Inner Exodus: Your Path to Freedom

By

Rabbi Edward L. Nydle
B’nai Avraham
PO Box 556

Ottumwa, IA 52501

www.bnaiaavraham.net
Inner Exodus: Your Path to Freedom

Copyright 2009 Rabbi Edward L. Nydle
Table of Contents:

Introduction: page 4

Chapter 1: Power of Pesach page 5

Chapter 2: Bread from Heaven page 15

Chapter 3: Possibilities of Possibilities page 29

Chapter 4: Got Leaven? page 37

Chapter 5: Leaven of the Pharisees page 46

Chapter 6: The Four Cups page 49

Chapter 7: Preparing for Passover page 60

Chapter 8: Drawing the Spirit from Ritual Objects page 63

Chapter 9: The Omer: Rebuilding the Light page 65

Chapter 10: The Secret of Lag B'Omer page 72

Chapter 11: Shavuot: Connecting to the Tree page 80

Chapter 12: Shavuot: A United Yisrael page 91
Author’s Introduction:

The account of Passover tells of slavery, exile, and freedom for the people fled Egypt. This slavery has usually been depicted as cruel and inhuman overseen by cruel taskmasters. Literally the story tells us that Yisrael was in bandage for over four hundred years. They were captives to the rulers in the land of Egypt. YHWH, the Elohim of Yisrael, sent a deliverer named Moshe to free them. Moshe led Yisrael out of Egypt and took them on a long journey through a wilderness, beginning with the famous parting of the Red Sea. They eventually arrived at the foot of Mt.Sinai, where they received the Torah.

Yisrael was able to taste freedom for the first time in centuries. Yet, in just a short time they began to murmur and complain about the conditions in the wilderness. They even begged Moshe to take them back to Egypt. Something is not right if this story is only read on the literal level. Are we to believe that life in Egypt wasn’t that bad for the Hebrews? Was the life of freedom in the wilderness worse than the slavery in Egypt?

Once we know that Egypt is a code word for the human ego, and then the account begins to make perfect sense. Any aspect of our fallen nature that controls us is Egypt. We are imprisoned by the ego-based aspects of this material world. We are enslaved by our selfish desires and impulses. Our jobs, careers, and shallow relationships rule over us as cruel taskmasters. Even the perceptions of others hold us in bondage to their expectations and stereotypes. Our ego is our true taskmaster- and the ego is so good at its job that we do not even realize we are in bondage.

As long as Yisrael accepted the slave mentality, they were not responsible for their own lives. They did not have to accept any of the blame for the suffering they endured. It is easier to be a victim and a slave than to accept responsibility for your actions.

The victim mind-set is the real slavery of Egypt. The Exodus out of Egypt led Yisrael to real freedom and control over their fate. With that freedom came responsibility, and people who have been imprisoned for centuries do not want responsibility. This answers the question of their complaints and desire to return to Egypt. It is easier to be a slave and blame your master for all your trials. This way, any negative events are beyond your control and you are just a victim.

The truth is that there is no event that is beyond our control. Our own reactive nature blinds us to this freedom. If we would only accept this responsibility, we can have the power of freedom and control over our lives.

This book will reveal the path to that freedom by using the tools that have been given to us by YHWH in our journey in the wilderness of life. It will not be an easy road to follow, but at the end of the journey lies the Promise Land flowing with milk and honey.
Chapter 1: The Power of Pesach

And Mosheh called for all the elders of Yisrael and said to them, “Go out and take lambs for yourselves according to your clans, and slaughter the Passover lamb. Shemot 12:21

Then again Rebbe, Melech HaMoshiach spoke to them, saying, "Ani hu HaOhr HaOlam Hazeh. The one following me will never walk in choshech (darkness), but will have the Ohr HaChayyim." [Yeshayahu 9:1; 42:8; 49:6, 60:1, 3 Mishlet 4:18- Yochanan 8:12

Pesach (Passover) is a feast of liberation from oppression, and celebrates a historical event in the history of Yisrael: the Exodus from Mitzrayim. In the Seder we are told that at Passover “in every generation, and every day, a Yisraelite must see himself as if he had that day been liberated from Mitzrayim.” This statement by the sages of blessed memory implies that our liberation is not a onetime event, never to be repeated. Our freedom from bondage needs a continuous guarding because every day and every environment carries its own equivalent of an “Egypt”- the power to undermine the freedom of every man.

When the Torah names a place, the name describes not only a geographical location, but also a state of mind, and a set of spiritual circumstances. Egypt can represent our ego that causes reactive behavior. A person’s most powerful enemy is not without but within the individual himself. It is the lie that we have told ourselves that we have certain limitations and will never achieve our purpose for our life. We create our own “Mitzrayim”. There is always something within our psyche that takes possession and limits or suppresses our moral freedom. We claim to have certain feelings, thoughts, or actions of reactive behavior, when in reality they have us. We imprison ourselves in the illusion of a lack of potential and purpose, not understanding that we hold the keys to freedom in the observance of the Passover meal.

- Mitzrayim-Hebrew root-Metzar: narrow, tight, confining, compressed, squeezed, and restricted, indicating the Egyptians ability to squeeze out the aspect of Light, the energy of the Right Column. Material existence limits the expression of the divine Light in the world.
- Soncino Zohar, Bereshith, Section 1, Page 226bin. "R. Judah said: 'We learn in the Mishnah that judgment is pronounced on the world at four seasons: at Passover, in respect of produce; at Pentecost, in respect of fruit-trees; on New Year, when “all the denizens of the world pass before Him like a flock of sheep”; and on Tabernacles, when the rainfall is determined. This we have esoterically explained as follows. Passover is the time for the decision with regard to cereals, because on Passover Israel began to enter into the holy portion of the Almighty and to remove from themselves the leaven which symbolizes the powers who are appointed over the idol-worshipping nations and who are called “strange gods”. On Pentecost judgment is passed in respect of the fruit of the tree: this is the great and mighty tree which rears itself aloft.

1 This is the Hebrew word for Egypt-the world’s center for judgment. They worshipped the spiritual energy the ram (Aires) symbolized-the desire to receive for oneself. Since this is the ways of controlling the physical world, this was a key for Egypt to control the whole world and physical matter. This selfish desire breaks the circle of connection that unites creation and fosters the illusion of separation, space, and linear time. Since one who is selfish sees only himself, he is disconnected from the cosmic force that has the power to free him from his robotic behavior and slavery to destiny. Through Aires they controlled the symbol of judgment and connected to the planet Mars.
2 Order of the Passover meal
3 See Romans chapter 1 & 2 Thess.2:11
Inner Exodus: Finding True Freedom

Pesach is a Feast of self-liberation. The symbols of the Seder are archetypes of the struggle that is constantly within each of us. The Seder plate is a microcosm of our life and represents the physical and spiritual worlds. The ten items of the Seder represent the ten sefirot and the ten plagues (or waves of Divine energy) that struck the evil powers of Mitzrayim. The ten sefirot are the ten worlds inside each of us, since we are made in the image of Elohim. As we partake of the Passover, the Satan’s (the Adversary/the evil inclination that works through the human ego) grip on our lives is broken in the month of Beginnings. Passover serves as a vehicle to appropriate the power of the blood of the Passover Lamb embodied in the Moshiach4 Yahshua.

- MOSHIACH OUR KORBAN PESACH (THE OFFERING OF THE SHE [LAMB, YESHAYAH 53:7] FOR THE PESACH SEDER) HAS BEEN SACRIFICED; YOU ARE MATZAH SHEMURAH (UNLEAVENED BREAD) IN MOSHIACH7 Purge out the old chometz (leavened bread), that you may be issa chadasha (new dough), as you are indeed like mazot (unleavened bread). More than that, our Korban Pesach was sacrificed, Rebbe, Melech HaMoshiach. [Shemot 12:3-6, 21] So let us celebrate Pesach, not with old se’or, nor with the se’or of kavvanah ra’ah (malice) and wickedness, but with mazot of kenut (sincerity) and emes. [Shemot 12:14,15; Devarim 16:3] 1 Cor.5:7-8 OJBC

- And if you call upon as “Avina” [Mt.6:9] the One who is the impartial Shofet (Shofet kol ha’aretz) of each man L’ISH K’MA’ASEIHU (“TO EACH AS HIS DEEDS”—TEHILLIM 62:13), then conduct yourself with yi-rat Shomayim during your time in the Golus of Olam Hazeh, knowing that the padut nafsheynu (redemption of our souls) was not with perishable things such as silver or gold when your Geulah (Redemption) was purchased from the Derech haHevel handed down to you from your Avot. No, it was the precious DAM (VAYIKRA 17:11) as of a SHE TAMIM U’MUM (“lamb unblemished and unspotted”—SHEMOT 12:5; VAYIKRA 22:20; YESHAYAH 53:7-9), the DAM of Moshiach (Mt.26:28) who, on the one hand, having been foreknown lifnei hivvased tevel (before the foundation of the world), but, on the other hand, having been manifested at the Ketz Hayamim (End of Days) because of you. Through him [Moshiach] you have emunah in YHWH, the One who brought forth Moshiach’s Techiyas (Resurrection) from Hamesim (the dead ones) and gave him Kavod. And so your emunah and your tikvah [1:13] are in YHWH. Having purified your nefashot (souls) by mishma’at (obedience—1:2) to haEmes, resulting in ahavah shel achvah (brotherly love) without tzevi’ut (hypocrisy), have fervent ahavah (agap’) for one another, from a lev tahor. 1 Kepha 1:17-21 OJBC

The Darkness of Egypt

Mitzrayim is a type of the klippoth5 or husk that conceals, covers, and restricts the flow of the Light. Thus, the sufferings of the Yisraelites in Mitzrayim were a type of purification or a stripping away of their klippoth. Even with the stripping away of the husks, the root cause of their attachment to Egypt (the negative energy of the Egyptians) had to be eliminated for Yisrael to be totally free. It is similar to treating the symptoms of a disease but not eliminating the root cause of the illness. In order for the disease to truly be healed and the patient to recover, the root cause must be eliminated.

The exile in Egypt is called “galut-the concealment of the Light”, while redemption is called the “geulah-the uncovering of the Light”. The exile is an unnatural state. Mitzrayim symbolizes anything that covers, restricts, confines, or strangles the Light. Any setting in which a person lives creates an inertia that resists change. Thus, the exile perpetuates itself because a person’s thought processes are shaped by the experience and environment of the exile. The true suffering in the exile from the Land is a metaphysical starving of Yisrael for the Light (Moshiach).

4 The Messiah
5 Impure vessels containing internal energy which has come into their possession by virtue of one’s exercising the desire to receive for self alone.
Inner Exodus: Finding True Freedom

A person in chains cannot set himself free unless he holds the key. The plague of darkness was a physical manifestation of the spiritual condition of the Egyptians.

- **Shenot 11:21-23**

  > 21 And YHWH said to Mosheh, “Stretch out your hand toward the heavens, and let there be darkness over the land of Mitzrayim, even a darkness which is felt.” 22 And Mosheh stretched out his hand toward the heavens, and there was thick darkness in all the land of Mitzrayim for three days. 23 They did not see one another, nor did anyone rise from his place for three days, while all the children of Yisrael had light in their dwellings.

  > Shemot 11:21-23

- **Yochanan 1:5-9**

  > 5 And the Ohr (Light) shines in the choshech (darkness) [Tehillim 18:28], and the choshech did not grasp it. [Yeshayahu 9:1]... 6 The Ohr, the Ohr haAmiti (the true Light), which gives haskalah (rational enlightenment) to kol Bnei Adam (all mankind), was coming into the Olam Hazeh. Yochanan 1:5,9

- **2 Cor.4:3-6**

  > The Satan (HaSatan) has no power or light of his own. He has to steal this power or light from us like a parasite by our thoughts and behavior. Through ego, pride, hate, and arrogance the Satan has dominated the minds of people from the fall of Adam. The Satan builds up a person’s ego and pride so he lives in an illusion of the true reality. The force that gives the Satan power is our reactive actions that are contrary to the Torah.

We have the freedom to choose the master we wish to serve.

- **Romans 6:12-22**

  > 12 Therefore, do not let Chet (Sin) rule in your mortal body to obey its ta'avit, and do not give Chet (sin) control of your natural capacities as neshek (weapons) of pesha (unrighteousness, transgression), but present yourselves to YHWH as ones alive from the mesim and present to YHWH your natural capacities as neshek (weapons) of Tzidek Olamim. 14 For Chet (sin) shall not exercise bailus (soverignty, ownership, dominion) over you; for you are not under the epoch of Torah but under the epoch of Chesed (grace). Chas v'shalom! 16 Do you not know that when you give control of yourselves as someone's avadim (slaves) to obey him, you are the avadim (slaves) of the one you obey, whether of Chet (sin) resulting in mavet (death), or of mishma'at (obedience) resulting in Tzidek Olamim? 17 But Baruch Elohim, that you used to be avadim (slaves) of (slave-master) Chet, but you gave your mishma'at (obedience) from the lev to the pattern of Torah (the Torah of Mashiach--Yeshayahu 42:4) to which you were handed over. 18 Having been set free from Chet (sin), you became a servant of the Tzidkat YHWH (the righteousness of Elohim). 19 --I speak in human terms on account of the weakness of your frail fallen humanity. For just as you handed over your natural capacities as avadim (slaves) to tum'a (uncleanness) and to lawlessness which results in lawlessness, so now hand over your natural capacities as servants of Tzidkat YHWH which results in kedusha (holiness/consecration). 20 For when you were avadim (slaves) of Chet, you were free in relation to Tzedek Olamim. 21 What p'ri for YHWH did you produce then? Things for which you are now have bushah (shame), for the end result of those things is mavet (death). 22 But now, having been set free from Chet (sin) and made an eved YHWH (servant of Elohim), you have your p'ri for YHWH, resulting in kedusha, and the end is Chayyei Olam (eternal life). Romans 6:12-22

---

6 This was the primordial Light that Rashi says was saved for the righteous in the world to come (Talmud-Chagigah 12a).
7 A code word for mankind in general, Adam is not a name but a title for mankind.
HaSatan had fattened his prey, like a predator seeking the fatten lamb, giving the Hebrews prosperity, pride, and an illusion of peace, and then he sprung the trap. The Yisraelites in Mitzrayim were under the domination of the Satan. A Pharaoh rose into power that did not know Yosef. The Egyptians had forgotten the blessings they received because of Yosef. There is a Pharaoh inside each of us. We like that Pharaoh, sometimes we forget the love and chesed others show to us and when they do not live up to our expectations, we forget all the good they have done for us in the past.

3 And Mosheh said to the people, “Remember this day in which you went out of Mitzrayim, out of the house of slavery. For by strength of hand YHWH brought you out of this place, and whatever is leavened shall not be eaten. She-mot 13:3

Adoneinu Yahshua, on the very lailah (night) in which he was betrayed, took the Pesach matzah, and, having made the ha-Motzi, Rebbe, Melech HaMoshiach offered the betzi'at halechem (breaking of the bread) and said, “This is my guf (body) [which ZAVACHTI (I prepare korban sacrifice)] on behalf of you. This do in zikaron (remembrance) of Me.” In like manner, after eating the Pesach seudah, also [after the beracha over] the [Kiddush] Cup, Rebbe, Melech HaMoshiach said, “This [Kiddush] Kos (Cup) is the BRIT CHADASHA [SHEMOT 24:8; YIRMEYAH 31:31; 32:40] in my DAHM (blood--SHEMOT 24:6-8; ZECHARYAH 9:11); this do, as often as you drink, in ZIKARON (remembrance--YEHOSHUA 4:7) of me.” For as often as you eat this Pesach matzah and drink from this Pesach Kiddush Cup, you do proclaim the mavet [Yeshayahu 53:8-9; Daniel 9:26] of Rebbe, Melech HaMoshiach Adoneinu until the Bias HaMoshiach. 1 Cor.11:23-26 OJBC

Passover is the time when we recall the Exodus of Yisrael from Mitzrayim. It is a time of remembrance that we need to be freemen in order to receive the Torah at Mt.Sinai at the Feast of Shavuot. We need to be free from the 49 gates of impurity and ascend to the 50th gate of holiness to meet with YHWH at the mount.

Imagination and memory are the ability to associate oneself with a past event, and thus by recalling that event, live the emotions associated with that event. We are bound by time and space only in the Malkuth or the physical world. In our minds, we can travel through time and space without the limitations of our body. The higher our spirits attain the world of spirituality, the more intensely we can experience the past or even see the future.

Remembering an event is a spiritual achievement. The ancient sages taught that as soon as the past event is remembered, they are enacted by the Heavens. The Divine chesed that brought about the historical event of the past is reawakened by our act of recalling that event in the present.

This deep truth is one of the reasons we are obliged to recall the liberation from Mitzrayim in every generation and every day. We must reenact that liberation and every day personally go out of “Egypt”.

---

8 H2142-zakar 1) to remember, recall, call to mind 1a) (Qal) to remember, recall 1b) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind 1c) (Hiphil) 1c1) to cause to remember, remind 1c2) to cause to be remembered, keep in remembrance 1c3) to mention 1c4) to record1c5) to make a memorial, make remembrance
9 In the Seder, the lower matzah represents the body-nefesh level of the soul.
10 Kingdom, the physical world and last seiferot
11 Mercy, loving-kindness, covenant love
12 chayav-root in the Hebrew chiuvi meaning “positiveness”
Every day we have to escape from our self imposed limitations, temptations, and obstructions that our physical existence places upon our lives. It is the liberation of the “divine soul” within from the “tight places” of its physical environment. In order for true freedom to be experienced on a daily basis, the soul must be free.

The Passover Seder provides the time of the Lunar Hebrew year\(^{13}\) we can connect with all the positive powers of liberation coming from Above that were present at the first Passover in Mitzrayim. As we partake of the different elements from the Seder plate, in the light of our knowledge of the Moshiach Yahshua, our Passover Lamb, we can experience the same powers of deliverance our ancestors did on that first Passover evening.

When we experience this daily freedom, then the great spiritual anguish is ended. The inner conflict we experience between the soul and the flesh is transcended and then can we enjoy true freedom, the sense of serenity and oneness which is a prelude to the freedom and harmony that creation will experience in the Messianic Age.

**Pesach** is the time of transformation and change. The Yisraelites were slaves in a country from which no one could escape. The power of Pharaoh dominated them. He bathed himself in the blood of the Hebrew children and the Hebrew slaves. The Yisraelites had tasted of the “bread” of Egypt (symbolic of their desire to receive for self alone, chametz\(^{14}\)) allowing the Left Column to dominate them. Their metaphysical bondage allowed the Egyptians to dominate them physically. The Egyptians symbolized the complete embodiment of the desire to receive for self\(^{15}\). The physical bondage was the result of the metaphysical subjugation to the Egyptians spiritual powers of darkness, negativity, and black magic. This is why YHWH commanded the Yisraelites to eat matzah\(^{16}\) for seven days.

**Freedom!**

The Hebrews were destitute, broken in body and spirit by the forced labor of the Misrite overseers. Then suddenly, the power of Pharaoh was broken, and the people were no longer slaves. The events of Passover had freed the Yisraelites spiritually before the physical liberation could take place. They were redeemed with an Outstretched Arm and a Mighty Hand by YHWH.

Their spiritual freedom came suddenly. According to tradition, they had reached the “forty-ninth gate of impurity\(^{17}\)”.\(^{17}\) They had defiled themselves to the point of idolatry. If they entered the “fiftieth gate\(^{18}\)” then they were not able to be redeemed by being cut off from the power of the Light. Then YHWH was revealed in the fullness of His glory. Fifty days later, they stood at the foot of Mt.Sinai, as one man, and heard YHWH say to each of them: “I AM YHWH your Elohim.”

From the Mt.Sinai experience, comes every day a call for every Yisraelite to remember the liberation from Mitzrayim. Daily each individual is to strive for freedom, boldly, and with a full commitment of their whole heart to become that nation of Kohanim and “am kadosh” by belief in the Moshiach and observance of the Torah. If we see with only our human eyes and not the eye of belief, then we will live a life of despair and hopelessness.

---

\(^{13}\) Aviv is the Hebrew for spring, when the barley was ready. Aviv consists of two Hebrew words- Av (father) and Iv (twelve). Aviv is the first of 12 months and the father of all the months, which is why Aires is the first of the Zodiac signs. The slaughter of the ram activated the power to be free from the desire to receive for oneself alone, the foundation of Egyptian culture.

\(^{14}\) Leavened bread-puffed up, pride, ego, matzah is unleavened bread. It can represent the yetzer ha-ra- evil inclination.

\(^{15}\) The art of mummification is the apex of ego- the preservation of the physical body.

\(^{16}\) Unleavened bread. In the Seder we have three matzot. They represent the nefesh, ruach, & neshamah.

\(^{17}\) tum’ah- related to tameh meaning “cut off”

\(^{18}\) This is why we count 50 days to Shavuot.
Inner Exodus: Finding True Freedom

We cannot pause or hesitate on this narrow path to eternal life. We can never be satisfied with what we have already accomplished. Yisrael must press onward and upward to grasp the high calling for which they were apprehended by the Moshiach.

- **Php 3:12** Not that I did already obtain, or have been already perfected; but I pursue, if also I may lay hold of that for which also I was laid hold of by the Messiah: Yahshua;

  Walk by Belief

  7 For we walk by emunah (faith), not by sight; [1 Cor. 13:12] 2 Cor.5:7

The most striking feature of the Passover is the demonstration of belief in the promise from YHWH. Consider this: an entire nation numbering in the millions, willingly left a prosperous country that had been their home for over 210 years, a country whose pagan values had left them spiritually bankrupt, to wander on a long and dangerous journey, with few provisions, but with belief on the Word of YHWH as spoken by Moshe.

- 1 Now emunah is the bittachon of things for which we have tikvah. Emunah is the conviction of things not seen. 2 For by emunah have our Zekenim been given approval. Ivrim 11:1-2
- 6 Just as Avraham Avinu HE’EMIN BA’YHWH VAYACHSHEVEHA LO TZDAKAH (“believed YHWH and it was accounted to him for righteousness” BERESHIS 15:6), 7 know then, that the ones of emunah, these ones are the Bnai Avraham Gal.3:6-7

They did not follow the easy path through the land of the Philistines, but YHWH chose for them the path that would require great testing and trials across a vast desert. To cross this wilderness with no water or food allows no chance, in the natural, of survival. Disregarding all rationality, they followed this path, trusting in the Word of YHWH.

Mitzrayim was a highly agricultural country, where the soil was fertile, and many crops could prosper. Egypt had everything that we now call a prosperous civilization. The Egyptian culture was based upon the powers of nature. This produced an idolatrous religion of many “gods”. This religion deified the forces of nature and made a “god” of the man (Pharaoh) who was able to use these powers to achieve his own ends. This type of religion leads to extreme forms of paganism and also leads to the justification of slavery, and the enslavement of the poor and weak in the society.

- 10 And he said to them, “Let YHWH be with you as I let you and your little ones go! Watch, for evil is before your face! Shemot 10:10.

In the spring, the cultic powers of Egypt reached their zenith. It was the zodiacal sign of the Ram (Aires); a sacred symbol to the Mitzrites. It was at this time of the year that YHWH chose to liberate the Yisraelite people from their slavery to Pharaoh. The month of Abib comes under the influence of the sefirah Netzach or victory. In order for victory to be achieved, there must be a battle. To win a war is not enough. All aspects of the enemy that are inherently antagonistic must be totally destroyed for a victory to be complete. Thus, the head or rosh (the firstborn) must be removed without injuring the rest of the structure that can then be put under the head or feet of the victorious army.

---

19 Emunah-faithfulness. Not just a mental acceptance of a truth, but faithfully living out that truth in obedience.
20 Evil -Ra’ah #7451. Pharaoh was challenging Moshe by claiming the his “god” Ra (RE-2) , who was the god of the sun and the state, would be battling them when they sacrificed to YHWH. Ra was represent by a man with a ram’s head. The Pharaoh was called the “son of Ra”. Ra was worshipped by an obelisk (phallic symbol).
Inner Exodus: Finding True Freedom

- 4 And Moshe said, “Thus said YHWH, ‘About midnight I am going out into the midst of Mitzrayim, 5 and all the first-born in the land of Mitzrayim shall die, from the first-born of Pharaoh who sits on his throne, even to the first-born of the female servant who is behind the handmill, and all the first-born of cattle. Shemot 11:4-5

- 22 And YHWH subordinated all things under the feet of Moshiach and gave him as Rosh over all things to the Brit Chadasha Kehillah, which is HaGuf HaMoshiach, [Bereshis 47:18; Tehillim 16:9-10; Iyov 19:25-27; Yeshayahu 53:11] the melo (plentitude) of him, who fills all in all. Ephesians 1:22-23 OJBC

Moshe the Merkavah (Chariot) of the Exodus

YHWH chose Moshe to be the vessel (chariot) for the Exodus from Egypt. Moshe (a type of Moshiach) is the chariot or Merkavah of Netzach 23 (victory), and is represented by the stone called tarshish or topaz.

- 12 But Mosheh’s hands were heavy, so they took a stone and put it under him, and he sat on it. And Aharon and Hur supported his hands, one on one side, and the other on the other side 22. And his hands were steady until the going down of the sun. Shemot 17:12

Aharon represents the right column of the Tree of Life, while Hur, a Levite, aroused the energy of the left column. As the central column, Moshe was the link between these two columns. The three columns in a unity were able to defeat Amalek 23. The battle below had already been fought and won in the Heavens. What happened in the Malkuth 24 was merely a replay of the event that had already taken place spiritually.

Amalek 25 represents strife and confusion. Amalek’s gematria is the same as the Hebrew word for doubt. Only doubt can disconnect us from emunah or faithfulness. It was after the Yisraelites doubted YHWH’s ability to provide water for them that Amalek attacked them. Amalek attacked Yisrael at Rephidim. Rephidim can be read as two words—“when hands are weakened (BeRaf YaDaYiM).” Yisrael’s hands were weakened regarding their commitment to the mitzvot 26. As long as Moshe’s hands were “steady, faithful” then Yahoshua could put Amalek to flight.

The stones on the breastplate of the Cohen HaGadol reflect different colors of Light to transmit certain energies of the seiferot. Even today, science uses stones in lasers, diamonds, and quartz because of certain qualities they possess. Netzach is represented by the tarshish (topaz) stone. Tradition says that the energy collected by the topaz was fragmented into 600,000 sparks and entered into the 600,000 Yisraelites 27 to infuse them with the energy to overcome the powers of the left column.

- 17“And you shall put settings of stones in it, four rows of stones: The first row is a ruby, a topaz, and an emerald; 18and the second row is a turquoise, a sapphire, and a diamond; 19and the third row is a jacinth, an agate, and an amethyst; 20and the fourth row is a beryl, and a shoham, and a jasper. They are set in gold settings. 21And the stones are according to the names of the sons of Yisrael, twelve according to their names, like the engravings of a signet, each one with its own name, for the twelve tribes.” Shemot 28:17-21

21 Netzach resides on the Right Column right under Chesed. It is the Right Brain or abstract thinking. It radiates the Desire to Share or creative principle.
22 Note: The Three columns of the Tree of Life
23 Amalek is the grandson of Esau. The name of Amalek could possibly have its roots in the name of an Egyptian mountain deity.
24 The Kingdom or Lower World of action/physicality
25 Haman was descended from Agag king of Amalek. The words in verse 14 “I shall surely erase” has a gematria of 107 and equals “this Haman”.
26 Torah instructions
27 The number of male Yisraelites listed in the army of Yisrael
Inner Exodus: Finding True Freedom

Do not think that this is a reference to a physical stone. The sparks are metaphysical aspects of energy sources represented by stones. These stones have their roots in the upper levels of existence.

Withdraw and Take

YHWH instructed the Community of Yisrael to “withdraw and take for yourselves a lamb for your families and offer the Pesach (sacrifice).” *Shemot 12:21*

- **Withdraw-**H4900-mâshak : 1) to draw, drag, seize 1a) (Qal) 1a1) to draw (and lift out), drag along, lead along, drag or lead off, draw down 1a2) to draw (the bow) 1a3) to proceed, march 1a4) to draw out or give (a sound) 1a5) to draw out, prolong, continue 1a6) to trail (seed in sowing) 1a7) to cheer, draw, attract, gratify 1b) (Niphal) to be drawn out 1c) (Pual) 1c1) to be drawn out, be postponed, be deferred 1c2) to be tall

Elohim commanded them to “withdraw”. Yisrael was to withdraw from the paganism and idolatry of Mitzrayim. The exile in Egypt was an exile of their consciousness. They had become enslaved to Pharaoh’s desire to receive for self alone-ego. Yisrael had become enslaved to the Darkness.

They were to take the symbol of an Egyptian deity (a lamb) and offer it to YHWH, the Elohim of Yisrael. Not only were they to deny idolatry in their hearts, but they were too openly, without any fear, deny it publicly in the sight of their slave masters.

If Yisrael would be willing to obey YHWH, He promised to redeem from their slavery, in the month when the pagan forces of nature were at their height. Their actions in the sacrifice would declare there is only ONE Elohim, YHWH, the Elohim of Avraham, Yitzchak, and Ya’akov.

Yisrael forsook all that security of their life in Egypt to choose a nomadic life-style in a hostile environment. Why did Yisrael chose that path to follow? We hear that question today, as in every generation. We live in the materialistic world exiled into the nations. We face the same economic pressures and problems as the nation in which we live. How then can we exempt ourselves from its values? How can we accept a torah life-style that seems to burden our lives and seems to restrict our actions in every situation?

The answer is to be found in the Exodus from Egypt.

Yisrael left Mitzrayim, breaking free from all the values of their environment and society. When they did that, they found themselves upon the path of true happiness. It was the path of the Torah that gave them blessings both spiritually and materially.

So it is today. Through the *Torat Chayyim* and belief in the Moshiach, Yisrael attaches itself to YHWH, and frees itself from the natural realm and its limitations.

1. I appeal to you, therefore, Achim b'Moshiach, through the rachamei of YHWH, to present your geviyah (Bereshis 47:18), all of your being as a korban chai (living sacrifice), kadosh (holy) and nichoach to YHWH (Bereshis 8:21), which is your spiritual avodas kodesh. 2. Stop allowing yourself to be conformed to the Olam Ha'zeh, but be transformed by your hitkadeshut haDa'as (regeneration/renewal of knowing), so that you may (individually and corporately) ascertain what is the ratzon of YHWH, what is good, acceptable, and perfect. *Romans 12:1-2*

28 Law of Life
So You Want to Go Back to Egypt?

**THE EMES (TRUTH) BRINGS THE EXODUS OF DEROR (FREEDOM, VAYIKRA 25:10) AND THE YOVEL (Jubilee) OF REBBE, MELECH HAMOSHIACH** [VAYIKRA 25:10; YESHAYAHU 61:1-3; 53:4-12] 31 Therefore, Rebbe, Melech HaMoshiach was saying to the Yehudim who had emunah in him, "If you remain in the dvar (word) of me [Rebbe, Melech HaMoshiach] then you are my talmidim indeed. 32 "And you will have da'as of HaEmes (the Truth) and HaEmes will give you deror." [Vayikra 25:10; Yeshayahu 61:1-3; 53:4-12] 33 They answered Rebbe, Melech HaMoshiach, "We are of the zera Avraham and to no one have we ever been enslaved. 29 How do you say "You will become bnai Chorim (freedmen)?"" [Nечемийahu 9:36] 34 In reply, Rebbe, Melech HaMoshiach said to them "Omein, omein, I say to you that everyone practicing Chet is an eved HaChet. [Bereshis 4:7] 35 "But the eved does not remain in the Bais ad Olam. HaBen remains ad Olam. [Bereshis 21:10; Shemot 21:2; Devarim 15:12] 36 "If therefore HaBen makes you Bnei Chorim, you shall be Bnei Chorim indeed. 37 –Yochanan 8:31-36

The “gods” of Egypt still exist in today’s world. They are still trying to dominate the minds and lives of Yisrael. Their descendants are alive and worshipped by individuals, corporations, religions, and governments. There are those today who base their lives upon the deification of the forces of nature, and still say, “My power and strength of my hand have made me this wealth.”

