

# The TRUE Bread from the Heavens

By Rabbi Levi bar Ido

B'nai Avraham

*“And YHWH said to Moshe, ‘See, I am raining bread (lechem) from the heavens (HaShomayim) for you.’”*

**Sh’mot (Ex.) 16:4a**

*“I am the Bread of Life (Ani Hu HaLechem HaChayyim). Your fathers (Avot) ate manna in the wilderness and they died. This is the bread which comes down out of the heaven, so that anyone might eat of it, and not die. I am the Living Bread (Ani Hu HaLechem HaChai) which came down out of the heaven (HaShomayim). If anyone eats of this bread, he shall live forever (L’olam Va’ed).”* **Yochanan (John) 6:48-51a**

During the 7 days of *Pesach*<sup>1</sup> we eat unleavened bread called *matzah*<sup>2</sup>. We ask the question in the *Haggadah*, “Why do we eat this *matzah*?” Because the dough did not have time to ferment before *Elohim*<sup>3</sup>, King of Kings Who revealed Himself to them and redeemed them.” The eating of this unleavened bread (*matzah*) is how the Exodus from *Mitzrayim*<sup>4</sup> was achieved. It is also how we make the yearly connection for redemption today! We have an intimate knowledge of the TRUTH, and because of our personal relationship to the TRUTH, we are brought out of Egypt and into true FREEDOM. We connect with the Redemption of the Passover Lamb that was both physical and spiritual. Just as the physical bondage was the result of a metaphysical bondage; the physical redemption was the effect of the spiritual redemption from the powers of darkness of Egypt.

- *“And you will have da’at (knowledge-know) of HaEmet (the TRUTH) and HaEmet will give you cherut (freedom).”* **Yochanan 8:32**
- *“Set them apart for a use that is kodesh (holy) in HaEmet (the TRUTH). The D’var (Word) of you is HaEmet.”* **Yochanan 17:17**
- *“Your righteousness is righteousness forever, and Your Torah is TRUTH.”* **Tehillim 119:142**
- *“You are near O YHWH, and all your commands are TRUTH.”* **Tehillim 119:151**

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<sup>1</sup> Passover

<sup>2</sup> Unleavened bread מצה

<sup>3</sup> Sh’mot (Ex.) 12:34

<sup>4</sup> Egypt

- “The sum of your Word is TRUTH.” **Tehillim 119:160**
- “The Torah of TRUTH was in his mouth and unrighteousness was not found on his lips. He walked with Me in peace and straightness, and turned many away from crookedness.” **Malaki 2:6**
- “Rebbe, Melek HaMoshiach says to him, I AM HaDerek (The WAY), HaEmet (The TRUTH), and HaChayiyim (The Life). No one comes to HaAv (the Father) except through Me.” **Yochanan 14:5**

Yahshua HaMoshiach IS THE WAY, THE TRUTH, and THE LIFE. All these are synonyms for the Torah of YHWH, the bread from the heavens. He is the *Emra* (WORD) made flesh.<sup>5</sup>

### **What is Your Egypt?**

*Mitzrayim* (Egypt) in Hebrew is the concept of a tight narrow, confining place (*meitsar*) of limits or boundaries, a besieged place, compressed, restricted, a fortified place, a fortress or high tower- referring to the finiteness and limitations of this physical world of action. It teaches us that the power of Egypt had squeezed out the aspect of Light. This is the reason the Egyptians were able to dominate the Yisra’elites. Yisra’el was at their lowest point spiritually. They had reached the spiritual level of the 49<sup>th</sup> Gate of impurity and if they had gone into the 50<sup>th</sup> level, then they would have been exactly like the Egyptians. It is only because of a metaphysical enslavement that they were able to enter into physical slavery. Egypt was the embodiment of their selfish desires to receive for themselves or EGO-PRIDE! *Mitzrayim* is the area that has fortified walls that have been erected by our Ego that need torn down through great warfare in the mind and soul. It is a representative of the battlefield within the mind.

If we go beyond the *PASHAT* level<sup>6</sup> Egypt is not a land of physical bondage! Egypt is NOT out *there* somewhere. It is an area within each of us! Every one of us has created our own *Mitzrayim* and was born to be slaves to our unrenewed minds<sup>7</sup>. We have chosen to remain in bondage, yet we have been redeemed. We have been taken out of Egypt, but Egypt has remained within us! Our Egypt surrounds us. We are all enslaved to the harsh taskmasters of our own making and prisoners of our own thoughts. These are the religion, habits, beliefs, perceptions, practices, prejudices, judgments, way of life, and teachings that have conditioned our minds to think, talk, and walk as the Egyptians. This passion for fleshly desires is the consequence of eating the meat and leavened bread of Egypt.

- “If Israel had not tasted the bread of the Egyptians, they would not have remained there in Exile, nor would the Egyptians have oppressed them.” Rabbi Hiya , **Zohar 2,pp.6a,6b**

<sup>5</sup> Read Vol.5 #1 of Kol Shofar “Look, a Maiden Conceive”. The Memra or central column of Elohim called the Son of Yah.

<sup>6</sup> The plain meaning of a Biblical Text

<sup>7</sup> Read Romans 12:1-2

- “And the children of Yisrael said to them [Moshe and Aharon], “If only we had died by the hand of YHWH in the land of Mitzrayim, when we sat by the pots of meat and when we ate bread to satisfaction! For you have brought us into this wilderness to put all this assembly to death by hunger.” **Sh’mot (Ex.) 16:3**

Instead of building the Dwelling Place<sup>8</sup> of YHWH, many have been longing to return<sup>9</sup> to their enslavement of the continual making of bricks<sup>10</sup> for the monuments of Pharaoh (the *satan*<sup>11</sup> who tempts the evil inclination within all of us, in Hebrew Pharaoh means Ruling King or Prince<sup>12</sup>). Pride and Ego are the building blocks that the *satan* uses to build these fortresses in the mind. Our flesh will only do what the mind tells it to do. We can only be a slave if we make the choice to be one. The bondage in which we find ourselves is the Egypt of SELF-EGO. Slavery is making the decision that you will be controlled by the 5% reality of physical sense world, or the Tree of the Knowledge of Good and Evil, of time and space (the world of action). Thus, you have no choice about how to act but you are merely reacting to your emotions, feelings, senses, and unrenewed thoughts. The bondage is so strong that we lose the ability to make the proper decisions based upon the Torah. If you are not choosing how to act, then you are a slave. This 5 % dictates to us how we relate to this world and the people in it. We can be a slave to Pharaoh or the LIGHT of the WORD of YHWH.

