

Who should participate in the Passover and Feast of Unleavened Bread?

Are we attempting to partake in the Passover and Feast of Unleavened Bread while standing in the jurisdiction of an Egyptian? That may not be a very good idea, as those who stood with Egypt, it's idols, its golden calf, were smitten. And here's why, in examples that get more serious as we examine these issues...

In the days preparing to leave Egypt, Moses was given the first instruction on this feast that would publicly symbolize that they had made a lawful covenant with YHWH to leave Egypt:

Exodus 12:1-20

- (1) And YHWH spake unto Moses and Aaron in the land of Egypt, saying,
- (2) This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.
- (3) Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:
- (4) And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.
- (5) Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:
- (6) And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.
- (7) And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.
- (8) And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.
- (9) Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.
- (10) And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.
- (11) And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* YHWH's passover.
- (12) For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* YHWH.
- (13) And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.
- (14) And this day shall be unto you for a memorial; and ye shall keep it a feast to YHWH throughout your generations; ye shall keep it a feast by an ordinance for ever.
- (15) **Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.**
- (16) And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.
- (17) And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.
- (18) In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

(19) Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

(20) Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Moses was again given this instruction (in the form of an annual worship schedule) before Israel was to be found worthy of entering Canaan, where YHWH would “*prove them whether they would walk in His law or no*” (ref also. Exodus 16:4):

Leviticus 23:1-14

(1) And YHWH spake unto Moses, saying,

(2) Speak unto the children of Israel, and say unto them, *Concerning* the feasts of YHWH, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

(3) Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: *it is* the sabbath of YHWH in all your dwellings.

(4) These *are* the feasts of YHWH, *even* holy convocations, which ye shall proclaim in their seasons.

(5) In the fourteenth *day* of the first month at even *is* YHWH's passover.

(6) And on the fifteenth day of the same month *is* the feast of unleavened bread unto YHWH: seven days ye must eat unleavened bread.

(7) In the first day ye shall have an holy convocation: ye shall do no servile work therein.

(8) But ye shall offer an offering made by fire unto YHWH seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

(9) And YHWH spake unto Moses, saying,

(10) Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

(11) And he shall wave the sheaf before YHWH, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

(12) And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto YHWH.

(13) And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto YHWH *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

(14) And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your Elohim: *it shall be* a statute for ever throughout your generations in all your dwellings.

Matthew Henry (1662-1714) on Lev 23:4-14: (*please also keep in mind as you read this, that in Matthew Henry's time they were not yet aware of the biblical calendar as we know it today.*)

Here again the feasts are called the *feasts of the Lord*, because he appointed them. Jeroboam's feast, which he *devised of his own heart* ([1Ki 12:33](#)), was an affront to God, and a reproach upon the people [*and this would be akin to our present false feasts such as christmas, easter, etc., being an affront to YHWH in our time. –dwaine*]. These feasts were to be proclaimed in their seasons ([Lev 23:4](#)), and the seasons God chose for them were in March, May and September (according to our present computation), not in winter, because travelling would then be uncomfortable, when the days were short, and the ways foul; not in the middle of summer, because then in those countries they were gathering in their harvest and vintage, and could be ill spared from their country business. Thus graciously does God consult our comfort in his appointments, obliging us thereby religiously to regard his glory in our observance of them, and not to complain of them as a burden. The solemnities appointed them were, 1. Many and returned frequently, which was intended to preserve in them a deep sense of God and religion, and to prevent their inclining to the superstitions of the heathen. God kept them fully employed in his service, that they might not have time to

hearken to the temptations of the idolatrous neighbourhood they lived in. 2. They were most of them times of joy and rejoicing. The weekly sabbath is so, and all their yearly solemnities, except the day of atonement. God would thus teach them that wisdom's ways are pleasantness, and engage them to his service by encouraging them to be cheerful in it and to sing at their work. Seven days were days of strict rest and holy convocations; the first day and the seventh of the feast of unleavened bread, the day of pentecost, the day of the feast of trumpets, the first day and the eighth of the feast of tabernacles, and the day of atonement: here were six for holy joy and one only for holy mourning. We are commanded to *rejoice evermore*, but not to be evermore weeping. Here is,

I. A repetition of the law of the passover, which was to be observed on the fourteenth day of the first month, in remembrance of their deliverance out of Egypt and the distinguishing preservation of their first-born, mercies never to be forgotten. This feast was to begin with the killing of the paschal lamb, [Lev 23:5](#). It was to continue seven days, during all which time they were to eat sad bread, that was unleavened ([Lev 23:6](#)), and the first and last day of the seven were to be days of *holy rest* and *holy convocations*, [Lev 23:7](#), [Lev 23:8](#). They were not idle days spent in sport and recreation (as many that are called Christians spend their holy days), but offerings were *made by fire unto the Lord* at his altar; and we have reason to think that the people were taught to employ their time in prayer, and praise, and godly meditation.