- 17 you then shall say in your heart, ‘My power and the strength of my hand have made me this wealth!’ 18 “But you shall remember YHWH your Elohim, for it is He who gives you power to get wealth, in order to establish His covenant which He swore to your fathers, as it is today. Devarim 8:17-18
- 24 No one is able to serve two adonim (masters). For either he will have sin’ah (hatred) for the one and aha-vah (love) for the other, or he will be devoted to the one and despise the other. You cannot serve YHWH and Mammon (Money). Matt.6:24

And there are those who make room for Moshiach and the Torah in the privacy of their homes, but deny Him in public because of fear of offending others and for the sake of the social norm of their culture.

- 32 Therefore, everyone who shall declare publicly the Ani Ma’amin of me [as Moshiach], before bnai haAdam, I will make hoda’ah (acknowledgment) of him before Avi sh’baShomayim. 33 But everyone who makes hakkachashah (denial) of me [as Moshiach], I also will make hakkchasha (denial) of him before Avi sh’baShomayim. 34 Do not think that I have come to bring shalom al ha’arets (peace on the earth); I have not come to bring shalom but a cherev (sword). 35 For I came to divide a man against his Av, and a bat against her Em, and a kallah (bride) against her chamot (mother-in-law, shviger). 36 And the OIYVEI ISH ANSHEI VEITOH (‘the enemies of a man will be the members of his own household, ‘MICHOH 7:6). 37 The one who has more ahavah (love) for a tata or a mama than for me [Moshiach] is not worthy of me [Moshiach], and the one who has more ahavah (love) for a ben or a bat than me is not worthy of me [Moshiach]. Matt. 10:32-37
- Deny-G720 arneomai: 1) to deny 2) to deny someone 2a) to deny one’s self 2a1) to disregard his own interests or to prove false to himself 2a2) act entirely unlike himself 3) to deny, abnegate, abjure 4) not to accept, to reject, to refuse something offered
- Confess-G3670-homologe: 1) to say the same thing as another, i.e. to agree with, assent 2) to concede 2a) not to refuse, to promise 2b) not to deny 2b1) to confess 2b2) declare 2b3) to confess, i.e. to admit or declare one’s self guilty of what one is accused of 3) to profess3a) to declare openly, speak out freely3b) to profess one’s self the worshipper of one 4) to praise, celebrate

29 Denial of the Exile in Egypt
The slavery of Mitzrayim exists today and expresses itself in many ways. The endless search for instant gratification is slavery. When our desire to receive for self becomes our motivating force in our lives, the Egyptian taskmasters rule our lives. The need to be reactive is a powerful and pervasive bondage. Just as Avraham was told to “get out of himself”, the Yisraelites were told to “withdraw”. Change is never comfortable and is always difficult.

If any of our actions are based upon servitude to an idea, a person, an object, religion, political system, or even a situation, then we are still in Egypt. When we “go outside” ourselves and do something because it is the right thing to do, and not attached to ego, then we are making our own personal exodus out of Egypt.

Pesach interrupts our lives in spring and commands us to “WITHDRAW” from the idolatry of the land, in whatever form it disguises itself. We, as Yisrael, are to do so openly and without fear. Yisrael is commanded to do this in spring, when the affluence, technology, and the deification of man are at its apex. Remember that every blessing we receive, our prosperity, is a manifestation of Elohim’s benevolence.

The criteria for judging the truth of the words of the Torah and our Master Yahshua is their application of the world around us. The Torah was given to Yisrael for our benefit. If the Torah is true then we should see the results of these teachings all around us. YHWH promised to deliver the B’nai Yisrael from their misery and enslavement of Mitzrayim, and that through their deliverance they would come to know YHWH and His vehicle of salvation, the Moshiach.

However, There will be no true freedom, fulfillment, or shalom upon the earth until we learn to treat people with human dignity. No matter how many mitzvot we observe, if we do not love our neighbor as ourselves, then we will return to our Mitzrayim.

"V’AHAVTAH ET YHWH ELOHECHA B’CHOL LEVAVCHA UV’CHOL NAFSHECHA UV’CHOL M’ODECHA [DEVARIM 6:5]. 38 This is the gedolah and rishonah mitzva. 39 And the second mitzva is like it: V’AHAVTAH L’REI’ACHA KAMOCHA” [VAYIKRA 19:18]. 40 On these two mitzvot hang the entire Torah and the Nevi’im. Adoneinu Yahshua HaMoshiach -Matt.22:37-40 ‘;
Chapter 2: The Bread from Heaven

“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 Lechem HaChai) which came down out of the heaven (Ha-Shomayim). If anyone eats of this bread, he shall live forever (’Olam Va’ed).” Yochanan (John) 6:48-51a

During the 7 days of Pesach we eat unleavened bread called matzah. The question is asked in the Haggadah, “Why do we eat this matzah?” “Because the dough did not have time to ferment before Elohim, King of Kings Who revealed Himself to them and redeemed them.” The eating of this unleavened bread (matzah) is how the Exodus from Mitzrayim 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
- “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 Memra (WORD) made flesh.

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 Yisraelites. Yisrael was at their lowest spiritual level. They had reached the spiritual level of the 49th Gate of impurity and if they had gone into the 50th level, then they would have been exactly like the Egyptians.

---

30 Passover
31 Unleavened bread מ ב עם
32 Sh’mot (Ex.) 12:34
33 Egypt
34 Read Vol.5 #1 of Kol Shofar “Look, a Maiden Conceived”. The Memra or central column of Elohim called the Son of Yah.
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 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. 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
• “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 of YHWH, many have been longing to return to their enslavement of the continual making of bricks for the monuments of Pharaoh (the satan who tempts the evil inclination within all of us, in Hebrew Pharaoh means Ruling King or Prince). 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 peysha’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

35 The plain meaning of a Biblical Text
36 Read Romans 12:1-2
37 See “Becoming YHWH’s Dwelling Place” at www.bnaiavraham.net
38 Slaves would never want to return to their bondage unless they were comfortable in the place of bondage!
39 See Bereshith (Gen.) 11:3-4 YHWH has always used natural stones, not bricks, for His Temples.
40 From satah (Hebrew) “to turn aside”-Adversary
41 See Yochanan (John) 12:31,14:30,16:11; Eph.2:2
Inner Exodus: Finding True Freedom

- “For though walking in basar (flesh), we war not according to the basar, for the weapons of our warfare are not of the basar\(^2\), but full of ko’ach through YHWH to the overthrowing of reasonings\(^3\) 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\(^4\), 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.\(^5\)

- 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.”\(^6\) 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.)

Matzah and Chametz

There are two aspects to matzah. The first is that matzah needs to be baked for 18\(^7\) 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.”\(^8\) 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.”\(^9\)

---

\(^2\) Eph.6:13-17 also see my book “The Full Armor of YHWH”

\(^3\) Yirm.(Jer.) 1:10-16: 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 syn 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

\(^4\) Yesh. (Isaiah) 2:11-12

\(^5\) True knowledge of YHWH is reflected in obedience to His Torah from the heart.Anything less is not true knowledge. It is ot a mental assent to Yahshua and His Messiahship, but knowing Him that is true salvation.

\(^6\) Babylonian Talmud, Berakhot 40a

\(^7\) The gematria of CHAI -life

\(^8\) Sh’mot (Ex.)12:17

\(^9\) Babylonian Talmud, Pesachim 115b
In our service of Elohim, matzah is the element of self-abnegation or nullification. It is the bread without Ego. In Hebrew it is also called “the Bread of Affliction” - 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. 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

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. 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).

---

50 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 and adaptation to reality .

51 affliction noun 1: the state of being afflicted 2: the cause of persistent pain or distress 3: great suffering

52 Etymology of Hebrew Words, S. R. Hirsch page 143

53 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.
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. LXXVI, 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 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).

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 eretz (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 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 eretz, 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

In contrast, every Yisraelites obligation is to eat matzah for seven days. This is repeated ten times 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?
Inner Exodus: Finding True Freedom

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 rememberance. The Exodus should constantly be on our minds.

Everyday several times in prayer we recall the Exodus. On Erev Shabbat, when we recite Kiddush over the wine; we proclaim the Shabbat 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.” 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 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 Yi-srael. 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).

- 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 lahmoh (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 Hammuna 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, 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

57 Friday Night
58 Sanctification
59 The Seventh Day-Saturday
60 Sh’mot (Ex.) 20:2
61 The Returning 10 Tribes of the Northern Kingdom of Yisra’el
62 Yahshua is the bread from the heavens in a body from the earth
Inner Exodus: Finding True Freedom

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.\(^6\)

This is why eating food is a duel process-biological and spiritual. Our being or soul (nephesh), 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.

- 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 frailest 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, and 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).

\(^6\) 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.
Inner Exodus: Finding True Freedom

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 [Yyov 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. 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, 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.” Ivrim (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 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

---

64 I. In the first times 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
65 The Seed is the Word of YHWH – Mark 4:14
Inner Exodus: Finding True Freedom

*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 bread⁶⁶ 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. 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 growth⁶⁷. *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

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 – *nisan* (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),⁶⁸ 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*

---

⁶⁶ Matt.6:11

⁶⁷ Chametz symbolically represents those tendencies in a man which arouse him to evil.

⁶⁸ Yesh. (Isaiah) 29:14
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" 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.” 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?” I 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.

- ‘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 where 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 fait .The second aspect of the matzah we eat on the Passover that rectifies the excess of the daily bread of our own knowledge.

---

69 Rashi Berachos 17a-Rashi there explains that the yetzter hara in our hearts incites, agitates us as the yeast agitates the dough.
70 R’ Chaim Paltiel.The Midrash interprets the verse of Deut.7:15 “every illness”, as a reference to the evil inclination.The word illness מִ֖לַע 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 שֶׁמֶן פִּי מָה for the Hebrew מִלַע מִלָּה .For the evil inclination at first appears sweet, but that sweetness soon turns out to be sickening (Vayikra Rabbah 16:8)
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 it1 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? (Deut. V, 23). Only you have heard His voice and lived, but the heathen heard it and died.2 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)3; 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.71 Thus, all would see their piousness and give them respect among themselves. Our Master defines their insincerity-hypocrisy72 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.73

- “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.” Necemyah 9:15-16

Rav Shaul admonishes us not to celebrate Passover with the leaven of unbelief (disobedience) and malice.75

---

71 Read Matt. 23
72 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 religion2: an act or instance of hypocrisy
73 Manna is called “The Bread from the Heavens” here and in Ex.16:4
74 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.
• “So let us celebrate Passach, 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

The True Matzah

Our Rebbe Yahshua is the True Bread from the Heavens; the True Matzah. He is the Bread of No Ego. The Talmud76 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 Him77. The Messiah came only to do the Will of His Father which has been revealed to us in the Torah. He was the Suffering Servant78 (the Bread of Affliction) of Yeshayahu 5379. 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.” Ye-shayahu 53:1280
• “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 Bereshith81, 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’man meaning “wine press of oil”.

As the Living Torah, by eating the matzah of Messiah, we have a revelation of the Father by seeing the Son82 In Him (Messiah) is found all the hidden Wisdom and Knowledge found in the Torah.83 Since He is the Living Torah84, 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 Mitzrayim85. He is our life and length of days86.

75 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
77 Yochanan 14:30
78 “Our rabbis with one voice, accept and affirm the opinion that the prophet is speaking of king Messiah” Rabbi Moshe Alshekh(16th Century) Driver & Neubauer, Is.53 According to Jewish Interpreters (Oxford 1899)
79 Talmud San99a, “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
80 Many traditional Jewish sages agree that Is.53 is speaking about the Messiah- Signs of the Cross, By Andrew Roth pages 140-147.
81 Col.1:16
82 Yochanan (John) 14:8-9
83 Col.2:2-3
84 Yochanan 1:1-3
85 Col. 1:12-15
86 Deut.30:20
• 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 Chafitzi (‘I desire to do your will O Elohim.’).

Iyrim (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 Maidah, 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

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.’ 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 salvation2 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). Mi- drash Rabbah - Exodus XXV:9

• R. Berekiah said in the name of R. Issac: 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 87 (Zech. IX, 9) 88. 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 cornfield4 in the land (Ps. LXXII, 16). As the former redeemer made a well to rise,5 so will the latter Redeemer bring up water, 89 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

87 This refers to Messiah and He is called anee (poor).” Peskta Rabbati, Piska 35

88 Matt.21:5

89 John 4:10-26; John 7:37-40
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 Ṣpeaking of Moshiach Yahshua] with the oil of gladness more than your companions.” Ivrim (Heb. 1:9)
- “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.” Lev.2:10

This Passover, as you celebrate the Seder, let the knowledge of the reality of your redemption by our Passover Lamb, 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.

---

90 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.”

91 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

92 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 Etc Chayim page 591

93 1 Cor. 5:7
Chapter 3: Passover: Possibilities of Possibilities

10 And when Pharaoh drew near, the children of Yisrael lifted up their eyes, and, see, the Mitzrayim marched after them; and they were much afraid: and the children of Yisrael cried out to YHWH. 11 And they said to Moshe, Because there were no graves in Mitzrayim, have you now taken us away to die in the wilderness? Why have you dealt with us in this manner, to carry us forth out of Mitzrayim? 12 Is not this the word that we did tell you in Mitzrayim, saying, leave us alone, that we may serve the Mitzrayim? For it had been better for us to serve the Mitzrayim, than that we should die in the wilderness. 13 And Moshe said to the people, Fear not, stand still, and see the Yahshua of YHWH, which He will show to you today: for the Mitzrayim whom you have seen today, you shall see them again no more le- olam-va-ed. Shemot (Exodus) 14:10-13

It was not enough to take Yisrael out of Egypt. It was necessary to take Egypt out of Yisrael. -Hasidic Proverb

The real exile of Yisrael in Egypt was that they learned to endure it. -Rabbi Hanoch of Alexander

I AM YHWH your Elohim, Who brought you out of the land of Egypt, out of the house of bondage. Shemot 20:2

In some traditional teachings, the Exodus is seen as a type of the transformation of the human consciousness and healing journey of the soul from the confines of the ego to the Promised Land of the ruach. This foundation of potential for change is built into the foundation of the Creation. The revelation of the Elohim of freedom and possibility is the Good News that Moshe brought to the Yisraelites in their captivity to Mitzrayim. This Elohim revealed Itself to Moshe in the burning bush as YHWH. Moshe was standing on “Adamot Kodesh” or the highest level of physical existence upon this earth. It was his revelation in his psyche of the Divine within in the Self in this elevated state. It was his glimpse into the Creation and sees its workings and the possibilities of change in the lower worlds. Vision sees above and beyond the status quo.

Revelation of the Name

YHWH is revealed as the great I AM or Eyeh Asher Eyeh. This is a declaration of the Unity of the Divine Nature and Creation. It reveals the active manifestation of the Divine existence in this world. I AM can mean in the Hebrew “I AM what I AM becoming.”

- I AM the Alef and the Tav, the Beginning and the End, says YHWH, Who is and Who was and Who is to come, the Almighty. Revelation 1:8

---

94 This is not found recorded in the Torah but is recorded in the Samaritan Torah after Exodus 6:9
95 Mighty One (s)
96 Egypt-From the Hebrew root Metzar meaning “narrow, squeezed, compressed, and restricted.
97 YHWH is found over 7,000 times in the Scriptures. Translators substituted LORD in most translations.
98 Set-apart ground
99 Gematria of 21- the same as the first three Names found in the 13 attributes YHWH, YHWH, EL. The Gematria of Ehyeh times 2 = 42 or the 42 letter Name of the Ana B’kouch prayer (Kiddushim 71 a-Talmud)
100 I will be there howsoever I will be there. The Schocken Bible; My nature will become evident from My actions. The Jewish Study Bible; I AM pure BEING. Erich Fromm says of this Name, “I, Elohim, am in the process of becoming, neither I nor human understanding of Me is yet complete. And you human beings, fashioned in the image of Elohim, are also in the process of becoming.” Carl Jung said, “Elohim is Reality itself.”
Inner Exodus: Finding True Freedom

YHWH is composed of three Hebrew words hayah (was), hoveh (is), and yihye (will be). Since Ein Sof\textsuperscript{101} is beyond all names, images, metaphors, and definitions, YHWH is never static but always unfolding or revealing Itself to mankind. Only the unnamable is the eternally real. To have a revelation of the unnamable essence of Ein Sof is to discover our own eternal name, for we are becoming the image of the Son of Elohim.

- 19 For the intense expectation of all of the creation waits for the manifestation of the B’nai YHWH. Romans 8:19
- 2 Beloved, now we are B’nai YHWH; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 1 Yochanan 3:2
- 17 He that has an ear, let him hear what the Ruach says to the Yisraelite congregations; To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a renewed name written, which no man knows other than he that receives it. Revelation 2:17
- 5 Even to them will I give in My Bayit and within My walls a place and a name better than that of sons and of daughters: I will give them an everlasting name that shall not be cut off. Yeshayahu 56:5

I AM is the Eternal Now wherein the time-space continuum is suspended. YHWH is a meditation on being in the present. It teaches us to let go of the past and future so we can be in the mystery of the now, for the power to be in the present is what opens the door to true freedom. In learning the variation of the Name of “I AM”, Yisrael reconnect with the possibility of change. It is the revelation of being free from the chains of cause and effect by stepping of that plane of existence in their lives and creating the possible. As long as we are bound by our past, we are not totally free to be who we are meant to be. It is only by being in the now that we can move forward into our future free of the attachments of the past.

- Our biggest slave driver or Pharaoh is all our yesterdays.-the Ba’al Shem Tov

According to Martin Buber, the essence of a person is distilled from his real being, so that He is present in it once again when it is uttered. This revelation of the “I Am” is a verb not a noun and is genderless. The essence of Hebraic thought is not the nature of Elohim, but the actions of Elohim.

- What is His Name?-What shall I say to them\textsuperscript{102}? 14 And the Word of Elohim said to Moshe, Eyeh Asher Eyeh: and He said, this shall you say to the children of Yisrael, EYEH has sent me to you. 15 And Elohim said moreover to Moshe, This shall you say to the children of Yisrael, YHWH\textsuperscript{103} Elohim of your Avot, the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Yaakov, has sent me to you: this is My Name leolam-valed, and this is My memorial to all generations.1 16 Go, and gather the zechanim of Yisrael together, and say to them, YHWH Elohim of your Avot, the Elohim of Avraham, of Yitzchak, and of Yaakov, appeared to me, saying, I have surely visited you, and have seen that which is done to you in Mitzyrayim:2 17 And I have said, I will bring you up out of the affliction of Mitzyrayim to the land of the Kanaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Yevusites, to a land flowing with milk and honey. She-mot 3:14-17\textsuperscript{104}
- So, I revealed Myself to deliver them from the power of the Egyptians and to bring them up from the land to a land which is good and spacious...Targum Onkelos Exodus

\textsuperscript{101} The unknowable nothing yet everything-the indefinable
\textsuperscript{102} liY maH shmW maH-The last letters of this question spell out the Tetragrammaton-YHWH (Shem Ha-M’Forash)
\textsuperscript{103} Most modern scholars agree that the Name is should be pronounced YHWH not Jehovah. Rudolf Steiner (The Inner Nature of Music and the Experience of Tone 1983) claims the Name originally consisted of only vowels –since ancient Hebrew lacked the sounds of the V and J. If that is true then the pronunciation would be Ee-YaH-Hu-WaH.
\textsuperscript{104} Mt. Horev is another name for Mt.Sinai
We must remember that ancient Hebrew sometimes uses the future tense to indicate a present tense. Here the future tense is used intentionally in the text to say: “I SHALL BE WHOM I SHALL BE.TELL THEM I SHALL BE SENT YOU.” Thus, YHWH is the future tense of “TO BE”-HWH. YHWH is trying to express what cannot be said in any language: “THAT WHICH IS SHALL BE TRANSFORMED AND BE MORE FULLY.”

YHWH is revealed to Moshe as the Voice out of the Fire that requires us to struggle against what is the existing system of oppression. YHWH is the Force (Light) ¹⁰⁵ that compels everyman to move beyond what is to what ought to be. Since this is a truth, then YHWH cannot be a fixed entity with a fixed essence and limited to science or nature. This Elohim of Yisrael is the Force or Energy that transcends all limits and then empowers us to do the same ¹⁰⁶. The impossible becomes possible to individuals, complete nations, and communities. Every moment we live becomes impregnated with the possibility of transformation or tikkun ¹⁰⁷ for individuals and communities. The revelation of YHWH as the Moshiach then makes rebirth possible and allows the birth of our fullest self. The Exodus then becomes a metaphor ¹⁰⁸ for the rebirth of the Self ¹⁰⁹ from above.

- 3 Yahshua answered and said to him, Truly, truly, I say to you, except a man be born again/birth, ⁵ he cannot see the malchut of YHWH. ⁴ Nakdimon said to Him, How can a man be born when he is old? Can he enter the second time into his eema's womb, and be born? ⁷ Marvel not that I said to you, you must be born from above. ⁸ The wind blows where it desires, and you hear the sound of it, but cannot tell where it comes from, and where it goes: so is every one that is born of the Ruach. Yochanan 3:3-8

Creating Our Own Mitzrayim

The Yisraelites found themselves in bondage in a land of restriction and confinement of possibilities of potential for the whole nation. Mitzrayim is any political, religious, and economic system of oppression and slavery. People can be enslaved to ideas, concepts, thoughts, imaginations, philosophies, inflexible roles, behaviors, mind-sets, and religious dogmas. Anything that restricts our potential and diminishes our awareness of the true nature of our soul ¹¹¹ is our Mitzrayim. According to Ramban it is forbidden for a Jew to travel to or live in Mitzrayim on a permanent basis. The concept of freedom for a Yisraelite is foundational for their existence as a distinct people.

NO SYSTEM OF OPPRESSION IS DIVINELY SANCTIONED! Every oppressive order is based upon limiting and forcing human beings, made in the image of Elohim, to be less then what they can be or should be. Men are reduced to an image that is less than the image of the Elohim of freedom and unity.

- You shall have da’at of HaEmet and HaEmet will give you cherut (Freedom). Yochanan 8:32¹¹²

Any social order or society that does not recognize or enhance this image of Elohim and potential of every individual within its culture will be unstable and eventually be replaced with another system that allows freedom from this bondage. The powers of these systems “squeeze” the Light from the souls of men.

---

¹⁰⁵ Yochanan (John) 1:9
¹⁰⁶ Acts 1:8
¹⁰⁷ transformation, correction, restoration
¹⁰⁸ Ancient Midrashim calls the exile of Yisrael in Egypt as “an embryo in its mother’s womb.” There are many archetypal symbols in the Exodus account that correspond to birth of a child.
¹⁰⁹ Jung called this the Larger Self
¹¹⁰ gadlut d’mochin- a big mind
¹¹¹ katnut d’mochin- a small mind
¹¹² Yeshayahu 61:1-3
Inner Exodus: Finding True Freedom

- 26 And Elohim said, Let Us make man\textsuperscript{113} in Our image, after Our likeness\textsuperscript{114}: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth\textsuperscript{115}, and over every creeping thing that creeps upon the earth. \textit{Bereshith 1:26}

- 4 What is man, that you are mindful of him? And the ben Adam, that you visit him? 5 For You have made him a little lower than the Elohim, and have crowned him with Tiferet and honor. 6 You made him to have rule over the works of Your hands; You have put all things under his feet. \textit{Tehillim 8:4-6}

The Torah’s foundation and the coming of the Moshiach\textsuperscript{116} are based upon the account of Yisrael’s emancipation from bondage and oppression. Every Feast Day commemorates the account of the Exodus from Mitzrayim. Even the Shabbat\textsuperscript{117} is a zeycher le’ziyat Mitzrayim (in remembrance of going out from Egypt). Total freedom is possible in this world and can be experienced individually and collectively.

- 10 And you shall set-apart the fiftieth year, and proclaim liberty throughout all the land to all the inhabitants of it: it shall be a Yovel to you; and you shall return every man to his possession, and you shall return every man to his mishpacha. \textit{Vayikra 25:10}

- 16 Know you not, that to whom you yield yourselves avadim to obey, His avadim you become; whether of sin to death, or of Torah obedience to tzedakah? 17 But YHWH be given hodu that you were the avadim of sin, but you have obeyed from the lev that form of instruction that was delivered to you. 18 Being then made free from sin, you became the avadim of tzedakah. \textit{Romans 6:16-18}

The reality of this freedom requires a complete reorientation of reality that transcends the “what is” and achieving the “what ought to be”. This reorientation shatters the complacency and comfort of individuals and whole communities. Rulers of oppressive systems are shaken by their inability to rule over this type of people. The concept of that freedom was unique in the insistence on the freedom of the individual in order that he might be free to devote himself utterly and without restraint to the service of YHWH and the fulfillment of His will. The locus classicus of this conception is the rabbinal interpretation given to the verse "For unto Me are the children of Yisrael servants," which is emphasized by the repetition "they are My servants" (\textit{Lev. 25:55}), upon which the rabbis comment: "they are My servants, but not the servants of My servants." It was in accordance with this principle of freedom from man in order to be free for the service of YHWH that R. Joshua b. Levi stated, "No man is free but he who labors in the Torah" (\textit{Avot 6:2}), which may be a protest against those who thought of freedom in purely physical or rational terms and not the freedom of the human psyche.

- "He who accepts the yoke of Torah will have the yoke of foreign rule removed from him, and he who casts off the yoke of Torah, upon him will be laid the yoke of foreign rule" (\textit{Avot 3:5})

- Maimonides in the last chapter of the \textit{Mishnah Torah}, but he also emphasizes that the "sages and prophets did not long for the days of the Messiah that Yisrael might exercise dominion over the world, or rule over the heathens, or be exalted by the nations, or that it might eat, drink, and be merry. Their aspiration was that Yisrael be free to devote itself to the Torah and its wisdom, with none to oppress or disturb it" (\textit{Yad, Melakim 12:4}).

\textsuperscript{113} Adam=humankind, a code word for all mankind
\textsuperscript{114} Man’s character is potentially Divine-Hertz Pentateuch-Elohim created man (Adam) to be immortal, and made him to be an image of His own Eternity-\textit{The Wisdom of Solomon 2:23}
\textsuperscript{115} Mankind has an ecological responsibility to care for and preserve the land, as witnessed in the Torah by the Sabbatical and Jubilee years. It does not give man the right to rape the land. Mankind is to be the Good Steward over the earth-YHWH is the Owner
\textsuperscript{116} The Messiah-Anointed One
\textsuperscript{117} the Seventh Day-sundown Friday to sunset Saturday -\textit{Bereshith (Gen.) 2:1-3}
Inner Exodus: Finding True Freedom

The real exile is universal. It began at Creation, not Egypt. It is the hiding if the Divine Light into the natural and ordinary. The perception of the natural as the true reality is true bondage and enslavement of the mind. The exile of Yisrael in Mitzrayim is a type of the universal human condition. The redemption from Mitzrayim is the first phase of the True Messianic Redemption of the human mind from its slavery of an inner blindness. All mankind may be said to participate in the symbolic Exodus. Exile of the conscious mind does not belong to Yisrael alone but to all mankind because of the fall of Adam (mankind). Therefore, the Good News is for all mankind and not just Yisrael.

- 9 What then? Are we better than them? No, in no way: for we have proven before that the Yehudim, Greeks and Arameans, are all under sin; 10 As it is written, There is not one tzaddik, no, not one: Romans 3:9-10
- 8 And the Scripture, foreseeing that YHWH would justify the heathen through emunah, proclaimed before the besorah118 to Avraham, saying, In you shall all nations be blessed. Galatians 3:8

Fear of the Uncertain

When Moshe shared this Good News with the Yisraelites it did not fit into their experience as slaves to the system in Mitzrayim. The Elders and people wanted to believe Moshe, but they became very despondent when Pharaoh increased their burdens in response to the message of liberation from Moshe and Aharon. This increased bondage from Pharaoh convinced them that freedom is not really possible and a delusion that only increases pain and suffering of a people. Their reaction was cynical realism.

- 9 And Moshe spoke this to the children of Yisrael: but they listened not to Moshe because of their anguish of ruach119, and cruel bondage. Shemot 6:9

Today we also suffer from the same orientation of reality. We do not truly believe the Torah and its Good News of transformation. We view it as an illusion that is not reachable to mankind. We live in fear that if we act by faith that things can really be different, we will only increase our own pain and suffering and antagonize those who rule over us.

- Now emunah is the substance of things hoped for, the evidence of things not seen. 2 For by it zichnai -Yisrael obtained a tov report.9 3 Through emunah we understand that the olamim were framed by the word of Elohim, so that things that are seen were made by the invisible. Ivrim 11:1-3

Yisrael’s fear instead of faith resulted in a resistance to the Good News of Freedom. We forget that all we see is not all there is. Potential is not what is, but what could be. Faith always lives in the potential not the present of what is. True faith is not based on past experiences, but comes from within and creates experiences.

It is terrifying to sever connection to the powers that be and to be at odds with them and the power structure. No matter our position in life, we know that to challenge the way things are, we will be in worse shape than we are now. This is the fear that separates our connection to the Elohim of transcendence of the natural order. We may lose our job, friends, family ties, and will be mocked by those who sit in the seats of power. Some may even call us crazy or misguided. BUT, when we start to become a threat to the power elite by our success, we will face repression, physical danger, imprisonment, exile, torture, and maybe even death. To challenge the power elite will bring down their ire, but it will be worth that risk. Those who limit their vision always persecute and are furious towards anyone who thinks that the world could be different than the illusion created by unrenewed minds.

118 Good News
119 Targum Onkelos Exodus uses –mental anguish; shortness of spirit-The Schocken Bible; crushed in spirit-the Jewish Study Bible; shortness of breath-Ba’al HaTurim Shemot; impatience of spirit-Hertz Pentateuch
Inner Exodus: Finding True Freedom

Every Yisraelite in the past, present and future\textsuperscript{120} is faced with these questions: “Should I join this group who are going to the wilderness as a means of escaping slavery? They have no plan, no economic security, no food, and no place to go. Do I really want to be homeless and landless to follow a dream? Do I want to give up the fleshpots of Mitzrayim for the uncertain life of commitment to a vision that may not come about in my lifetime?” When faced with these questions, it is no wonder Yisrael could not commit to the Good News that Moshe proclaimed to them while they were enslaved.

\begin{itemize}
  \item 2 Then the whole congregation of the children of Yisrael murmured against Moshe and Aharon in the wilderness: 3 And the children of Yisrael said to them, Would to Elohim we had died by the hand of YHWH in the land of Mitzrayim, when we sat by the pots of meat, and when we did eat lechem until we were full\textsuperscript{121}; for you have brought us forth into this wilderness, to kill this whole congregation with hunger\textsuperscript{122}. \textit{Shemot 16:2-3}
  \item 25 Therefore I say to you, Take no thought for your chayim, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not chayim more than food, and the body more than clothing? \textit{Mattitayahu 6:25}
\end{itemize}

The Yisraelites suddenly realized that on the spiritual journey to Freedom one can no longer depend upon the support of the physical world. Gone are all the familiar support systems that lulled the body and kept the mind ensnared. All that lies ahead is uncertainty and no guarantee of success. Their ego had reduced everything into their immediate situation at hand. Suppressed anger is vented toward Moshe because the psyche had been brought out of an uncomfortable yet secure life only to die in the wilderness a more miserable death.