- “Do you not know that when you give control of yourselves as someone’s *avadim* (slaves) to obey him, you are the *avadim* of the one you obey, whether of Chet (sin) resulting in *mavet* (death) or *Lishmo’a b’kol YHWH* (Listening to the voice of YHWH-obedience) resulting in *Tzedek Olamim*?”  
**Romans 6:16**
- “ And you being dead in your *peyscha’im* and *chatta’im* in which you *amol* (formerly) *fier zich* (comported oneself) according to the course of the *Olam Hazeh*, according to the *Sar* of the authority of the air [*the Samekh Mem, Hasatan, teivel*], the *ruach* now working in the *Bnai haMeri* (sons of Rebellion) Among them we too all formerly conducted ourselves in the *ta’avot* of our *basar*, following the lusts of the flesh and the *machshavot* (thoughts), and we were by nature *Bnai Rogez* (Sons of Anger) of YHWH, as also the rest.” **Eph.2:1-3**

<sup>8</sup> See “Becoming YHWH’s Dwelling Place” at [www.bnaiavraham.net](http://www.bnaiavraham.net)

<sup>9</sup> Slaves would never want to return to their bondage unless they were comfortable in the place of bondage!

<sup>10</sup> See Bereshith (Gen.) 11:3-4 YHWH has always used natural stones, not bricks, for His Temples.

<sup>11</sup> From *satah* (Hebrew) “to turn aside”-Adversary

<sup>12</sup> See Yochanan (John) 12:31,14:30,16:11;Eph.2:2

- “For though walking in basar (flesh), we war not according to the basar, for the weapons of our warfare are not of the basar<sup>13</sup>, but full of ko’ach through YHWH to the overthrowing of reasonings<sup>14</sup> and every high-minded thing rising up against the da’at (knowledge) of YHWH, and leading captive every machshavah (thought) into the mishma’at of Rebbe, Melech HaMoshiach<sup>15</sup>, and prepared to discipline all disobedience whenever your mishma’at (obedience) is completed.” **2 Cor.10:3-6**

### A Knowing Revelation

When it was revealed to *Yisrael* the King of Kings, blessed be He, “He and His Name (YHWH) alone,” which is higher than the *hishtalshelut* of all the worlds, the very self and essence of *Elohim*-THEN there was the Exodus from the land of *Mitzrayim*. It came because of revelation knowledge to all *Yisrael*. In order for this revelation of His Name [YUD-HEH-VAV-HEH] to be a reality in the souls of *Yisrael*, the people had to consume unleavened bread (*matzah*). Bread without Ego. In order to have a true revelation of YHWH, we must learn to lose our life in order to find it. It requires a nullification of SELF and becoming a servant of YHWH by obedience to His Torah.<sup>16</sup>

- *The one who says, “I know Him,” and does not guard (shomer) His commands, is a liar, and the TRUTH is not in him. **1 Yochanan 2:4***

The concept of *matzah* is what the traditional Sages say, “The infant does not know to call father and mother until he tastes of the grain.”<sup>17</sup> There is actually something within the unleavened grain that enables the infant to recognize his father and mother. It was by the means of the *matzah* that *Yisrael* (His Firstborn) recognized the Divine, the essence and self of *Elohim*, or knowing the *Elohim* of the Fathers (knowing meaning in Hebrew to recognize and sense by an intimate personal relationship.)\

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<sup>13</sup> Eph.6:13-17 also see my book “The Full Armor of YHWH”

<sup>14</sup> Yirm.(Jer.) 1:10;:reasonings: **1**: the use of reason; *esp* : the drawing of inferences or conclusions through the use of reason**2**: an instance of the use of reason : ARGUMENT-**reason noun****1syn** EXPLANATION 2, account, justification, rationale, rationalization **2syn** MOTIVE 1, cause, consideration, spring **3** a point or points that support something open to question **syn** argument, ground, proof, wherefore, why, why for *rel* explanation, justification, rationalization **4syn** CAUSE 1, antecedent, determinant, occasion **5** the power of the mind by which man attains truth or knowledge **syn** intellect, understanding

<sup>15</sup> Yesh. (Isaiah) 2:11-12

<sup>16</sup> True knowledge of YHWH is reflected in obedience to His Torah from the heart. Anything less is not true knowledge. It is not a mental assent to Yahshua and His Messiahship, but knowing Him that is true salvation.

<sup>17</sup> Babylonian Talmud, Berakhot 40a

## *Matzah and Chametz*

There are two aspects to *matzah*. The first is that *matzah* needs to be baked for 18<sup>18</sup> minutes and watched over (*shemurah*) that it should not ferment or come in contact with any water as the Torah instructs, “You shall safeguard the *matzot*.”<sup>19</sup> The second is that it was *matzah* with which YHWH revealed Himself to Yisrael. This second aspect of *matzah* is not subject to fermentation at all!

We need to have a proper understanding of *chametz* (leavened bread) and *matzah*. *Chametz* rises, puffs up, and inflates itself and has a taste. It is bread or food with Ego-Pride-the Desire to Receive for Yourself.

*Matzah*, on the other hand, does not rise or self-inflate, and has no taste. It is the bread of spiritual purity. The Sages say, “One who swallows *matzah* [whole] has fulfilled the obligation of eating *matzah* on Passover.”<sup>20</sup>

In our service of *Elohim*, *matzah* is the element of self-abnegation or nullification. It is the bread without Ego<sup>21</sup>. In Hebrew it is also called “the Bread of Affliction<sup>22</sup>-*Lechem Oni*”. It reminds us of the pain and distress of being in bondage to SELF-WILL or EGO! This was the quality of the *matzah*, which was eaten - the arousal from below through the nullification of your will before His. *Matzah* means “suck out, find, squeeze, separate, draw out, or find” according to Rabbi Samson Raphael Hirsch.<sup>23</sup> It is the unleavened bread that has had the Ego-pride squeezed out of it! There can be no leaven in the *matzah*.

PRIDE and EGO (symbolized by the *Chametz*) is the progenitor and root of every sin. PRIDE is the deification of SELF over submission to YHWH. Therefore, through the quality of self-nullification or nullification of our own will to conform to His, one achieves self-conquest (*itkafia*).

- “And that prophet or that dreamer of dreams is put to death, because he has spoken apostasy against YHWH your *Elohim*-who brought you out of the land of Mitzrayim and redeemed you from the house of bondage-to make you stray from the way in which YHWH your *Elohim* commanded you to walk. You shall purge the evil from your midst.” **D’varim 13:5**

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<sup>18</sup> The gematria of CHAI -life

<sup>19</sup> Sh’mot (Ex.)12:17

<sup>20</sup> Babylonian Talmud, Pesachim 115b

<sup>21</sup> **Ego-1** : the self esp. as contrasted with another self or the world **2a**: EGOTISM **2B**: SELF-ESTEEM 1

**3**: the one of the three divisions of the psyche in psychoanalytic theory that serves as the organized conscious mediator between the person and reality esp. by functioning both in the perception of an adaptation to reality .