II. An order for the offering of a sheaf of the first-fruits, upon the second day of the feast of unleavened bread; the first is called the *sabbath*, because it was observed as a sabbath ([Lev 23:11](#)), and, on the morrow after, they had this solemnity. A sheaf or handful of new corn was brought to the priest, who was to heave it up, in token of his presenting it to the God of Heaven, and to wave it to and fro before the Lord, as the Lord of the whole earth, and this should be accepted for them as a thankful acknowledgment of God's mercy to them in clothing their fields with corn, and of their dependence upon God, and desire towards him, for the preserving of it to their use. [*which says to me that those who are still tied to the beast in any ways, especially in their trust of its provisions, should not risk partaking in this feast, whereupon their hypocrisy might very well bring them further wrath and destruction rather than increased mercies. To remain with the beast as one's god, then partake in this feast (itself being a public profession of one's loyalties) would be akin to partaking in Holy Communion without being circumcised as in 2Cor 6:14 (see NOTE 1) and 1Cor. 11:27-29 where the body is assumed to be the body of believers who are rightfully tied to Yeshua, not the beast. –dwaine*] For it was the expression both of prayer and praise, [Lev 23:11](#). A lamb for a burnt-offering was to be offered with it, [Lev 23:12](#). As the sacrifice of animals was generally attended with meat-offerings, so this sacrifice of corn was attended with a burnt-offering, that bread and flesh might be set together on God's table. They are forbidden to eat of their new corn till this handful was offered to God; for it was fit, if God and Israel feast together, that he should be served first. And the offering of this sheaf of first-fruits in the name of the whole congregation did, as it were, sanctify to them their whole harvest, and give them a comfortable use of all the rest; for then we may *eat our bread with joy* when we have, in some measure, performed our duty to God, and God has accepted our works, for thus all our enjoyments become clean to us. Now, 1. This law was given now, though there was no occasion for putting it in execution till they came to Canaan: in the wilderness they sowed no corn; but God's feeding them there with *bread from heaven* obliged them hereafter not to grudge him his share of their bread out of the earth. We find that when they came into Canaan the manna ceased upon the very day that the sheaf of first-fruits was offered; they had eaten of the old corn the day before ([Jos 5:11](#)), and then on this day they offered the first-fruits, by which they became entitled to the new corn too ([Lev 23:12](#)), so that there was no more occasion for manna. 1. This sheaf of first-fruits was typical of our Lord Jesus, who has risen from the dead as the *first-fruits of those that slept*, [1Co 15:20](#). That *branch of the Lord* ([Isa 4:2](#)) was then presented to him, in virtue of the sacrifice of himself, the Lamb of God, and it was accepted for us. It is very observable that our Lord Jesus rose from the dead on the very day that the first-fruits were offered, to show

that he was the substance of this shadow. 3. We are taught by this law to *honour the Lord with our substance, and with the first-fruits of all our increase*, [Pro 3:9](#). They were not to eat of their new corn till God's part was offered to him out of it ([Lev 23:14](#)), for we must always begin with God, begin our lives with him, begin every day with him, begin every meal with him, begin every affair and business with him; *seek first the kingdom of God*.

NOTE 1: Matthew Henry on 2 Corinthians 6:(14) and why we should not invite idolators into communion, and how we can see that the same applies to those who hypocritically want to join in with such giving of thanks, intending to be blessed by the God of the Bible for further provisions when publicly and officially (legally) they attest in simultaneous public professions that other provisions come from other gods of this world -*dwaine*:

Matthew Henry on 2Corinthians 6:11-18:

Much less should we join in religious communion with them; we must not join with them in their idolatrous services, nor concur with them in their false worship, nor any abominations; we must not confound together the table of the Lord and the table of devils, the house of God and the house of Rimmon. The apostle gives several good reasons against this corrupt mixture. (1.) It is a very great absurdity, [2Co 6:14](#), [2Co 6:15](#). It is an unequal yoking of things together that will not agree together; as bad as for the Jews to have ploughed with an ox and an ass or to have sown divers sorts of grain intermixed. What an absurdity is it to think of joining righteousness and unrighteousness, or mingling light and darkness, fire and water, together! Believers are, and should be, righteous; but unbelievers are unrighteous. Believers are made light in the Lord, but unbelievers are in darkness; and what comfortable communion can these have together? Christ and Belial are contrary one to the other; they have opposite interests and designs, so that it is impossible there should be any concord or agreement between them. It is absurd, therefore, to think of enlisting under both; and, if the believer has part with an infidel, he does what in him lies to bring Christ and Belial together. (2.) It is a dishonour to the Christian's profession ([2Co 6:16](#)); for Christians are by profession, and should be in reality, the temples of the living God - dedicated to, and employed for, the service of God, who has promised to reside in them, to dwell and walk in them, to stand in a special relation to them, and take a special care of them, that he will be their God and they shall be his people. Now there can be no agreement between the temple of God and idols. Idols are rivals with God for his honour, and God is a jealous God, and will not give his glory to another. (3.) There is a great deal of danger in communicating with unbelievers and idolators, danger of being defiled and of being rejected; therefore the exhortation is ([2Co 6:17](#)) to come out from among them, and keep at a due distance, to be separate, as one would avoid the society of those who have the leprosy or the plague, for fear of taking infection, and not to touch the unclean thing, lest we be defiled. Who can touch pitch, and not be defiled by it? We must take care not to defile ourselves by converse with those who defile themselves with sin; so is the will of God, as we ever hope to be received, and not rejected, by him. (4.) It is base ingratitude to God for all the favours he has bestowed upon believers and promised to them, [2Co 6:18](#). God has promised to be a Father to them, and that they shall be his sons and his daughters; and is there a greater honour or happiness than this? How ungrateful a thing then must it be if those who have this dignity and felicity should degrade and debase themselves by mingling with unbelievers! Do we thus requite the Lord, O foolish and unwise?

In my own words therefore (having been preaching such a serious separation for many years), there should not be any of the beast system that should partake in the feast of unleavened bread, as such who straddle the fence of trust are then leaven in and of themselves, and would therefore be of the most hypocritical blasphemy against a Holy God's instruction to eliminate leaven from our houses and temples, our physical bodies being the living temple of YHWH.

Note on one common misunderstanding that could otherwise arise:

In Exodus 12:19 we find that it says, “for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.”

To those new to such thoughts, this verse might seem to contradict what we're saying here in general, but it doesn't. Does this mean that the “strangers” are Egyptians? No, not at all, The whole purpose of the Passover and feast of unleavened bread was to make a public profession of our faith that we have *chosen to be separated* from the Egyptian oppressors who trusted in their own gods for their own glories. Impenitent Egyptians attempting to claim to be of the Father would seal their fates all the more (consider those like the Pope, Simon the Sorcerer or Benny Hinn as various examples here), bringing certain death upon the firstborn of their families, etc. No, these “strangers” referred to here are those among the Israelites who have also somehow come to be slaves along with them, perhaps from another heritage or nation, but who are also sympathetic and in agreement with them and their Hebrew God via his “righteousness”, where I define the word righteousness here to be a one-word term for a system of an understood morality and justice of YHWH and Him alone.

In other words, the “stranger” is not a true Hebrew by descent and blood, but perhaps of another society that had lost its way many generations ago (perhaps even beyond the “*third and fourth generation of them that hate me*”), who is “grafted in” by having fully repented of his previous family and social defiance to YHWH's kingship over him, and has accepted the social structure of the Israelite slaves he is now in captivity with, not any different than the way Father accepted the gentiles into their midst after the time of Yeshua [showing that the Father had compassion on any who would break the chain of the second commandment's generational curse and once more seek YHWH as His King and God]. But to continue, these strangers are not Egyptians, to say it plainly, or, not the Israelites' slave masters.

Also: Were there any people in Egypt's social structure at such a time who could have been labeled as a moderate? No, you either accepted the life of a slave, or you were in the upper ranks of those who *oppressed* the Hebrews (and any other slaves). When Moses slayed the Egyptian taskmaster, was such a taskmaster, “neutral”? No, you were either with the Egyptians or with the Hebrews. In Nazi Germany, we have better records that even the Nazis used Jews as Kapos, or taskmasters, themselves being Jews, but somewhat forced to beat and whip their own brethren when called to do so by the Nazi death camp guards. There has never been a “neutral ground” in such respects. Is this not also what we see today? The death camp (global beast system that is become a worldwide death camp now) is threatening all of the believers and poor and afflicted to beat one another into submission. Those who are fearful are doing so in our time, helping to beat us, as the elite continue to threaten these taskmasters (beast system “foremen” if you will), with many of today's fearful hoping to show their continued loyalty to the beast through their Egyptian overkapos, or supervisors, politicians, church leaders, etc, that tell them to keep their mouths shut and continue to stay in line so that they won't have to be beaten like the slaves. These fearful have thereby *become* ... “Egyptians”!