Another stumbling block is the comfort and safety that we derive from our daily routine. We find it hard to believe that Elohim will work to undo our sense of safety and comfort\textsuperscript{123}. When He begins the work to have us move out of the comfort zone we have created, it reminds us that this world operates according to spiritual and not just the material concerns in our life. It reveals to us that we are surrounded by a spiritual reality that far transcends our abilities to understand. The more we hold to the illusion that we draw our security from having everything under control, the more threatening change seems to our minds. We are also threatened with the reality that every cell of our inner being is infused with the song of Divine Freedom instead of a rhythm of fixed regularity. Elohim’s goal for our lives is to become the embodiment of that Divine Energy and to link our existence to the well being of all mankind. His will manifest to the degree to which we have succeeded in becoming partners with Elohim in the \textit{tikkun} of this world.

\begin{itemize}
  \item When the world was created, everything was in a state of perfection. \textit{Bereshith Rabbah 14:7}
\end{itemize}

Moshe’s message is horrifying to the power elites who succeed in dominating mankind by their ability to convince us that the existing system cannot be changed and submission is inevitable. Why does this bring fear to our beings? It is because we have adopted a way of coping with our own lives of frustration with our spiritual capacities that involves accepting this frustration as natural and reality.

\textsuperscript{120} We are taught to observe the Passover as if we personally are being redeemed from Egypt-In every generation and on every day, a person ought to see themselves as though they are leaving Mitzrayim that very day.

\textsuperscript{121} Notice how the Yisraelites idealized the life of bondage in Egypt by forgetting the bondage and only mentioning their physical need for food was provided by the Egyptians. Their life of slavery was reinterpreted into the illusion of a life of luxury.

\textsuperscript{122} Targum Onkelos uses- “pots of meat” when we were eating bread and were satiated; rather you have brought us to this wilderness in order to kill out this entire community through famine.

\textsuperscript{123} Leaving the known (the conscious) to enter into the unknown (the unconscious) in order to face our inner fears and uncertainties by total trust (faith) in the Word of Elohim.
We have recast ourselves in our minds as a separate being that can exist without fulfilling our needs for spirituality and connecting with the rest of mankind. Thus, we stand alone as individuals seeking our own fulfillment and erecting walls that separate and protect us from others. We view the best self protection is to deny the needs of others and imagine that we are individuals with no connection to the fate of the rest of the world. We believe that we can achieve fulfillment and salvation on our own and without regard to what is happening to anyone else. If we function in this manner, then we become fearful of anything that threatens the boundaries we have built or threatens to connect our lives to others, since the reality that we have created in our minds is the illusion that we can achieve a personal salvation and have given up on the possibility of a collective or social salvation.

- 2 And be not conformed to this olam hazeh; but be transformed by the ongoing renewing of your mind, that you may discern what is that tov, acceptable, and even the perfect, will of YHWH. Romans 12:2

The Reality of the Possible

The Torah teaches a fundamental interdependence of all human beings, and the fundamental unity (ECHAD) of all BEING. The Torah proclaims an ONENESS that is permeated by a transformative energy (tikkun) that moves us to transcend our alienation from others and to become partners with Elohim in the tikkun of reality.

This is why Elohim appears to Moshe not as a mountain but a voice coming out of the fire, and a bush that burns but is not consumed. This bush burns with intensity and power. Experiencing the perfect Torah of Liberty seems dangerous to a people who have made their peace with a world of alienation and selfishness.

- 25 But whoever looks into the perfect Torah of freedom, and continues in it, he will not be a forgetful hearer, but a doer of the mitzvoth; this man shall be blessed in his mitzvoth. Ya’akov (James) 1:25

To discover the REALITY that we are made in the image of an Elohim Who is the Force that makes transformation and possibility removes the stability from our world that we have created within and a fixed conception of reality of self. Within us lies the possibility of radical transformation of human nature that has been molded into the image of the world of alienation and oppression.

The Exodus dissolves the false security that people find in religion. We, as did Moshe, tremble before the revelation of YHWH. This is an Elohim that is experienced through the thunder and lightening of Mt.Sinai, when a whole nation was confronted with a revelation of YHWH that shook it to its very core.

It would confront the Elohim that has made possible the liberation from Mitzrayim. YHWH is the Elohim that assures that he way things will be need not be the way they have been in the past. He will enable a whole nation to break the chains of negativity and pain that links generations. This revelation’s sound is still reverberating through the universe! Any mystical awakening, as the revelation at Mt.Sinai, leads to social action and change. We must come out of our own Mitzrayim, our conceptual universe of our own creation, in order to help and allow others to be set free from their own.

They were no longer the slaves of Mitzrayim and could not go back. With their new level of awareness, you can try to lie to yourself and even hide, but at the great cost of inner turmoil. Nothing they knew, Yisrael separated from those who did not share their understanding and revelation of YHWH. They could now recognize Elohim and the image of Elohim in one another. Only one who recognizes YHWH can feel commanded, because being commanded is recognizing your role as a partner with Elohim in the tikkun of the world. The Torah was not to be observed in fear of punishment or mere rituals, but rather in a higher consciousness of the recognition of mankind with the highest possible potential to be YHWH’s agents in the earth and not slaves to a repressive system or power.
If you are not leaving Egypt, then you are already back there!

We cannot be defined by our histories but we must be called by our destinies.

*For our Pesach is the Moshiach, Who was slain instead of us* - 1 Cor.5:7b
Chapter 4: GOT LEAVEN?

This teaching from the Scriptures is called “Got Leaven?” We have all seen the advertisement about milk-asking us the question-Got Milk? When Pesach comes near it is a time of preparation for Yisrael. It is a time for Yisrael to begin cleansing our homes of leaven (chametz), and prepare for Passover and The Feast of Unleavened Bread.

As we study the Torah we understand that there are several different layers of revelation in the Scriptures. We understand the pashat – or the plain sense of the words of Torah, the literal meaning of the text that YHWH is speaking to us concerning what we are to do. Behind the mitzvoth [commandments] YHWH is trying to teach us deeper spiritual truths. By performing physical commandments, we are learning spiritual truths concerning our lives, the character of YHWH, and how we can be the best person we are able to be. This life is a time of preparation, and is similar to what we are experiencing as we prepare for Pesach.

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

Some translations may translate this verse as to purify themselves or to prepare themselves. But the best rendering of this word in the Greek – is ‘to set themselves apart.’ This word in the Greek:

- #G48 in your Strong’s – hagnizo – to make clean, to sanctify, or set apart one’s self. It comes from #G53 - hagnos – clean, to become innocent, to be modest, to become perfect, to become chaste, pure. It is also a form of the word - hagios - #G40 – to be set-apart, consecrated, or most holy.

When it comes to Pesach, first Feast in the Feast cycle of YHWH, it says, “The Yehudim [the Jews] were coming up to Yerushalayim”. Whenever we go to Yerushalayim we are going up, or ascending in spirituality. When you would leave Yerushalayim it was always to go down. The Yehudim were going to Yerushalayim to become purified, or to set themselves apart, and ascend spiritually.

Passover is one of the Sholesh Regalim, which literally means three feet. It is one of the Pilgrimage Feasts, which YHWH requires His people to come to Yerushalayim to celebrate a Feast in His house [The Temple, Byet haMikdash]. All the males of Yisrael, were to go to Yerushalayim three times a year during:

- Passover
- Shavuot
- Tabernacles

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

In the Torah, Moshe was instructed by YHWH, if anyone was ritually unclean during the time of Passover, then thirty days later they were to hold another Passover for those who were ritually unclean, because you could not partake of the Passover if you were ritually unclean.
These men knew they had to become clean, or set-apart, innocent, chaste, and modest. YHWH is trying to teach us in this verse is that there is a preparation for each of us, as Yisrael, as the Passover approaches. He is trying to teach us this, that there is a preparation, both physically, mentally, and spiritually, if we are to partake of the Passover.

In your Brit Chadashah in Colossians 2.16-17 you will learn something that some of you may not have understood in the past. I used to teach that the three Spring Feasts of YHWH have already been fulfilled in Mashiach Yahshua; and that the three Fall Feasts would be fulfilled by His second coming. Now I have come to an understanding that this is not true to Scripture. None of the Feasts of YHWH have been fulfilled in Messiah Yahshua. They will be fulfilled by actual things that will take place upon the earth in the future! YHWH is trying to prepare us as Yisrael for a future Exodus, or a Passover that will take place in the future.

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

Rav Shaul teaches this after the death, burial, resurrection, and ascension of Moshiach Yahshua. Shaul teaches the Colossians, that these Feasts, new moons, and Sabbaths that Yisrael is now celebrating, are shadows of things yet to come. They are shadows of things that are to come after Yahshua. Therefore these Feasts have not yet been fulfilled and Rav Shaul knew that in the future there would be a future Passover and Exodus for Yisrael.

These Feasts [mo‘edim] are called rehearsals for things which are yet to come! Just as the Yehudim were going to Yerushalayim to receive a cleansing to prepare and partake of the Passover, YHWH is calling Yisrael to prepare to partake of a future Passover and Exodus out of Egypt. And if we are not prepared for this future Passover, then we will not be able to leave Egypt. So, by studying what YHWH required ancient Yisrael to do in order to prepare for the Passover, He has given us instructions of what we need to do to prepare for what is coming in the future.

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

YHWH separated Yisrael from the other nations (goyim). There was a separation that was to take place for Yisrael.

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

In Vayyiqra, YHWH gave Yisrael the laws of ritual cleanliness, and also the laws of kashrut – clean and unclean beasts, explaining to them that these things would make them ritually unclean. Yisrael, by partaking of and coming in contact with physical things you would become ritually unclean, which teaches us a spiritual truth. By coming in contact with what is spiritually unclean, we become spiritually polluted and need purified and cleansing. YHWH spoke and said, "You are to be set-apart." We are to set ourselves apart from that which is unclean, and that which will bring about a ritual uncleanness. This is what the Yehudim were doing. They were "going up" because they had become unclean, and they needed to be purified.
Inner Exodus: Finding True Freedom

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

YHWH, speaking through Yeshayahu to Yisrael, says “Wash yourselves, clean yourselves,” and "put away the evil." We have to understand that there is a "putting away" during the preparation for Passover. What is it we are to put away?

In Shemoth [Exodus] 12 YHWH has commanded us to get leaven out of our dwelling places.

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

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

The sages teach us that "cut off" means:

- They could experience early death.
- They could experience eternal death.

This was the penalty for eating leavened bread during the Feast of Unleavened Bread. YHWH, by giving us this law [instruction], is communicating to us another spiritual truth. But first we have to understand what leaven is. Once we understand what leaven is, then we can understand what it is we are to remove from our homes.

**Remember: Revelation is like an onion, as you peel the layers back – you get the top level, but underneath is another layer after layer of revelation.**

In Shemoth [Exodus] 12.15, the word "leaven" is found in the sentence “You cause leaven to cease from your houses.” That word there is – chametz – leaven. Unleavened bread is called – matstsah. During Passover and Unleavened Bread we eat what is called matstsah – unleavened bread. Matstsah means sweetness, not soured, without leaven.
In Exodus 12.19, the word leaven is not chametz, which means to ferment, extortion, or leaven, but the word is – machmetze’ – a different word in Hebrew– machmetze – which means that anything that causes leavening is not to be found. Nothing that causes puffing up is to be found in the home. Chametz means leavened bread, but machmetze’ means any agent that causes leavening within bread is to be taken from your home.

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

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

In Shemoth 12.15-19, and also in Shemoth 13.7, Yisrael is to get the leaven out of their homes. Not only are they to remove the leavened bread, and eat only unleavened bread – Matzah –, but also they are to remove from their homes any leavening agent.

Let us go to the words of our Master Yahshua HaMoshiach as He sheds more light on this subject, and we can understand what leaven is according to our Rebbe.


His talmidim were thinking on the pashat level, or the literal level. They weren’t able to grasp the revelation that Yahshua was trying to communicate to them and that was what is leavening.

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

He says, "Look, they think I am saying because they didn't bring any bread," and they realize that He could make bread if He had to do a miracle.

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

Yahshua says, "Beware of the leaven of the Pharisees and Sadducees." Now, what did we understand that leavening was? Leavening is anything that causes swelling up, or anything that causes corruption. It also means “that which remains, that which is left over”. Yahshua is telling His talmidim that the teachings of the Pharisees and the Sadducees had become corrupted; they had corrupted the true bread from heaven, the Torah of Moshe! They are not to allow their teachings and their doctrines bring PRIDE into their lives. They had caused the Torah of YHWH to become a heavy burden upon Yisrael. It is that which had remained, or that which they brought out of Babylon with them into Yisrael when they rebuilt the Temple. They brought some of the teachings of Babylon out with them, and added it to the Torah. So beware of that teaching. Stay away from it, it causes corruption." Because of this corruption the Pharisees and the Sadducees had become puffed up from pride!
Let’s go further in the Brit Chadashah. Rav Shaul is speaking to the assembly at Corinth.

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

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

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

We are now ready to bring out some revelation concerning what YHWH was teaching Yisrael. When leaven gets in bread you cannot remove it, because it permeates the whole loaf. The whole loaf becomes leavened. A little leavening leavens the whole loaf. So what do we have to do if we want unleavened bread? That means we have to throw the whole lump out, and start a new lump and not add any leavening agent to the bread in order for it to become unleavened bread. We need just flour and water, and then bake it without any leavening agent.

If we look at a loaf of bread and some matzah, we will find out that they are the same weight. But if you were to choose one to eat, the leavened bread looks bigger, fluffier, and more delicious than the flat Matzah. And those of you who have observed the Feast of Unleavened Bread know that after seven days you are tired of eating Matzah. You are trying to think of new ways to fix that Matzah in order to eat it. So if I was to offer you some bread, and gave you a choice - which would you choose?

Of course, you would choose the leavened bread. You would choose the leavened bread because it looks better, and it certainly tastes better! So it is with doctrines, and teachings. Leavened teachings look better, feel better, tastes better, and sure is a lot easier to eat. But unleavened teaching [Matzah], pure teaching of Torah, doesn’t look as appetizing as the leavened product. And when faced with a choice, people will always choose the leavened bread.

This is what Passover is all about. What I am trying to help you to prepare yourself to partake of the Passover. If we think we can just go in on the night of Passover, and not be prepared, and partake of the Passover, then we are going to miss the meaning behind Passover. We are going to miss the lesson YHWH is trying to teach us.

Remember, legalism always says, what does YHWH require of me? What is the letter of the law? That’s the legalistic system of Torah keeping. It is always asking yourself, how can I do this law, and what are the requirements? Then you are going to search through your house, and you are real strict about leaven. Then you’ll go into other people’s houses and you become the Kosher Police, and you are looking for leavening products in their house!

But the belief system of Torah keeping says this: What is YHWH trying to teach me by asking me to remove the leaven from my home? What is the great spiritual truth He is trying to teach me by removing the leaven?
Inner Exodus: Finding True Freedom

Let’s go back and think about what YHWH was trying to teach the Yisraelites about getting the leavening out of their homes. Several generations had passed for Yisrael, and they had been subject to the Egyptian religion and as slaves in building of the pyramids and other buildings for Pharaoh. A part of the Egyptian culture had permeated into Yisrael. Some people believed that some of them stopped circumcising their young. This is why YHWH had to remind them, that in order to partake of the Passover they needed to circumcise their men – a cutting off of the flesh before partaking of the Passover or entering into the covenant of Avraham.

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

First of all, they are going to be circumcised, but He says, "Now you are going to get leaven out of your home, and I want you to do this forever." Have you ever wondered why YHWH said, "Do this forever"? YHWH in His wisdom knew there would be a future Exodus for future generations Yisrael. This Feast was to be a remembrance. As we pass this on to our children, and they are taught Torah and learn what this is all about, they are constantly being reminded during this time of the year to get the leaven out of their homes.

They were to keep the leaven out of their homes for seven days. Seven is always the complete number. If we add one more day for Passover onto the seven days of Unleavened Bread we get Eight! Eight is a new beginning. We know that eight is the number of new beginnings. That is why we circumcise a baby on the eighth day.

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

YHWH was telling Yisrael is for seven thousand years Yisrael is to partake of Torah – the Unleavened Bread that comes from heaven. And then on the eighth day would be a new beginning. Another Feast that is not in the Torah, but that we observe that consists of eight days, and has to do with the cleansing of a dwelling place is Hanukkah. For eight days we observe Hanukkah, a cleansing of the Dwelling Place of the pollution from the Greeks.

YHWH is teaching Yisrael a great spiritual truth that we need to learn. We learn that in our dwelling place is not to be found any leaven and on the physical level we know that this is speaking of our homes. But on the spiritual level we understand that it is speaking of us-Am Yisrael. On the literal level the Yehudim were going to Yerushalayim to be cleansed in the miqvah, and to be sprinkled with the ashes of the red heifer. Spiritually Yisrael is to prepare their hearts with the washing of the water of the Word. The Bride needs to undergo miqvah, the washing of the water of the Word, to cleanse herself, to get ready to partake of her Passover Lamb, Yahshua.

Bread is what we eat. Yahshua was saying that He:

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

We understand that The Word of YHWH is to eaten. It’s what we take into our souls. It’s assimilated, and your food becomes part of you! Now this is a great spiritual truth. The spiritual food that we partake of actually becomes a part of us! Why do you think it’s so hard to get the leaven out! The teaching that you have had in the past has become part of you, and it is hard to get the past teaching out.
This is why on the preparation day in getting ready for Passover the father lights a candle, and takes the children through the home as they search for *chametz*. It’s called the *Berechat chametz*. It’s always done by the master of the house, and he takes his children by the hand, they go with the candle throughout the house in order to search for *chametz*. Now did you ever wonder why he uses a candle and not a search light? We are told not to take a search light through the house, but a candle, because with a candle requires you to search a more diligently. If you take a search light, you cannot tell if over in the corner there is a little piece of leavened bread. I may not see it from over here, even though I am shining a search light on it, it might be missed by my eyes. But with a candle I am looking real close, and I am examining every crack, looking under the couch, and looking all over for that leaven.

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

The spirit of a man is the lamp, the mirror, the candle, the light or the lamp of YHWH that searches his innermost parts.

We are told in *Romans* 8, that it is the *Ruach HaKodesh* [The Holy Spirit] that knows the heart of man. Therefore, the spiritual preparation we need to make for Passover is as we read the Word of YHWH we allow the *Ruach haKodesh* to search our hearts and search for leavening. Leavening is anything that corrupts, or anything that brings corruption. So during this time we are to allow the *Ruach* to search our hearts. We need both the Word and the Spirit to work together to find the leavening. That is hiding in our inner most heart. The Torah is a lamp unto my feet, and a light unto my path. We allow the Spirit, and we take the Word, allow it to search our spirit, which is the candle of YHWH, and it searches our innermost parts.

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

We are also told another name for *Matzah* is *Lechem Oni* – The Bread of Affliction. What was the original name of Benjamin? *Ben Oni* – son of my affliction which means the Son of my idols. His name was changed to Binyamin – son of my right hand. Unleavened bread or *Matzah* or the bread of affliction is symbolic of Yisrael’s redemption out of the land of idolatry. They were being afflicted as slaves in the land of idols, and they would receive their deliverance by partaking of this unleavened bread.

Every time we, as Yisrael, eat *Matzah* during the Feast of Unleavened Bread it is a remembrance, it should remind us of our forefathers. We are told at the Passover that each of us are to partake of that Passover as if we physically are among the redemption in Egypt, because YHWH is preparing us for a future redemption from Egypt, from the land of idolatry.

*Matzah* is the bread of redemption: *Matzah* is pure and it has no attachments. There is nothing added to it. It shows that as Yisrael were leaving they were to have any attachments with the things back in Egypt. They didn’t have time; they were to just to eat the bread and go. Remember the bread didn’t have time to leaven so they took it, and put it on their back and left. They were to have no attachments to the former captivity.
Inner Exodus: Finding True Freedom

*Matzah* also shows us one more thing. Matzah in Hebrew is a *mem, tsahdee, waw, and taw*. This word in Hebrew can either be read this way: *matzoth* – which is the plural of Matzah – *matzoth* – since Hebrew has no vowels, or it can be read *mitzvoth* – the commandments.

Since the word *Matzah* is in the plural – the *mitzvoth* – is symbolic of the pure, unleavened teaching of Torah as given by YHWH, with no false teachings of man added to it. It is the Unleavened Bread.

*Chametz* in Hebrew is– a *heth*, a *mem*, and a *final tsahdee* – *chametz*. Matzah ends in a *heh*–h. Chametz starts with a *heth*, but it looks like a *heh*, but it closes up the narrow way, and NOTICE the *heth* closes that up.

The rabbis teach us that *chametz* is symbolic of pride, because it has closed up that narrow gate that leads into salvation. Remember Yahshua taught the narrow gate and he was talking about the *heh*. This little gate in the *heh* is called "the narrow gate." This is called the wide way, the wide gate of the *heh*, and this is called the narrow gate –נ. And Yahshua said, "You enter the narrow gate into salvation." The rabbis teach us that if you enter into the wide gate there is chance you might fall out of the bottom. But if you enter into the narrow gate you stay at the top.

We need to understand the main thing is that this preparation is not only a physical but this preparation is a spiritual preparation. We are to get the leaven out, but also we are to get out anything from our home which can cause leavening. To us as Yisrael leaven is mixture of doctrine, or teachings that causes an impurity. We are to allow the *Ruach HaKodesh* to search out our hearts. We are taught that we are to have no attachments to our former slavery in Egypt.

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

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

It is interesting that the Passover deals with a door, or the doorposts. Yisrael were not to leave their homes. If you left the home then the death angel would get you. The word Passover does not mean hop, or skip over. The word Passover means that YHWH would actually "Halt!" at that door. Standing in doorpost that had the blood of the lamb on it, He would prevent the death angel from entering into to the home that had made covenant with Him. The word Passover means halt! It means YHWH would say "Stop!"

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

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

44
• [12] "He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim [YHWH Shammah], which comes down out of the heaven from My Elohim, and My renewed Name. [13] "He who has an ear, let him hear what the Spirit says to the assemblies."

I hear within that verse the message of Passover. Because if the Yisraelites guarded His Word, and if they did not deny His Name, and if they obeyed by placing that blood of the lamb on the doorpost of their home, then they were protected from what was coming upon Egypt. They were guaranteed safety in their homes, if they obeyed YHWH. YHWH has promised to protect and keep those, who guard His Word and do not deny His Name. He will Pass-Over us. He will say, "Halt!" There will be a place of safety for Yisrael if we are prepared.

We have to understand that unleavened bread, not only applies to us physically, but it is also a spiritual commandment. NOTICE they didn’t go to Rome to prepare themselves, but they went "up" to Yerushalayim. They went to YHWH’s Dwelling Place, to the temple and cleansed themselves.

We are going to allow YHWH to prepare us, but we are going to cleanse ourselves. We are going to do what we can do to get ready and prepare for Passover. Let us all allow YHWH, the Light of His Word, and the Ruach HaKodesh to search our hearts, and to search the innermost parts of us.
Chapter 5: The Leaven of the Pharisees

“The corruption of the best is the worst.”

WARNING: DO NOT READ THIS IF YOU ARE INTO RELIGION

Mat 23:2-5 saying, ‘On the seat of Moses sat down the scribes and the Pharisees; all, then, as much as they may say to you to observe, observe and do, but according to their works do not, for they say, and do not; for they bind together burdens heavy and grievous to be borne, and lay upon the shoulders of men, but with their finger they will not move them. And all their works they do to be seen by men,

Yeshayahu 29:13 And YHWH said: Forasmuch as this people draw near, and with their mouth and with their lips do honor Me, but have removed their heart far from Me, and their fear of Me is a commandment of men learned by rote;

After many years of being in the “Nazarene Yisraelite Movement” I have discovered that people affiliated with “religion” are no more loving than whom we call “unbelievers”. Some of the most loving and generous people I have known are not “Torah observant”. There exists a deep-seated predicament and contradiction within Nazarene Yisrael. This dilemma can only be solved by an authentic deep spiritual (not religious) experience through prayer, meditation, or what I call “true spirituality”. I am convinced that holding onto “religion” and external forms of expression of one’s “faith”, largely is a tool to protect the ego instead of transforming it. If Nazarenes do not go beyond first level (pashat) metaphors, rituals, and comprehension of the Scriptures, then they too will end up with an Elohim Who is always angry, bad-tempered, needy, jealous, and Who will love us only if we are “good enough” or “worthy” and of course, belong to the right group. The result is an Elohim Who is too small and lives in a box, and less merciful than the people and even pets who love us. This kind of Elohim expresses a love that is conditional and demands from us perfection. Such a system of salvation will never work nor is it rooted in the Torah of YHWH. Unless we understand that Elohim loves us unconditionally, we as followers of the Prince of Peace will never learn to do the same to others.

• Lev 19:18 Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am YHWH.

Most people I know would never torture another human being under any circumstances or conditions. Yet, we tend to believe in an Elohim Who not only tortures, but will torture men for all eternity in an everlasting “hell”. Why would anyone want to worship such a sadistic Elohim? Why would anyone want to go on the mystical journey of life and eternal intimacy with such a Bridegroom? Why would anyone trust such an Elohim Who does not know how to express unconditional love to those who need it the most? Sometimes we end up being more loving and generous than the Elohim we profess to worship and serve. Such a “religion” is rotten to its core with hypocrisy and hatred for mankind.

Most of my friends are tolerant and accepting of different races, cultures, and yes, even other religions. They try to see good where good can be seen. But, I find it puzzling that it is not so with our Master and Elohim. The Elohim of Yisrael likes only “born-again” Americans and successful people who are “normal”, who attend my denomination on the correct day. How did we, as disciples of Yahshua, become so small and absurd in our understanding especially when Yahshua HaMoshiach spent most of His ministry affirming the wounded, unworthy, unsuccessful, sinful, or the not properly affiliated and unobservant people? His harshest criticism was saved for those who had a form of religion but lacked the weightier matters of the Torah. He does not have a preoccupation with human sinfulness or the weighing of someone’s worthiness or unworthiness (that is the preoccupation of the ego). Yahshua started with the pain of human suffering instead of man’s sinfulness. Yahshua knew that human sinfulness and hardness of heart is much more a symptom than a cause. Sin reveals the problem and He uses that for His diagnostic purposes, not for condemnation. Sin, according to the teachings of the Master, is not a set of man’s purity codes, but inner attitudes which blind and bind us inside and away from the rest of mankind and mercy.
Inner Exodus: Finding True Freedom

- **Mar 2:16-17** And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? And when Yeshua heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the rightous, but sinners.

- **Mat 23:23-26** Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel! Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

I thought religion always taught that Elohim is love? You are correct. Religion says the right words, but this Elohim we hear about is never allowed to love in the way we have experienced it from our family and friends. I personally have experienced love, mercy, acceptance, and tolerance from my family and friends. They have tolerated my short comings, failures, errors in judgment, and little idiosyncrasies that irritate them. They accept me as I am, and learn to love me as I am- a love which will eventually change and transform me inwardly. Grace creates gracious people. Unmerited love creates unmerited love in return.

- **Luke 7:47** “For this reason, I say to you, her many sins have been forgiven, because she loved much. But [the one] to whom little is forgiven, loves little.”

Unfortunately, Elohim, religion, and history seem to prefer mandates, coercion, blame, guilt, and shame to achieve a supposed change or “born from above experience” in man. This behavior is helpful in the manipulation and control of the immature. **We need to grasp the concept that Elohim does not love me if I change, but Elohim loves me SO THAT I CAN CHANGE!**

Religion’s main concern has been to preach what Elohim does not like, where He is not present, and who He does love and justifies hating others and excluding others. Religion seeks to justify our ego’s need to hate, exclude, control, and dominate others. Why else would we serve an Elohim Who always punishes and dominates? We have been told that Elohim hates one for his/her sexual preferences and that He is not present in synagogues and mosques, and that He is not concerned about the innocent lives that are considered “collateral damage” from our wars. We seek to protect the unborn because they are innocent but yet we kill and murder other “innocents” because they are not worthy to be saved. If salvation depends upon being innocent, then who can be saved? The Good News is called Good News because it teaches us that Elohim loves and defends the unworthy and non-innocent life. If that is not true, then you and I have little hope. We can justify capital punishment, torture, euthanasia, and wars against the unworthy-which is what we have done. We have become the image of the “small god” that we worship!

Religion is stingy in its attitudes and prefers a stingy “god”. Religion loves tribalism and group think. It desires to convert and control others rather than to change itself.

- **Mat 23:15** Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

Religions are notorious for excluding, expelling, and excommunicating. We fear anything that is a call to be merciful beyond our established boundaries. Any inclusiveness seems dangerous to us We fear being contaminated and fear losing some “truth” that we are protecting. Religion has created such fragile people.

YHWH is the Master of the Universe. The very people who defend the One Creator fail to defend and preserve His creation. It is a sad truth that some ecologists, humanists, and globalists end up being much more protective of Elohim’s creation than most Nazarenes.

We are called to be a Light to the nations and to teach them Torah. It is offered freely to all peoples, not just Yisrael.

- **Isa 40:5** And the glory of YHWH shall be revealed, and all flesh shall see it together; for the mouth of YHWH hath spoken it.”
Inner Exodus: Finding True Freedom

- **Isa 56:7**  Even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be acceptable upon Mine altar; for My house shall be called a house of prayer for all peoples.

- **Isa 42:6-7**  I YHWH have called thee in righteousness, and have taken hold of thy hand, and kept thee, and set thee for a covenant of the people, for a light of the nations: To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house.

It is not moral unworthiness that keeps people away from Elohim and the Torah. Rather it is the self-righteous and self-sufficient hypocrisy of religion. Yahshua is the ultimate radical reformer of religion, and that is why religious folk oppose His teachings and His talmidim. They try to make religion from His teachings (which cannot be molded into a proper religion at all). This is what happens when you have religion without spirituality or practices without any inner experience. The best thing (spirituality) will then be twisted and turned into the worst thing. Only a fresh revelation of Elohim’s Divine love will open up a new dimension for Nazarene Yisrael.

---

**hyp·o·crite**

(hip′ə krit)

Function: noun

Meaning:
1. a person who puts on a false appearance of virtue or religion
2. a person who acts in contradiction to his or her stated beliefs or feelings
Chapter 6: THE FOUR CUPS

According to the Passover Haggadah we partake of four cups throughout the Seder meal, with each cup representing a different stage of YHWH’s redemption for Yisrael. In the Mishnah Pesach 10.1 we are told that no matter how destitute a man is, that he must partake, and is required to drink of the four cups of the Passover even if it be necessary for the synagogue itself to purchase the wine for the man. We are told that whenever we partake of Passover that we are to observe the Passover as if we ourselves are personally being redeemed from Mitsrayim. There is a reason the rabbis teach us that, and it is because the Feasts have not yet been fulfilled as some teach.

Rav Shaul wrote in Colossians 2, that these things are “shadows of things which are to come”. Therefore, we can conclude that there is a redemption yet to come for all Yisrael. Every time we partake of the Passover, YHWH is preparing us for that coming Great Redemption. Just our forefathers experienced the redemption from Mitsrayim; we as Yisrael have experienced a redemption in Moshiach Yahshua. But, there is yet another greater redemption coming for us, and that GREAT REDEMPTION is what these four cups signify for us.

These four cups are found in the Torah in the Parashah of Va’era or “And I Appeared”. We are going to open the Torah to Shemot [Exodus] 6.1 to see the context in which the four cups are found.