<sup>22</sup> **af•flic•tion noun 1**: the state of being afflicted **2**: the cause of persistent pain or distress **3**: great suffering

<sup>23</sup> Etymology of Hebrew Words, S. R. Hirsch page 143

## True Freedom

The main subject matter of Passover is lack of restrictions, freedom, independence, liberty, and all the Passover ritual of the *Seder* combines allusions to exile with the symbols of redemption. Freedom does not mean that one can do whatever he pleases<sup>24</sup>. The freedom of the Passover is more than just a physical redemption from a land of bondage. It is being set free from all limitations and restrictions that ourselves and others have placed upon us by deception from the *satan*. *Yisrael* could be physically free from the land of Egypt, but there also had to be a spiritual freedom within each *Yisraelite*. During the *Seder* there are bitter herbs on the *Seder* plate to remind us of the bitterness of being a slave and in bondage to the hard taskmasters of *Mitzrayim*. The shank bone of the Lamb represents the Passover Lamb; the One Who redeemed us into freedom. But, the most prominent food is the *matzah* or unleavened bread. The *matzah* represents both these features- exile and freedom.

*Matzah* is the key element of Passover. Unleavened bread is the only bread *Yisrael* is allowed to eat during Passover and the Feast of Unleavened Bread. Eating *chametz* is not only forbidden, but according to the Torah it is viewed as one of the gravest transgressions of Torah.

- “Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being [soul] shall be cut off from *Yisrael*.” **Sh’mot (Ex.) 12:15**
- As R. Hiya and R. Jose were once walking on the road, the latter said: ‘Every time we walk together and discuss matters pertaining to the Torah, Elohim performs for us miracles, and now that we have a long road before us let us occupy ourselves in the Torah and so Elohim will join us.’ R. Hiya then opened with the verse: In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread (**Ex. XII, 18**). ‘This unleavened bread’, he said, ‘is called in another place “bread of affliction” (**Deut. XVI, 3**), an expression on which the companions have commented as follows. When Israel were in Egypt they were under an alien power; and when Elohim desired to bring them near unto Himself, He assigned them the region of the bread of ‘oni (affliction), the term ‘oni admitting also of the reading ‘ani (poor), and thus pointing to King David, who said of himself: “for I am poor (‘ani) and needy” (**Ps. LXXXVI, 1**). Now this bread of affliction is called mazzah (unleavened bread), symbolic of the female principle, which without the male principle is, so to speak, in poverty. Thus Israel was first brought near the grade symbolized by mazzah. But afterwards Elohim caused them to enter other grades, until the male principle joined the female

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<sup>24</sup> freedom (a) **1**: the quality or state of being free: **a** : the absence of necessity, coercion, or constraint in choice or action **b** : liberation from slavery or restraint or from the power of another : INDEPENDENCE  
**c** : the quality or state of being exempt or released usu. from something onerous **Synonyms**  
FREEDOM, LIBERTY, MEAN the power or condition of acting without compulsion. FREEDOM has a broad range of application from total absence of restraint to merely a sense of not being unduly hampered or frustrated. LIBERTY suggests release from former restraint or compulsion

principle, and so mazzah received the addition of the letter vau, symbolic of the male principle, and became converted into mizvah (command, precept). So Scripture says: “For this commandment” (**Deut. XXX, 7**): first mazzah (unleavened bread), then mizvah (commandment).<sup>25</sup>

- *Whilst they were going along they heard a voice saying: ‘Ye tent-dwellers, who take a crooked path, turn to the high ground and do not descend by the path leading downwards.’ R. Jose said: ‘This proves that Elohim is guarding our way.’ They then took the mountain path and ascended a hill that was situated between huge rocks, saying to themselves: ‘Since Elohim desires us to take this road, we are sure to see something of note, or experience some miracle.’ They went on and sat down by a cleft in the rock, and were amazed to see a man suddenly emerge from it. ‘Who art thou?’ said R. Jose. ‘I belong to the denizens of Arfa,’ he answered. ‘Are there human beings there?’ they asked. ‘Yes,’ he answered, ‘and they sow and reap. Some of them are of a strange appearance, different from my own; and the reason I ascended to you is to learn from you the name of the earth wherein ye dwell.’ ‘This earth’, R. Jose replied, ‘is called erez, namely, the erez (land) of life, of which it is written: “As for the earth (erez), out of it cometh bread” (**Job XXVIII, 5**), implying that only out of this earth cometh bread, but not out of any other, or if it does come, it is not bread of any of the seven kinds.’ The man thereupon returned to his place, leaving them astonished. They said: ‘Assuredly, Elohim wishes to recall something to our minds through this incident.’ R. Hiya then said: ‘Assuredly so. Now in regard to the verse you have just cited, I remember that my grandfather pointed out to me an excellent idea in connection with the unleavened bread, namely, that Elohim first gave Israel that bread from the land of life and afterwards He gave, them bread from heaven; and so we have affirmed. He further said that a<sup>26</sup> man born into this world knows nothing until he tastes bread, and only then is there an awakening in him of intelligence and power of discernment. In the same way, when Israel left Egypt they were devoid of all knowledge until Elohim made them taste bread of that earth called erez, of which it says: “As for the earth (erez), bread cometh of it” Then Israel began to know and to recognize Elohim. Elohim, however, desired that they should know also of that place which is the fitting counterpart of this earth, but they were not able to do so until they tasted bread from that place, to wit, heaven, as it says: “I will cause to rain bread from heaven for you” (**Ex. XVI, 4**). It was only then that they attained to a knowledge and a vision of that realm. ‘R. Jose came up to R. Hiya and kissed him, saying: ‘Assuredly this was the reflection of which Elohim desired to remind us. We learn, then, that the preliminary to Israel's knowledge was bread.’ **Soncino Zohar, Bereshith, Section 1, Page 157b***

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<sup>25</sup> Zohar Vol.1 157a

<sup>26</sup> Zohar Vol.1 157a

In contrast, every *Yisraelites* obligation is to eat *matzah* for seven days. This is repeated ten times<sup>27</sup> in the Torah. The fact that it is repeated so often teaches us that the *matzah* is so important that the Feast of Unleavened Bread is called by this name “*Chag HaMatzot*.” The eating of *matzah* is an obligation rather than the prohibition of the negative *mitzvot*. Because the command to eat a certain food is rare in the Torah, there must be a reason we are commanded to eat unleavened bread. Why the command to eat a certain food?

It is food (bread) that keeps us alive. We, in the Western World, forget how important eating is in this over-nourished overfed culture of America. What we are commanded to eat on Passover does not have to do with sustenance. This dietary law goes far beyond just ritual. This is our way of personally taking part in the Exodus from *Mitzrayim*. It is more than just a remembrance. The Exodus should constantly be on our minds.