At the end of it all, and to put it in simple terms the way it appears to be coming back into focus in our time (now that the blinders are being taken off for some of us), the sprinkling of the blood of the lamb on our home's exposed lintel and doorposts (the entranceway to our own family “kingdoms”) was emblematic of how both the Israelites of their time and ours, had

made jurisdictional decisions for their homes, and would thereby be making an unashamed public announcement of their “change of jurisdiction”, where they were posting a most serious request, petition (or “application” as the “legal world sees it today) officially appealing to YHWH for forgiveness for the many years that they/we had fallen from His grace, now seeking to once more be found worthy as one of His loyal subjects and hoping for His renewed mercies in providing us with that same covering or protection, in also having shown that, BY FAITH, we could separate ourselves from the leaven (corruptions/wickedness) of the world’s heathen systems that, as we had foolishly become a part of, we are now realizing the emblematic image that our connections to that system was the actual leaven that was helping this beast to spread and “rise up” all over the world.

Is this too much to take in all at once? Have we been *that badly deceived* that this sounds so completely foreign and hard to grasp for some of us?

My brethren, the wicked have done such a good job at swaying us away from Father’s Will that we have completely lost sight of all of His original protections and covenantal securities for our lives, both individually, and as a nation. The entire Passover week’s basic memorial purpose was for us to forever see the image Father was laying out as to how foolish we had been (throughout almost all of our generations) in allowing Pharaoh’s/Caesar’s corruptions (satan’s sympathizers) into our lives, allowing their corrupt system of pyramidal bribery to become the “leavened bread” of life for us, rather than trusting in The Father for our eternal sustenance and rescue from the world.

In every year of being reminded of this memorial, we were to more wisely think our purity levels through as though each year could be our last year to perfect holiness in the fear of YHWH, and resultantly and openly re-profess our faith as to who is truly LORD of lords, and KING of kings in our lives. This should of course be a simple and irreversible choice of the Father’s kingdom and wisdom and His alone that we should be honoring with uncompromised reverence through Yeshua ha Meshiach (Jesus the Christ). In other words, the symbolism of Passover week should now be clearly seen as Yeshua, by way of His sacrifice via His love for us in the willful shedding of His blood on the cross, a most precious blood that we now have to cover ourselves with, as not just our momentary Savior (to get us out of trouble) but also as our eternal Governor. He is the “Word made flesh”. He is the ruler and governance over us all. Father has placed the government upon His shoulder and it is His spilled blood, and HIS ALONE (thus not allowing anyone to say that Mary or any “church” can stand in such a position as mediator over us, as Yeshua has been given the exclusive, sovereign or sole governorship over all of YHWH’s selected people, and no one else, no Pope, no president, no Pharaoh or Caesar, or even fairy goddess can ever have the power to rescue us or even momentarily imitate that authority in our lives).

We should stand in His guided purity, proud of our Savior without compromise, patiently waiting through all circumstances under that blood-sprinkled doorpost, looking for his coming glory with all faith and joy in our hearts, respecting His power and authority in every fashion that it is sent us, pressing onward in our great commission duties until that moment of salvation arrives, removing every single crumb of leaven from our world. This means removing even the slightest provisions that we may have been groveling for like a dog, and even the tiniest crumbs that may have fallen from Caesar’s table; and instead looking to only the Savior now that, in His mercies, that we may again be worthy of even the smallest crumbs from His table, as we then need to repent and reform ourselves and thus prove that

we will walk in His law of love and His system alone, where someday we may then even be worthy to sit like men at His table in a welcomed meat with Him (see the parable in Matthew 15:22-28). So its not just about bread, but about how we are to remove every single infection of leaven that could in any way interfere with the worship of YHWH in our lives.

In return for His expected mercies to deliver us from this beast's grip of oppression, we are to *first* show our full and unadulterated separation from the leaven of the world. Symbolically that yes, means the removal of all physical leaven (baking sodas) from our homes, but more importantly, it is to imply the full removal of all other authoritative leaven that we may have allowed into our homes and lives over time, which had given Pharaoh and Caesar even the slightest previous permissions to be our gods. See our video: "At who's table do we supp"?

Does this not make better sense to some of you now? I feel it safe to say, that in YHWH's heart, it is not so important that we re-enact the physical bread institutions with our heart's most focused goal (although it must certainly still be a followed worship event for our children's sake if but for nothing else, but to be an eternal reminder of the time of Egypt's exodus, and now our own exodus), where the importance and emphasis should more so be on the full removal of any and all authoritative leavens that we have in our lives that tie us to the false gods (rulers) of our fully risen (corrupt) world of what is now a fully global captivity.

