the parable of the Kingdom of Heaven found in Mt. 13:33, "Another parable spake He unto them; 'The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.'" (See also Lk. 13:21.)

The truth of the matter is that this parable, like all parables, must be explained in order to be understood. It follows several other parables explaining conditions on the earth concerning the kingdom of heaven and not in heaven. It is like a miniscule history of the workings of the assembly and the worldly effects thereon. He began His medley of parables in verse 3 with the parable of the sower who went forth to sow. The seeds that he was sowing were the seeds of the good news of the kingdom (v. 19). There are those who hear the words of the kingdom, but **understand** it not (v. 19).

The word "understand" in this verse and verse 23 comes from the Greek word "sunimi" meaning; to put together, i.e. (mentally) to comprehend; by impl. to act piously and it is translated as: consider, understand, be wise. The effect of the good news of the kingdom is that people should receive it gladly, repent of their sins (leaven), and be wise in walking in the paths of righteousness (act piously, become unleavened) in preparation for the appearing of the kingdom.

These first receive the seed by the wayside (vv. 4, 19). Yahshua is the way (Jn. 14:6). He came to fulfill Yahweh's Word, the Scriptures. The Scriptures speak of Him (Jn. 5:39). There are those who don't even have the Scriptures as their guide to begin with. They are not in the way at all, but by (out of) the way (side).

Notice that the truth about Yahshua went first to the Jews. Why? Because to them were committed the oracles of Yahweh (Ro. 3:2). Then after some time transpired the truth went to the Gentiles, specifically Cornelius, a centurion of the band called the Italian who was a devout man, fearing Yahweh, giving alms and praying alway (Acts 10). The Jews were in the way and the Gentiles who attended the synagogue on the Sabbath day were devout and feared Yahweh. Other Gentiles who received the seeds of the kingdom simply did not understand them because of their paganistic Gentile belief. The wicked one comes and catches away that which is sown in their heart. It is those by the wayside who are quite willing to submit to a corruption of the way of truth with the false paganistic ways.

The next set of people receive the word in stony places and receive it with joy, but when tribulation or persecution come, because of the word of truth that they received so joyously, they become offended and fall away.

The third set of people receive the word among thorns which are the cares of this world and life. These cares cause them to be unfruitful.

But, finally, there are those who receive the word of

truth in the good ground (earth). They understand it, repent of their sins (leaven) and are wise to walk in the ways of righteousness in the footsteps of Yahshua (act piously, unleavened) and they bring forth fruit that is acceptable for the kingdom.

Yahshua follows up this parable with another in which He likens the Kingdom of Heaven to a man who sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way.

The man, of course, is Yahweh. The field is the earth. The wheat are those who receive the good news of the kingdom in their heart and are bringing forth the fruit of the kingdom, which is Yahshua, the righteous.

The enemy is Satan, the wicked one, who sows his evil ones (tares) among the wheat in order to choke out the works of righteousness with the works of wickedness. Tares or weeds spring up more quickly and abundantly than fruit bearing crops robbing them of space, moisture (water, spirit) and minerals (nourishment). Weeds or tares literally choke the fruit bearing crops, crowding in on them and also robbing them of the required sunlight necessary for growth.

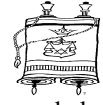
When asked by the servants if the man wanted them to root out the tares, He was so concerned with the fruit bearing wheat that He was willing to allow them to dwell together UNTIL THE HARVEST (the end of the age and the appearance of the Kingdom) rather than root out the tares and possibly uproot some of the wheat also. At that time the tares will be gathered and burned while the wheat will be gathered into His barn (Kingdom).

The third parable of Mat. 13 is represented as a man who took a grain of mustard seed and sowed it in his field. The mustard seed is represented as the least of all seeds, but when it is grown, it becomes the greatest of all herbs, becoming a tree in whose branches even the birds of the air can lodge in.

The fourth parable of Mat. 13 is represented as a woman who takes leaven and hides it in 3 measures of meal till the whole of it was leavened.

Now let's notice some things about these parables. The third parable is a man. The man is Yahweh. He sows the mustard seed. The mustard seed is His Son. Yahshua said, "I am the true vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you (NOTE: as in the first parable in Mat. 13, those who **receive** the word are of the kingdom are made clean through it. This would be those in stony places, those who receive the word among thorns and those who receive the word in the good earth).

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can



ye, except ye abide in Me (Note: Those who received the seed in stony places and in the thorns were only able to abide in Him for a little while).

“I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing (Note: Those who receive the seed in the good earth are those who continually abide in Yahshua and do His works through the Holy Spirit given by Him).