Everyday several times in prayer we recall the Exodus. On *Erev Shabbat*<sup>28</sup>, when we recite *Kiddush*<sup>29</sup> over the wine; we proclaim the *Shabbat*<sup>30</sup> and the other Feasts are memories of the departure from *Mitzrayim*. Over and over in the Torah, YHWH has said, “Because I brought you out of the land of *Mitzrayim*.”<sup>31</sup> If the only reason we eat *matzah* on Passover, it would be superfluous, because we are reminded daily of the Exodus by other blessings.

This is why the *Seder* meal is not mere dead ritual as *Ephraim*<sup>32</sup> thinks. Some from *Ephraim* actually teach against the *Seder*. The *Seder* is a personal reliving of the entire process of the Exodus. Eating the *matzah* actually reproduces the internal process of the departure from Egypt, while eating *chametz* would be returning to slavery and exile.

### Physical & Spiritual Food

In our daily lives we need food to live. But on *Pesach* (Passover) we need a fresh revelation of our identity as *Yisrael*. In Hebraic thought, eating is not just a physical act. Every action is related to being *kodesh*. Western Greco thought tends to separate the physical from the spiritual or secular and holy into compartmentalized thinking. This contrast of the two is not found in Hebraic thought. This is in direct contradiction of the Hebraic concept of the unity (*echad*) of the person, his relationship to what is set-apart (holy –*kadosh*), and the true purpose of life itself. There does not exist a dichotomy of the physical and spiritual or the inner man. The physical underlies the mental aspects of life, whether they are spiritual or intellectual. The energy we receive from the different food we eat helps our brain (the physical organ) to function. This proves the mental and physical are intertwined and cannot be separated. Eating is the elementary stage for the body and the mind, and thus is the first step to knowledge (*da'at*).

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<sup>27</sup> This could refer to the 10 sefirot of the Tree of Life

<sup>28</sup> Friday Night

<sup>29</sup> Sanctification

<sup>30</sup> The Seventh Day-Saturday

<sup>31</sup> Sh'mot (Ex.) 20:2

<sup>32</sup> The Returning 10 Tribes of the Northern Kingdom of Yisrael

- *The name “Asher” (lit. happy) signifies the place which all declare happy, to wit, the future world. In the expression “his bread” the reference of the word “his” is not specified; but we may divide the word lahmo (his bread) into lehem vau, that is, “the bread of vau” (which signifies the heavens); hence it is written: “Behold, I will rain bread from heaven for you” (Ex. XVI, 4). It is from thence that the tree of life is nourished and crowned, and when it receives this nourishment, then it “yields the dainties of the king”. This king is the Community of Israel, who is fed there from by the hand of the Righteous One, the sacred grade of the sign of the covenant. In the book of Rab Hamnuna the Elder it says that the bread mentioned here is the Sabbath bread, which is double in quantity, as it is written in connection with the manna: “They gathered double bread” (Ex. XVI, 22); that is to say, bread from heaven and bread from earth<sup>33</sup>, the one being “bread of luxury”, the other “bread of poverty”. For on Sabbath the lower bread was united with the upper bread, and one was blessed for the sake of the other. He further said that the Sabbath receives from the celestial Sabbath which flows forth and illumines all, and in this way bread is joined with bread and becomes double.*

**Soncino Zohar, Bereshith, Section 1, Page 246a**

This takes us back to the beginning and the fall of man. The Eternal One, blessed be He, is present in this world because it is not merely a pure essence found in the upper worlds and beyond reality. Divine forces insufflate reality, combine with it, and enables it to live. The reality of this physical world is no more than the Divine, which is revealed and concealed at the same time. It is expressed in various forms. In fact, the lower forms of life contain more Divine energy (sparks) than the higher forms. The highest point is connected to the lowest point. The more things appear physical, the more spiritual energy they need to subsist. It is like a car; the heavier the chassis of the car, the heavier motor is needed to move the car. All is physical matter. Matter only exists because of the hidden sparks that fell into the world at the shattering of the vessels<sup>34</sup>.

This is why eating food is a dual process-biological and spiritual. Our being or soul (*nefesh*), which has a conscience, is united with the organic element or food that we digest and that lacks a conscience. Even though the food lacks the quality of a conscience, it still comes from Elohim, just as we do. It plays a part in set-apartness, and ingesting the food consists of fusing that part with myself.

This is when and what we eat is an ethical issue that goes beyond simple biology or even religion. Eating consists of uniting a man with the inner nature, the Divine Essence within the food eaten. This is why we wash before eating, it is a holy act of releasing the sparks within the food we are about to eat.

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<sup>33</sup> Yahshua is the bread from the heavens in a body from the earth

<sup>34</sup> According to the Sod teachings of the sages, when the universe was created, the vessels shattered because they could not hold the intense energy of Light. As a result, part of the Light fell into matter.

- *Every day dew from the Holy Ancient One drops into the “Lesser Countenance” and all the holy apple-fields are blessed. It also descends to those below; and it provides spiritual food for the holy angels, to each rank according to its capacity of perception. It was this food of which the Israelites partook in the wilderness: “each of them ate the food of celestial princes” (abirim) (Ps. LVIII, 26). Said R. Simeon: ‘Even at this time there are those who partake of similar food and that in a double measure. And who are they? Fellows of the mystic lore, who study the Torah day and night. See now, when the Israelites went out of Egypt into the desert, uniting themselves with the Holy King, when the sign of the Covenant was manifested in them in its fullness, they were granted a more spiritual, more supernal food than the “unleavened bread” which they ate immediately after they left Egypt; for of the manna it says: “I will rain bread from heaven for you.” It was indeed heavenly food, emanating from the sphere called “heaven”. But the sons of Wisdom, namely, the students of the Torah, derive their nourishment from a still higher region, the sphere of Wisdom, as it is written: “Wisdom keeps alive her owners” (Eccl. VII, 12).’ ‘If that is so,’ asked R. Eleazar, ‘why are they more frail than ordinary men?’ R. Simeon replied: ‘That is a good question, and the answer is as follows. Ordinary food, by which the majority of people are nourished, is constituted of the elements of heaven and earth, and is therefore of a gross, material quality; the unleavened bread, which was eaten by the Israelites when they left Egypt, emanated from the sphere of “Judgment” and was somewhat subtler in quality; the manna was a still finer food, emanating from the sphere of “Heaven”, and was assimilated by the soul more than by the body-”angels’ bread”; but the food of those absorbed in the Torah nourishes only the soul and the spirit, but not the body, coming as it does from the sphere of “Wisdom”, from the highest and most glorious supernal region. Hence it is hardly to be wondered at that Wisdom’s children are more frail than other men, for they do not eat the food of the body at all. Zohar 1:157a*

Our world is in exile and matter is cut off from Elohim by the lack of awareness that forms its shell (*klippot*). Matter conceals, imprisons, suffocates, destroys, the sparks of holiness. It is our purpose to release or free them from the exile. Eating can either generate either faith or total atheism. The biological aspects of eating points to our limitations as human beings. On the other side of the coin, if I respect and acknowledge the process of the gift of nourishment, if I bless YHWH for my daily bread, the bread itself becomes a permanent testimony of my faithfulness (*emunah*). While we are absorbing physical nourishment from the food, we are also absorbing the spiritual nourishment of the sparks of holiness. Man does not live by the calories alone within the bread. We live by the Divine Energy within it. The Torah calls this the “utterance from the mouth of YHWH.” It makes bread “alive” and also forms its true essence. Therefore, even though I am only eating bread (food), the truth is that I am ingesting language, because the true raw material of the bread is the Divine Word! Eating then becomes living and knowing!