So to now enter the most important warning and thought that I want to pass on in all of this, and one that may come hard to hear, I am going to step out and say that I feel that I have my Father's heart and feel that it is important to warn my brethren that having said all of this on this fine Sabbath day, that if we are still holding on to our beast membership cards (social security, etc) that they will most certainly cancel out the Savior's blood on our own doorposts, and we will be passed over, and not from the angel of death, but by the mercies of the Lamb, as without His covering, we will be smitten with those of Egypt as though we were yes, by our acceptance of those "images of the beast", still standing as Egyptians.

And for those who may feel that yes I am stepping way too far out on a limb on this one, I am not alone in my general view of this, as I would ask the reader to consider this excerpt from Matthew Henry (1662-1714) and his commentary coming from his notes on Ezekiel 20:5-9:

*"Their unreasonable disobedience to these commands, for which God might justly have cut them off as soon as ever they were formed into a people (Eze 20:8): They rebelled against God, not only refused to comply with his particular precepts, but shook off their allegiance, and in effect told him that they should be at liberty to worship what God they pleased. And even then when God came down to deliver them, and sent Moses for that purpose, yet they would not forsake the idols of Egypt, which perhaps made them speak so affectionately of the onions of Egypt (Num 11:5), for among other things the Egyptians worshipped an onion. It was strange that all the plagues of Egypt would not prevail to cure them of their affection to the idols of Egypt. For this God said he would pour out his fury upon them, even while they were yet in the midst of the land of Egypt. Justly might he have said, **"Let them die with the Egyptians."** This magnifies the riches of God's goodness, that he was pleased to work so great a salvation for them even when he saw them ripe for ruin. Well might Moses tell them, It is not for your righteousness, Duet. Eze 9:4, Eze 9:5.*

Are we coming out from among them? ...or do we want to "die with the Egyptians", as Matthew Henry so boldly stated it?

Let us also consider how Matthew Henry (an excerpt from Exodus 12) lays out the seriousness of how the blood of the lamb is in contrast to our “mark of the beast”:

It was to be sprinkled upon the *door-posts*, denoting the open profession we are to make of faith in Christ, and obedience to him, as those that are not ashamed to own our dependence upon him. The mark of the beast may be received on the forehead or in the right hand, but the seal of the *Lamb* is always *in the forehead*, [Rev 7:3](#). There is a back-way to hell, but no back-way to heaven; no, the only way to this is a high-way, [Isa 35:8](#). (4.) It was to be sprinkled upon the *lintel* and the *sideposts*, but not upon the *threshold* ([Exo 12:7](#)), which cautions us to take heed of trampling under foot the blood of the covenant, [Heb 10:29](#). It is precious blood, and must be precious to us. (5.) The blood, thus sprinkled, was a means of the preservation of the Israelites from the destroying angel, who had nothing to do where the blood was. If the blood of Christ be sprinkled upon our consciences, it will be our protection from the wrath of God, the curse of the law, and the damnation of hell, [Rom 8:1](#).

How then can the Christian of today think that he can split loyalties and still “be saved” somehow, and even in the slightest fashion? “Ye cannot serve two masters.”

Choose ye this day whom ye will serve, but as for me and my house
(my ministry and assembly) we will serve YHWH.

Those with questions or debates on this basic premise are invited to offer their Bible passages of contest, yet I have nothing of my own recollection that I feel could show how anyone tied to the heathen covenant system can be exempt from such an anathema of this feast in the spirit realm that we can’t presently see, knowing that while on our own cross in life, we all have the opportunity to either compromise or refuse whatever gall might be held up to us on a stick as Yeshua had also given the example of refusing while on the cross Himself. Some scholars say that the gall was a pain killer of sorts, and although unproven, such gall could symbolically be seen as a beast “consolation comforter” if you will, or taking comfort from the enemy, which is even unforgiven even in secular rules of war today. We are to spit out any and all of the comfort of YHWH’s enemies.

As we can easily see by the messages we have gone over in this brief study, those who yet taste of the gall of the beast or pinch incense unto Caesar, would be doing themselves a tragic disservice by attempting to glorify YHWH with their “mixed” offering(s).

Therefore, seeing the great simplicity in this myself and the clarity from which I can see no room for argument on this issue, I beg all of you yet one more time (especially now at the time of this writing being just a week prior to the Passover itself), that you might all think harder than you’ve ever thought of this before, and next week eliminate the last of the *real* leaven from your temples and souls.

*In the name of Yeshua for the glory of our Father in heaven,
dwaine*

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