“If a man abide not in Me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned (Note: Just as those in the world who are the tares and weeds will be burned up, so will those who respond to the call of the kingdom, but foolishly give up somewhere along the way).

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love,” Jn. 15:1-9. Thus this parable corresponds with the parables given in Mat. 13.

The first two parables of Mat. 13 deal with the seeds of the kingdom and the seeds of the wicked one. All parables are representatives of earthly activities, not activities in the heavens themselves.

While the first three parables deal with men who sow seeds, the fourth parable deals with a woman who introduces leaven. Nations, churches and assemblies are likened to women. Israel, Judah and Jerusalem were likened to female harlots (Isa. 1, Jer. 1, 2, 3, Ez. 16, 23, Hos. 1, 2, 4, Micah 1, etc.). Tyre was likened to a harlot (Isa. 23). Nineveh was likened to a harlot (Nah. 3).

Paul was inspired to liken Yahshua as the Head of the assembly (the man) while the assembly was likened to His wife (the female [Eph. 5:22-33]). Furthermore Paul says, “...for I have espoused you to one husband, that I may present you as a chaste virgin to Messiah,” 2 Cor. 11:2.

But what does Paul also say? “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted (leavening) from the simplicity (unleavening) that is in Messiah,” v. 3.

Yahshua warned His disciples against deception (Mt. 24:4, 11, 24). Paul warned the assembly against deception (Col. 2:8, 2 Cor. 11:3, etc.). Peter warned against deception (2 Pet. 2, 3). Jude revealed that the assembly had strayed from the faith once delivered unto the saints (v.3).

Yahshua revealed a history of the New Testament assembly in Rev. 2, 3. The first assembly, Ephesus, left their first love. The third assembly, Pergamos, dwelt where Satan’s seat was and was allowing those to dwell among them who held the doctrine of Balaam and the doctrines of the Nicolaitanes (Rev. 2:14-15). The enemy had sowed “tares” among the wheat. The fourth assem-

bly was allowing Jezebel to dwell among them and she was teaching them to commit fornication, and to eat things sacrificed to idols. The fifth assembly had become so influenced by this idolatrous mish mash that she had a name as if she were alive, but was dead. The seventh assembly had become so lukewarm that they were just going half-heartedly through the motions, there simply was no zeal left. Leaven had been introduced by the woman just as Eve had become deceived by the serpent and introduced the law of the tree of the knowledge of good and evil into human flesh resulting in sin, corruption and death (leaven), rather than the law of life which would have come from the tree of life (purity, unleaven).

The only two assemblies of which nothing harsh is mentioned is Smyrna and Philadelphia. Smyrna is similar to the bread of affliction because they underwent severe tribulation and persecution because of the word of the good news sown in their heart and they were willing to give their lives unto death.

Philadelphia not only exhibits true “brotherly love” which is a love of self sacrifice for the good of others, but they hold fast to the true name and know Him that is Holy and True and has the key of David (government).

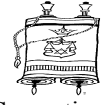
Those who are able to recapture the faith once delivered to the saints, who are able to rekindle the first love, who are able to willingly give of themselves, sacrificing even their lives for the truth and one another, who are able to remain pure and true to the truth in spite of the corruption that is extant in this world, who are able to resist the enticements of Jezebel, and rekindle a zeal for the kingdom in these days will be the wise virgins spoken of in Mat. 25, and Rev. 14.

The last two parables of Mat. 13 are further explanations of the first two, as well as, other parables which Yahshua spoke. Those who remain as branches in the trunk (Yahshua) will be the wise and will bring forth fruit. Those who follow the woman who introduces “leaven” (false doctrine, moral impurity, sin, etc.) will be the unwise and will lose out on their inheritance.

The medley of parables that Yahshua introduced in Mat. 13 are simply condensed histories of the work begun by the word of Yahweh (Yahshua) and continued until the institution of the Kingdom of Heaven. The history of the New Testament assembly is a history that is parallel to that of Adam and Eve, Noah and his descendants after the flood and Israel after her deliverance from Egypt.

## THE SEA

Notice where Yahshua is when He speaks these parables, “The same day went Yahshua out of the house, and sat by the **sea side**,” Mt. 13:1. It was Tyre who sent her ships upon the seas to carry the false gospel of her savior, Baal (Isa. 23). She was situated at the entry of



the sea proclaiming her beauty and her power to amalgamate all of the religions of the world into one worldwide religion (Ez. 27). The prince of Tyre sat in the midst of the seas proclaiming that he was El (Ez. 28:1-2). The beast of Rev. 13, which is in the image of Satan (Rev. 12), rises up out of the sea and then gives birth to another beast which comes up out of the earth. The harlot of Rev. 17 & 18 rides upon the beast which comes up out of the sea. She glorifies her self in Rev. 18:7-8 just like the harlot of Tyre glorifies her self in Isa. 23:4.