- *But Rebbe Melek HaMoshiach answered, “Katuv (It is written), Lo al HaLechem L’vadoh Yche-Yeh haAdam, Ki Al kol Motzah Fi YHWH. Man does not live by bread alone, but by every word that comes from the mouth of YHWH”. **(D’varim 8:3) Matt.4:4***
- *But Rebbe HaMoshiach said to them, “I have okhel (food) to eat [**Iyov 23:12**] of which you have no da’at (knowledge)...My okhel (food) is that I may do the ratzon (will) of the One having sent Me and may complete ma’aseh HaElohim (his work, **Kohelet 11:5**).” **Yochanan 4:32-34***

### The Creative Word

The world was created by the Word of YHWH<sup>35</sup>. It was created by the Ten Utterances found in Bereshith 1. They were ten bundles of energy that had the ability to create the very thing spoken. Creation is the physical concretization of the Divine Word or Utterance. Life is materialized Word. Matter is nothing more than compressed energy of the Words of Creation. Everything in relationship to our actions in life, such as eating, remove the shell of matter in order to reach and free its seed of the Word<sup>36</sup>, or Divine knowledge. A seed contains the complete DNA and attributes of the fully developed plant compressed into seed form. Also, a seed is reborn many times in the fruit that it produces.

There is connection between faith and knowledge. The existence of Elohim is not a question of faith but of knowledge. Elohim’s revelation of Himself in this world is on the level of this creation, nature, the senses, feelings, and perceptions, and thus is intelligible. Faith, by contrast, covers what cannot be perceived directly and rationally.

- *“Now emunah (faith) is the bitachon (evidence) of things which we have tikvah (hope). Emunah is the conviction of things not seen.” **Iyrim (Heb.) 11:1***
- *Passover, it being a memorial, throughout the generations, of the true secret of Faith. For, as already stated elsewhere, Israel at that time emerged from the association with idolatry and entered into the mystery of Faith. **THIS IS THE ORDINANCE OF THE PASSOVER: THERE SHALL NO STRANGER EAT THEREOF**. This commandment is a memorial of the Passover of Egypt. The lamb had to be kept from the tenth day of the month, because on that date the moon begins to increase her light until the fifteenth day, when she is in her full strength. The lamb was slaughtered on the fourteenth, “between the evenings”, namely at an hour when judgment hangs over the world. It signified the removal of the impurity from the holy sign (of the circumcision). Therefore “no uncircumcised person should eat thereof” (v. 48); for this sacrifice was brought by sons of the covenant, in order to break down the power of the “other side”, to remove the “foreskin,” from the*

<sup>35</sup> I. In the first times<sup>[1]</sup> Elohim created the heavens and the earth-*Be-kadmin*, "in antiquities." The expression, when used, as here, in the plural, is sometimes put for "eternity." Compare Onkelos on Deut. xxxiii. 27, *Eloha de-milkadmin*, "the Eternal Elohim," or, "Elohim who is from eternity," with Jonathan on Micah v. 2, "**Messiah**, whose name is called (*milkadmin*) from eternity." **Targum Onkelos Gen 1:1**

<sup>36</sup> The Seed is the Word of YHWH –Mark 4:14

*sign of the holy covenant. When the Holy One came to Egypt He saw the blood of the Passover lamb smeared on the door, as well as the blood of the covenant, and the doors purged with hyssop, in order, as has already been explained, that the powers of impurity might be exorcised at the time of the supreme redemption of Israel. This memorial of the past redemption is, however, at the same time a sign and a token of the future Redemption, when the Holy One will “slaughter” the evil inclination once and for all.* **Zohar ,Sh’mot 41a**

The eating of the Word, or nourishing the physical brain, is the beginning of any process of knowledge. There are two types of bread. Our daily bread<sup>37</sup> that we partake of all year long, and the unleavened bread that we eat during Passover week.

*Yisrael* while in bondage in *Mitzrayim* is like that child that must eat of the grain. He has some awareness that he has a Father but cannot express what he feels. After all the centuries of slavery; this is all too distant for him to remember. *Yisrael* can only express what he feels after YHWH reveals Himself through the ten plagues. In the knowledge process, we go from the unknown to the known, and we discover the existence of someone or something. Later, you and I realize that we did not know anything. Entering into the spiritual cycle of knowledge, I must enter the world of ignorance. By eating the *matzah*, the *Yisraelites* discover their “Father” and yet the impossibility of knowing His essence. There is no beginning unless there is a return to the roots of faith, to a state of pure knowledge free from all rationalization. The rest is only embellishment. The meaning of eating the *matzah* is the return to the starting point. This return to the beginning is necessary because of the leavened food I have eaten all year long.

Leavened bread represents all the artificial forms of pride, expansion, Ego, and unchecked growth<sup>38</sup>. *Matzah* is the return to simplicity. If we want renewal and to depart from *Mitzrayim*, then we must eat the *matzah*. Through our own limitations; we have imprisoned ourselves in a “*Mitzrayim*” of our own making. **The purpose of true knowledge is to know what we do not know.** This revelation of YHWH is so enormous that it crushes a man and his culture. All his so-called knowledge, which had swelled up like the *chametz* over the year, or even thousands of years, is crushed and suddenly collapses under the revelation of the Creator. YHWH Himself, revealed Himself directly to *Yisrael*, with no intermediaries; and man is brought back to his starting point. The freedom of the intellect is suspended in Egypt.

- *“But if bitter kina (jealousy) you have and anochiyut (selfishness-Ego) in your levavot (hearts), do not boast (brag on yourself-pride) and speak sheker against HaEmet (the TRUTH). This is not the chochmah (wisdom) coming down and descending from above, but it is of the Olam Hazeh of this world and of shedim...But chochmah from above is berishnah (in the first place) tehorah (pure)...”*

**Ya’akov (James) 3:14-17**

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<sup>37</sup> Matt.6:11

<sup>38</sup> Chametz symbolically representing those tendencies in a man which arouse him to evil.