• SHEMOTH [Exodus] 6: [1] And YHWH said to Mosheh, “Now see what I do to Pharaoh, for with a strong hand he is going to let them go, and with a strong hand he is going to drive them out of his land.” [2] And Elohim spoke to Mosheh and said to him, “I am YHWH.” [3] “And I appeared to Avraham, to Yitshaq, and to Ya’aqob, as El Shaddai. And by My Name, YHWH, was I not known to them? [4] “And I also established My covenant with them, to give them the land of Kena’an, the land of their sojournings, in which they have sojourned.”

If this declaration is the basis of everything YHWH was getting ready to do for Yisrael in the past Exodus, then it is the basis of why Moshiach came to be the Passover Lamb for the future Exodus. It is the brit that He cut with our father Avraham upon which every other covenant in Scripture pivots. Within the Scriptures we have seven covenants. They give us picture of the menorah with the center stem, the Shamash – servant – being the Avrahamic covenant. In a menorah we have three covenants pointing towards the Shamash this way; we have three covenants pointing towards the Shamash the other way. Everything pointing to the center stem, with the center covenant being the covenant with Avraham. Everything that YHWH has done since He established that covenant with our father Abraham has been to lead to its total fulfillment, and for Him to keep His promise to His people –Yisrael.

• [5] “And I also heard the groaning of the children of Yisrael whom the Mitsrites are enslaving, and I have remembered My covenant.”

YHWH heard the groaning of the people of Yisrael and He remembered His covenant with Avraham. In this physical body we groan, and all Creation is groaning for the revelation of the sons of Elohim. Why is that? He is yet to bring about the total fulfillment of that covenant He made with father Avraham.
Inner Exodus: Finding True Freedom

- **Romans 8:18-23** For I consider that the sufferings of the present time are not worthy to be compared with the glory about to be revealed in us. For the earnest expectation of the creation eagerly awaits the revelation of the sons of Elohim. For the creation was subjected to futility, not of its will, but because of the One having subjected in confident expectation, because even the creation itself will be set free from the slavery of the corruption into the liberty of the glory of the children of Elohim. For we know that all the creation groans together and labors together in birth-pains until now. But not only this but even ourselves, having the first-fruit of the Spirit, we also ourselves groan within ourselves, eagerly awaiting adoption—the redemption of our body!

- [6] “Say, therefore, to the children of Yisrael, ‘I am YHWH, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments, [7] and shall take you as My people, and I shall be your Elohim. And you shall know that I am YHWH your Elohim who is bringing you out from under the burdens of the Mitsrites.[8] ‘And I shall bring you into the land which I swore to give to Abraham, to Yitshaq, and to Ya’aqob, to give it to you as in inheritance. I am YHWH.’”

YHWH is speaking to you – “And I shall bring you into the land which I swore to give to Avraham, Yitshaq, and to Ya’aqob, to give it to you as an inheritance. I am YHWH.”

Let us look at the first cup of the Seder. We always recite Kiddush as we do on Shabbat. Kiddush means sanctification, or the setting apart.

**Kadosh – setting apart**

He says “I am YHWH, and I shall bring you out from under the burdens of the Mitsrites.” Bring you out – *veh hotzi*. That word is #3318 in Strong’s and the root of that word, *yatsa*. YHWH says, “I am YHWH, I am going to bring you out,” I am going to *veh hotzi*; I am going to have you “go out -to go forth”. “I am going to take you out, I am going to lead you out, or I am going to carry you out. It also means to go free, however in the Syric Chaldean it means to germinate.

YHWH says to Yisrael, “I am going to bring you out from under the burdens of the Mitsrites” – in this first cup – Kiddush – of setting apart – becoming kodesh – YHWH says, “The first thing I am going to do is remove the heavy burden that the Mitsrites have put upon you.” Now this is very important, because this is contrary to what we have been taught. We have been taught that YHWH delivers you first and then He makes you kodesh – holy. According to the order of the cups in the Passover, the first step of redemption is for YHWH to make you Kiddush. He is going to bring you out, and He is going to lift the burdens off of you first. Now why is that? We have to be fit and prepared and redeemed spiritually before we can be redeemed physically.

In the past we have been taught that we have been delivered, and then we are to be made holy. The problem is we were trying to be delivered while we were still under the burdens of the Mitsrites. We were still held in bondage to the burdens that has been placed upon us by the world. You cannot experience deliverance until those burdens are lifted off of you. This is why YHWH set it up the Seder in this order. He said to them, “First I am going to bring you out!”

**We must understand that the initial step to redemption is an inner Exodus.** We must experience an inner Exodus in our minds and hearts first, in order to experience true deliverance.

The word Mitsrayim [Egypt] has the connotations of limitations and boundaries put upon a person, a restriction, or bondage. It also has the implication of the word conformity.
When we try to share some of these truths with people who are still under a burden of Egypt they cannot receive the deliverance that YHWH has to offer them. In the first step of redemption, YHWH was trying to reach the Israelites and take the Egypt out of them first, before He could physically deliver them from the land of Egypt. But after the first step they looked back. They didn’t even get across the Red Sea before they were looking back and complaining to Moshe, saying, “Have you brought us here to be killed by Pharaoh? Was there not enough graves in Egypt?” They never really accomplished the inner Exodus that YHWH wanted them to go through by partaking of the Passover.

The first cup – “I will bring you out from under the burdens,” requires that we personally must experience a freedom from the constraints of the bondage of conformity. There is bondage within society of conformity that is a burden from Mitsrayim that has been placed upon you.

We have to understand that YHWH, in His initial step of redemption, on the PASHAT level, is that the Israelites are to experience and inner redemption -first. ALL of us are in some type of bondage to our own Egypt because it is in our minds. This is why Rav Shaul wrote in Romans 12.1-2, “Be ye not conformed to this world, but rather be ye transformed by the renewing of your mind.” A renewal of the mind is the renewing of our mind to the Word of YHWH, His Torah.

But why must our minds be renewed? Why must our minds experience true freedom? Because it is in your mind through which your eyes see and interpret the world. And if your mind is still held in bondage by Egypt, you will see with clouded eyes. You will only see what your mind allows you to see, from your past experiences and past teachings. You will be seeing through the colored glasses of the world. You will never be set free on the inside to experience the deliverance YHWH has for you through His Torah. We all have areas of our minds that are not renewed and that the world and religion have programmed into us. It is clouding our vision and the understanding of the Word. Many are interpreting the Word with the Greco-Roman mindset. They are not renewed to the Hebraic mindset. They will never understand the Torah until they are willing to go back to the foundation and the blueprint that YHWH has given us, which is His Torah. Everything is rooted in the Torah, and then you go forward. We know that in Moshiach Yahshua we have experienced a “bringing out”.

- **ROMANS 8:** [1] There is, then, now no condemnation to those who are in Messiah Yahshua, who do not walk according to the flesh, but according to the Ruach [Spirit]. [2] For the Torah of the Ruach [Spirit] of the life [chai, chayim] in Messiah Yahshua has set me free from the law of sin and death.

This verse is not saying that you have been set free from the Torah, but rather it is saying you have been set free from the law of sin and death.

- [3] For the Torah being powerless, in that it was weak through the flesh, Elohim, having His own Son in the likeness of flesh of sin, and concerning sin, condemned sin in the flesh, [4] so that they righteousness of the Torah should be completed in us who do not walk according to the flesh but according to the Ruach [Spirit]. [5] For those who live according to the flesh set their minds on the matters of the flesh, but those who live according to the Ruach [Spirit], the matters of the Ruach [Spirit]. [6] For the mind of the flesh is death, but the mind of the Ruach [Spirit] is life and peace.

There has already taken place within us. We have been set free from the law of sin and death, and our mind has been set free to think on spiritual matters, things of the Ruach.

- **SHEMOTH [Exodus] 19:** [4] ‘You have seen what I did to the Mitsrites, and how I bore you on eagles’ wings and brought you to Myself.
Do you remember the definition of the word \textit{yatsa’}? YHWH said, “I bore you on wings of an eagle, out of Egypt. I did it. I brought you out.” It was on the wings of an eagle that we experience this inner release of the burdens that have been placed upon us. He has already lifted us up, and lifted those burdens off of us.

YHWH is teaching us a spiritual truth here, because when we go to drink that cup there should be a release of inner burdens that have been placed upon you. We have learned that by doing physical things in the world of action, something happens in the upper worlds. We make a connection to the spiritual worlds by doing a \textit{mitzvah}. It is an action that brings His life into our life. It is by the guarding of the \textit{mitzvah}, and doing the \textit{mitzvah}, that we make that connection to YHWH. We are going to experience the bringing out.

\textbf{Deliverance}

- \textit{SHEMOTH [Exodus] 6:6} \ldots and shall deliver you from their enslaving,

Some translations may read, “I will rid you.” The King James says: “I will rid you of their enslaving.”

This word is - \textit{veh hitzar ahy} – \textit{natsal} - \#H5337 in your \textit{Strong’s}. “I will deliver you from their enslaving.” I will draw you out, I will pull you out, take you away, strip off their enslaving, snatch, pluck you out, preserve, and save you from danger.

YHWH cannot deliver you from the enslaving of \textit{Mitsrayim} until you take the burdens off. When the burdens are taken off, then He can snatch you and take you out from under that burden. But when we willingly allow that yoke to be placed back upon us, He is powerless to deliver you. You must choose your redemption.

There is something that you have to do. You have to make the choice to allow YHWH to perform the redemption. If you were an Yisraelite in Egypt and you didn’t obey what He had told you about putting the blood on your doorpost, then you would die with the Egyptians. So there is something you must do, and that is choose [we have all been given the gift of free will].

YHWH is going to snatch them out, pluck them out, preserve them and bring them out from under these burdens. Look at what Moshiach Yahshua did in the Brit Chadashah in the book of \textit{Colossians 1.12-13}.

- \textit{COLOSSIANS 1:12} giving thanks to the Father who has made us fit to share in the inheritance of the set-apart ones in the light,

What is our inheritance? We were told in \textit{Shemoth 6.6-8}, “I shall bring you into the land, which I swore to Abraham, Yitshaq, and Ya’aqob for your inheritance.” He has made us fit for an inheritance of the set-apart ones in the light,

- \textit{[13]} who has delivered us from the authority of darkness and transferred us into the reign [kingdom] of the Son of His love,

The Greek word here has the concept of YHWH actually snatching you up from one kingdom and placing you into another kingdom. There are only two kingdoms in this world.

- The kingdom of this world.
- The Kingdom of YHWH.
Inner Exodus: Finding True Freedom

There is not a third kingdom. And by receiving Yahshua the Messiah, and choosing to accept our deliverance in Him, then Elohim has plucked you up out of the kingdom of darkness, and He placed you into the Kingdom of His Son.

This is the second part of the redemption: deliverance, a snatching up, or rooting up, or a pulling out from under the burdens that we find ourselves under. This is the second cup of the Seder.

Redemption

- **SHEMOT [Exodus] 6:6** …and shall redeem you with an outstretched arm, and with great judgments,

  “I shall redeem you,” – veh ga’alti - #1350 in Strong’s– ga’al – now this is a word that you must understand, because we have to know that the Passover Lamb is not a sin offering. The partaking of the Passover has nothing to do with salvation, but it has everything to do with your redemption. There is a difference between salvation and redemption. The Lamb of the Pesach offering was a redemptive offering. Redemption – ga’al – means to redeem, to buy back, to require bloodshed, or to require bloodshed by a near kinsman. YHWH did not redeem you for your sake.

  • The word ga’al in the Hebrew denotes the assumption of an obligation incumbent upon someone, originally to another person, or in favor of another person.

  YHWH raised up a deliverer Mosheh, to deliver Yisrael out of Mitsrayim because of His covenant that He swore to our Father Avraham. He had Moshiach Yahshua redeem you, because of the Avrahamic covenant. YHWH had made an oath and swore in blood between the pieces to our Father Avraham in a blood covenant. He promised He would give him THE land; and that land would belong to his seed forever. He has always raised up, a deliverer, a Moshiach. Mosheh is a type of the Moshiach, because he was an anointed deliverer to bring Yisrael out of Mitzrayim. He prophesied that YHWH would raise up another deliverer like unto Mosheh to speak to Yisrael. And if you hear His voice, and do what He says, you will obtain redemption.

  Remember that everything pivots around the center Shamash (Servant) covenant. Everything before it was leading up to that, and everything after that is pointing back to that covenant. He says right in Shemoth 6.8, “I shall bring you into the land which I swore to give to Avraham, Yitshaq, and to Ya’aqob, to give it to you for an inheritance.” It will come to pass. YHWH swore it, and no matter what it takes for that covenant to be fulfilled, He will perform it. That is why I know there must be a future redemption for Yisrael, because we are still in the Galuth [Diaspora].

  Right now YHWH, through Moshiach Yahshua, is gathering Yisraelites into Himself as one renewed man – both Yehudah and Ephraim, but He has yet to get us into the Land.

  • **1 Kepha [Peter] 1.13-21, page 1178.**[13] Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favor that is to be brought to you at the revelation of Yahshua Messiah,

  There is a future revelation of Yahshua the Messiah. We are supposed to gird up the loins of our mind, being sober, and we set our hope on the grace [favor] that is to be brought to you at the coming of Yahshua.
Inner Exodus: Finding True Freedom

- [14] as obedient children, not conforming yourselves to the former lusts in your ignorance, [15] instead, as the One who called you is set-apart, so you should become set-apart in all behavior, [16] because it has been written, “Be set-apart, for I am set-apart.” [17] And if you call on the Father [YHWH], who without partiality judges according to each one’s work, pass the time of your sojourning in fear, [18] knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, [19] but with the precious blood of Moshiach, as of a lamb unblemished and spotless.

This redemption that Kepha is speaking of here is the Passover Lamb, not the sin offering lamb. He is speaking of the Passover Lamb that was unblemished.

- [20] foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes, [21] who through Him believe in Elohim who raised Him from the dead and gave Him esteem, so that your belief and expectation are in Elohim.

There is a future expectation at the coming of Moshiach Yahshua, and THAT is what we have been redeemed for!

We are redeemed and delivered, awaiting the Messianic Kingdom! We have been redeemed for a Kingdom! Yahshua said to His talmidim, “Go forth, and teach this Good News of the Kingdom!” He didn’t say, “Teach the Good News of heaven.” He said, “Teach the Good News of the Kingdom!” You have been saved and redeemed for a Kingdom, and He said He will not return until this Good News of the Kingdom has been taught to every nation.

There is a difference between salvation and redemption. Redemption is a buying back that requires blood. This is why He used this word – ga’al. Everything is about THE covenant. He obligated Himself to Father Avraham and it’s the obligation of Avraham made to YHWH by the covenant of circumcision. Avraham was willing to bring every one of his seed into that covenant so they could experience YHWH’s redemption.

The fourth cup is the last cup that we partake in the Passover.

- SHEMOTH [Exodus] 6: [7] and shall take you as My people, and I shall be your Elohim. And you shall know that I am YHWH your Elohim who is bringing you out from under the burdens of the Mitsrites.

Taken

The word in Hebrew implies the idea of an exile, of leaving, take you, veh laqachati - #3947 in the Strong’s– laqach - Laqach – to take. I will take you, send after you, fetch you, and take possession of you. He says, “I will take you.” But YHWH cannot take you until He brings you out, delivers you, and redeems you. Now, once He has paid the bride price, He has received you, and He says– laqach – “I will take you for Myself as my wife. I will take you for Myself, and you will become My prized possession.” When He takes you, in the Hebrew sense of the term, you are his possession. He has taken you so that you may become one-ECHAD.\(^\text{124}\)

\(^\text{124}\) In case anyone out there misinterprets the point here, there is a clarification: From the standpoint that when Yisrael was betrothed to YHWH at Mt.Sinai (since the bride price was paid) that they were YHWH’s purchased possession. There is a bride price paid to BUY her as a possession. He did not mean possession as in owner of a property. (a word search on ‘possession’ and it has much to do with inheritance [of property, land, or house – family]. We are YHWH’s inheritance, His children, His family, His possession[s], a big part of His Kingdom. His mind, Spirit and heart are solely for us, and our minds, hearts, and spirits are solely for Him. We belong to Him alone, and therefore a possession).
In 2nd Corinthians 11:2, Rav Shaul is writing to the assembly in Corinth.

- **2nd Corinthians 11:** [2] For I am jealous for you with jealousy according to Elohim. For I gave you in marriage to one husband, to present you as an innocent maiden [virgin] to Messiah. [3] But I am afraid, lest, as the serpent deceived Chawah by his trickery, so your minds should be corrupted from the simplicity that is in Moshiach [Messiah]
- **Hoshea 2, page 600** [13] “And I shall punish her for the days of the Ba’als to which she burned incense and adorned herself with her rings and jewelry, and went after her lovers, and forgot Me,” declares YHWH.

Yisrael had played the harlot and had gone after strange gods, even though they were betrothed to YHWH. They played the harlot and fornicated with mighty ones of the goyim. NOTICE here in this verse that their lovers gave them all kinds of jewelry, and all kinds of things that sparkle and look good. Because of her lovers she forgot Me, YHWH said. And I shall punish her, He says.

- [14] “Therefore I am alluring her, and shall lead her into the wilderness, and shall speak to her heart, [15] and give to her vineyards from there, and the Valley of Akor as a door of expectation [hope]. And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsrayim.

It was in the wilderness that Yisrael had a chance to respond to YHWH.

- [16] “And it shall be, in that day,” declares YHWH, ‘that you call Me ‘My Husband,’ and no longer call Me ‘My Ba’al.’ [17] “And I shall remove the names of the Ba’als from her mouth, and they shall no more be remembered by their name. [18] “And in that day I shall make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping creatures of the ground, when bow, and sword, and battle I break from the earth. And I shall make them lie down in safety.

This is probably one of the most beautiful verses in Hoshea. When we wrap tefillin around our middle finger, this is what you recite:

- [19] “And I shall take you as a bride unto Me forever, and take you as a bride unto Me in righteousness, and in right-ruling, and kindness and compassion. [20] “And I shall take you as a bride unto Me in trustworthiness, and you shall know YHWH.

“And you shall know – yada’ – YHWH”. YHWH says that in the last days He is going to take Yisrael into the wilderness, and He is going to speak to her heart. He is going to marry her, and He is going to marry her forever. No more will Yisrael remember her harlotry and her lovers, and the Name of YHWH will be in their mouth, and they will no longer call Him LORD [Ba’al], but they will call Him, ‘My Husband’ – Ishah. And He says, “And when I marry you and take you unto Myself, then you will know Me.” I got to be very explicit with what that word means. That means to know in the biblical sense of the term – that means you know them intimately as through sexual intercourse.

This is why Yisrael have rehearsed the Passover for thousands of years, and why we are to teach our children the meaning of Passover. It’s not for our benefit, but it is for our children. In the Shema we say, “Teach these to your children diligently”?

- **Shemot [Exodus] 6:** [7] and shall take you as My people, and I shall be your Elohim. And you shall know that I am YHWH --
This is the same thing that He says in *Hoshea 2*. “You shall know that I am YHWH. You shall *yada’* Me.” You can only know YHWH by personally experiencing His redemption. He says, “By doing this remembrance of your redemption you will know Me as YHWH.” YHWH said earlier that “I revealed Myself to them as El Shaddai. Did they not know Me as YHWH?” The Fathers knew Him as YHWH, because He revealed His Name to Avraham, Yitshaq, and Ya’aqob. Do you know how they didn’t know Him? They did not know Him in the sense of the term of redemption, because they had never experienced the redemption that He promised them. They would know Him in a way that Avraham, Yitshaq, and Ya’aqob did not know Him. And we will know YHWH in even a deeper aspect in our total redemption when He takes us out of *Mitsrayim*.

Some of the ancient rabbis have said, “The *Seder* is not complete until we have a fifth cup.” At the *Seder* we have a fifth cup, we do drink of it, but it will sit there on the table. It is called the cup of *Eliyahu*, or the fifth cup. It will be filled with wine, and be setting at his place at the table. But Elijah will not be sitting there. This is the cup of verse 8:

- [8] “And I shall bring [*bo’ – I shall bring – bo’ in Hebrew*] you into the land which I swore to give to Avraham, to Yitshaq, and to Ya’aqob, to give it to you as an inheritance. I am YHWH.”

YHWH says, “In the Eliyahu cup (which we do not drink) – I will bring you into the land.” *Bo* – to come, to enter the house of a husband, to be brought in, or to return. He says, “And I will bring you into the land.” BUT, there is another inheritance besides the land.


The cup of Eliyahu.

The cup of Eliyahu promises not only to bring us into the Land but it is also he cup of Eliyahu in which He has promised to give us our inheritance of Torah.

In the last days Eliyahu appear. It is to bring us into our inheritance. Remember, Yahshua said of Yohanan haMatvil [Yohanan the Immerser], he is Eliyahu. He is coming before *Moshiach*. Eliyahu came in the spirit of Yochanan to call Yisrael back to Torah and to YHWH, before the coming of *Moshiach*. But Messiah also said, “He is Eliyahu, but Eliyahu will yet come.” And we are told by the Prophet *Malaki 4.4* that Eliyahu is yet to come.

- *MAL’AKI [Malachi] 4:*[4] “Remember the Torah of Mosheh, My servant, which I commanded him in Horeb for all Yisrael –

Torah is for ALL Yisrael. He says here:


We know that is not talking about the first coming of *Moshiach*, it is talking about the second coming of Moshiach!

- [6] “And he [Eliyahu] shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with utter destruction.”
Inner Exodus: Finding True Freedom

This fifth cup of Eliyahu is symbolic of a cup we have not yet partaken of – this cup of our inheritance of the land. “I will ‘bo’, I will bring you into your inheritance of the land,” but also it is symbolic of a cup that is now being drunk and emptied by Yisrael. The promise to return of ALL Yisrael to the Torah. The call of Eliyahu is going out now to Yisrael. The original message of Eliyahu was “Choose ye this day whom you will serve”. And in the last days Eliyahu is to “call” Yisrael back to YHWH and back to Torah. Why is that? Because that redemption, that obtaining of the inheritance must take place before we go into the Land. As Rav Shaul wrote, by giving up the Torah ALL Yisrael went into the Diaspora, but it will be the embracing of the Torah that will bring them back to the land! How can He bring us back into our inheritance (the Land) without also receiving the Torah?

The fifth cup, which we will see there at the Seder, is the cup of Eliyahu. “And you will know that I am YHWH.”

In the Passover the number four is very prevalent.

- We have the four questions.
- We have the four sons.
- We have the four cups.

But they also tell us that the number four of the four cups is symbolic the four mitzvahs concerning Passover.

- The mitzvah of sacrifice.
- The mitzvah of Matzah.
- The mitzvah of the bitter herbs.
- The mitzvah of the telling of the story.

We are also told that these four cups symbolic there are four sins, four deadly sins for Yisrael.

- Idolatry.
- Adultery.
- Murder.
- Lashon harah (evil speaking).

We are told that the sacrificial lamb atones for the sin of idolatry. Otherwise, it redeems them from that, and it is taken up in the “I will take you.”

- The Matzah is for the sin of adultery. “I will redeem you.”
- The bitter herbs are for the sin of murder, the bitterness; the bitterest sin there is – of murder. “I will save [deliver] you.”
- Lashon harah, the telling of the good story of the Exodus. “I will unite you.”
- It is also of the four kingdoms.
- It is also of the four lashon, four tongues, of the river that came out of Eden.

It is also symbolic of the four faculties:

- Sight.
- Hearing.
- Remembering.
Inner Exodus: Finding True Freedom

- Knowing.
- **Shemoth [Exodus] 3.7, page 59.** [7] And YHWH said [to Mosheh], “I have indeed seen [faculty] the oppression of My people who are in Mitsrayim, and have heard [faculty] their cry because of their slave-drivers, for I know [faculty] their sorrows. [8] “And I have come down to deliver them from the hand of the Mitsrites, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Kena’anites and the Hittites and the Amorites and the Perizzites and the Hiwwites and the Ye-busites.

He remembered His covenant that He had made with Avraham. YHWH, He saw, He heard, He knew, He remembered. It’s symbolic of the four senses.

- Hearing.
- Seeing.
- Tasting.
- Smelling.

I want you to **NOTICE** where those all are – they are all in your head. All four of those senses are in your head. The rabbis teach us that is why the tefillin are placed upon your head, because those four senses are all in your head, and by putting YHWH’s Name on your forehead it helps you to sanctify, or make kodesh, those senses.

The four cups, we know, are symbolic of the four directions: YHWH promised that He would gather all of Yisrael from

- North.
- South.
- East.
- West.

- **Devarim [Deuteronomy] 30.1-5, page 217-218.** [1] “And it shall be, when all these words come upon you, the blessing and the curse which I have set before you, and you shall bring them back to your heart among all the gentiles [nations] where YHWH your Elohim drives you,

**NOTICE** this is not speaking to Yisrael but it is speaking of the last days. It says that, “When you bring all these words back to your heart when you are in the **Diaspora**, when you have been scattered into all the nations, in to which YHWH will drive you, because of your Torah breaking,” …

- [2] and shall turn back [do teshuvah] to YHWH your Elohim and obey His voice, according to all that I command you today, with all your heart and with all your being, [2] …you and your children [the hearts of the children turning to the fathers], [3] then YHWH your Elohim shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where YHWH your Elohim has scattered you. [4] “If any of you are driven out to the farthest parts under the heavens, from there YHWH your Elohim does gather you, and from there He does take you, [5] “And YHWH your Elohim shall bring you to the land which your fathers possessed, and you shall possess it. [5] …And He shall do well to you, and increase you more than your fathers. [6] “And YHWH your Elohim shall circumcise your heart and the heart of your seed [children], to love YHWH your Elohim with all your heart and with all your being, so that you might live, [7] and YHWH your Elohim shall put these curses on your enemies and on those who hate you, who persecuted you. [8] “And you shall turn back and obey the voice of YHWH and do all His commands which I command you today.
Every year YHWH is revealing more about the secret truth of Passover. It’s about Yisrael gathering together as a people, as YHWH commanded, and to gather together, and observe the Passover. That’s what it is about. We, the physical seed [physical sperma] of Avraham can experience some of part of that redemption, and prepare our minds and our hearts for the future redemption that is coming. We have received our redemption in Moshiach Yahshua, but the event we need to prepare for is the coming redemption that is coming. This is why Yahshua did a teaching seduah (meal) the night before Pesach, to prepare His talmidim to take the Passover.
Chapter 7: Preparation for Passover

This lesson is about understanding the energy that exists at Pesach, in the weeks afterwards, and in the four weeks preceding it (now.) There are a few weeks left until Pesach. This time gives us an opportunity to go through the process of building our vessel to receive a tremendous amount of energy so we can make significant changes in our lives. This connection is not just about making choices for ourselves in relationships or getting where we want personally. It's an opportunity for the whole world.

Passover occurs in the month of Aries (the ram), which is under the control of the planet Mars. Mars is a planet of war, conflicts and disagreements. It's not a coincidence that Pesach is in this month. It gives us a possibility to come out of bondage and control our freedom. You can actually get freedom for a whole year during Pesach.

Before this powerful event where we can create enormous change, there is going to be tremendous pressure. In fact, it started right after Purim. There's tons of pressure right now. Did anyone feel it last week? The more you felt the pressure, the more spiritual you probably are.

Pesach is about removing the bonds that enslave us. What is freedom about? Is it about allowing yourself to do whatever you want, however you want? Not really...How did Pesach even get started? It goes back to Adam and Chawah. They created the first Egypt (which is a code word for all that enslaves us). It had to do with hatred. Their souls short-circuited and generation after generation, souls kept coming back with the opportunity to remove hatred and accept the Light, but they didn't make that choice.

The Ari says that to fix your soul is like the process of purifying gold. When gold is mined, it gets collected with lots of dirt on it. There are also other metals mixed in with it. There is a whole process for cleaning it and turn it into pure gold. There's a similar process to how our souls get purified. It's about getting rid of the garbage. We need to cleanse more and more, so our souls have to keep coming back.

We're only here to change and improve. From the beginning of time until now, there were many opportunities for us to correct ourselves. People didn't have to sin. They had free will - a choice. Just like people do now. People could choose to love, but instead, people choose to hate. They don't have to. They can choose the right to love. People in many 'organizations: or groups say that freedom is choosing the right to hate, but it's really choosing the right to love.

Slaves to not being able to Love Others.

THAT is our problem. All negativity comes from that. There is a drought all over the country. Why? The weather is a part of very balanced system, left to its own devices. We're the reason there's no rain. How come the economy is down? The economy is also a fairly efficient system. WE make it bad. We shouldn't be busy all the time with worrying about where our soul mate is, and whether we're going to go to Orlando or not. We should be concerned with what's happening in the world. This is slavery.

For us to free ourselves from chaos is the same as Yisrael freeing itself of war - we need to free ourselves from limitation. If you don't fix the way you think by Pesach, then no one can help you. If you get sick, even a doctor can't help you. You need to free yourself! Free yourself from limitation! Remove your expectations, what you hoped would be, what you thought would be, etc. Pesach is not about remembering.

If you want to remember what happened to Moshe and the Yisraelites, you can watch the Ten Commandments movie. That's not what the Seder or Passover is about. It's not about tradition. Pesach is about the possibility of using all you know about what's real and bringing it out.

If you don't bring out everything true about your soul in the next three weeks, you're not doing what you're supposed to do. Expose your truths, your fears, your desires, all of it.
During Pesach, if you had a soup bowl the size of New York, and one bread crumb got in it, it would ruin the soup. The one crumb would ruin the whole pot. And this isn't true for just Yisrael. It's true for everyone. Bread represents your desire to receive for the self alone. We need to find the crumbs in our soul - our jealousy, hate, fear, judgment, etc. You can do it in these next few weeks. It's your opportunity! Once you're a student of Kabbalah, you have the ability to see and judge things from a much higher place than most people. Take it to a higher level.

What does it mean to love vs. hate? You don't love someone if you aren't willing to forget about yourself. If you can completely forget about yourself, then you can love. Even if you're busy with others all the time - volunteering, sharing - you can still be inside yourself. You consciousness has to be that you forget about yourself.

Our biggest problem is that we feel that everything is okay and that we don't have to change. We need to be aware of our flaws and lacks. We're not aware and we don't see. We HAVE to see. We don't see how our hatred is manifested, and we all have hatred. All of us have hatred. You have to get rid of it and cleanse it. It's embedded in our nature to hate for no reason. Someone might be very nice all the time, too, but if you push them into a corner, they'll burst out. It means the hatred is still there.

Bread represents our desire for ourselves. That is a form of hatred! It is being busy only with you and not others. Because if you truly love others, then you are busy with others. If you are busy with you, then you hate. That's our tikun. We need to fix this! Forget trying to find your job, or find your soul mate - get busy purifying yourself from hatred! That's the real problem.

There are lots of things to do between now and Pesach, but the most important thing is the Seder itself. Pesach actually lasts through mid-May/June, through the Omer. The process still takes place after the week of Pesach.

Aries is the beginning of the astrological year. Why is Passover celebrated then? It's an opportunity for us to get over ALL that doesn't make sense. You don't have to use ego to push you forward. You can use the Light instead. You don't need ego to do it. Ask the Light to show you what to do and you will get much more this way.

What creates conflicts? It is your Ego. If you could admit you're wrong, there wouldn't be so many conflicts. You need to let go of ego - thinking that you see and the other person is wrong. Admit that someone else is right. To get the Light at Pesach, you have to let go of the ego that blocks you and the feelings for the sake of being right.

Many people have relationship problems. There is only one reason for it and that is the ego based on the idea of ME. It is not being sensitive to others or feeling their desires. It is only thinking about yourself and yours. If you do not let go of this, you will never change. If you are in a war, it is because you are selfish.