According to Yahshua, Paul, Peter, Jude and Rev. 2-3, this is the "leaven" that has been introduced into the three measures of meal until the whole of it is leavened. Yahshua continually warned that the end time would be like the days of Noah. There was so much violence, sin, corruption and evil in the world that it had to be overthrown and destroyed. All flesh had corrupted (leavened) his way (Gen. 6:11-12).

Isaiah says, "As many were astonished at Thee; (His visage was so marred more than any man, and His form more than the sons of men): So shall He sprinkle many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider," 52:14-15. This prophecy is an on-going prophecy. Yahshua was not only beaten until He was unrecognizable in a physical way, but He has also been marred and corrupted in a spiritual way. That marring and corrupting began even before the Apostles had died for they wrote warning of these things. Yet, the marring and corrupting has continued until, today, it is very difficult (almost impossible) to get a true picture of the Messiah.

Yahshua gave the parable of the woman in Mat. 13:33 as a warning of what was going to happen. The woman has introduced leaven and that leaven continues to permeate all those who are not seeking the unleavened bread of sincerity and truth.

The problem with all men is that, when left alone, they begin to disobey and turn to works of corruption. Adam and Eve were left alone in the garden of Eden. Eve was deceived by the serpent and both she and Adam disobeyed Yahweh. In a little over 1600 years all of mankind had to be destroyed because of the wickedness and violence that had permeated the earth.

Noah's descendants disembarked from the ark and proceeded to act wickedly and in corruption.

Israel was delivered from Egypt after the mighty works of Yahweh had overthrown them, yet they began to corrupt very quickly. While their leader Moses (a type of Yahshua [Acts 3:22-23]) was in the mount for 40 days and 40 nights, the people corrupted by making the golden calf and holding an idolatrous feast to it.

After being brought into the land of Canaan, Israel continued on its ways of corruption until it got so bad that they had to be removed from the land.

The same thing has happened to the New Testament

assembly and is continuing to happen today. Corruption (leaven) has set in and will continue until the return of Yahshua.

There is a great harlot on the world scene today who has many daughters. She is a corrupted harlot which is riding on the beast that came up out of the sea. The cup in her hand is a cup of mixed wine. It is a great idolatrous cup containing the blended worship of all the nations of the world. It is an abominable mixture that is supposedly being used in the worship of the Messiah. It will soon come to an end.

## HOW TO BECOME UNLEAVENED

If we are to become unleavened, then we must mortify the flesh. The flesh contains the law of sin and death. The flesh desires everything that is against the Torah of Yahweh. When the leaven of moral impurity (wickedness) had begun to afflict the Corinthian assembly Paul warned them to purge that "old leaven" of malice and wickedness from them so that they could be a new lump. People in the assembly must remain morally pure. If there is immorality among them then the "leaven" of that immorality will permeate the whole assembly unless or until it is purged from their midst. If it is not purged then Yahweh's word must begin to be watered down. Look at the increasing leaven in all churches and assemblies today concerning fornication and adultery. Look at the increasing number of marriages that are afflicted with the torment of the leaven of sexual immorality. Look at the increasing number of divorces and look at the leaven of the churches and assemblies which continue to allow such leaven to remain in their midst. There has been such great leaven allowed in their midst until now the abomination of homosexuality is allowed and even practicing homosexuals are allowed to be ministers. This is leaven and that leaven is continuing to permeate this society and the whole world. The leavening process will continue because the churches and assemblies do not have the strength nor the courage to purge it out. They have a form of piety or righteousness, but deny the power thereof.

The only way that we can become unleavened is to repent of the fleshly lusts, confess our sins and seek the forgiveness of Yahweh through Yahshua. We must turn our lives to the right, following in the footsteps of the Savior Who did not sin, neither was there any guile found in His mouth.

Yahshua is the "Unleavened Bread of Sincerity and Truth." We must eat of this Unleavened Bread of Sincerity and Truth, forsaking the "leavened bread of malice and wickedness" which appeals to the flesh.

At this juncture I would like to introduce comments from Andrew Jukes who wrote *The Law of the Offerings*. "[iv.] The fourth and last ingredient of the Meat-offering is salt: - "Every oblation of the meat-offering



## Y.E.A.



shalt thou season with salt." And to bring out the typical import more clearly, another emblem by way of contrast is added: - "No meat-offering shall be made with leaven:" there must be salt; there must be no leaven.