*Matzah* then represents the point of departure of all that is called human knowledge and its end point. It is the bread of slaves who were only able to open their mouths and say, ‘Father-*ABBA*’.

The Passover is addressed to both the wise and the ignorant. It is summed up in the phrase “You shall tell your son.” On Passover, the sage and the child are on an equal level. Both must experience a “budding – *nitsan* (some believe this is the root of the word- *Nisan*, the month of Passover). We become as children once again.

*Matzah* is also representative of our willingness to learn regardless of our knowledge and education. It is a time to recognize that we need to eat the unleavened bread.

- *For it is written, ‘I shall destroy the wisdom of the wise (Chochmat chachamav), and set aside the learning of the learned ones (U’vinat Nevonav).<sup>39</sup> Where is the wise(chacham)? Where is the scholar (sofer-scribe)? Where is the debater of this age(Olam Hazeh)? Has not Elohim made foolish the wisdom of this world’* **1 Cor.1:20-21**

### The Grain Offerings

Also note, the sacrifices of the Temple were accompanied by bread, and the Torah stipulates it must be unleavened bread. The bread eaten and offered in the Temple must be *matzah*!

- *“And when you bring an offering a grain offering baked in the oven, it is of unleavened cakes (matzah) of fine flour mixed with oil, or unleavened thin cakes anointed with oil. But if your offering is a grain offering on the griddle, it is of fine flour, unleavened, mixed with oil.”* **Wayyiqra (Lev.) 2:4-5**
- *“IT SHALL NOT BE PREPARED LEAVENED, because the evil inclination is analogous to leaven<sup>40</sup>.and for this same reason, the Torah has forbidden honey [to be offered on the altar].For the evil inclination is as sweet to a person as honey<sup>41</sup>.”* **Baal HaTurim Vayikra page 1030(Artscroll)**

It is because *matzah* is guarded bread. On the night of Passover we eat the guarded *matzah*. This teaches us that the beginning needs careful attention and any trace of leaven can spread and corrupt all the bread.

- *“Your boasting is not good. Do you not know (da’at) that a little leaven (chametz) leavens the entire lump?”* **1 Cor.5:6**
- *“More than all you guard, guard your heart.”* **Mishle (Prov.) 4:23**

The heart must be guarded from all impurities. This is taught by the Temple rituals and sacrifices.

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<sup>39</sup> Yesh. (Isaiah) 29:14

<sup>40</sup> Rashi Berachos 17a-Rashi there explains that the yetzter hara in our hearts incites, agitates us as the yeast agitates the dough.

<sup>41</sup> R’ Chaim Paltiel.the Midrash interprets the verse of Deut.7:15 “every illness”, as a reference to the evil inclination. The word illness חָלָה can also mean sweetness (Shemos Rabbah 43:3) where the Midrash renders Ex.32:11 as “Moses sweetened”, also in Judges 14:14 where the Targum uses the Aramaic חַלְיָא for the Hebrew חַלָה. For the evil inclination at first appears sweet, but that sweetness soon turns out to be sickening (Vayikra Rabbah 16:8)

- *‘The children of Israel ate, when they left Egypt, two kinds of bread: one on their leaving, unleavened bread, the “bread of affliction”; and the other in the wilderness, “bread from heaven” (Ex. XVI, 4). Therefore the essential sacrifice of the day (Pentecost, when the Torah was given) was bread (Lev. XXIII, 17), and the others were additional to this, as it is written: “And ye shall offer with the bread some lambs”, etc. (Ibid. 18), for this was the bread by means of which the Israelites were endowed with the superior wisdom of the Torah, and entered into her ways. Zohar Vol 2 183a*

Anything that came in contact with the Holy of Holies (*Kodesh Kodeshim*) must be in its purest state, or free from all knowledge and sophistication. This is why the meal offerings were highly guarded. Leavened bread stands for civilization and all human intelligence. It is what has developed over the centuries of human culture, economics, political systems, and religions. Leavened bread does not vary from matzah in its substance, but it does have more volume. It is thick, full; it can be tasted, seen, and has a smell to it. It has all the trappings of culture.

In the Temple we must be pure. All year long we eat leavened bread. It is sometimes necessary for our being in this world. Not so, in the Temple.

Passover, like in the Temple, is a time we eat only *matzah*. At Passover, new foundations are laid in our lives. After we have eaten *matzah* for seven days, then leavened bread is permitted. *Matzah* clears the path to knowledge from Above. This is the guarded *matzah*. It is called the “bread of faith the second aspect of the *matzah* we eat on the Passover that rectifies the excess of the daily bread of our own knowledge.

This is called the “bread of healing”. I need to rid myself of all the leaven I have absorbed rest the year. I also need healed of all that I have forgotten, but more important, everything I know.

- *R. Tanhuma said: The word of YHWH went forth in two aspects, slaying the heathen who would not accept it<sup>1</sup> but giving life to Israel who accepted the Torah. This is what Moses said to them at the end of forty years: For who is there of all flesh, that hath heard the voice of the living Elohim speaking out of the midst of the fire, as we have, and lived?<sup>2</sup> Just see how the Voice went forth-coming to each Israelite with a force proportioned to his individual strength-to the old, according to their strength, and to the young, according to theirs; to the children, to the babes and to the women, according to their strength, and even to Moses according to his strength, as it is said: Moses spoke, and Elohim answered him by a voice (Ex. XIX, 19), that is, with a voice which he could endure. Similarly, it says: The voice of YHWH is with power (Ps. XXIX, 4)<sup>3</sup>; not ‘with His power’, but ‘with power’, i.e. with the power of each individual, even to pregnant women according to their strength. Thus to each person it was according to his strength. R. Jose b. Hanin says: If you are doubtful of this, then think of the manna that descended with a taste varying according to the needs of each individual Israelite. The young men, eating it as bread, as it says: Behold, I will cause to rain bread*

from heaven for you (Ex. XVI, 4); the old, as wafers made with honey, as it says, and the taste of it was like wafers made with honey (ib. 31); to the babes, it tasted like the milk from their mothers' breasts, for it says: And the taste of it was as the taste of rich breast milk (Num. XI, 8)4; to the sick, it was like fine flour mingled with honey, as it says: My bread also which I gave thee, wine, flour, and oil, and honey, wherewith I fed thee (Ezek. XVI, 19); **Ex. Rabah 9**

### **The Leaven of the Pharisees**

- *But Rebbe, Melek HaMoshiach said to them, "Take special precaution against the chametz (leaven) of the Perushim and Tzedukim...But beware of the chametz (swelling pride) of the Perushim and Tzedukim."* **Matt.16:6-11(Mark 8:15;Luke 12:1)**