Matzah and Maror eaten during the Seder help us let go of selfishness. The Matzah was not made because the Yisrae-lites did not have time to make bread. There was plenty of time to make bread. After Pharaoh told Moshe they could leave, they waited another 24 hours to actually leave. They made Matzah for a reason - because it goes to every cell of the body and affects it at the biological level. It fixes your cells. Every cell has the potential for cancer (has ve shalom).

There is an automatic process where cells return to their embryonic state. This process works for 3 cycles - 21 years - and then it stops. Why is this? We lose the process of rejuvenation for some reason. We were not supposed to get old and senile. We are supposed to get smarter. But we don't. We become shorter, lose memory, and become less capable. Why is that? It is because of our hatefulness and selfishness stops the process. What brings it back? Matzah during Pesach brings it back.

Matzah has the secret of the immune system and the fountain of youth. To get younger, you need the Light! As we age, we can get smarter, wiser and more capable. The secret is the immune system being in balance and in the embryonic state - where there is no separation, no self identity. In the beginning of life, there are only undifferentiated cells without direction. It's about going back to this embryonic state - being willing to lose what you are... not wanting thanks or recognition... doing things because you know it's right. That's pure love.
Matzah shrinks the desire to receive for the self alone. Bread represents desire. Matzah does not let that desire expand. That's what makes it Matzah - squeezing out the desire. Bread expanding is like ego - it represents us with our selfishness. Matzah cleanses this. Eating Matzah is about getting rid of ailments, cancer, etc. Eating it can cure you - it's a vehicle. Cancer means that one cell starts to swallow others. It's imbalanced behavior - a physical result of a spiritual problem.

The Yisraelites did not have to make Matzah. They could have made bread. But they didn't. Moshe begged Pharaoh to let his people go for years. He went back and forth with him, went through all the plagues, etc. It took a very long time. When they were finally allowed to leave, they didn't run right away in the middle of the night. They waited 24 hours and left in the morning. This shows us that we need to decide what we want - success, our soul mates, but we have to STOP FIRST and ask the Light to show us the way so that we don't just do it our way. We have to ask to be shown.

The Maror (the horseradish) is our biggest opportunity at the Pesach Seder. Eating it in its most powerful state is very painful. The maror is very hot. It doesn't just hurt; it makes you feel like you're dying. It is because the energy of death is in it. The numerical value of the word Maror, in fact, equals death. What you are doing is taking death and chewing it. If you can let go of yourself in that moment, then you can really overcome it. Just like an antidote for poison has the actual poison in it, this eating death is creating the cure for it. It can take away death for a year. That should be your meditation at that moment - forgetting who you are.

You do not eat Maror as a challenge. You are using physical tools with spiritual significance. There is power in it. And why do you use your mouth to overcome death? The mouth represents all physicality - our biggest mistakes are made through the mouth. So you have to reverse the energy to being a cause and not an effect.

Passover begins after Purim but it is a process beyond the normal 8 days people know of. You need to be careful because after the Seder or Pesach week, you might think to yourself that you did it! But right away you can go back to being yourself, so there is a kind of "cooling off" period. After the first day of Pesach, we go into the Omer which helps us get back to ourselves gradually. Regaining energy is a lot of process. For example - it's easy to lose weight, but the hard part is maintenance. Keeping it off is the hardest thing. Spiritual energy works the same way. The test is maintaining your consciousness when the Seder is over, in the world of chaos.
Chapter 8: Drawing the Spirit of the Torah from Ritual Objects

‘So the righteousness of the Torah (maleh chukat haTorah) should be completed [come to its fullest expression] in us who do not walk according to the flesh (basar) but according to the Spirit (Ruach HaKodesh)” Romans 8:4

“And you shall guard My laws and My right-rulings, which a man does and lives by them. I am YHWH.” Wayyiqra 18:5

Walking in the Torah by the Ruach Hakodesh is the only way to live a daily Torah walk for the Yisraelite. We have to understand that all things created were given for a purpose, and by observation of the Torah, man may strive to attain to perfection (Mattitayahu 5:48) and become kodesh, but also at the same time he elevates the world around him. He is elevating his share of this world from a lower state of corporeality to a higher state of Divine spirituality. By his obedience to the Torah and the Divine Will, he is contributing to the realization or the Restoration of the whole purpose of creation – KEDUSHAH- or holiness. YHWH wants to abide in His people Yisrael in Holiness. How then do physical objects (such as tzitzit, tefillin, lulav, mezuzah, the Seder; etc.) factor into this fulfillment of Divine purpose?

In the creation account in Bereshith (Genesis) we find this sequence: the earth, the plants, animals, and last of all – man. Therefore we can classify all creation into “Four Worlds”: inorganic, organic, animal, and man. These four kingdoms are in a scale in the order in which they are enumerated: plant life being higher than inorganic matter, the animal kingdom being higher than the plants, and mankind being higher than them all. This relative development of all the kingdoms is due to the relative manifestation of the creative power that actually gives “life” to all things that were created. The Word of YHWH created all things, and the very same power keeps them in existence (Colossians 1:16-17). Therefore there is “life” in all things, even the inorganic kingdom that apparently has no life at all. So ALL things created are clothed in creation not in a revealed form but in a concealed form. This means that even material and finite ritual objects are able to be filled or even clothed with the Divine presence.

YHWH gives existence and life to the entire universe and to everything that exists. Each and all have a “spark” that vitalizes and keeps them in existence. It is called the koach hapoel banif'al. It is similar to a stone thrown upwards which continues on its course upwards as long as the power of the hand that threw it is still active within it; when this power stops, the stone falls back to the earth. YHWH created all out of ex nilho (nothing) and all things exist as long as the creative power remains within them. The world then depends upon the bringing about the purpose of creation: that YHWH would make an abode for Himself through a set-apart people, the nation of Yisrael. This can only be brought about through the Torah and the Moshiach. Torah observance elevates this world and all physical matter to its highest form and at the same time draws down the life and Divine mercy upon this world. Every action brings about a reaction from on High. The result is a feeling of inner shalom and spiritual satisfaction within the person. This is sometimes called the Shechinah (Presence of YHWH). Shechinah comes from the verse in Shemot 25:8-“I shall dwell”. This is the Source of LIGHT that is clothed in “garments” in all created things.

When we study Torah our inner faculties of speech and thought become bathed in this Divine Light and become echad (one) with YHWH being in perfect unity. Therefore the performance of the mitzyot by our body itself allows our flesh to be absorbed by the Shechinah (Spirit) and unites our flesh in unity with YHWH. This is the function of the “garment” of DEED. Now you can understand the words of Mishle 3:18 about Torah being a Tree of Life.

To make it simple: all things that were created consist of material substance and have a form or shape. Substance and form cannot be divided, but IF they could be divided (substance from form), we could say the substance comes into being or existence by the emanation of YHWH, which is called sovev or makif. The form then comes into existence by the emanation of YHWH called in Hebrew – memalle. In the four kingdoms above then the gradual elevation from inorganic to mankind places it on a higher level on the scale of creation. The greater the REVEALED vitality of an object places it on the higher scale.
Look at your body as an example. Your spirit fills our entire body and our spirit is ONE INDIVISIBLE UNIT. Yet, its vitality differs in the different parts of the body: it is strongest in the intellect or mind, the seat of which is the head, and is manifested through thought; and it is less in the foot. But, when the thought of taking a walk is conceived in the mind or intellect, the foot moves INSTANTLY which proves the fact that the WILL or POWER is potentially in the entire body and limbs, in the form of an “encompassing force”.

Thus in everything that is created by YHWH, from the very highest heavens to our lower world, there is always a combination of the two kinds of emanation, the CREATIVE-makif or sovev (encompassing) and the one giving life or vitality –memalle (filling). The memalle is contacted so it can be clothed or even confined within material objects. The sovev cannot be confined within an object so it is said to encompass them. The sovev is the infinite or concealed factor within the object and the mamalle is the finite or revealed factor of the object (in the life of the object).

These two factors are contained in all things in a certain ratio. The greater the influence or power of the vitalizing factors (memalle) in any particular object, the higher the grade in the scale of development as we SEE IT. Therefore, the more corporeal a thing is, the stronger the creative force (sovev) in it, and the less the vitalizing factor. Now-from the point of view from ABOVE, the more corporeal objects stand above the less corporeal objects—for the more corporeal object holds or contains more creative force (sovev) than the more “advanced “ object (sort of the principle of I Cor.12: 22-24 and I Cor.1: 27). This is according to the ratio of the two forces in the object.

EXAMPLE: We see a flowerpot, with a bee sitting on top one of the flowers. In our viewpoint, the flowerpot is lowest in the scale of creation; the flowers would be next, then the bee, and then us. But, imagine you could see the CREATIVE force in each one of them; then we would have to classify them in the reverse order.

Seeing things from this perspective we can see why man then is dependent upon the other forms of life upon the earth. Bread can sustain man, but bread appears to be inferior to the man who has a soul within him. But with what we have learned from the above lesson, we realize that inorganic matter has a greater force of sovev or CREATIVE FORCE. NOW-you can understand the meaning of the words quoted by Rebbe Yahshua HaMoshiach (from Devarim 8:3);”Not by bread alone does man live but by everything that proceeds out of the mouth of YHWH does man live.”He is saying that, it is not the physical bread that sustains a man, but the Word of YHWH (TORAH) or the power of YHWH (Romans 1:16), which enables the bread to exist in a state of creation exnilhilo that really sustains man. It is this same Word that keeps man alive for the Divine factor is the strongest in the inanimate object, and therefore bread has the ability or POWER to sustain mankind.

By understanding those inanimate objects such as tzittzit, mezuzah, tefillin,etc, contain CREATIVE power that is sustained by the WORD of YHWH, then we can come to an understanding of their importance and usage in our worship as Yisrael. We will not discard them as “Jewish tradition” as some are doing today in ignorance. Through their usage, the Yisraelite is bringing about the highest possible revelation of YHWH into the world and his life, and at the same time, he attains to the highest possible contact and communion with YHWH. These ritual objects are holding a higher level of Divine creative power in their origin than his own human body.

We have an obligation to be the “light of the world”. It is our duty before YHWH to bring His revelation of the Moshiach and his Torah into the world. It is only through our agency then that YHWH can bring about His purpose for the creation-kedushah-HOLINESS.

There is a well-known saying,

- “YHWH transforms the spiritual into something material and the Nation of Yisrael transforms the material into something spiritual.”
- “Having heard about Yahshua, she came behind Him in the crowd and touched the tzittzit of His garment, for she said, “If I only touch His garments, I shall be made well.” And immediately the fountain of her blood was dried up, and she FELT in her body that she was healed of the affliction. And immediately Yahshua, knowing in Himself that POWER had gone out of Him, turned around in the crowd and said, “Who touched My garments.” Mark 5:27-30
Chapter 9: THE OMER-REBUILDING THE LIGHT

**VAYIQRA [Leviticus] 23: 15** And you shall count from the next day after the Shabbat, from the day that you brought the sheaf of the wave offering: seven full weeks:

The Hebrew reads, “And you count to you (personally) from day after Shabbat from day to bring you Omer of the wave offering seven weeks, full ones they must be.” Each Yisraelite is to count seven full weeks or a total of 49 days of counting the Omer. The Shabbat that we count from is the High Shabbat of Pesach [Unleavened Bread] and not the weekly Shabbat, as some teach We need to count from the High Shabbat in order to arrive at seven full cycles of seven (7 X 7=49). When you count from the High Shabbat it may fall on any day of the week.

Many people quote the Talmud, which says: The pashat never loses its meaning. But if the verse has no pashat meaning, then how can it retain its pashat? My question for those on the pashat level only is: Why do we count 49 days? Why must it be seven complete weeks? Why does Shavuot fall exactly 50 days from Pesach? If you can arrive at a meaning that makes sense from the pashat level, then there is a pashat level meaning for YHWH choosing 49 days with Shavuot being the fiftieth day. Is 49 a number that YHWH just arbitrarily pulled out of His Divine Hat, and said, “Shavuot will fall in fifty days, and I think a good number to throw in of counting the Omer is 49?” Was He just rolling the dice with the numbers and taking what just came up? If we stick to the pashat level that is the conclusion we arrive at, because pashat level of understanding of Scriptures is based upon literal and rational/logical thinking, not upon Gematria or use of numbers within Torah interpretation (PaRDeS). It is interesting because they say we cannot do that, we have to stick to pashat level. But yet they will allow other uses of numbers in your occupation, the days of the week, the economic systems and banking, and everything else. The use of physics, the science, and mathematics, numbers are allowed within the secular realm. But why when it comes to Torah interpretation (the Spiritual) they say we cannot use numerology. Isn’t that a little hypocritical? The Torah is the most important thing within the Universe that YHWH has given man, and some say that we cannot use numbers. It is my argument, that without a correct understanding on the sod level, or the Kabbalistic understanding of the Omer, you can never understand why we need to personally count the Omer.

The Hebrew letters for the word OMER: ayin-mem-resh, is a seventy, forty, and two hundred, adds up for a total of 310. We find the same number 310 in Shemot 26.1:

• **SHEMOTH [Exodus] 26:1** Moreover you shall make the Tabernacle with ten curtains of fine twined linen, ---]...with cherubim of skilled work shall you make them.

Could these curtains be symbolic and is there a reason for ten curtain of fine twined linen, and blue, and purple, and scarlet? Did YHWH just pull any colors out of His Divine Hat, saying, “These are the colors that the ten curtains shall be” – or are there deeper meanings behind the use of these particular numbers and colors for the curtains of the Tabernacle, which was the dwelling place of the Shekinah [the Divine Presence]? In this verse, the words ‘skilled work’ also has the Gematria of 310, the same number as Omer. Therefore we arrive at the understanding through the use of Gematria [adding the Hebrew letters together] that in order to count the Omer requires the count to be of a ‘skilled work’. We could say that we need to be a ‘skilled workman’, because we are in the process of rebuilding the Sefirot – or creating a vessel, a dwelling place, for the Shekinah to dwell when we arrive at Shavuot.
So without the mystical understanding, that we have inherited from the rabbis and sages of Judaism, we can understand why these days of counting the Omer are so important. Also, if we take 310 to its lower numerical value we get 4, symbolic of the four spiritual worlds.

It’s also interesting that the word Omer appears in **Shemot 16** when it speaks of the manna that was to fall during the week days but not on Shabbat. The Hebrew word manna means – What is it? Yisrael didn’t know what it was, they had never seen it! Mah – what – nah – is it - What is it?

- **SHEMOTH 16:4** Then said YHWH to Moshe, See, I will rain lechem (a form of food) from the Shomayim [the heavens] for you;

Manna was a Divine food. It is also called the Angels’ food.

- …and the people shall go out and gather a certain amount every day, that I may test them, whether they will have their halakah in My Torah [My instructions], or not.

We must never view the Torah as law. The Torah is instruction, instructions for living a righteous life, becoming set apart from the goyim, and to live according to the blueprint.

Now why were they to gather only a certain amount every day?

- 5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

So on Friday there would be an extra portion of manna for them to gather, so that they would not have to go out gather the manna on Shabbat. During the week they were to gather one Omer per person. We are told that the manna contained all the nutrients they needed. They would not need any other food. This was a food that came from Heaven. But, on Friday they would gather two Omers, or twice the amount, for the seventh day – Seven Omers a week.

An Omer is called one/tenth of an ephah. An Omer then is representative of one of the Sefirah of the Tree of Life. And of course, since they gathered seven, we find that each daily supply was symbolic of one of the lower seven Sefirot – for a total of seven a week. And if we go until the sixth day we have got Zier Anpin (Messiah) with an extra Omer added for Shabbat, the female aspect of the Tree called Malchut.

Yisrael gathered two/tenths of an ephah – or a double amount for Shabbat. If we take two/tenths to the lowest value it is one/fifth. There are five books of Torah. So on Friday for Shabbat, they would gather one/fifth.

There is also another usage of the word ‘Omer’ .This time Omer is used it begins not with a Hebrew ayin, but with an aleph. Those familiar with Hebrew understand that aleph is symbolic of the Creator. The Zohar says this word Omer that starts with an aleph which means speech. Where Omer with an ayin refers to the one/tenth of an ephah.

- **THE ZOHAR Section 136 b:** The word Omer indicates the letters and the paths which proceed from the Father – Chokmah [wisdom]. The mother [binah] and the head [rosh] which issues from them… …who is the first born son. (Translators note: Tiferet or the heart of the body). Aleph symbolizes the Father, and when it ascends and descends the mem unites with it producing mem – mother. The Resh is the Head for Rosh [which looks like the back of the head] signifying son. When these three unite the result is that they form a word, or speech – In the Beginning was the Word. Thus the Father and the Mother and the firstborn Son radiate one
inner exodus: finding true freedom

within the other in one echad [union], and we know it as Elohim which has its reign and duration upon the Shabbat when they gathered double the portion of omer. Thus all unite and become echad and therefore hasten one to the other, that Omer as a supernal reign in order that all should be one.

This is what we are doing when we count the Omer: Even though this Omer is speaking of speech, when we count the Omer we are rebuilding, as skilled workmen, the lower Sefirot.

When Pesach is over we are into the days of counting the Omer. You have seen me use the term ‘Sefirah’ – and this is called Sefer Omer – Counting the Omer. This word – sefirah -contains three Hebrew words: mitzbar – to number; sefer – a telling of a story; and saphir – a sapphire stone. By counting the Omer we are numbering and telling the story of the sapphire stone. A sapphire stone is a translucent, clear stone. It is sapphire pavement that is in the Throne Room of Elohim.

During the counting of the Omer we count each sefirah: for example -like one week, and it will be seven days of the Omer, which makes it Malchut of chesed. Each sefirah is divided into seven more sefirot. So the first day of counting the Omer is Chessed of chesed, etc.; for a total of forty-nine days of building the sefirot ending with Shavuot. When we finish counting we have rebuilt each of the sefirah within its seven worlds.

What is important to understand is: each of the sefirah illuminates different aspects of the human soul. As we are counting the Omer we are illuminating (shining a light upon) different aspects of the human soul.

According to the Talmud, within the counting of the days of the Omer, during the first 33 days of counting the Omer, a plague ravaged the students of Rabbi Akiva, and killed over 24,000 of them. They say that they were punished by Divine decree because they failed to show the proper respect towards one another. So we have a very important question to ask as we count the Omer. Is not showing respect towards one another such a serious sin that it can open up a whole population of talmidim to death and illness? And most of us today do not show proper respect towards one another. Then why are we not being wiped out by deadly plagues and diseases? What was so unique about these talmidim of Rabbi Akiva that this sin made them susceptible to such a plague? The answer is that these students of Rabbi Akiva were special, and more accountable because he was one of the leading rabbis of his day. In fact the Kabbalah says Rabbi Akiva was so righteous man, a tzaddik. They say that he was so righteous that he could have received the Torah at Mount Sinai instead of Moshe. This high esteem that he is held in by the people of his generation. So to be a student of Rabbi Akiva meant you had to be of the highest character. We are told in the Talmud that a rabbi can refuse to teach a student if he thinks they are not worthy to be taught. Only one of the students of the rabbi survived that plague. It was Rabbi Shimon bar Yochai, the author of the Holy Zohar.

We have seen then that YHWH does judge people differently in His righteous judgment. He does hold certain people to a higher level of accountability than others. Therefore, when we show disrespect for one another, we are not punished with a grievous plague or illness like these students of Rabbi Akiva. What does that say about us? It tells us that we are not on their level of learning and we have a ways to go. In this respect we have an advantage over them. It is the same advantage that a child has over an adult. A child is not punished for his ignorant violations of the law. An adult, however, is considered mature and is not to be ignorant of the law. A judge in New York said, “Ignorance of the law is no excuse for the adult.” For a serious adult Torah student who has set under a Torah teacher for many years, ignorance of the law is no excuse. However, a small child is not to be judged the same as an adult, because he is allowed to have that ignorance.

In the Brit Chadashah we find this stated by Ya’akov:
YA’AKOV [James] 3:1 My Yisraelite brothers, not many should be rabbis [teachers], knowing that we shall receive a stronger mishpat [judgment].

A teacher or a rabbi is held to a higher accountability than the average student. Ya’akov writes that they will receive a severer judgment from the Righteous Judge, because for them, ignorance of the law is no excuse. This is why Ya’akov warns that many should not be teachers or leaders of congregations because there is a stricter judgment upon them. It’s the saying, “To him whom much is given much is required.” The more responsibility YHWH gives a person then the more accountable they are in His eyes. It is a matter of stewardship or the talents that YHWH has given you. So there is a different level of accountability for those who are spiritually mature, than a spiritual adolescent or child. So the judgment for one who is spiritually mature to show a lack of respect to another person is equal to the judgment upon murder for someone who is younger, or less spiritually inclined.

The plague that ravaged the students of Rabbi Akiva is held up to us as an example for us during this time of counting the Omer. So the days of counting the Omer are dangerous in the life of a student of Torah. It is not what happened to the students of Rabbi Akiva that makes these days very dangerous, but it is the dangerousness of the days that make the death significant. It could have happened at any time but during the first 33 days of the Omer. It’s the same principle that the Temple was not placed in Yehrushalyim because Yehrushalyim was kodesh, but rather it was the fact that the Bayit ha Mikdash [the Temple] was placed in Yehrushalyim made Yehrushalyim kodesh. So it is because these days of counting the Omer are dangerous that these deaths occurred, not that these deaths occurred that make these days very dangerous.

According to Kabbalah these 49 days of the Omer equal the complete Light of YHWH that shines first in Mitzrayim on the night of Pesach, and then again on Mount Sinai fifty days later of Shavuot at Matan ha Torah – the giving of the Torah. During this time between Pesach night and Shavuot there is a rebuilding taking place in the spiritual realm. Don’t look at it as ‘out there’, but look at it as ‘in’ here, ‘inside of yourself’. You are the dwelling place of the Ruach HaKodesh. It’s not out there somewhere. This is why we are called skilled workmen at this time, because we are in the process of rebuilding different aspects of the human soul, and it takes a skilled workman to do that. A skilled workman must be very knowledgeable in numerology [numbers] because that is how you get your dimensions for your work. So day by day, level by level, the light from above that was revealed on Pesach night, is being recharged, or being rebuilt within us. And this continues until Shavuot, thus enabling our soul to receive a revelation of the Torah.

Remember, the Yisraelites had to leave Mitzrayim. On Pesach night there was a great revelation of the light, but then came the days of counting the Omer. That light did not manifest itself again in such intensity until Shavuot; because they had a rebuilding to do within their souls because of their bondage in Mitzrayim. The first 33 days of counting the Omer are days of mourning with us and spiritual caution. We do not cut our hair during this time, we do not buy new clothes; we do not celebrate weddings during this time. The times are so ominous during the counting of the Omer that the most sincere Kabbalist will not do those things during the time of counting the Omer, but the Orthodox or Conservative abstain from these only to the 33rd day, which is called Lag B’Omer.

Counting the Omer during this time means that if anything can go wrong then it will go wrong during the time of counting the Omer. But we can change these things because it is all in your hands. We change our focus from what could go wrong to what we can do right. We change our focus, our mindset, and change our thinking. During this time we dwell on what we can do right, to rebuild the Sephirotic tree within our soul. During this time we do not perform our usual mediations, except for the meditation upon counting the Omer. That is the only meditation we do because we are rebuilding the Sephirotic tree.
And what we have to understand: it is said that once the Yisraelites were in Mitzrayim then descended to the forty-ninth gate of impurity. And if they would have descended to the fiftieth gate there was no redemption for them. There is nothing YHWH could have done to redeem them. They would have been slaves forever, and the Mitzrites had descended to the fiftieth gate, so there was no redemption for them. But the Yisraelites had descended to the forty-ninth gate. What do we learn from that truth? It is only logical then that they would have to ascend to the fiftieth gate of holiness [kiddusha]; they are in the counting of the Omer so they had to re-ascend, re-climb that ladder of holiness to Shavuot to receive the Torah, and each counting was ascending. And that is what we are doing.

The thing that we have to understand is that the same power that was available to them during those 49 days is still available to us. It is just as accessible, it’s right here and right now if we truly believe. That was almost 3500 years ago, and that same energy is available right now.

- **Zohar Shemot Section II 46a**: And the children of Yisrael went upon [hamushi]. This signifies that the mixed multitude numbered one in every five – ha mishah. According to Rabbi Yosi: For every five pure Yisraelites, there was one who belonged to the mixed multitude. Rabbi Yehudah said: One in fifty. Rabbi Shimon said: In the word hamushi an illusion to the Jubilee which led them out of Mitzrayim; for the same reason fifty days had to pass before the Yisraelites received the Torah on Mount Sinai since the Torah also emanated from the same region of the Jubilee.

The Jubilee was celebrated in the fiftieth year. Yisrael counted 49 complete years, seven cycles of seven to arrive at the Jubilee where everything would return to what it was in the beginning. The Torah proceeds from that same source of energy as the Jubilee [Yovel]. This is why the Truth [Torah] shall set you free. What happened at the Jubilee? On the year of the Yovel Yisrael was to be set free from everything: debt, slavery, with the land resorting back to its original ownership. Everything was to return to the way it was at the beginning.

Was the fiftieth year just a number that Elohim pulled out of His Divine Top Hat during His magic act, and said, “This will be the year of Jubilee”? It is only by studying Kabbalah that we find can out why it was the fiftieth year, and why Shavuot falls on the fiftieth day?

Let’s go to Yechezqel [Ezekiel] to find something very interesting when he is speaking of the Byet HaMikdash that will be built during the time of Moshiach. I will not argue with one whether it shall be built before Moshiach comes, or whether Moshiach will build it when He comes, or whether man builds it, or whether it descends from haShamayim. One thing is we need to look “in” the Byet HaMikdash [Temple] in:

- **YEHEZQEL [Ezekiel] 40:15** And from the front of the gate of the entrance to the front of the porch of the inner gate were fifty cubits.

From the outer gate to the inner gate it was fifty cubits. There is a reason for that number fifty between the outer gate and the inner gate. What is the ultimate gate of Kiddusha [holiness]? It is the fiftieth gate!

In the Sefirot, during the counting of the Omer, we are dealing only with the seven lower sefirot. We are not dealing with the upper three of Keter, Binah, and Chokmah. Those are the Crown of Torah and the Mochin [brains] of Elohim. We have to understand that they deal with the 70 emotions or qualities of the human soul; and each sefirah is divided into seven more sefirot. So within each one are seven. Thus the seven sefirot times seven is equal to the number 49.
Each day has a life or energy of its own. The first night we count Chesed of Chesed until we arrive at Malchut of Malchut on the last day. Each day, when we count the Omer there is a unique energy for that day to be tapped into and channeled into our soul.

Let me give them to you in order:

5. *Hod* – humility, splendor.

The Omer is counted in days and weeks and each week of the seven weeks repairs one of the seven sefirot. So each week we are repairing one of the sefirot, and each day repairs one of the seven aspects within that sefirot. We count Chesed of Chesed; Chesed of Gevurah; and week two of Gevurah is built the same way: Chesed of Gevurah; Tiferet of Gevurah, etc., until the Tree is totally rebuilt. Then on the 49th day we arrive at Malchut of Malchut; and the fiftieth day is the Crown. We add the Crown for a total of 10 sefirot, because the Crown is representative of Keter, Binah, and Chokmah which is representative of the Torah. That is why you see the Torah with a Crown and why the breastplate of the Torah has a crown at the top. On the fiftieth day we add Keter, so that all can flow into the Malchut, and into our soul. And then on Shavuot there is a complete revelation of Torah, a new revelation during this cycle of feasts.

- **Zohar Shemot Section II 183a:** Yisrael which is below, when she counts the days of the Omer, and when these have been sanctified, this grade must be raised in order to ascend above. For when the house of the Metrona [Yisrael] – the bearer of the Shekinah - is sanctified it ascends to the upper region in order to unite itself with those higher days. Therefore we have to count the days of the Omer standing because these are high days. So also, whenever a man enters into those high days, whether it be with prayer or hymns of praise, he must pray or sing standing with his thighs taught, his feet firm, his body erect, the attitude of a man distinct with power, distinct from the characteristic attitude of a woman which is sitting. Another reason for standing is that the counting of the days of the Omer signifies praise given to the upper world; and because the counting of the Omer is part of the mystery of the world of masculinity (which is right column); therefore it is not obligatory for women, it is only for men who are obliged to count in order to unite with all the attributes according to the Divine Purpose. Similarly it is written with regards to the pilgrimage to Yehrushalyim:

In the Torah were the women obliged to journey to Jerusalem on the Sholesh Regulim? Was Elohim being sexist in saying, “Just the men only” because only the men were commanded to make the journey to Yehrushalyim?

- ...Three times in the year shall all males appear before YHWH your Elohim. Males but not females because the mysteries of the covenant applies to the males and not the females. Therefore the command to appear being bound up in that supernal mystery.

Women are not obliged to keep that Torah mitzvah of making the aliyah at that time to the Temple (when it stood).

Let us talk about freedom for a moment, in the same section it says:
• Similarly it is written: Ye shall set apart the fiftieth year and proclaim freedom throughout all the land. [Vayikra 25:10] Freedom emanates from this fiftieth year to all because of this: The Torah which proceeded from that fiftieth day is called Freedom.

Ya’akov called it “The Perfect Law of Liberty” because the Torah emanates from the same energy of the Jubilee (Yo-vel). This puts things in perspective for today. Many call the Torah “bondage” and “legalism”. This must be an insult to Elohim as it is He Who gave us the Torah which is called FREEDOM.

• Concerning this it is written: Graven haruth upon the tablets which word haruth contains the same letters as heruth which means freedom. And the Ten Words which is the essence of the Torah are thus given its due appellation because whatever this supernal day brings forth, it’s called freedom. It is the freedom of all things, of all spheres and all worlds and all created things, both above and below.

The fourth commandment (Sabbath) has been taken out of the Ten Words by most people who say they follow Messiah. Shabbat is the day of freedom because on the Shabbat we are free from work. Now isn’t that interesting? Keeping the Shabbat is the one commandment they want to take out of the Ten Words. It is the one day that you can enjoy your freedom from your slave master. Yisrael does not have to make bricks on Shabbat to build for pharaoh.
Chapter 10: The SECRET of LAG B’OMER

I have decided to use this chapter to teach about Lag B’omer. Celebrating Lag B’omer may be a new concept to people. Hopefully by the time we finish this lesson you will gain an understanding of why we are going to celebrate Lag B’omer. I am going to start with a Scripture that seems does not seem to be connected way to Lag B’omer. I want you to turn to the book of MA’ASEH SHILCHIM – The Acts of the Apostles (ma’aseh means acts or works; shilchim – of the sent ones).

- **MA’ASEH SHILCHIM 1:1** The first scroll I have made, O Theophilos, of all that YAHSHUA began both to do and teach. 2 Until the day in which He was taken up [NOTE: taken up or ascended], after He through the Ruach HaKodesh had given His Torah to the shilchim whom He had chosen: 3 To whom also He showed Himself alive after His passion by many infallible proofs, [NOTE] being seen by them forty days, and speaking of things pertaining to the malchut of YHWH [the kingdom of YHWH].

With the coming of Moshiach and the giving of the Ruach HaKodesh, the Kingdom was then able to be seen and experienced by the people of Yisrael. What does this have to do with Lag B’omer?

Some people are unfamiliar with the feast of Lag B’omer. It is the Kabbalists’ holy day because it is the anniversary of the death of the author of the Zohar Rabbi Shimon bar Yochai. Now whether or not this is the actual date of his passing has been discussed among the sages for many years. But it is irrelevant to the meaning of that day, because it is the message of Lag B’omer that is more important.