The import of these emblems is obvious: the one positively, the other negatively, bringing but one and the same thought before us. 'Salt,' the well-known preservative against corruption, is the emblem of perpetuity and incorruptness; while 'leaven,' on the other hand, composed of sour and corrupting dough, is the as well-known emblem of corruption. Thus, when the Apostle would sum up in a word 'the incorruptness, gravity, and sincerity,' befitting a Christian, he says, 'Let your speech be always with grace, seasoned with salt.'\* Thus again, when a covenant is described as perpetual, it is spoken of as 'a covenant of salt.' The use of the word 'leaven' is even more familiar. We read of 'the leaven of the Pharisees,' 'the leaven of the Sadducees,' and 'the leaven of Herod.'

So, too, in the Epistles, we are enjoined to 'purge out the old leaven.' [1 Cor. v. 7. The parable of the leaven, Matt. xiii. 33, may perhaps be quoted as giving to leaven another meaning. I am satisfied, however, that there, as in every other place, leaven is the emblem of evil and corruption. Of course, the great thought in the parable is the spread of nominal Christianity, while it is left for spiritual apprehension to discern whether what is actually spread is good or evil. But the Church is so blind to her own state, that she can neither see it as foretold in Scripture or existing in fact. As with the disciples at the sepulchre, a fact is before us which but few have eyes or heart to apprehend.]

Here we have a key to these emblems. J-sus in His blessed offering brought that with it which not only secured its own incorruption, but which supplied a preservative against corruption to whatever He might come in contact with. It might not always be sweet to man's taste, but it was the seasoning of the offering to the L-rd.

How different is it with the most devoted Christians! Leaven is mixed with their choicest offerings. But our G-d has foreseen and provided for it. Thus at the offering at Pentecost, and the oblation with the Peace-offering, (appointed emblems of the Ch-rch's offering,) leavened cakes were offered to the L-rd, but though accepted, they could not be burnt as a sweet savour. These offerings I shall notice as I proceed; I do not therefore here enter into them, further than to observe, that no measure of oil, that is, the Spirit, could counteract the effect of leaven. A cake might be anointed again and again, but if there had been leaven in its composition, it could not be put upon the altar. What a lesson for those who are looking to the Spirit in them rather than to Chr-st for them as the ground of acceptance! The Spirit's operations in the greatest power will never alter or destroy the old nature. As soon may we expect the nettle to yield us

olives as for sinful flesh to be ought but sinful. Salt water cannot be washed sweet: you may pour oil on it, but they will not mingle; "that which is born of the flesh is flesh; that which is born of the Spirit is spirit." The flesh is still in Paul, after he has been caught up to Paradise; he therefore needs the thorn in it to humble him. The power of the flesh in us may be controlled, and its active energy restrained or weakened, but the leaven is still within us, only waiting its opportunity to rise. "The root of bitterness" is there, though it may be out of sight and kept from budding.

It was not so with the blessed J-sus. Even by natural birth. He was born of G-d. His nature, as well as His walk, was sinless; for 'He was conceived by the Holy Gh-st.' Thus, when, after a trial for centuries, both Burnt-offering and Meat-offering had failed in man's hand, J-sus in 'the body prepared for Him' came to do His Father's will. These offerings in type shew us how He did it. And He was accepted for us." (pp. 89-92)

"In the last place, the contrast between the Meat-offering and the offering of first-fruits at Pentecost. The distinction is stated in the twelfth verse: - "As for the oblation of the first-fruits, ye shall offer them unto Yahweh, but they shall not be burnt on the altar for a sweet savour." The contrast is this: - The Meat-offering was a sweet savour: the oblation of first-fruits, though very like the Meat-offering, was not so. For the key to this we must turn to Leviticus xxiii., where the law respecting "the oblation of first-fruits" is given to us. In that chapter we have a list of the Feasts. First in order comes the Passover, on the fourteenth day at even: then the wave-sheaf of first-fruits, on the morrow after the sabbath: and then, fifty days after, the oblation of the first-fruits on the day of Pentecost. The "sheaf of first-fruits," on the morrow after the sabbath, might be burnt to Yahweh as a sweet savour; but "the oblation of the first-fruits" at Pentecost might not be burnt on the altar. The reason for this distinction is found in the fact, that "the sheaf of first-fruits" was unleavened, while "the oblation of first-fruits" at Pentecost was mixed and made with leaven.