The teachings or doctrines of the Scribes and Pharisees resulted in a self-righteousness, pride, Ego that caused them to want to do the *mitzvot* in order to be seen by men.<sup>42</sup> Thus, all would see their piety and give them respect among themselves. Our Master defines their insincerity-hypocrisy<sup>43</sup> as *chametz* in **Luke 12:1**. The *chametz* was not the Oral Traditions as many teach, but the heart motivation for doing the *mitzvot*. Their demands for a sign from the Heavens that Yahshua was the Messiah also showed their lack of belief (faith) and that their teachings were really leavened bread and not the bread of faith. The Greek word is *Zume* which means "to ferment, boiling over", from *Zeo* which means "to be hot, boil over, or ferment." The Pharisees were so full of SELF- EGO, that they were boiling over like a pot on a hot stove. I believe this is what Yahshua was referring to in calling Himself the Bread from the Heavens.<sup>44</sup>

- *"And You gave them BREAD FROM THE HEAVENS for their hunger, and brought them water out of the rock for their thirst, But they and OUR FATHERS ACTED PROUDLY, AND HARDENED THEIR NECKS, AND DID NOT OBEY YOUR COMMANDS"*<sup>45</sup>. **Nechemyah 9:15-16**

Rav Shaul admonishes us not to celebrate Passover with the leaven of unbelief (disobedience) and malice.<sup>46</sup>

- *"So let us celebrate Pesach, not with the old chametz, nor with the chametz of kavanah ra'ah (malice) and wickedness, but with the matzot of kenut (sincerity) and emet (truth)."* **1 Cor.5:8**

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<sup>42</sup> Read Matt.23

<sup>43</sup> hypocrisy: **1:** a feigning to be what one is not or to believe what one does not; *esp* : the false assumption of an appearance of virtue or religion **2:** an act or instance of hypocrisy

<sup>44</sup> Manna is called "The Bread from the Heavens" here and in Ex.16:4

<sup>45</sup> There is a connection between the Torah and the manna according Ex.16:4. The Torah was given solely to those who eat manna, and so it is today. Torah is for those who eat of the Messiah in the Pesach Seder.

<sup>46</sup> malice: **1:** desire to cause pain, injury, or distress to another **2 :** intent to commit an unlawful act or cause harm without legal justification or excuse

## The True Matzah

Our Rebbe Yahshua is the True Bread from the Heavens; the True *Matzah*. He is the Bread of No Ego. The Talmud<sup>47</sup> says that leaven (*chametz*) represents the “evil impulses of the heart”. As the sinless Son of Yah, the evil one (*haSar haOlam Hazeh-the satan*) had nothing in Him<sup>48</sup>. The Messiah came only to do the Will of His Father which has been revealed to us in the Torah. He was the Suffering Servant<sup>49</sup> (the Bread of Affliction) of Yeshayahu 53<sup>50</sup>. As the sacrifice He could not have any leaven (pride-Ego-self) in Himself in order to be acceptable to YHWH as the offering. “My Servant” is a “code word” by the sages to mean the Messiah!

- “*WHEN A PERSON OFFERS A MEAL-OFFERING- The term person (nefesh-soul) is used in regard to the meal-offering, because this offering comes at the expense of his soul. For the poor man must toil, investing his soul, until he earns the wherewithal to bring it.*” **Baal HaTurim, Vayikra page 1028 (Artscroll)**
- “*When poor people bring an offering however meager ,Elohim credits them as if they had offered their own soul*” **BT Men.104b**
- “*..Because He poured out His soul (being) unto death, and He was counted with the transgressors.*” **Yeshayahu 53:12**<sup>51</sup>
- “*What sort of sacrifice does a soul offer? When we give up our unworthy dreams and ambitions, or when a person yearning for wealth decides to be content with a modest income rather than gain riches by unethical means, that is the sacrifice the soul brings to Elohim’s altar*” **Lev. Rabbah 3:1**

Yahshua is the Creative Word (*Memra*) of *Bereshith*<sup>52</sup>, and when we eat of his flesh (the *Matzah*) at Passover, a new revelation of wisdom and understanding comes into our being. He was crushed or refined (Hebrew *PAZAZ*: to refine gold or *RAKIYK* from *RAKA* “to pound the earth, beaten” referring to the fine unleavened flour in the grain offering) in the *Gan Gey Sh’manim* or *Gad S’mam* meaning “wine press of oil”.

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<sup>47</sup> Alfred Kolatch, The Jewish Book of Why, 1981,p.187

<sup>48</sup> Yochanan 14:30

<sup>49</sup> “Our rabbis with one voice, accept and affirm the opinion that the prophet is speaking of king Messiah” Rabbi Moshe Alshekh(16<sup>th</sup> Century) Driver & Neubauer, Is.53 According to Jewish Interpreters (Oxford 1899)

<sup>50</sup> Talmud,San98a, “The Rabanan say that Messiah’s name is The Suffering Scholar of the Rabbi’s House[the Leper Scholar] for it is written, Surely He hath borne our grief and carried our sorrows, yet we did esteem him stricken, smitten of [Elohim] and afflicted.” Also see Midrash Rabbah Ruth(v.6);Zohar 2.212a

<sup>51</sup> Many traditional Jewish sages agree that IS.53 is speaking about the Messiah- Signs of the Cross, By Andrew Roth pages 140-147.

<sup>52</sup> Col. 1:16

As the Living Torah, by eating the *matzah* of Messiah, we have a revelation of the Father by seeing the Son!<sup>53</sup> In Him (Messiah) is found all the hidden Wisdom and Knowledge found in the Torah.<sup>54</sup> Since He is the Living Torah<sup>55</sup>, the bread from the heavens, as we partake of the *matzah* at Passover, we can personally experience a release from the bondages of our own personal *Mitzrayim*<sup>56</sup>. He is our life and length of days<sup>57</sup>.