Now we know through previous teaching that in counting the omer the first 33 days are very significant to Yisrael because it is a time of mourning. It is the time where the sefirot are being rebuilt within the human soul. It is a time when we count every single day, and this is a dangerous time.

Lag B’omer commemorates the death of 24,000 students of Rabbi Akivah who died in a plague during this time. And the sages of old say that the reason for this plague was that they had committed lashon hara [the evil tongue] and had shown disrespect to one another. And because of those negative actions, during the time of counting the omer they were subject to a plague. But not every one of Rabbi Akivah’s students died in the plague. But what we have to understand is the reason for the plague.

The reason for the plague on the disciples of Rabbi Akivah was that they did not show the proper kavod, respect, honor, to one another. Now the concept of kavod – glory- has a deeper meaning: politeness, civility, and tolerance, but it is connected in the Hebrew to the idea of ‘heaviness, weight, significance’. The reason for the plague is that they failed to acknowledge the significance of every individual. This is central within the concept of kavod. You could say they failed to honor the worth of a soul and the worth of an individual. By honoring and showing kavod to one another we have to show every human being that they are significant, and that they have something of value to contribute to the world and to the community. Kavod means we see everyone as brothers and sisters. That is not saying that we agree with everything they are saying, or everything they have done, or are doing but it is recognizing that within every person there is a spark of goodness in their soul. Since they are a being created in the image of Elohim they have worth and we show them kavod. It goes back to the Torah commandment – You shall love your neighbor as yourself. By not showing proper kavod to individuals many people feel insignificant, they feel like they have nothing to contribute to the world or the community and thus they live a life of what is called “quiet desperation”, because no one ever told them, “You matter, you are somebody.”
Now Rabbi Akivah practiced kavod but until he was forty years old he was an ignorant, illiterate shepherd. He held within himself a deep resentment towards those who were scholars. His soon to be wife, Rachel, saw something in him when no one else did. She showed him proper kavod, and she realized within this man was something tov [good]. She knew that if she showed him the proper respect and honor then it would manifest in his life. She married him despite her father’s objections, and he disinherited her for her actions but his wife is the one who stood behind Rabbi Akivah and encouraged him to study Torah for twenty-four years. Rabbi Akivah owed so much to his wife that he said, “My Torah and your Torah are hers.” This is how much he honored his wife for what she had done in his life.

To give kavod to every student is a pre-requisite for every teacher of Torah. They must recognize the potential within every student and encourage them to continue their studies and to go deeper. BUT despite the fact that Rabbi Akivah was shown great kavod by his wife and became a great scholar, somehow his students failed to inherit from him this concept of kavod. As a result we know that 24,000 of them died in a plague.

So during the counting of the omer we not only remember this great tragedy of the death of these 24,000 students of Rabbi Akivah, but this is a time when we remind ourselves that our ability to learn, walk, and to live Torah as a community depends upon unity called Ahavah Yisrael (a love for Yisrael) and seeing the fellow members of the community with kavod, that each one is significant, and each one has something to contribute from their potential. I want to stress, that for a community to function correctly in Torah they must be unified, one accord, one mind, and speaking the same thing. Each person within the community must possess within their soul Ahavah Yisrael [a love for Yisrael]. This love is not for themselves, and not for their own agendas, but what is best for the community. This is a hard concept for most people to grasp and practice.

By properly counting the omer, we are preparing for the Matan Torah or the giving of Torah at Mount Sinai at Shavuot. It is very important that we understand that when the Yisraelite people camped at the base of Mount Sinai the text speaks of them camping there in the singular (as one unit) rather than in the plural – meaning that they were unified. In Hebrew if you have a single verb and a plural subject it means it is a single unit. We would say ‘congress’ is a single unit and use a singular verb to describe congress. It is the same thing for the community of Yisrael. Even though there is a plurality within the unity there is a singular verb used. It is the same with ‘Elohim’ – a plurality within a unity yet a single verb is used – meaning they are acting in total harmony and echad.

So we are counting the omer there are two paradoxical ideas contained within that count. One is freedom, because Torah does give total freedom in the perfect law of liberty, the same concept as the Yovel (when YAHSHUA stood and read the scroll, He said, “Today this writing [kata] is fulfilled in your ears,” and He was referring to the Yovel). So every day as we are counting the omer we are approaching the freedom offered by the Torah. Secondly, it also requires of us as individuals and a community to embrace a discipline and a commitment of Torah. This is what we are lacking in today’s world. Commitment is a very simple word. Without a sincere commitment there is no freedom and without commitment there is no Torah.

So on Lag B’omer by remembering the 24,000 students of Rabbi Akivah who died we are reminded of the imperatives: to receive the Torah and to live the Torah of unity, Ahavah Yisrael, and kavod (showing proper respect to one another). You know we hear a lot of showing proper respect to the rabbi, but how often do we hear about showing proper respect to one another?

When we are counting the omer it is imperative that we concentrate upon these three things:
1. Unity
2. Ahavah Yisrael

We may possess one of these attributes within our character, but it is very important during this time to possess all three because we can experience Ahavah Yisrael but yet not be able to make a commitment. We can have a great commitment to the Torah and yet not show kavod to one another. To have true faith [emunah] without the rejection of those who are not quite spiritually where we are at this time, is not faith. We are required to have commitment without intolerance, fidelity [emunah, faithfulness] without divisiveness, and a passion for the Torah without exclusion.

Rabbi Akivah’s greatest student was Rabbi Sh’mon bar Yochai – the author of the Zohar. Only he survived this plague. He was the greatest student of Rabbi Akivah’s concerning halacha; but not only that, he received from Rabbi Akivah many of the more mysterious sod level teachings and interpretations of the Torah. It was Rabbi Akivah who taught Rabbi Sh’mon all the deep secrets of the Torah. Then many years later, Rabbi Sh’mon and his son were hiding from the Romans in a cave and it is said that Eliyahu HaNavi came to him, taught him, and gave him the Zohar. This could not have happened unless first of all he had been a student of Rabbi Akivah. It was Rabbi Akivah who taught Rabbi Sh’mon Yochai the proper methods and techniques of meditation. So, Rabbi Sh’mon learned the proper technique of meditating thus allowing Eliyahu to appear and share with him these secrets of Torah. It is said in some written works of the sages that it was on Lag B’omer that Rabbi Sh’mon bar Yochai received the Kabbalah, or the concepts from Rabbi Akivah.

Lag B’omer, the 33rd day of counting the omer, is called hylulah (it is built upon the root Hebrew word aliyah) or it is known as the ascent of Rabbi Sh’mon. Now, in Acts chapter 1 note that in 40 days YAHSHUA was “taken up”. That could be very important to this teaching. Rabbi Sh’mon’s ascent is not necessarily his death, but rather the ascent of his soul to a higher level. Lag B’omer commemorates the day when the sacred traditions of the Kabbalah were saved from being lost forever. So Rabbi Sh’mon bar Yochai became a very important link in the chain of succession of teachings between Rabbi Akivah and the later Jewish sages.

After Rabbi Sh’mon wrote the Zohar, it disappeared for one thousand years because Yisrael was not “worthy” enough because of the sin of not having proper kavod, or Ahavah Yisrael in unity. It was not until the year 1290 C.E. that the Zohar again became public. Many people wrongly claim that Rabbi Moshe deLeon wrote the Zohar. This is not true. Rabbi Sh’mon wrote the Zohar and I believe it was kept or preserved by Rabbi Moshe DeLeon.

The Zohar is more than just a book. It has a soul. Just as the Torah has a soul, the Zohar has a soul that was infused into it by its writing. The Zohar itself says that Rabbi Sh’mon did not write it, but that it was actually oral teaching that Rabbi Sh’mon gave to his talmidim in the years after he and his son left the cave. Before his death, Rabbi Sh’mon charged his talmid Rabbi Abba to write down all these oral teachings. This sounds familiar to me as I am one who believes that the Zohar contains the lost teachings of our Master Yahshua, the Messiah.

After the Zohar was written by Rabbi Abba, it was concealed in small circles of trusted students. Then, as time progressed, some of the students were led to add to the Zohar’s text. But, we must realize that all the additions by his students were revealed by Eliyahu HaNavi by the neshamah of Rabbi Sh’mon. We could say it this way: Even though the hands that wrote the additional text of the Zohar were not the hands of Rabbi Sh’mon, the teachings were still his and revealed from the heavens in the same way the original Zohar was. This is the same method the Brit Chadashah was also written. The Brit Chadashah is inspired, but how was it communicated to those who wrote it? It was communicated to the writers by the Ruach haKodesh. I believe it was from YAHSHUA Himself, but yet it was not YAHSHUA’s hands that wrote the Brit Chadashah. Yahshua never wrote a book, but yet He was able to communicate to His talmidim from His higher soul, or from heaven through the Ruach haKodesh.
Many of us have heard of the search for the Holy Grail, and in error many people have thought this was a cup. It is said that it was the cup that Yahshua used at the last supper, and afterwards it was hidden away by His talmidim. In the Crusades there is a group of knights entrusted to the Temple Mount, called the Knights Templar. We read in books that they were searching for the Holy Grail. But was that really what they were looking for under the Temple? This code word ‘Holy Grail’ is a code for a secret mystery which I will reveal.

What the Templar Knights were really looking for under the Temple Mount were the hidden manuscripts of the Zohar. Which tends to support the theory that the Zohar contains the lost teachings of Yahshua, our Master. This is important because during the Crusades in 1290 C.E. the Zohar was revealed again in Spain. Why was it revealed in Spain instead of the land Yisrael? We have to understand: if the Templar Knights were looking for the text of the Zohar, who would they give it to once it was found? They would turn it over to the Roman Church and the Pontiff. And if this would have happened, can you imagine the power that the Roman Church would hold within its hand.

So the texts of the Zohar were smuggled out of Yisrael and taken to the only place that was safe at the time, which was Spain, and they were kept there in secret. The Zohar was saved from falling into the wrong hands. The day that happened just happened to be Lag B’omer.

The number 33 is a significant number. As we count the omer there is a rebuilding of the sefirotic lights or characters within the human soul that were revealed at all at once on the night of Pesach. So on Pesach [Passover] YHWH revealed the fullness of light all, and the results were that Yisrael was freed from slavery, and we read of the death of the firstborn Egyptians. But that level of Light cannot be maintained within the Malchut [this world]. So after Pesach this powerful energy from YHWH is rebuilt. As we count the omer we are enabling these paths between the sefirot to open up within our souls, not only as individuals, but as a community.

When these paths open up, they flow into the Malchut. In Acts chapter 1 Yahshua discusses the things pertaining to the Malchut. This all happened during the counting of the omer. So during the forty days [not 33, but 40 days] Yahshua was teaching His talmidim about the Malchut the Kingdom. We count seven times seven weeks for 49 days until we arrive at the 50th day, which is Shavuot. The reason we have seven days a week is because there are seven lower sefirot. When all seven lower sefirot are rebuilt, then on the 50th day, corresponding to the fiftieth year which is called Yovel [Jubilee], there is a new beginning. So naturally something very significant happened at Shavuot after Moshiach had appeared upon the earth. According to Acts chapter 2, on the Temple Mount there was a new beginning for the Kingdom of Yisrael. The Way had been opened for all Yisrael to come together as ONE in the Moshiach.

We have to remember that Pesach, counting the omer and Shavuot are not just events in the past, but they happen every year in the feast cycle. Shavuot actually is the end of the Passover season and we cannot disconnect Passover from Shavuot. It is a season of time that is interconnected. Year after year we are going through this cycle of Pesach and of counting the omer to Shavuot. We are not only traveling through this season of time as we are doing the Feast and counting as we are traveling through space to bring tikkun or rectification to a place in the Universe. In every second of time the earth is moving to a new place in the Universe and as a result of doing the mitzvoth and the moedim we are bringing about the tikkun olam.

The fifth week of the omer (days 29-35) correspond to the sefirah called Hod. Hod is the Sefirah that is opposite Netzach in the Tree of Life. They are the Sefirot just above Yesod, and are connected to Yesod [foundation]. These two are opposite each other on the Tree. However, when we reach Lag B’omer we are in the Sefirah of Hod, which corresponds [Hod and Netzach] to the two sides of the human body (the right and left side). They make up the base of the right and left pillars of the Tree. They are just before the foundation of the pillars of the right and left pillar. The strength of our legs or our ability to walk resides within the thigh bone, and the hip joint. In fact, the thigh [the femur] is the biggest and strongest bone in the body.
Inner Exodus: Finding True Freedom

_Tiferet_ is the Torah. _Tiferet_ [heart] is the source of justice in the Universe. We know what is right and wrong because of the Torah. _Tiferet_. _Tiferet_ is the principal name of YHWH, the Name that reveals His grace and mercy. We also call Tiferet the Moshiach. The Torah was given to Moshe, but the fullness of grace and mercy of the Torah was revealed by the Moshiach. _Tiferet_ reveals YHWH’s grace and mercy, and there cannot be true justice without mercy and grace.

_Netzach_ represents the right thigh and is known as victory. It is the force or the energy that imposes justice upon the world. _Netzach_ is the force that brings down all the force of the right column and injects it into _Yesod_.

_Hod_ is _Netzach_’s equal but is the feminine side of _Netzach_. In the story of the _Gan Eden_ it says: Elohim took from Adam his female side and created _Chawah_ from it. It is a way of revealing that within the human soul the feminine side that is over against the male side, which makes sense because the male is representative of the right column, and the female by the left column, and they are opposite each other. They balance out each other. It is interesting that we have a physical representation of male and female in the _Malchut_, but also the story of Adam and _Chawah_ is represented in the human soul. It was the feminine aspect within Adam that was taken deceived by the serpent.

_Hod_ means glory and it gathers in everything from _Tiferet_. _Hod_ is often referred to as the decorations and beauty of the wife. _Hod_ is her jewels, and her decorations._ Hod_ is the force that brings balance and proper alignment in the Universe by Torah observance.

When _Hod_ manifests within the _Malchut_ [this world] it is seen as Torah observance and is admired by all, and thus reinforcing _Tiferet_ or justice. The doing of the Torah is a manifestation of _Hod_, and is the value and benefit of Torah. This is why Rabbi Akivah chose the one day when all the power and benefit and appreciation for the Torah would be the strongest when he passed his secrets on to Rabbi Sh’mon. He chose the one day when the powers of gathering would be at their strongest, the day of _Hod_ within _Hod_ or the 33rd day. That day is also the fifth day of the fifth week. There are five books of Torah. The fifth day of the fifth week or the 33rd day called _Lag B’omer_. On this day _Hod_ of _Hod_ would dominate and Rabbi Sh’mon would receive all the benefits that were being communicated to him by Rabbi Akivah.

_Hod_ is also called splendor, but it is more than that.

- **DIVRE HAYAMIM ALEF [1st. Chronicles 29:10]** And David blessed YHWH before the entire congregation: and David said, Barchu-et, YHWH Elohim of Yisrael our Abba, le-olam-va-ed. 11 Yours, O YHWH, is the greatness, and the power, and the _Tiferet_, and the victory, the majesty [hod]: for all that is in the shamayim and on the earth is Yours; Yours is the _Malchut_, O YHWH, and You are exalted as head above all.

_Hod_ or His majesty, or splendor is from the Hebrew word _lehadoth_: the ability to give thanks [hodu] even in bad circumstances. It also means submission to the authority of tradition, according to the late Rabbi Ariel Kaplan. _Hod_ is the base of the left pillar of severity, the left leg. Where did the _Malek_ touch _Yaakov_? He touched him on the left thigh – _hod_, where his strength was.

Now let us look at the _Zohar_ as it speaks of the four rivers that come from the four heads _[Bereshith 2.10]_.

76
• **ZOHAR:** The first of these is chesed which is the right arm. From this shall drink the camp of Michael, which is of the tribe of Yehudah and his two accompanying tribes. The second is gevurah – force – and from it shall drink the camp of Gabriel and with it the tribe of Dan and his two accompanying tribes. Third is Netzach – victory – the right leg, and it shall drink the camp of Muri’el, and with it the tribe of Reuben and his two accompanying tribes. [Now LISTEN to this:] The fourth is hod – majesty – the left leg – referred to in what was said of Ya’akov: He halted on his left thigh – and from it shall drink the camp of the malak Raphael, whose mission it is to heal the ills of the captivity [the Diaspora] and with it the tribe of Ephraim and his two accompanying tribes.

Hod is the eighth sefirah [eight is the number of new beginnings; *brit milah* is on the eighth day because it is a new beginning, and the first day of the week is actually the eighth day of beginning of a new cycle]. Hod is represented by the color orange. The angel connected to Hod is Raphael, however in the *Zohar* it is Mathi’el from the group of Malakim within the Shamayim are called B’nai Elohim or the sons of Elohim.

We have five weeks, five days of the *omer* is *hod* of *hod*, and this day when we cultivate humility with our soul. It takes humility to submit to authority. This corresponds to realm of thought or communication. It expresses the quality of truthfulness.

*Lag B’omer* is a time to receive. It is a time for our souls to ascend with great *simcha* [joy] and singing, because the forces of severity are broken on the 33rd day. So as we celebrate an event of the past, we also celebrate that on the 33rd day these forces of severity that have been building up during the first 33 days are broken.

The number 33 is the Name that unites the Name YHWH [Gematria of 26] with the seven days of Creation. 26 = 7 = 33. In other words, this number 33 is the secret union of the Names of YHWH and ELOHIM. These two Names together equal 112; this number is 3 x 33 which shows the unity of the three sefirotic columns: right, left, and center. The remainder is 13 which is the number of echad – one unity which signals and seals the sefirotic unity of that day. The number 3 always signifies the three sefirotic columns. Thus 33 is actually 3 x 1 – for 3, and three 3 x 10 = 30. The single numbers correspond to the world of Asiyah - under the Name of Elohim. The tens correspond to the world of Yetzirah – under the Name of YHWH. Thus, 33 signals the union of YHWH and Elohim. This is the union of YHWH’s severity in Malchut corresponding to Asiyah and Elohim with His grace corresponding to Yetzirah and YHWH. So there is a unity taking place on *Lag B’omer* [the 33rd day] between grace and severity.

There is another connection:

• **BERESHITH [Genesis] 46:15** These are the sons of Leah, which she bore to Yaakov in Padan Aram, with his daughter Dinah: all the beings of his sons and his daughters were thirty-three.

Yaakov (Yisrael) had 33 sons and daughters. This is interesting since this is the time that we are to have Ahavah Yisrael – love of all Yisrael.

Now let us go to Vayikra [Leviticus] where there is even something more interesting.

• **VAYIKRA [Leviticus] 12:1** And YHWH spoke to Moshe, saying, 2 Speak to the children of Yisrael, saying, If a woman has conceived, and has born a male child: then she shall be unclean seven days; as in the days of the monthly separation, for her infirmity shall she be unclean. 3 And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the dom (blood)of her purifying thirty-three days: she shall touch no set-apart thing, nor come into the Set-apart-Place, until the days of her purifying be fulfilled.
Inner Exodus: Finding True Freedom

It was a total of forty days before Yahshua ascended to the heavens. Now notice when a woman gives birth to a male child she has to separate herself seven days and 33 days for a total of 40 days, and then she can come into the Holy Place in the Temple. This is the time of impurity until her fortieth day is called tumah – impure. She is actually nid-dah or the time of separation. She goes through seven days of niddah, she miqvahs and then separates herself another 33 days, which is a total of forty days. The fortieth day of the omer is hod of Yesod or humility in unity [or bonding]. This is important because we add the seven which is a significant number to the 33 to arrive at forty.

The Zohar states:

- **ZOHAR Vayikra section III, page 33b.** When a woman conceives seed and bears a male and not male and female together, since on account of the ways of the world they are not united at birth as they were when they issued from on high, because the first man and his mate sinned before Elohim; therefore they are separated until, if a man is worthy, it pleases Elohim to restore to him his mate. But if he is not worthy she is given to another, and they bare children whom they should not. Rabbi Eliazer says: This is not so: all at first comprise both male and female and they are separated afterwards. But if the woman bares a male they are united from the side of the right: but if she bares a female from the side of the left, this side being then predominate. Hence if the male child issues from the side of the left he is effeminate; but if from the side of the right he has mastery over the female. Many myriads are brought forth at every hour, but they are not called souls until they have settled in a body, and this is only after 33 days. She shall be unclean seven days. For seven days spirits do not go in to abide with her. For seven days spirit seeks for its place in the body and only on the eighth day does it settle there so the body and soul may appear before the Metrona and unite with her. She will continue in her blood of purifying 33 days; these are to allow the spirit to settle in the body. The three extra days are the first three after the circumcision during which the child is in pain and the spirit cannot settle down in a body.

- **MELECHIM ALEF [1st. Kings] 2:** Speaking of how many years David ruled from Yerushalayim.11 And the days that David reigned over Yisrael were forty years: seven years he reigned in Hevron, and thirty-three years he reigned in Yerushalayim.

David ruled seven years from Hevron and thirty-three years from Yerushalayim for a total of 40 years. This is the same amount of time as the days of the woman who gives birth to a male child. I find it very interesting that the reign of David was forty years: seven years from Hevron, and thirty-three years from Yerushalayim.

In Shemoth 24:18 something significant always happens on the fortieth day.

- **SHEMOTH [Exodus] 24:18** And Moshe went into the midst of the cloud, and went up to the Mount forty days and forty nights.

- **MATTITYAHU [Matthew] 4:1** Then was YAHSHUA led up by the Ruach into the wilderness to be tempted by hasatan. 2 And when He had fasted forty days and forty nights, He was hungry afterward.

Yahshua spent forty days and forty nights in the wilderness and was tempted. This shows that there are very significant events connected to the counting of the Omer, not only Lag B’omer (33), but also the fortieth day of the Omer which teaches us that after a time of trial or temptation there comes a new beginning. Moshe and Yahshua both the experienced forty days before a new beginning just a Yisrael spent forty years wandering in the wilderness before they were able to enter into the land.
Rabbi Akivah was under the powers of severity and judgment because soon after passing these secrets on to Rabbi Sh’mon, Rabbi Akivah was executed by the Romans. Rabbi Sh’mon also fell under the edict of the death penalty, but he transmuted the severity of Elohim by infusing it with YHWH of mercy. Rabbi Sh’mon fell under that edict also but he saved his life by running and hiding in the cave. Thus, he was able to pass on these secrets that Rabbi Akivah had passed on to him before his execution.

*Lag B’omer* celebrates the survival of the knowledge of the *Zohar*, and *Lag B’omer*, the 33rd day, celebrates the lifting of the sentence of severity to those who are willing to receive the benefits of *hod* and *Tiferet* which is Torah observance. *Lag B’omer* celebrates the continuance of the secrets that Rabbi Akivah passed on to Rabbi Sh’mon. We are also celebrating on that day the decree that goes forth from heaven to lift the judgment of severity that has been placed on us for 33 days. If you are willing to embrace the benefits of *hod*, of the Torah then after the 33rd day judgment is lifted and we can enjoy *Shavuot*, the receiving of the Torah since the rest of the *Sefirot* are rebuilt by that time.

I hope this teaching helps you to understand why *Lag B’omer* is so important in our Exodus from Egypt. It is not just a counting that is taking place, but it is a re-building within our souls. It is a celebration when the 33rd day comes as it is like someone who was under a death sentence and all of a sudden get a reprieve from the governor. We can experience that in our lives if we are willing to embrace all the benefits of Torah observance. We are not only celebrating events that happened in the past, but we are celebrating every year something very real as we go through the Feast cycle.

During the time of counting the *omer* may we be found worthy to merit the giving of the Torah at *Shavuot*. 
Chapter 11: Shavuot: Connecting to the Tree of Life

Shavuot, also called, The Feast of Weeks is a harvest feast. If we think that Shavuot is just the commemoration of the giving of the Torah, and then you are missing what was going on at Mount Sinai. Also, you will misunderstand what happened in the Book of Acts chapter 2. Acts chapter 2 is an account of the same experience of what happened at Mount Sinai.

- WAYYIQRA [Leviticus] 23: [15] ‘And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths [weeks]. [16] ‘Until the morrow after the seventh Sabbath [week] you count fifty days, then you shall bring a new grain offering to YHWH.

On the fiftieth day a new grain offering was to be brought before YHWH. At Pesach it was the barley harvest that was brought in and waved before YHWH. Barley is considered the food for animals. On Shavuot Yisrael was to bring the wheat harvest, which is considered food for man. By Shavuot Yisrael elevated from their animal souls to a higher level, where they can eat the food of men.

- [17] ‘Bring from your dwellings for a wave offering two loaves of bread, of two-tenths of an ephah of fine flour they are, baked with leaven. First-fruits to YHWH.

The two loaves of bread that were waved before YHWH on Shavuot contained leaven. NOTICE that it is two loaves. There is also a reason that Shavuot takes place in the month of Sivan, usually June on the Roman calendar. Shavuot takes place in the month of Gemini – the twins, symbolizing the two natures within the soul of man which are the yetzer hara and the yetzer hatov. In Bereshith 25 Ya’akov and Esau were twins, and sometimes we forget that fact. On a deeper level this account is teaching us a secret because if you read Bereshith it says, “There are two nations within your womb”. So it is within us also. There are two nations within each of us. We are all capable of acting like the Esau or the Ya’akov. This is why Shavuot takes place during the month of Gemini – Sivan. That is why there are two loaves that contain leaven.

- [18] ‘And besides the bread, you shall bring seven lambs a year old, perfect ones, and one young bull and two rams.

That adds up to a total of ten offerings. There were ten burnt offerings to YHWH consisting of seven lambs, a bull, and two rams.

- [18] …They are a burnt offering to YHWH, with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to YHWH. [19] ‘And you shall offer one male goat as a sin offering, and two male lambs a year old, as a peace offering.

These are separate offerings from the burnt offerings. There was to be one male goat and two male lambs as a peace offering. There was a sin offering and a peace offering. NOTICE there are two male lambs for the peace offering corresponding to the two loaves.
Inner Exodus: Finding True Freedom

- [20] ‘And the priests shall wave them, besides the bread of the first-fruits, as a wave offering before YHWH, sides the two lambs. They are set-apart to YHWH for the priest. [21] ‘And on this same day you shall proclaim a set-apart gathering for yourselves, you do no servile work on it (it is a high Shabbat) – a law forever in all your dwellings throughout your generations. [22] ‘And when you reap the harvest of your land do not completely reap the corners of your field when you reap, and do not gather any gleaning from your harvest. Leave them for the poor and for the stranger. I am YHWH your Elohim.’”

Why is the law of gleaning mentioned in the Torah with the Feast of Shavuot? Gleaning is the four corners of the field that they are not to harvest. That is interesting because in the last days the messengers will go to the four corners of the earth and bring YHWH’s elect together into the Land.

Shavuot or the Feast of Weeks is the second of the Sholesh Regulim or the pilgrimage feasts. There are three feasts in the Torah that all the males were to appear before YHWH in Yerushalayim:

- Pesach.
- Shavuot.
- Sukkoth.

At Pesach the children of Yisrael experience their redemption by the Passover Lamb. At Shavuot there was the giving of the Torah. I did not say it was the receiving of the Torah, because the receiving of the Torah is a daily experience for us. But Shavuot is the giving of the gift of Torah or the Matan Torah. It is called the gift of the Torah because the word Matan can mean the giving of a wedding gift.

At Shavuot the children of Yisrael ascended to a new level because they were passing through the fiftieth gate. Before this time they had passed through forty-nine gates of uncleanness in Egypt, and through the forty-nine days or the seven full weeks they were ascending back up through the gates. Then on the fiftieth day, Shavuot, they were standing at Mount Sinai. They are elevated to a new spiritual level. Also, at Shavuot Elohim came down to them on the mountain. At the giving of the Torah we have the heavens kissing the earth. This is why they had the two loaves on Shavuot and also why we have two loaves of bread (challah) on the Shabbat! The correct way to do hamotzi is to bring the two loaves together while lifting them up high, signifying the heavens coming down and Yisrael is coming up and the two loaves becoming One. That is what was happening on Shavuot, and the vehicle by which that was done is the Torah. The Torah is the ladder that connects the heavens and the earth. Something was happening far beyond just the giving of the Torah. It was an experience into a dimension of which we very rarely experience. Heaven was kissing earth, and earth was kissing the heavens, and they are becoming Echad (Unity).

This background is important to understand the rest of this teaching.

- Zohar – Bereshith Section 1, page 3b. The Holy and mysterious One grade in hidden recess one point, in that He enclosed the whole of Creation as One who locks up all His treasures in a palace under one key, which is therefore as valuable as all that is stored up in that palace.

We find out that the key is as valuable and as important as the treasure in the palace.

- For it is the key which shuts and opens...

125 Lit. Three Feet
Messiah Yahshua said, “I give you the keys to the Kingdom, what you open is open, and what you shut is shut.” The key is the important thing, because it is just as valuable as the treasure.

- In that palace there are hidden treasures, one greater than the other. The palace is provided with fifty mystic gates; they are inserted in its four sides to the number of forty-nine. The one remaining gate is on none of its sides, and it is unknown whether it is on high or below, it is hence called the mysterious gate. All these gates have one lock, and there is one tiny spot for the insertion of the key, which is only marked by the impress of the key. It is this mystery (this is what I have been teaching) which is implied in the words “In the beginning Created Elohim.” This is the key which encloses the whole and which shuts and opens.

The key to understanding the whole Torah is in the first verse of Bereshith.

- Six gates are controlled by this key, which opens and shuts. At first it kept the gates closed and impenetrable; this is indicated by the word Bereshith, which is composed of a revealing word (shith) with a concealing word (bara). Bara is always a word of mystery, closing and not opening. Said Rabbi Jose: “Assuredly it is so, and I have heard the Sacred Lamp say the same, to wit, that bara is a term of mystery, a lock without a key, and as long as the world was locked within the term bara it was not in a state of being or existence. Over the whole there hovered Tohu (chaos), and as long as Tohu dominated, the world was not in being or existence. When did that key open the gates and make the world fruitful? It was when Avraham appeared, as it is written, “These are the generations of the heavens and of the earth behibaream” (when they were created).

If we rearrange the letters of the word behibaream in the Hebrew then it can spell out the name of Avraham.

- The Zohar, Shemoth, Section 2, page 85b: The “bringing out of Egypt” designates the “Jubilee”, as we have been taught that the “Jubilee” was the immediate cause of Israel’s exodus from Mitzrayim [Egypt]; for which reason this event is mentioned fifty times in the Torah. Fifty days passed from the Exodus to the Revelation on Sinai, and fifty years had to pass for the liberation of slaves.

The Jubilee is connected with Shavuot.

- “From the house of slaves”: as it is written: “YHWH smote all the firstborn of the land of Egypt” (Exodus 12:29), which, as we have been taught, signifies the lower “crown” which the Egyptians worshipped. For, indeed, as there is a “House” above, so also there is a “house” below; a holy “house” above – “with wisdom is a house builded” (Proverbs 24:3) – and an unholy “house” below, a “house of slaves”. We have been taught that when the “I” was proclaimed, all those commandments of the Torah which are united in the “Body” of the Supernal Holy King were comprised in it; for, indeed, all the commandments have their unifying center in the “Body” of the King; some in the “Head”, some in the “Trunk”, some in the “Hands”, and some in the “Feet”; and none of them ever step out and become separate from the “Body” of the King or lose connection with it. He, therefore, who transgresses against even one of the commandments of the Torah is as though he transgressed against the “Body” of the King (that sounds so familiar), as it is written: “And they shall go forth and look upon the carcasses of the men that have transgressed against me” (Isaiah 49:5) – as it were, “against My very Self.”