The typical application of all this is too obvious to need any comment. Chr-st, our Passover, was sacrificed for us, and sacrificed on the predetermined day. Then "on the morrow after the sabbath," the next ensuing sabbath, that is, on the appointed "first day of the week," Chr-st "rose from the dead, and became the first-fruits of them that slept." In Him there was no sin, no leaven; He was in Himself a sweet savour to Yahweh. With this offering, therefore, no Sin-offering was coupled; it was offered only with a Burnt-offering and Meat-offering. But fifty days after this, "when the day of Pentecost was fully come," **the Ch-rch, typified by the leavened oblation of first-fruits**, is offered unto Yahweh: for we, as well as Yahshua, are first-fruits; "we are," says James, "a kind of first-fruits of His creatures." **But this offering,**





having sin in it, being "mixed with leaven," could neither stand the test of the fire of the altar, nor be an offering made by fire of a sweet savour unto Yahweh. Yet it was to be both offered and accepted: - "Ye shall offer it, but it shall not be burnt." **And why, and how, was this leavened cake accepted? Something was offered "with it," for the sake of which the leavened first-fruits were accepted. They offered with the leavened bread a Burnt-offering, a Meat-offering, a Peace-offering, and a Sin-offering; for leaven being found in the oblation of first-fruits, a Sin-offering was needed with it.** And the priest waved all together: "The priest shall wave them with the bread of the first-fruits for a wave-offering before Yahweh." The Ch-rch comes with Chr-st before G-d; it is offered with all the value of His work attached to it. In itself it cannot stand the trial of G-d's holiness, for no measure of oil can naturalise the leaven; but in Chr-st, and with Chr-st, and for Chr-st, it is accepted even as He is. Thus when the Ch-rch is presented to G-d, it comes not alone into His presence, but with the sweet savour of all that Chr-st has been for it, and with the witness that He has met its sin.

It may be asked, perhaps, why the offering of the Ch-rch is represented by a Meat-offering, seeing this offering has such special reference to the second table of the Decalogue? I answer, the Ch-rch is not always seen as a Meat-offering. It is on Pentecost that it appears in this aspect." (pp. 97-100).

## COMMENTS:

No where in Scripture does leaven represent the doctrine of the Kingdom.

No where in Scripture does leaven represent the Messiah, Yahweh's pure word, etc.

The Name "Days of Unleavened Bread" describes the character of the days just as the Name "Yahweh" describes the character and nature of the Creator.

No where in Scripture is leaven allowed to be eaten with the Passover nor on the Days of **Unleavened Bread**.

Some have asked that since we no longer sacrifice animals, practice physical circumcision, etc. why do we continue to observe the Days of Unleavened Bread with physically unleavened bread? The answer is that even though many of the things have been fulfilled by Yahshua, the point is that He did say that the physical bread and the contents of the physical cup represented His body and blood. He was obedient to Scripture. He was our Passover sacrificed for us. The law commands

that "unleavened bread" be eaten with the Passover sacrifice. The law commanded that "unleavened flour and bread" be offered on the altar with the sacrifices. The law also commanded that wine be poured out as a drink offering. Yahshua did not change this, but introduced them to represent His body and His blood, i.e. fruit of the vine (Mt. 26:29).

There is still circumcision, albeit circumcision of the heart performed by the sharp stone of Yahshua. There are still sacrifices, even though no longer animal sacrifices because Yahshua is the Lamb of Elohim slain before the foundation of the world. Today's sacrifices are the sacrifices of praise from the calves of our lips which comes from a circumcised heart.

Since leaven represents sin, corruption, wickedness and malice in both Old and New Testaments, while unleavening represents righteousness, incorruption, sincerity and truth in both Old and New Testaments, to now make leaven represent the doctrine and teachings of the Kingdom, the doctrine and teachings of righteousness is like making evil good and good evil.

So many of us came out of a world that never regarded Yahweh, Yahshua, the Sabbath, the Holy Days, etc. We were eating leavened products every day of the year and taking part in the paganistic activity around us. When we discovered the truth concerning the Names, the Sabbath, the Holy Days, etc., we repented and began to obey Scripture which included the command to eat unleavened bread during the days given by that name. Now am I to understand that we are to turn back to our former ways and disobey the command to eat unleavened bread during those commanded days? The warning is that whoever eats leavened products (willingly) during those days will be cut off from the congregation. This is a serious warning that we all should take to heart. Yahshua introduced nothing new, nor did He come to destroy the Torah or the prophets. He came to fulfill. Unleavened bread was eaten with the Passover Sacrifice. Unleavened bread and a drink offering of wine was offered with the sacrifices. Since the lambs represented Yahshua and His sacrifice, He simply expanded the unleavened bread and wine to represent His body being broken and His blood being poured out.

Let us keep the feast, therefore, not with the old leaven of malice and wickedness, but the unleavened of sincerity and truth.

*by Jerry Healan*

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