- Az Amarti Hinei Vati BiMegillat Sefer Katuv Alay (Then I said, 'Look, here I am, I have come...it is written about me in the scroll-megillah) La'asot Retzonechah Elohai Chafztzi ("I desire to do your will O Elohim."). **Ivrim (Heb.) 10:7**
- "I do not seek My own desire, but the desire of the Father Who sent Me." **Yochanan 5:30b**
- After reciting the Moidah, Rabbi Alexandri used to add the following: "Sovereign of the Universe, you are well aware that our will is to perform Your will. What keeps us from doing it? The yeast in the dough..." **Talmud , B'rakhot 17a**
- No grain offering which you bring to YHWH is made with leaven, for you do not burn any leaven or any honey in an offering to YHWH made by fire. **Wayyiqra 2:11**
- And Moshe spoke to Aharon, and to El'azar and Ithamar, his sons who were left, "Take the grain offering that is left over from the offerings made by fire to YHWH, and EAT IT without leaven beside the altar, for it is most set-apart." **Wayyiqra 10:12**
- The children of Israel ate, when they left Egypt, two kinds of bread: one on their leaving, unleavened bread, the "bread of affliction"; and the other in the wilderness, "bread from heaven" (Ex. XVI, 4). Therefore the essential sacrifice of the day (Pentecost, when the Torah was given) was bread (Lev. XXIII, 17), and the others were additional to this, as it is written: "And ye shall offer with the bread some lambs", etc. (Ibid. 18), for this was the bread by means of which the Israelites were endowed with the superior wisdom of the Torah, and entered into her ways. **Zohar 2:183a**
- R. Eleazar taught that in the coming age the righteous shall eat of this manna, but of a much higher quality, a quality which was never seen in this world, as it is written: "To behold the beauty of the [YHWH] and to visit his Temple" (Ps. XXVII, 4); "Eye hath not seen... what he hath prepared for him that waiteth for him" (Isa. LXIV, 4). **Zohar 2:63**

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<sup>53</sup> Yochanan (John) 14:8-9

<sup>54</sup> Col.2:2-3

<sup>55</sup> Yochanan 1:1-3

<sup>56</sup> Col. 1:12-15

<sup>57</sup> Deut.30:20

- 9. *AND THE PEOPLE SHALL GO OUT AND GATHER A DAY'S PORTION EVERY DAY (XVI, 4).* It says, *Blessed be YHWH, day by day (Ps. LXVIII, 20).* The Holy One, blessed be He, said to Israel: *'The same measure which a man gives is meted out to him.1 I gave you the Torah for you to occupy yourselves therewith daily,'* as it says, *Happy is the man that hearkeneth to Me, watching daily at My gates (Prov. VIII, 34),* and also, *Yet they seek Me daily (Isa. LVIII, 2),* 'in which case, as you live, I will satisfy you daily with bread from heaven, as it says, *AND THE PEOPLE SHALL GO OUT AND GATHER A DAY'S PORTION EVERY DAY, THAT I MAY PROVE THEM WHETHER THEY WILL WALK IN MY LAW OR NOT (XVI, 4).* 'Moreover, I will bless you daily,' as it says, 'Blessed be YHWH, day by day He beareth our burden'; and when you perform My will, I will call you That are borne [by Me] from the birth (Isa. XLVI, 3). I will burden you with the cup of salvation<sup>2</sup> for the sake of the Temple which has been called a stone of burden,' as it says, *And it shall come to pass in that day, that I will make Jerusalem a stone of burden for all the peoples (Zech. XII, 3).* **Midrash Rabbah - Exodus XXV:9**

- R. Berekiah said in the name of R. Isaac: *As the first redeemer was, so shall the latter Redeemer be. What is stated of the former redeemer? And Moses took his wife and his sons, and set them upon an ass (Ex. IV, 20). Similarly will it be with the latter Redeemer, as it is stated, Lowly and riding upon an ass<sup>58</sup> (Zech. IX, 9)<sup>59</sup>.* As the former redeemer caused manna to descend, as it is stated, *Behold, I will cause to rain bread from heaven for you (Ex. XVI, 4),* so will the latter Redeemer cause manna to descend, as it is stated. *May he be as a rich cornfield<sup>4</sup> in the land (Ps. LXXII, 16).* As the former redeemer made a well to rise,<sup>5</sup> so will the latter Redeemer bring up water,<sup>60</sup> as it is stated, *And a fountain shall come forth of the house of YHWH, and shall water the valley of Shittim (Joel IV, 18).* **Ecc. Rabbah 1:28**

In **Sh'mot 29:2** the *Kohenim* (priests) were inaugurated into their office by eating the unleavened bread (*matzah*) mixed with oil, and unleavened wafers anointed with oil.

- "You have loved righteousness and hated lawlessness. Because of THIS, Elohim, Your Elohim, has ANOINTED YOU<sup>61</sup> [speaking of Moshia'ch Yahshua] with the oil of gladness more than your companions." **Ivrim (Heb. 1:9)**<sup>62</sup>

<sup>58</sup> This refers to Messiah and He is called *anee* (poor)...” **Peshta Rabbati , Piska 35**

<sup>59</sup> Matt.21:5

<sup>60</sup> John 4:10-26;John 7:37-40

<sup>61</sup> Note: Is.42:11 –One Targum says, “Behold My Servant, the Messiah; I will draw Him near, my chosen one in whom my Memra is well pleased.”

<sup>62</sup> Yahshua is our High Priest and the midrash suggests this refers to the High Priest Aaron and his sons: The Holy One, blessed be He, said to Aaron: " Thou hast loved righteousness, and hated wickedness," Thou hast loved to keep My children guiltless, and hast hated letting them be condemned as guilty, " Therefore Elohim, thy Elohim, hath anointed thee with the oil of gladness above thy fellows." He said to him: 'As thou livest, out of the whole of the tribe of Levi, none is chosen for the High Priesthood but thee.' [Thus Scripture says], TAKE AARON AND HIS SONS WITH HIM. **Lev. Rabbah 10:3**

- “He who eats My Flesh (*basar*) and drinks My blood (*dahm*) stays (*abides, dwells*) in Me, and I in him. As the Living Father (*HaAv HaChai*) sent Me, and I live because of the Father, so he who feeds on Me shall live because of Me. THIS IS THE BREAD (*Lechem*) WHICH CAME DOWN OUT OF THE HEAVEN, NOT AS YOUR FATHERS (*Avot*) ATE THE MANNA AND DIED. HE WHO EATS THIS BREAD SHALL LIVE FOREVER (*l’olam Va’ed*).” **Yochanan 6:56-58**
- “But you are a chosen race, a royal priesthood, a set-apart nation, a people of possession, that you proclaim the praises of Him who called you out of darkness into His marvelous LIGHT.” **1 Kepha 2:9**
- “And the remainder of the grain offering shall be for Aharon and his sons, a most holy portion from YHWH’s gifts<sup>63</sup>.” **Lev.2:10**

This Passover, as you celebrate the *Seder*, let the knowledge of the reality of your redemption by our Passover Lamb<sup>64</sup>, Yahshua *HaMoshiach*, release you from your limitations, boundaries, walled fortresses that you have created in your minds because of the consumption the leavened bread of this world. Let us remove the leaven from our Dwelling Places and eat the unleavened bread of TRUTH. May YHWH bless you.

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<sup>63</sup> Often, large portions of the offerings were eaten by the priests. This was regarded as an indispensable part of the ritual, because it was important to eat a meal in the presence of Elohim. Failure to eat the appropriate portion of the sacrifices in the proper place and within the proper span of time would render the sacrifices ineffectual. Without eating part of the offering, the sacrifice was incomplete. See Etz Chayyim page 591

<sup>64</sup> 1 Cor. 5:7