We are told in the Brit Chadasha that if you sin against a brother in Messiah then you have sinned against Messiah.
...the Holy One stretched out His right hand and created the heaven, and then He stretched out His left hand and created the earth. Also, when it says: “And it shall come to pass on that day that I will answer the heavens, and they shall answer the earth” (Hosea 2:21), it refers to the supernal heavens and to the supernal earth, the earth which is called “My footstool” (Isaiah 46:1). The significance whereof is that the heaven longed for the earth, that it might unite itself with her in the sphere called “Righteous”, as it is written: “The righteous is the foundation of the world” (Proverbs 10:25). From the head of the King to the place where this Righteous One [The Tzaddik] commences flows a holy river.

Zeir Anpin is the six lower sefirot because we do not count the Malkhut. There are seven lower sefirot. There are three upper sefirot called Keter, Chokmah, and Binah. The six that make up Zeir Anpin are also called “the Body”. Then there is Malkhut or the lowest sefirah. The six sefirot called Zeir Anpin are also called Yisrael. Yisrael is the bonding of the upper and lower beings. Yisrael stood at Mount Sinai in their physical bodies, but at that place and time the lower body was united with the upper “Body”. Thus both “bodies” of Yisrael stood at Mount Sinai.

Since Yisrael is the bond of the upper and lower beings; let us go to Shemoth [Exodus]. Moshiach Yahshua is the embodiment of ALL Yisrael, He is Zeir Anpin, He is the Body, and He is the Center Column called Yisrael.

**Shemoth** [Exodus] 4:22 “And you shall say to Pharaoh, ‘Thus said YHWH, “Yisrael is My son, My firstborn, [23] so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your firstborn.”

Zeir Anpin is Yisrael and Yisrael is YHWH’s firstborn son. The Torah is that bridge or ladder that connects the heavens and earth, but it is more than that. The Torah is the **Etz Chaim** or the tree of life for those who take hold of it.

**Bereshith** [Genesis] 2:9 And out of the ground YHWH Elohim made every tree grow that is pleasant to the sight and good for food, with the **Etz Chaim** [tree of life] in the midst of the garden and the tree of the knowledge of good and evil.

The **Etz Chaim** [the Tree of Life] was in the center of the garden, which reveals to us that it is the Center Column. When we look at the Torah Scroll we have the two trees called **Etz Chaim** and between them is the Torah (the center column). The words of the Torah are the Tree of Life; the two trees are not the Tree of Life, it is also what is in between those two trees. We see a Unity of three that together are called the Tree of Life. It is important that you understand that, because when you read the Book of Revelation you see a river with a tree of life on each side and in the midst. We know that the Tree is Moshiach as He is the Living Torah. There is a tree, and the rabbis say the tree is called “One” (Echad) and it is the “One” in the midst of the garden. It is called the Tree of Life.

The Torah itself is the secret of Shavuot, because the Torah is the Zeir Anpin. It is the center column that connects the heavens and earth together. Messiah Yahshua said, “I am Yaakov’s ladder.” He is the Living Torah or the center column that connects the heavens and the earth into a Unity. **Shavuot** is the middle Sholesh Regulim in the Feast cycle. **Pesach** is the right side and **Sukkoth** is the left side with **Shavuot** as the middle column, the Moshiach, the Torah, Zeir Anpin, or the Tree of Life. That is why we have three Sholesh Regulim, because they represent the tree of life.

Let us go to **Bemidbar** [Numbers] 19:14. Unless we read the Hebrew we are going to miss a revelation.

**Bemidbar** [Numbers] 19:14 “This is the Torah when a man dies in a tent:
This is what it says when translated into the English, but this is not what it says in the Hebrew. It says, ZOTH [THIS IS] HATORAH [THE TORAH] ADAM. This is the Torah Adam. We are being told a great secret in the Hebrew. The Torah is Man – Adam. Messiah Yahshua is called the second Adam. The first Adam must have also been a connecting ladder between heaven and earth. This is the Torah-Man!

The sages say that this center tree [center column] Zeir Anpin is the Moshiach, but it is also the Torah, and it is also Shavuot. A tree has branches. The other sefirot are the branches of that Tree. All the branches connect to the Center Column. They all connect and intersect the middle column, and then they all come through the Yesod [foundation] into the Malkhut [this physical world].

With this understanding, let us go to Yochanan [John] 15:1. Yahshua is revealing to us something and unless you understand the Etz Chaim and Zeir Anpin, you will miss what He is revealing.

• YOHANAN [John] 15: [1] “I am the true vine, and My Father is the gardener.

He says that My Father is the gardener.

• [2] “Every branch in Me that bears no fruit He takes away. And every branch that bears fruit He prunes (proves) so that it bears more fruit. [3] “You are already clean because of the Word which I have spoken to you. [4] “Stay in Me, and I stay in you. …As the branch is unable to bear fruit of itself;”

NOTICE: If we picture the tree of life, then the branch is unable to bear fruit by itself. It has to be connected to the center column (Moshiach/Zeir Anpin), which brings the life to the branch. The trunk of the tree brings up the nutrients and nourishment by its roots and then brings it up to the branches.

• [4] ….unless it stays in the vine, so neither you, unless you stay in Me. [5] “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught! [nothing]

Without the center column of the Torah, Moshiach, and Shavuot, you can do nothing.

• [6] “If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned. [7] “If you stay in Me, and My Words stay in you (the Words of the Torah), you shall ask for whatever you wish, and it shall be done for you (it is conditional). [8] “In this My Father is esteemed [glorified], that you bear much fruit, and you shall be My taught ones [disciples]. [9] “As the Father has loved Me, I have also loved you. Stay in My love. [10] “If you guard My commandments, you shall stay in My love, even as I have guarded My Father’s commands and stay in His love.

When you cut out the Torah then you are cutting out the Center Column (Messiah), and that is why the branches are not bearing any fruit! They are just dead, dried up branches, and they are only good to be burned by fire.

On Shavuot you are to bring the new grain offering. Shavuot is also called the Day of First fruits. So at Shavuot, or the giving of the Torah is when the first fruits come from the branches of the Tree of Life. At Shavuot you start bearing fruit because you are in the vine, and the sefirot are starting to bear their fruit in your life.

• YESHAYAHU [Isaiah] 55:[12] “For with joy you go out, and with peace you are brought in, the mountains and the hills break forth into singing before you, and all the trees of the field clap the hands.
Yahshua said the field was the world or the *Malkhut*, this material world. So the trees of the field are the trees that are in the *Malkhut*.

- **1ST DIBRE haYAMIM [Chronicles] 16:** [31]  
  *Let the heavens rejoice, and let the earth be glad; And let them say among the goyim [nations], “YHWH shall reign.”*[32]  
  *Let the sea roar, and all that fills it; Let the field [world] rejoice, and all that are in it.*[33]  
  *Let the trees of the forest then sing before YHWH,*

This is speaking of something significant because the field is the world and the trees are Yisrael.

We have the center column, branches, fruit, and we are finding that there are trees in the field [world]. Until *Shavuot* we only deal with the seven lower sefirot. We do not have the three upper sefirot: *Keter, Chokmah,* and *Binah*, which make up the brain or crown.

It is said, “On *Shavuot* when the Torah was given” that “Yisrael were given the crowns of the *Mochin* [brains, or mind] of YHWH”, or the three upper sefirot. The Crown rested upon them, and they each were each given crowns.

- **SHEMOTH [Exodus] 19:** [6]  
  ‘And you shall be to Me a reign [kingdom] of priests [cohanim] and a set-apart nation.’ Those are the words which you are to speak to the children of Yisrael.”

They have mistranslated this in most translations, ‘you shall be kings and priests’, but the Hebrew does not say that. The Hebrew says, ‘you shall be a kingdom of cohanim.’ The cohanim wore bonnets, or crowns. Notice that all Yisrael were crowned on *Shavuot*. Yisrael were all to be priests. YHWH made them a kingdom of priests [cohanim]. They were all crowned with the crowns of the *Mochin* [brains, mind] of Moshiach. Do you think in the book of *Revelation* that the crowns they are throwing before the throne are little golden crowns? No, it is the *Mochin*, or they submitting the will to Elohim’s will. If you look in the Book of *Revelation* they are standing before the throne, and that is what they were doing at Mount Sinai. In *Revelation* we have a re-creation of what is happened at Mt. Sinai.

It is written in the *Zohar* that the tree, *Zeir Anpin*, is also called the Son of Yah, which is also known as *Metatron*, which is also known as the Torah, which is also known as the *Moshiach*, which is also known as the firstborn Son atones for the evil inclination of man.

- Atones for the yetzer hara of the leaves of the trees. And it calls the leaves of the trees: the klippot [the husks, the shells] that surround everything.

The Son atones for the leaves of the *klippot*.

- Thus that is why we have two leavened loaves on *Shavuot*, even thought Yisrael was not sinless, because the Torah when it was given [the Zeir Anpin, the Moshiach] was atoning for their yetzer hara, that YHWH looked at them as perfectly righteous.

That is why we wear white on *Shavuot*[^126]. It represents the atonement for the *klippot*.

*Binah* and *Malkhut* are both called ‘mothers’. *Binah* is the female side, or the left side of the Tree. We also have the *Malkhut*, which is female, and it is also called a ‘mother’. The sages write that *Binah* and the *Malkhut* are the two

[^126]: We wear white on Shabbat, also.
Inner Exodus: Finding True Freedom

‘heh’ (ה) in the Name Y-H-W-H, and the two mothers are connected by the waw (ו) or the center column. It is the Son who connects the lower mother with the upper mother. This is why we have two hehs in that blessing over the bread: the bread and the earth – Ha’eretz and Ha’Motzi who gives the bread. So every Shabbat when we bring the two loaves together and say the blessing, we are re-creating what happened at Shavuot! We are bringing the two mothers together through that blessing, connecting the two hehs in the Y-H-W-H (יהוה) together by the blessing containing the two hehs.

Mishle [Proverbs] 9.5 speaks of Chokmah [wisdom],


This is one of the reasons we have both bread and wine on Shabbat. Wisdom is saying, “Come, eat of my bread and drink of the wine.” On Shabbat we experience the extra Shabbat soul. Our upper soul is connecting with our lower soul. Every Shabbat we experience Shavuot as bring out the Torah and learn from it. We are re-creating on a weekly basis what happened at Shavuot.

Let us go to Yirmeyahu [Jeremiah] 17.5 where he is comparing two different men.

- VIRMAYAHU [Jeremiah] 17: [5] thus said YHWH, “Cursed is the man who trusts in man and makes flesh his arm, and whose heart turns away from YHWH. [6] “For he (the one who trust in the arm of the flesh) shall be like a shrub in the desert, and not see when good comes, and shall inhabit the parched places in the wilderness, a salt land that is not inhabited.
- [7] “Blessed is the man who trusts in YHWH, and whose trust is YHWH. [8] “For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when the heat comes. And his leaf shall be green, and in the year of drought he is not anxious, nor does he cease from yielding fruit.
- MISHLE [Proverbs] 3: [13] Blessed is the man who has found wisdom, And the man who gets binah [understanding]: [14] For the gain from it is better than gain from silver, And its increase than fine gold. [15] She is more precious than rubies, And all your delights are not comparable to her.[16] Length of days is in her right hand, Riches and esteem in her left hand [17] Her ways are pleasant ways, And all her paths are shalom [peace]. [18] She is a tree of life to those taking hold of her, And blessed are all who retain her.

Wisdom (Chokmah) and Understanding (Binah) are a Tree of Life. This river that flows from the heavens will be a river of blessing and a river life.

We count seven weeks or seven times seven (49) to arrive to Shavuot. When Yisrael was in Mitzrayim they did indulge in idolatry. YHWH calls idolatry spiritual adultery. Every mitzvah can be set aside to save a life except for idolatry, and adultery. Idolatry and adultery are connected by the Torah. If Yisrael was guilty of idolatry in the land of Mitzrayim, then they were viewed as an adulterous woman. We are told that Yisrael had to count seven sevens is because they were as unclean as a menstrual woman.

The Torah of Sotah or the jealous husband is also called the Torah of jealousy. When YHWH says, “Do not have any idols on My face, because I am a jealous El. He is saying that He is a jealous husband.” This Torah is for the jealous husband who thinks his wife may have committed adultery. He takes her to the tabernacle and the Cohen HaGa dol. The Zohar calls Zeir Anpin the Cohen HaGadol [the High Priest].

86
Inner Exodus: Finding True Freedom

- **BEMIDBAR [Numbers] 5[12]** “Speak to the children of Yisrael, and say to them, ‘When a man’s wife turns aside and has committed a trespass against him, [13] and a man has intercourse with her, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and there was no witness against her, nor was she caught, [14] and a spirit of jealousy comes upon him and he becomes jealous of his wife who has defiled herself, or a spirit of jealousy comes upon him and he becomes jealous of his wife although she has not defiled herself, [15] then the man shall bring his wife to the priest.

This is why Yisrael had to be brought to Mt.Sinai, to the Torah, the Zeir Anpin the High Priest.

- [15] ....And he shall bring the offering for her, one-tenth of an ephah of barley flour (which was offered at Pesach). He is not to pour oil on it or put frankincense on it, because it is a grain offering of jealousy.

This is why we count the omer.

- [15] ....an offering for remembering, for bringing crookedness to remembrance.

Counting the omer was to bring Yisrael’s sin to their remembrance every year. What happens to us during the seven weeks of counting? We are ascending through the forty-nine gates of defilement; because we have become just as defiled as a menstruous woman and an adulterous wife.

- [16] ‘And the priest shall bring her near,

Moshe brought them near the Mount.

- and shall make her stand before YHWH (they stood before Mount Sinai). [17] ‘And the priest shall take set-apart water [holy water] in an earthen vessel, and take some of the dust that is on the floor of the Dwelling Place and put it into the water. [18] ‘And the priest shall make the woman stand before YHWH, and shall uncover the woman’s head, and put the offering for remembering in her hands (the barley), which is the grain offering of jealousy, while the priest holds in his hand the bitter water that brings a curse.

There are two waters mentioned here. There is holy water, which is the river of life, which is the Torah; but we also have bitter water. If water flows through binah, it has to flow through the seven lower sefirot, and within them are seven more sefirot; seven times seven (49) that waters from binah has to flow through forty-nine gates. The water flowing from above has to flow through forty-nine gates (7X7).

- **REVELATION 22: [1]** And he showed me a river of water of life, clear as crystal, coming from the throne of Elohim and of the Lamb. [2] In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. And the leaves of the tree were for the healing of the nations. [3] And there shall no longer be any curse, and the throne of Elohim and of the Lamb shall be in it, and His servants shall serve Him.

- **YEHEZQEL [Ezekiel] 47: [12]** “And by the bank of the stream, on both sides, grow all kinds of trees used for food, whose leaves do not wither and fruit do not fail. They bear fruit every month, because their water flows from the set-apart [holy] place. And their fruit shall be for food, and their leaves for healing.”

Yochanan is using the same archetypal symbols as Yechezqel.

In the **Zohar Bemidbar Section 3, page 218a** it is written:
He replied: it is true that for the guilt of the generation the righteous are seized upon, but we may explain this on the analogy of the limbs of the body. When all the limbs are in pain and suffering from sickness one limb has to be smitten in order that all may be healed. Which is the one? The arm. The arm is smitten and the blood is draw from it, and this is healing for all the limbs of the body. So men are like limbs of one body. When Elohim desires to give healing to the world He smites one righteous man among them with disease and suffering, and through him gives healing to all, as it is written, “But he was wounded for our transgressions, he was bruised for our iniquities…. and with his stripes we are healed” (Isaiah 53:5). A righteous man is never afflicted save to bring healing to his generation and to make atonement for it. A righteous man is never afflicted save to bring healing to his generation and to make atonement for it, for the “other side” prefers that punishment should light upon the virtuous man rather than on any other, for then it cares not for the whole world on account of the joy it finds in having power over him.

Rabbi Sh’mon bar Yochai connects the smiting of the righteous man with Yeshayahu 53.

Zohar, Shemoth, Section 2, Page 6a: The book or R. Yeba the Elder remarks as follows: It is written “The matter is by decree of the watchers, and the demand by the word of the holy ones” (Daniel 4.14). All the judgments passed upon the world, and all the decrees and decisions are stored in a certain palace, where seventy-two members of the Sanhedrin deliberate upon them. The palace is called “the Palace of Acquittal”, because the judges there lay stress on whatever can be pleaded in favor of the accused. Not so the “other side”, where there is a place called “Accusation”, because in that abode the Serpent, the “Wife of whoredom”, every effort is made to procure the condemnation of humanity, and to prejudice the servant in the eyes of the Master. Symbolically, the former (the House of Acquittal) is represented by “sweet, clear water”; the latter (the place of Accusation) by “bitter water that causes the curse” (Numbers 5.18).

(Remember it said: “The Torah the Man”)

Midrash Rabba Bereshith 201. ‘Yea, and searched it out,’ once; and after that, ‘And unto man He said,’ by which Moses is meant. R. Judah said: It was fitting that the Torah should have been given through Adam. Whence does this follow? – THIS IS THE BOOK OF THE GENERATIONS OF ADAM. The Holy One, blessed be He, said: ‘He is the creation of My hands, and am I not to give it to him!’ Subsequently, however, He said: ‘I gave him six commandments, and he did not remain loyal to them; how then shall I give him six hundred and thirteen precepts, viz. two hundred and forty-eight positive precepts and three hundred and sixty-five negative precepts? Hence it is written, And He said la-Adam- I will not give it to Adam. But to whom will I give it? To his descendants: hence, THIS (ZEH) IS THE BOOK OF THE GENERATIONS OF ADAM.

Revelation 22:2 In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month.

Do you want to know what those twelve fruits are?

Subsequently He said: ‘I gave him two sons, and one arose and slew the other; how then am I to give him twelve?’ Hence, ‘And He said la-Adam’: not Adam: I will not give [them to him]. But to whom will I give them? To his sons: THIS (ZEH) IS THE BOOK OF THE GENERATIONS OF ADAM; i.e. the numerical value of zeh, the zayin being seven, and the heh being five, making twelve in all.

The sons of Adam are the Twelve Tribes of Yisrael.
Those twelve men are fruit that come off the Tree of Life are the Twelve Tribes of Yisrael. ‘Each tribe yielding its fruit every month, and the leaves of the tree were for the healing of the nations.’ That is why Yisrael is exiled into all the nations of the world. They are to be for the healing of the goyim. They are to share the Torah, and to bring all the nations into the Torah. They are to be a light to the nations.

- **Zohar Shemoth Section 2 page 2a**: NOW THESE ARE THE NAMES OF THE CHILDREN OF YISRAEL WHICH CAME INTO EGYPT EVERY MAN AND HIS HOUSEHOLD CAME WITH JACOB. It is written: And the wise shall be resplendent as the splendor (Zohar) of the firmament, and they that turn many to righteousness shall be like the stars forever and ever (Daniel 12.3). “The wise” are those who penetrate to the real essence of wisdom; “they shall be resplendent”, i.e. illumined with radiance of the supernal wisdom; “as the splendor” (as the Zohar), this is the flashing of the Stream that goes froth from Eden (Genesis 11.10), this being alluded to as “the firmament”. There are suspended the stars, the planets, the sun and the moon, and all the radiant lights. The brightness of this firmament shines upon the Garden of Eden, and in the midst of the Garden stands the Tree of Life, whose branches spread over all forms and trees and spices in fitting vessels. All the beasts of the field and fowls of the air shelter beneath the branches of this Tree. The fruit of the Tree gives life to all. It is everlasting. The “other side” has no abode therein, but only the side of holiness. Blessed are they who taste thereof; they will live forever and ever, and it is they who are called “the wise”, and they are vouchsafed life in this world as well as in the world to come. The Tree rises to the height of five hundred parasangs, and its circumference is six myriads of parasangs. Within this Tree is a light [Tiferet, Beauty] out of which radiate certain colors: they come and go, never being at rest save in the Tree. Should they issue forth to show themselves in the brightness which does not shine of itself, [Malkhut], they are not at rest but flit about. (these colors that come from Tiferet). From this Tree went forth twelve tribes, [The twelve ‘obliquities’ of Tiferet] who had long been warned by it, and they went down with this light that does not shine of itself into the exile of Egypt, accompanied by multitudes of heavenly hosts.

*Shavuot* is also a wedding.

- **BEMIDBAR [Numbers] 11: 9** And when the dew fell on the camp at night, the manna fell on it.

Dew is a form water. We are told at *Shavuot* that Chokmah [wisdom] cleansed of sin, and the mother [Imma] is Binah [understanding] and adorns the bridegroom to meet the bride. The bride is Malkhut (the world). So the purpose of Binah [understanding] is to adorn the Son for the wedding with the Kingdom [Malkhut].

- **SHIR haSHIRIM [Song of Songs] 3: 11** Go forth, O daughters of Tzion, And see Sovereign Shlomo with the crown With which his mother crowned him on the day of his wedding, And on the day of his gladness of heart.

The mother crowned Shlomo with the crown.

- **Zohar Section 3 page 98b**: And she came with precious stones to crown him with; she brought forth silken garments and clad him therewith and adorned him royally. Then she went to the bride [the Malkhut]

So what was really happening at *Shavuot*? Let me just give you a hint of what was happening. Yisrael was given the Moshiach – the Bridegroom.
The she went to the bride [the Malkhut] and saw how her maidens were arranging her crown and her garments and her jewels. She said to them: I have prepared a bath with flowing water perfumed with all manner of sweet scents to purify my daughter-in-law. Let my daughter-in-law, the lady of my son, come with all her maidens that they may purify themselves in the place of flowing water which I have prepared for them, and then they can robe her with all her ornaments. To-morrow when my son comes to wed the lady he will prepare a palace for all and his abode shall be among you. So it is with the Holy King and the Matrona and the Companions, whose dwelling shall thus be together inseparably; as it is written: “Adonai, who shall sojourn in thy tabernacle? …. He that walketh uprightly and worketh righteousness” [Psalms 15.1-2]; these are they that array the Matrona in her jewels, her raiment and her crowns.

A wedding was taking place between the Son and the Bride (Yisrael). We understand that the Torah is Wisdom, Understanding, and Knowledge. Torah is the crown. The Torah is dressed as a Cohen [priest]. It is a Tree of Life. When we bring the Torah out of the Ark, then it is the Moshiach! At Shavuot Yisrael was receiving immortality from the Tree of Life. But what happened soon afterward? They fell into idolatry with the golden calf, and lost that ability. At Shavuot they made the connection; the heavens and earth kissed; their upper and lower souls were joined together; and they became the Bride of the Son. They were given immortality. Then they lost it when they sinned with the golden calf.

We have taken writings from the Torah, Zohar, the Midrash Rabba, and the Talmud, and brought them together with the Brit Chadasha. There is nothing that is contradictory in all these writings. We have truly been given the key to a treasure house. All those with Chokmah will understand what the Moshiach was saying. He was giving us the secret of Bereshith – the Beginning.

In Acts chapter 2, Kepha stands up with those keys and shows the Moshiach in the Torah, on the Temple Mount, with all the same signs that happened at Mt. Sinai. Yisrael was being given the Living Torah, who is the Bereshith. Kepha was unlocking that secret of Bereshith to them because Yisrael stood at the fiftieth gate on Shavuot. Moshiach said, “I am giving you the key to open the fiftieth gate.” On Shavuot, the gate fiftieth was opened for all Yisrael.
Chapter 12: Shavuot: A Revelation to United Yisrael

And YHWH said to Moshe, “Come up to Me on [in] the mountain and be there, while I give you tablets of stone, and the Torah and the command which I have written, to teach them.” Sh’mot (Exodus) 24:12

Comparable to the other commanded Feasts of YHWH in the Scriptures, Shavuot127 is not just a Feast of a recollection of the past event that it commemorates. How can the giving of the Torah 3,500 years ago have the ability and the power to make changes by a practical application in my life today? How can I connect with YHWH on His Feast Day of Shavuot? There must be a concealed purpose of why Shavuot is one of the Sholesh Regulim128, which were to be observed in Yerushalayim by all Yisraelite males. The secret to this mystery is that at Shavuot, we do not reenact the revelation of the YHWH Elohim at Mt.Sinai, we enact it, and we do so continuously everyday of the year.

In the Torah, there is no specific rite associated with the Matan Torah129 because the Torah is a gift given to each of us individually in our time. It is given and revealed to us with our own means of finding its relevance for us as individuals. YHWH knew that when Yisrael received the revelation of Himself at Mt.Sinai, they would believe in Him and the later prophetic voice of His servants. Yisrael would have a collective revelation of the Elohim of Avraham, Yitzkak, and Ya’akov because they, as a united nation, would see and hear Him. Every member of the congregation of Yisrael experienced a prophetic moment of an unprecedented event for a whole nation. It would be a face-to-face encounter of the third kind with YHWH. Elohim would descend to them, and they would come near the mountain of revelation approaching YHWH.

One of the Hebrew names for this Feast of Weeks is B’hakrivchem130 which means to “bring YOURSELF close”. The nation of Yisrael was to present itself as a collective soul to Elohim as the First Fruit offering of new grain131.

Remember the Torah interpretation truth that the physical realm and the spiritual realms are mirror images of each other. They are interwoven together as one and cannot be separated.

So, man’s world as a microcosm, and the universe, as the macrocosm, are influenced by each other. Whatever a man accomplishes in his world, is mirrored in the spiritual worlds, As it is above, so it is below. Our actions of Torah observance cause ripples in the worlds, just as a pebble in a pond!

At Shavuot, Yisrael was enabled with the ability to connect the physical material world with the celestial Tree of Life. Because of this truth, the bikurim132 are waved in all six directions (just as the lulav133 is waved at Sukkot) of the universe, with the intention that the material world, no matter where the location was, would be lifted up to an elevated spiritual level. By connecting with the Tree of Life (the Torah/Moshiach), we are connecting with the fruit from that Tree, and when we do, we have an experience like we had as first-born (bechor). By connecting with the Torah, we reach its roots that are in the spiritual realms (as the letter SHIN ת), and we are a renewed man or woman. Everything is renewed to its very roots and is transformed into new fruits.

- “So if anyone is in Rebbe, Melek HaMoshiach, he is a brit Chadasha (renewed man); the old things passed away; Hinei, all has become chadash (renewed).” 2 Corinthians 5:17134
- “Everyone who is in Messiah is therefore a renewed creation. Old things have passed away; and everything has become renewed from Eloah Who reconciled us to Himself by the Messiah, and has given us the service of reconciliation.” 2 Cor.5:17-18135

127 The Feast of Weeks - seven complete Sabbaths (weeks) after the High Sabbath of Unleavened Bread
128 Literally “Three Feet”; a pilgrimage Feast where one would ascend to Yerushalayim
129 The Gift of Torah
130 First Fruits
131 Revelation 14:4
132 First Fruits
133 the 4 species
134 Orthodox Jewish Brit Chadasha
135 The HRV “New Testament”, Dr. James Trimm
Inner Exodus: Finding True Freedom

Personal Revelation

Unless we each receive the revelation of the Torah, by practically applying it in our daily lives, the gift that YHWH has given to Yisrael, is meaningless. While it is very hard for the natural man to grasp Elohim’s essence, we can perceive Him as He relates to us personally. Elohim’s revelation of Himself was in proportion of Yisrael’s capacity to receive it.

- “But the natural man does not receive the matters of the Ruach Elohim, for they are foolishness (narrishkait) to him, and he is unable to know them, because they are spiritually discerned.” 1 Cor.2:14

When Yisrael was at its zenith, then YHWH revealed Himself to the whole nation. After Yisrael sank into spiritual poverty which resulted in the exile from the Land, then He concealed Himself, so much so that Yisrael wondered if He had forsaken them. It is Elohim’s great desire and will that man’s perception of Him deepens and to have His revelation increased.

The Torah records that Moshe was to “come up-aleh elai” to YHWH. This represents the elevated spiritual state that Moshe had to acquire in order to receive the revelation of the YHWH. He obeyed the voice of YHWH as a prerequisite to eliciting the Divine initiative. Moshe actually went into the mountain or glory of the Shekinah. This is a parallel to the experience of Yochanan in the Sefer Hisgalus (Revelation).

- ‘After these things I looked, and Hinei- a delet having been opened in shamayim, the kol harishon, the voice like a Shofar that I heard speaking to me, said, ‘Come up here( ELAI)’.” Revelation 4:1

The Beit HaMikdash

With the knowledge that the Temple (Beit HaMikdash) was constructed on the plane of the four levels of holiness and ascent136, that were to correspond to the four levels revealed at Mt.Sinai, we can then understand that the Temple experience was given by YHWH to Yisrael in order to reproduce every day the Sinai experience. It was a re-creation of the giving of Torah. The four levels are:

1. The bottom of the mountain(corresponding to the Temple gates)
2. The mountain itself (the interior of the Temple Courtyard)
3. The cloud (the interior of the Temple)
4. The thickness of the cloud ‘arafel (the Holy of Holies –Kodesh Kodeshim)
5. These are the same four levels that the Siddur is based upon in our prayers. As we pray the prayers found in the Siddur137, we approach YHWH level by level until we reach the veil of the Holy of Holies and recite the Sh’ma (Hear O Yisrael-Unity Prayer).

Purity and Unity

Yisrael had to make ready their hearts for the revelation of the YHWH by purifying themselves for three days. After the 49 days or seven weeks (7 X 7) of counting the omer; the Torah would be given to them on the 50th day. As we count the OMER, we are purifying ourselves and passing through the 49 gates of purity before receiving the Torah. We ascend from level to level, until we reach the 50th Gate and stand before Elohim. Then the 3 upper sefirot (Keter, binah, and Chokmah) came to crown the Malkut or this physical world Comparable to the year of Yovel (Jubilee-every 50 years) the “slaves” were finally free.

The Torah was given as “black fire on white fire”138. Therefore, if one is to receive the Torah, he must purify his heart as the “white fire” is pure. Yisrael was to become YHWH’s segulah.139 The Hebrew word segulah means a treasure that is customarily tied together in a cloth so that it does not scatter nor get “lost”.

136 Signifying the Four Worlds
137 The Hebrew prayer book

92
Yisrael had the power to unite the many individuals into ONE people. Just as we declare YHWH our Elohim YHWH is Echad (ONE) in the Sh’ma, so we UNITE the twelve tribes into ONE to declare YHWH is ONE! And also, just as we witness YHWH is ONE in the heavens, so He in the heavens witnesses that we are ONE on the earth. This is an important concept in order to understand what really happened on Shavuot in Acts chapter 2 of the Brit Chadasha.

- “So that they might be ONE, as You, Father, are in Me, and I in You, so that they too might be ONE in Us, so that the world might believe that You have sent ME.” Yochanan 17:21

All the souls of Yisrael were to be united in purity and singularity to the Torah. The congregation was to become one Renewed Ya’akov, when they cling to the Torah and its unity.

- “Having abolished in His flesh the enmity- the Torah of commandments in dogma- so as to create in Himself one Renewed Man (ADAM CHADASH ECHAD) from the two, thus making shalom.” Ephesians 2:15
- “These all with ONE mind [in UNION- The Aramaic NT] where continually devoting themselves to tefillah (prayer), with ONE nashim (soul) and with Miryam the Em of Rebbe, Melek HaMoshiach and with his achim.” Acts 1:14
- “And when the day of Shavuot is fulfilled, they were ALL together at the same place [assembled as ONE – HRV; all being in UNION-The Aramaic NT].” Acts 2:1

Acts chapter two is an enacting of the power of Shavuot to a UNITED Yisrael once again!

Preparation

Also, the seven weeks of the omer is symbolic of the seven days of niddah for the woman who is unclean and has to observe the mitzvah of mikveh in order to come together in the marital relationship with her husband. She must count seven days after her period ends, and then experience the process of purification. Immersion in the living waters of the mikveh is considered a spiritual rebirth from the womb of the waters of Eden.

- You shall not approach a woman who is forbidden as a niddah to be intimate with her. Wayyiqra 18:19
- If a man lies with a woman who is a niddah and is intimate with her, both of them shall be cut off from their people. Wayyiqra 20:18
- But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she is clean. Wayyiqra (Lev.) 15:28
- YHWH said to Moshe, “Go to the people and set them apart today and tomorrow, and they shall wash their garments, and be prepared by the third day, for on the third day YHWH shall come down upon Mt.Sinai before the eyes of all the people.” Sh’mot (Ex.) 19:10-11

138 Midrash Tanchumah, Genesis 1
139 Ex.19:5 meaning special treasure
140 Deut.33:4
141 In the Aramaic the verb “is abolished” is SINGULAR AND CANNOT HAVE TWO SUBJECTS. As a result only the enmity is abolished not the Torah. The phrase “in or by His flesh” is conjucted to “and the Torah”. The next phrase is a Dalet clause. The dalet preposition is very ambiguous in Aramaic and can mean “who, which, that, that which, of or because”.
142 See footnote
143 From the root naddah “to be separated, removed”
144 I suggest the book by Aryeh Kaplan “The Waters of Eden” as an excellent source for understanding mikveh.
145 A Niddah is the same status as a zav(Lev.15:3) according to Ramban and the Geonim, also Targum Jonathan ad loc; Torah Temimah; Issurey Biyah 4:3,11:16 and the Sifra ad Loc
146 Reshith Chokhmah, Shaar HaAhavah 11 (Munkatch 1896)
147 The individual is cut off from their spiritual source. He loses the ability to appreciate the spiritual and the good. Zohar 2:14b;Nefesh Chaim 1:18;Tanya, Shar HaTeshuvah 5 (95b)
The symbolism of Yisrael preparing for a wedding is apparent as we look and understand that the people were to immerse themselves\(^{148}\) \((\text{mikveh})\) themselves and their garments in preparation, just as a Bride goes to the \textit{mikveh} before her wedding and wears white as a Queen under the \textit{chuppah}.

- \textit{And I said to Him, “Adoni, you have da’at. And He said to me, “These are the ones coming out of HaTzarah HaGedolah (Great Tribulation) and each has washed his kittel and whitened it in the dahm (blood) of the Seh (Lamb).” \textit{Revelation 7:14}}

\textbf{The Hebrew Wedding}

The \textit{chuppah}\(^{149}\) (represented by the veil) used in the Hebrew Wedding is considered the “garment” of the husband. The Talmud thus speaks of the husband placing his garment on the bride as an integral part of the marriage process.\(^{150}\) The reason this is said is in the Oral Law that a husband must provide for his wife clothing. In placing the veil over the face of the bride, the groom is symbolically doing one of the things expected of a husband. Hence, according to opinions of the sages, the veil constitutes a \textit{chuppah}.

- \textit{And he said, “Who are you?” And she answered, “I am Ruth, your female servant. Now you shall spread your covering over your female servant- for you are a redeemer.” \textit{Ruth 3:9}}

- \textit{“So she took a veil and covered herself.” \textit{Bereshith (Gen.) 24:65b}}

In some Chassidic circles the veil is completely opaque, so the bride cannot see or be seen. This is so the bride cannot see the ring. When she is married she must accept whatever her husband gives her on faith. Yisrael is described as “the woman that has no eyes” in the \textit{Zohar}. Yisrael must follow YHWH Elohim in utter faith, not questioning anything He offers to His Bride. If we look at the Revelation at Sinai, the cloud upon the mountain represents the veil over man’s consciousness, so that we do not see or recognize YHWH. We walk by faith not sight.

- \textit{“And it came to be on the third day in the morning, that there were thunders and lightenings, and a thick cloud [as a chuppah] on the mountain...” \textit{Sh’mot (Ex.) 19:16a}}

Also, it is a custom for the groom to wear a white \textit{kittel}. The \textit{kittel} is a simple white robe, without pockets made of fine linen or cotton. White symbolizes purity. The groom does not put the \textit{kittel} on himself, but one of his attendants puts it on him.

- \textit{“If your sins are like scarlet, they shall be as white as snow.” \textit{Yeshayahu 1:18}}

\textit{On their wedding day, the bride and groom are forgiven of all their sins. When a person is immersed in sin, he is like a slave. The only true free Being is Elohim. Since the bride and groom are forgiven all sins; they are free on that day to wear white garments, a sign of actual freedom.}

- \textit{“Let your garments be white at all times, and let your head lack no oil.” \textit{Kohelet (Ecc.) 9:8}}

- \textit{“On others, have rachamim (mercy) mixed with yir’at Shomayim (fear of Heaven), hating even the undergarment defiled by corrupt human nature.” \textit{Yehudah (Jude)23}}

- \textit{“Nevertheless, I have a few names (sh’mot) in Sardis who have not defiled their garments (kaftans).And they shall walk with me in white (lavan), because they are walking worthily. He who overcomes (Yisrael) shall be dressed in white robes (kittel), and I shall by no means blot out his name (ba’al shem tov) from the Book of Life (Sefer Chayyim), but I shall confess (hoda’ah) his name (the shem) before My Father (Elohim Avi) and before His messengers (malakim).” \textit{Revelation 3:4-5}}

- \textit{And one of the elders (Zekenim) [Sh’mot 12:21] responded saying to me, “Who are these dressed in white robes (a kittel), and where did they come from?” And I said to him, “Master, you know.” And he said to me, “These are those coming out of the great distress ( HaTzarah HaGedolah), having WASHED their robes and made them white in the blood (dahm) of the Lamb (Seh).[Sh’mot 12:3;Yeshayahu 53:7]Because of this , they are before the throne(Kes) of Elohim, and serve Him day and night(yoman valailah) in His Dwelling...”}

\textsuperscript{148} This is according to Rashi, the Ramban, and Ibn Ezra.

\textsuperscript{149} The wedding canopy

\textsuperscript{150} \textit{Talmud Kiddushin 18b}
Our Master, Yahshua, told a parable about a wedding garment and the importance of wearing the proper garment to the wedding:

“...And the Melek (King), having entered to see the ones sitting bimesibba (reclining at tish), spotted there a man lacking the attire proper for the chassuna. And the Melek said to him, Chaver, how did you get in here, not having the attire proper for the chassuna? But the man had nothing to say. Then the Melek said to the servants, bind him feet and hands and expel him into outer choshech, where there will be weeping and grinding of teeth. For the invited ones are many, but the nivcharim (chosen ones) are few.” Mattitayahu 22:11-14

The man was without excuse because the King had offered the wedding garments for the banquet of His Son. The King was under obligation to provide garments for the guests.154

There is an amazing parallel at the Revelation of the YHWH at Sinai to the fasting the Bride and Bridegroom participate in the day of their wedding. Before the Torah was given, it is said:

“Yet He did not stretch out His hand against the chiefs of the B’nai Yisrael! And they saw Elohim, and they ate and drank. Sh’mot 24:11

The Zohar155 explains that they DID NOT EAT physical food; rather, their vision of Elohim was their nourishment, and to them it was like food and drink.156 In reality the Yisraelites fasted before they received the Torah. The bride and the bridegroom emulate this fast on their wedding day. On the day the Torah was given (Shavuot), the Yisraelites love for YHWH Elohim was so strong that they could not even think of eating or physical pleasures of the flesh.157

At the prenuptial reception of the Hebrew Wedding, it is a custom for the groom to deliver a Torah discourse. This is to demonstrate that he wishes this marriage to be built on the solid foundation of the Torah, but also it is to show the bride that she is marrying a Torah scholar. During his Torah discourse the groom will be interrupted several times by singing or by other means. This is a symbol of the breaking or interruption of the giving of the Ten Utterances by Moshe’s actions of breaking the tablets.158

According to the Talmud159, it is forbidden for a man to live with his wife without a Ketubah.160 The Ketubah also has a symbolic meaning relating to the revelation. The Torah represents the Ketubah or the “Book of the Covenant” that Moshe wrote PRIOR to the revelation at Mt.Sinai.

151 His Tallit/chuppah
152 “prepares her soul” The Aramaic New Covenant –Herb Jahn
153 Righteous deeds or works INT Commentary David Stern page 838; Representing the righteous deeds and conduct – Amplified Bible; What is signified by the fine linen is the righteous deeds of those consecrated to YHWH-G-d’s New Covenant Heinz W. Cassirer
154 INT Commentary-David Stern page 64
155 Zohar 1:135a; Wayviqra Rabbah 20:10; Beakhoth 17a; Targum Midrash LeKach Tov; Rashi on Exodus 24:1; Mekhila on Exodus 19:10
156 Concerning this read Yochanan (John) 6:49-60 and KOL SHOFAR Vol.5:2
157 Tashbat 465
158 Sichoth HaRan 96; Darkey Rachaim VeHaShalom 1056; Geulath Yisrael (1821); Shulchan HaEzer 6:6:6
159 Kethuboth 54b,57a
160 A written wedding contract to protect the wife
• “And Moshe wrote down all the words of YHWH, and rose up early in the morning and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisrael”. Sh’mot (Ex.) 24:4

• “And he took the Book of the Covenant and read in the hearing of the people...” Sh’mot 24:7a

At some Hebrew Weddings the congregation stands during the whole ceremony. This is out of respect the bride and the groom, since on their wedding day they are as a King and Queen. We always stand in the presence of the King of the Universe. It is written in the Torah at Mt.Sinai:

• “And the people saw it, and they trembled and stood at a distance.” Sh’mot 20:18b

During the ring ceremony the groom takes the ring in his right hand and places the ring on the bride’s right index finger. The reason it is placed on the right index finger is if you count the five fingers on the bride’s left hand, and then the thumb and forefinger of the right, the forefinger becomes the seventh finger signifying the Shabbat (Messianic Kingdom/Rest) and Creation. The giving of the ring is likened to the giving of the Torah by YHWH Elohim.

• “YHWH came from Sinai, shone forth (zarach) to them from Seir, and made an appearance from Mount Paran. From the holy myriads, He brought the fire of a religion (esh dath) to them from His right hand.” D’varim (Deut.) 33:2

At the Wedding, the Seven Blessings (Sheva Berakhoth) are recited over the bride and groom. At the great Wedding of Elohim and Yisrael at Sinai, it is written:

• “And all the people SAW the thunders, the lightning flashes, the sound of the ram’s horn, and the mountain smoking...” Sh’mot 20:18a

• “All the people SAW the sounds, the flames, the blast of the ram’s horn, and the mountain smoking...” Exodus 20:15 The Living Torah-Aryeh Kaplan

• “I was in the ruach HaKodesh on Yom HaAdon [Rosh Hashanah], and I heard behind me a kol Gadol (loud voice), like the blast of a Shofar.” Revelation 1:10

Traditionally it is taught that the Yisraelites saw seven voices, representing the Seven Forces of Creation. The giving of the Torah was a fulfillment of Creation, and therefore all the forces of Creation were present at Sinai. The Seven Blessings represent the Seven Voices at the Matan Torah.

Interestingly enough, we also recite seven blessing concerning the marriage of YHWH and Yisrael everyday. In the morning, two blessing are said before the Sh’mi. and one afterward. Thus, a total of seven blessings are said over the Sh’mi. David melek Yisrael said:

• “I have praised You seven times a day, Because of Your righteous right-rulings.” Tehillim (Psalms)119:164

161 Some say this was all the words of YHWH from Bereshith to the Exodus, up to the giving of the Torah. Rashi; Mekhilta
162 This was to signify the UNITY of all 12 Tribes. Kenesseth HaGedolah, Hagahoth HaTur 62:2
163 According to others it was all the law given up to this point. Ramban; Ibn Ezra 23:4; Hirsch
164 YHWH gave the law to them through Moses, and UNITED the tribes with Elohim as their King – Hertz Penteteuch pg.909
165 Or revealed Himself – Targum; Saadia
166 Or on Sinai - Ibn Ezra; Bachya
167 Or, fire become law (Hirsch); a law of fire (Ramban); Torah of Light (Saadia) Some see eshdath as a single word and meaning waterfall or streams as in Numbers 21:15. Or, from the fire of His right hand (Targum)
168 The Living Torah – Aryeh Kaplan
169 Some say this was an experience of synesthesia (an image of a sense other than the one being stimulated), where they actually saw sounds.
The last words of the Sh’mah are, “Who has chosen His people Yisrael in LOVE”. Just before the Sh’mah is said, the word LOVE is said also (Ahavat Olam). The first expression after the Sh’mah is “You shall LOVE YHWH your Elohim, with all your heart...”.

The Sh’mah itself is an expression of YHWH’s UNITY-ECHAD. The Hebrew word ECHAD has a gematria of 13 (Aleph-Chet-Dalet) which is the very same gematria as AHAVAH meaning LOVE! Therefore we can understand that the Seven Blessings and Seven Voices heard at Sinai are blessings of UNIFICATION of the Bride and the Groom in the bonds of covenant love.

And finally, the glass is shattered after the sanctification of the union by the Seven Blessings. The glass is broken to remind us of the destruction of the Temple and Jerusalem. At the Great Wedding between YHWH and Yisrael, the first tablets were broken. The breaking of the glass reminds us of this tragic event. The Tablets were destroyed instead of the Nation. After they sinned with the Golden Calf, the Nation of Yisrael deserved to die. But, Moshe in his wisdom destroyed the Tablets in their place. Similarly, when the glass is broken to give the Malak HaMavet (Angel of Death) his due, so to speak, if anything bad is to happen to the couple, the glass is broken in their place.

The shattering of the vessel (the glass) also reminds us of the resurrection. Just as a glass may be ground, melted, and reblown; man in the resurrection can be restored and the Nation of Yisrael will be united as ONE. The breaking of the glass reminds us of our mortality, but it also recalls the divine promise of immortality that was given and available at Mt.Sinai.

Man also, like the glass, even though he may be shattered by his sin, can be restored and forgiven. Because of Moshiach Yahshua, no matter how broken we may be because of our Torah breaking, we can be restored.

- If we make vidduy (confession of sin) of chattoteinu (our sins), He is ne’eman (faithful) and Tzaddik to grant selicha (forgiveness) of chattoteinu (our sins) and give us tehorah (cleansing, purification) from kol avon (all sins) [Deut.32:4; Tehillim 32:5,51:2; Mishle 28:13; Mikah 7:18-29] 1 Yochanan 1:9

The Third Day

ON THE THIRD DAY means a great revelation will take place. The children of Yisrael had prepared themselves as a Bride for YHWH. The fasting for THREE DAYS was to effect the past, present, and the future. According to the TaNaKh, a day is as a thousand years. This is telling us when the revelation of the YHWH in the person of Yahshua HaMoshiach will take place, the start of the third millennium AFTER His death and resurrection. In Bereshith 1:31 the SIXTH day is the ONLY day with the definite article THE (THE SIXTH DAY – Yom HASHiSHi). All the other days are called A DAY in the original Hebrew. Thus we can know that before the Seventh day (Shabbat being a type of the Messianic Kingdom), Moshiach shall return. This should help you understand what the Sefer Hisgalus (Revelation) is IN TRUTH all about. It parallels the revelation at Mt.Sinai which also speaks of a wedding ceremony.

- “After two days He shall revive us, ON the third day He shall raise us up, so that we live before Him. So let us know, let us pursue to know YHWH. His going forth is as certain as the morning. And He comes to us like the rain [in clouds], like the latter rain watering the earth.” Hoshea 6:2-3

- “For as Yonah was THREE days and THREE nights (Shl oshah Yamim uShloshah Lailah) in the stomach of the great fish, So shall the Son of Adam be THREE days and THREE nights in the heart of the earth.” Matti-tayahu 12:40

170 Deut.6:5
171 Deut.6:4
172 Numerical value
173 Notice right after the wedding of Adam and Chawah, they sinned just as Yisrael did with the Golden Calf. Rather than killing them, YHWH Elohim made them garments of flesh to wear.
174 Ezek.37
175 Tehillim (Psalm) 90:4
But whatever is left of the flesh of the slaughtering on the THIRD DAY is burned (literal Hebrew- HE must be burned) with fire. However, if any of the flesh of his peace offering is eaten at all on the THIRD DAY, it is not accepted (literal Hebrew reads HE will not be accepted). It is not reckoned to him who brings it, it is unclean to him, and the being who eats of it bears his crookedness. Wayyiqra (Lev.) 7:17-18

In Sh’mot 19:4 YHWH says:

• “..I have borne you on the wings of eagles and brought you to me.”

In Hebrew YHWH says, “Va’aVi ‘EteKem ‘eLoY”. YHWH is saying that just as a woman may be acquired through one of three different methods in order to become a man’s Bride, so Yisrael was brought to Him as a wife to Mt.Sinai. The three ways are:

1. money 2. a legal document 3. marital relations, so Yisrael was acquired by Him in ALL three methods.

1. money- the riches of Mitzrayim 2. a legal document- the Torah as stated in Deut.33:4 3. marital relations- Ezek.16:8 This is the reason the prophet Hoshea repeats in YHWH’s Name that He will consecrate Yisrael to Him THREE times in Hoshea 2:21-22 (the same verses we quote as we lay tefillin).

Please note that YHWH used all three methods to acquire the people of Yisrael.

We can go a little deeper by looking on the Sod level of the Hebrew. The words in Ezek.16:8, “And I will enter” is of the same Hebrew root – ל נ כ as is marital relations- ל כ נ כ. Also, the Gematria of the words “and I brought” ל כ נ כ is the same as “with marital relations” ל כ נ כ.

We can do a great Midrash upon these verses if we cross-reference this to Bereshith (Gen.) 2:22 where YHWH Elohim says to HaAdam (THE man) speaking of ‘ishah (woman as she was not yet called Chawah):

• And YHWH Elohim made the rib which He took from the man into woman AND HE BROUGHT HER TO THE MAN (va’yevi’echa el haAdam).

This is the great mystery Rav Shaul spoke about in the Sefer Ephesians chapter 5:

• This is a sod haGadol (great mystery), but I am referring to Rebbe, Melek HaMoshiach and the Brit Chadasha Kehillah.
• And Moshe agreed to dwell with THE MAN, and he gave Tsipporah his daughter to Moshe. Sh’mot 2:21

Also, in Sh’mot chapter six referring to the four things YHWH Elohim is going to do for Yisrael (which is the fourth cup of the Passover Seder referring to the Messianic Redemption/Kingdom).

• And shall TAKE you as My people, and I shall be your Elohim... Ve’la’kachti etchem li le’Am ve’hayiti lachem le’Elohim. Sh’mot 6:7a

To Do and Hear

• And all the people answered together and said, “ALL that YHWH has spoken we shall do.” Sh’mot 19:8
• And he took the Book of the Covenant and read it in the hearing of the people. and they said, “ALL that YHWH has spoken we shall DO and OBEY (Na’aseh VeNiShma’).” Sh’mot 24:7

The ancient traditional sages state that the world rests on three things: Torah study, service (avodah), and acts of loving-kindness (gemilut Chasadim). Notice that the second and third emanate directly from the first-the Torah. However, it is not enough to just study the Torah, as study is a mitzvot given in Deut.6:7.

---

176 Rev.12:14
177 black boxes with leather straps placed upon the arm and head
178 The numerical value of the Hebrew letters added together
179 Pirke Avot 1:2
“And you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you arise.”

We serve the Creator and Author/Giver of the Torah by our actions in this world. Every Shabbat we exalt YHWH as the Giver of the Torah. The Torah commanded the king of Yisrael was to write with his own hand two Torah scrolls. The second copy of the Torah was to accompany him wherever he went in his travels in order that he would live by its words.

• “Great is the study of Torah, for it leads to proper action.” **Kiddushin 40b Talmud**
• “Greater is the study of Torah than the rebuilding of the Temple.” **Meg.16b Talmud**

Ancient teachings tell us that when we are born an angel (Malak) comes to us in the womb and teaches us the entire Torah. Just before our birth, that same angel touches us between the nose and mouth (creating the philtrum) to make us forget all the Torah. But the very first instruction from the mouth of our mother makes us receptive later (since we heard her voice while yet in the womb). This story is a *bubbemeiser* (grandmother’s story) but has a ring of truth in it. Studying the Torah is a return; a rediscovery of something we already knew, a type of inherent knowledge, that when we hear it taught, we know it is true because it is a fundamental part of each of us.

The key to the Torah is how we relate to it in our everyday life. It is said there are seventy facets to the Torah, or seventy different ways it may be understood based upon each individual’s needs and abilities given to us. This of course falls into the familiar four levels of Torah interpretation known as *PaRDeS* (paradise): *Pashat* (the literal meaning); *Remez* (the hint level); *Drash* (the moral or ethical level); and *Sod* (the mystical esoteric level).

Like the daily manna given to Yisrael in the wilderness is said to taste like whatever food they desired, our spiritual food 180 (see Vol.5 Number 3 of *Kol Shofar*) can totally satisfy our individual yearnings for truth.

The 613 *mitzvot* can seem overwhelming to a person. Out of the 613 *mitzvot*, only 369 are in practical force today, and only 270 apply to everyone.

When we receive the Torah, we ideally receive the whole package, and we strive for set-apartness, but no one really expected be able to observe all 613 instructions. When YHWH the Elohim of Yisrael gave the Torah to the people, He gave them in a single utterance to symbolize that the Torah is a single, inseparable unity. 181

• “The commandments were only given for the purpose of refining human beings. What, does it matter to the Holy One, blessed be He, whether an animal’s neck is cut from the front or rear? But the ordinances He gave have as their object the purification of human beings.” **Gen.R.XLV.1**

What Yahshua, our Master, concerned Himself with was the intent /motivation of the heart and the direction in which you were moving. Every *mitzvah* we do is judged as meritorious and not discounted by any *mitzvah* you may fail to perform. Doing one *mitzvah* will lead to doing another and so on.

**The Ten Words**

Where can you start? How about starting with the Ten Words? It was Ten Utterances that brought about creation through the Torah, and it was the Ten Utterances that created a nation! Just as Elohim created the heavens and the earth with Ten Utterances, He created a united nation of Yisrael with Ten Utterances. Therefore, the logical starting point for Messianic Yisrael would be “The Beginning” in order to become united as a nation once more. A nation is a people of one heart and one purpose. At first that may seem rather easy, however, like all the Torah; they all have a much deeper meaning than what the *Pashat* reveals to the conscious mind.

---

180 *Kol Shofar* Vol.5 #3
181 the Gur Aryeh
Inner Exodus: Finding True Freedom

For example, you may have never actually murdered anyone. But, have you ever publicly or privately humiliated anyone or destroyed their reputation by lashon harah\textsuperscript{182}? Perhaps you have never committed adultery, but you are guilty of lusting after another woman or man. Do you give your parents the honor and respect they deserve or is all your treasure korban\textsuperscript{183}?  

What kind of example are you providing for your children? How do you, personally, relate to your Father in the heavens? Have you diligently endeavored to study and find the true meaning behind his Torah mitzvot? Or are you guilty of rejecting some of them because of ignorance or because they seem inconvenient to your lifestyle?

Yisrael was chastened for any excuses they may have had for not clinging to the Torah and thinking that it was too hard for them to keep the mitzvot. This is the same excuse we hear today.

- “Surely this instruction which I enjoin to you this day is not too baffling for you.” Deut.30:11
- “For His invisible characteristics from the Bri’at HaOlam (the creation of the world) are perceived intellectually in the things which have been created; that is both His eternal ko’ach and Elohot are discernable. SO THE B’NEI ADAM ARE WITHOUT TERUTZ (EXCUSE) AND ARE INEXCUSABLY CULPABLE (BEFORE AN ANGRY ELOHIM). Romans 1:20

It is part of our responsibility as parents to teach the Torah to our children, and encourage the children in the Torah mitzvot and inspire them to engage in a lifelong pursuit of Torah study and obedience. It is a lifelong adventure, like all learning. Shavuot was the beginning of the adventure for all Yisrael.

- “Whoever learns Torah and does not teach it is like a myrtle in the desert.” R.H.23a Talmud

United Yisrael

The prerequisites for the giving of the Torah was that the nation of Yisrael be united. Yisrael had gone into the wilderness, not only on a physical plane but figuratively also. When Yisrael encamped at the foot of Mt.Sinai in Sh’mot (Ex.) 19:2\textsuperscript{184}, the Hebrew verb used is in the plural. This signified they were a divided people.

Later, in the same verse, when they are “encamped before Mt.Sinai”, the verb is in the singular, indicating that Yisrael as a nation had become ECHAD, or one in purpose, mind, and heart. They become as ONE MAN!\textsuperscript{185}

- “and they camped- va’yachana”
- “and he camped –literal Hebrew –va’yichan”

For Yisrael to arise to its true purpose and calling, it must be unified. And when they responded to Moshe Rebbeinu’s message from YHWH Elohim, the Torah says:

- All the people answered as ONE, saying, “All that YHWH has spoken we will do!” Sh’mot (Exodus)19:8,24:3
- “That all may be echad, as You, Avi,are in Me and I am in You, that also they may be in Us, that the Olam Hazeh may have emunah that you sent Me.” Yochanan 17:21
- “And I shall give them one heart and one way, to fear Me all the days, for the good of them and of their children after them.” Yirmeyahu (Jer.) 32:39

---

\textsuperscript{182} the evil tongue-gossip
\textsuperscript{183} a gift to the Temple or that which connects
\textsuperscript{184} In the third month of Sivan
\textsuperscript{185} Compare this to what Messiah did in gathering the nation again as ONE RENEWED MAN Eph.2:15
True UNITY means that we value and respect each other as individuals with a gift to contribute to the nation of Yisrael. This is the foundation of strength and continuity. At the revelation, the entire nation heard and as ONE accepted one Torah for all Yisrael. Since the community of Yisrael is made up of individuals, each one of us is obligated to share the message of the Torah given at Sinai with the whole world. This will only happen IF we are united as a nation once again.

- “Only one thing: conduct in practice your torat haEzrakhut (citizenship) worthily of the Besuras HaGeulah of Rebbe, Melek HaMoshiach. Then, whether I come and see you or am absent, I may hear concerning you that you are standing like ma’oz (fortress) in ONE ruach, with ONE neshamah, contending for the emunah of the Besuras HaGeulah.” Phil.1:27
- “Then make my simchah (joy) shleimah (complete) by having the same lev (heart), the same ahavah (love), being an agudah (UNION) with ONE neshamah, thinking the same machshavot (thoughts).” Phil.2:2

It is also the responsibility of each individual to fulfill the Torah’s precepts, and not expect that the “other guy” is doing the job for them. As a community we are responsible to alleviate each other’s distresses and burdens. We need to be a community of Believers.

- “Bear one another’s burdens and thus you fulfill the Torah of Moshiach.” Gal.6:2
- “So we are one body in Moshiach, and are individually members one of another” Rom.12:5

When each person thinks someone else is doing the job, we as a nation collectively will end up with nothing, since nothing will get done. Torah is the chain that keeps the nation of Yisrael alive. The secret is to continue to listen to the voice of YHWH, and always to be prepared to carry out his strategies, to guard the Torah, and pass it on to the next generation.

- “Be deliberate in judgment; raise up many disciples; and make a fence around the Torah,” Pirke Avot 1:1
- “Go, therefore, make talmidim for Rebbe, Melech HaMoshiach of all nations, giving them tevilah in a mikveh mayim in Elohim, in the Name of HaAv, HaBen, and HaRuach Hakodesh, teaching them to observe all that I have commanded you.” Mattityahu 28:19-20

The blessing of the Union of the Two Houses of Yisrael will result in Life forever!

- “See how good and pleasant it is for brothers (Hebrew- Ach-those descended from a common ancestor) to dwell together in UNITY [to be ONE with YHWH, a unit, alike, with the same mind and thoughts; all in one accord], Like the precious oil on the HEAD, running down (descending) the beard of Aharon, Running down the robes [garments]-Like the dew of Chermon, That comes down (descends) the mountains of Tzion. For THERE YHWH commanded THE BLESSING, Life forever!” Tehillim 133; A song of Ascents of David

Many scholars believe the Tehillim 133 was written by David after the tribes of Yisrael laying down their arms against one another and rallying behind David as their King at Hebron as recorded in I Dibre haYamim 12:38-39 (Chronicles 12:38-39). UNITY of the tribes with a common KING-Moshiach Yahshua- is like the dew that covers the Land from the mountains of the north to the mountains in the south, so UNITY is to blanket ALL Yisrael from north to south, east to west.

- “All these men of battle, keeping rank, came to Hebron with a perfect heart, to set up David to reign over ALL Yisrael. And ALL the rest of Yisrael were of ONE HEART to set up David to reign. And they were there with David three days, eating and drinking, for their brothers had prepared for them.”
Abba further discoursed on the verse: “Behold how good and how pleasant it is for brethren to dwell together in unity” (Ps. CXXXIII, 1). ‘Happy are Israel’, he said, ‘in that Elohim gave them in the charge of no chief or messenger, and they are attached to Him and He is attached to them. And from His love for them He called them servants, as it is written: “For unto me the children of Israel are servants” (Lev. xxv, 55); and He further called them children, as it is written, “Ye are children of the YHWH your Elohim” (Deut. XIV. 1); and finally He called them brethren, as it is written, “For my brethren and companions’ sakes” (Ps. CXXII, 8). And because He called them “brethren”, He desired to make his abode with them and not leave them. Also we may take the word “brethren” to indicate the Holy One, blessed be He, and the Community of Israel. So in the exposition of the verse, “Hear, O Israel, YHWH our Elohim, YHWH is one”, we have learnt that “one” signifies the Community of Israel who clings to the Holy One, blessed be He, since, as Rabbi Simeon said, the union of male and female is called “one”¹⁰⁶, the Holy One, blessed be He, being called “one” only in the place where the Female also is, since the male without the female is called half the body, and half is not one. When, however, the two halves are united, they become one body and are called one. At the present day the Holy One, blessed be He, is not called “one”. The inner reason is that the Community of Israel is in exile, and the Holy One, blessed be He, has ascended aloft and the union has been broken so that the Holy Name is not complete and is therefore not called “one”. When will it be called “one”? When the Matrona [Moshiach] will be again with the King and they shall be united, when, in the words of the prophet, “the kingdom shall belong to YHWH”, the kingdom referring to the Community of Israel, to whom kingship is attached. Then “in that day shall the Y-H-W-H be one and his name one” (Zech. XIV, 9). The verse continues: “It is like the precious oil upon the head that ran down upon the beard.” This is the oil of the anointing of holiness which streams forth from the Ancient Holy One and which is found in that supernal stream which gives to the children the wherewithal to kindle the lights. That oil trickles on to the head of the King and from the head to the holy and venerable beard, and from there it streams on to all the garments of splendor in which the King is arrayed, as it is written, “that came down upon the skirt of his garments”. These are the Crowns of the King in which is found the Holy Name: and it is through them that all the bounty and all the joy of the various worlds come down to bless. And this “good oil” Soncino Zohar Vayikra, Section 3 page 7b.

“Until we all come to the UNITY [one and the same] of the belief and of the knowledge [full and accurate knowledge] of the Son of Elohim, to a perfect [whole-mature] man, to the measure of the stature of the completeness [melo-plentitude] of Moshiach.” Eph. 4:13

At Shavuot, we as Yisrael must become ONE again in order to receive the Revelation of Moshiach and an understanding of His Torah. Let us labor together, as brethren, to receive the blessing—even LIFE eternal.

¹⁰⁶ Bereshith 2:23-24; Eph. 5:24-33