

A Little Leaven Leavens the Whole Lump

Ha-êmeq told about the Passover, how wicked Pharaoh was for not letting Moses' people go after promising time and time again. Finally judgment had to come on Pharaoh and his people. The death angel would go over all the land and kill the firstborn males in each family. But for Moses' people, they had a remedy. They could kill a lamb, their best one, and drain the blood and paint it on their door. The death angel would pass over any house that had the blood painted on the door. Inside those houses, the evil king didn't have any power. Inside that house, they were free. That's where the safety is — in the house with the blood on it.

We can see why we are commanded to be speaking about these things to our children. It would have been arrogance of any Israelite to say that he was covered by the blood and safe from the death angel, but not be in the house when he passed by. Christianity is arrogant to say this. It's the same thing. They are in a divided house which cannot stand. I'm thankful that we are not out saying that we are covered by the blood, but not in the house. Some of us were, but we found that the head of the house we were in had lied to us (the evil one). I'm thankful to be in that house that Yahshua died for.

The Israelites had to put that blood perfectly over the door to that house. It couldn't be just left in a bowl at the door; they had to do it just right, otherwise, the death angel would not pass over. Likewise, salvation is only one way. It has to be perfectly obeyed. The gospel has to be perfectly obeyed. That is the good news. The blood is not applied to anyone unless they obey the gospel, the good news.

The Passover could never be celebrated by anyone who wasn't circumcised. If they wanted to celebrate the Passover, they had to be circumcised. Today the people who do celebrate Passover have uncircumcised hearts.

Yahshua is our Passover. He is the sacrifice for us. After Passover, they had the Feast of Unleavened Bread. They had to look in every corner of their house and clean out all the old leaven. 1 Cor 5:7-8 — "Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Messiah our Passover also has been sacrificed for

us, therefore celebrate the feast not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

We can just see the extent of what our Father went through to crush the head of that ruler. In the end of time, all those kinds of plagues will come upon mankind. When he sees the blood, he passes over us. There is such a deep meaning in this, but it is hidden, it hasn't been revealed. That's why we are commanded to be talking about these things.

Christianity's sins are piled high because they are not in the house that has the high priest over it, the one with His blood on it.

We have to draw near with sincere hearts, consciences sprinkled with the blood. We must keep the feast in sincerity and truth, without the leaven of malice and wickedness. There is a hidden meaning there. It is such a general statement. So what is Paul trying to say? He says this right before he talked to them about how dull they were in having immorality among them.

There could be leaven in us. What was in them that they had to clean out? That leaven would have caused the lump to rise up — make air holes — make it look like more than it was. We have to get rid of the leaven in us.

For the Feast of Unleavened Bread, what were they commanded to do? Don't work; go to the assembly on the first and seventh day; don't eat anything unleavened; remember that you were brought out of the land of Egypt. We have to find out how it applies to us.

Maybe they were boasting that they were rich when they were lukewarm and about to be spewed out of His mouth. They should have been grief stricken, but were proud and self righteous instead.

Leaven permeates the whole loaf. We can't allow any root of bitterness or it will defile the whole Body — if there is any bit of leaven. There was just a little bit of leaven

in them — just a little bit — and what did it do? It defiled the whole loaf. If there is a little bit, it needs to be swept out, otherwise it will defile the whole loaf.

How do we practically apply this? When we come to the Master's Table, we are not supposed to have any leaven in us. It is a week-by-week thing of searching for any leaven in us. That is how we keep the Feast of Unleavened Bread. What they did was a shadow. If our loaf is leavened, it is destroyed.

Ben Naby — I was thinking that Satan is the prince of the air and he divides; leaven makes air bubbles in the loaf. Leaven is division — even just a little division will defile all. We can't allow any of that in our midst. There must be no division in our hearts. Anything that would want to divide us from a brother or sister has to be swept out. I know that the first edah was destroyed — this puts a godly fear in me. Our Master said that we should have salt in ourselves and be at peace with one another. Salt kills leaven.

MALICE is the leaven. It is mentioned twice in Rom 1:29 in the list of things that people do in the world that make them not worthy of the nations. It is mentioned two times and some people think it's a mistake (some even take it out of the Bible when they translate it). He says it twice, just to show how horrible malice is. That unclean bird can fly in over the wall and into the Body and leaven the whole lump as you can see, today, how the whole lump [of Christianity] is leavened. They let it come in with someone who came in over the wall — an unclean bird came in.

Malice, ill will — in Spanish it means with a bad intention. This is so important. If there is one bit of leaven in this Body, we will never be one as Yahshua is one with His Father. If there is any ill will, even one hint, one speck, one tiny pinhead, then we are not going to be the demonstration. So therefore, we have to get rid of all malice, ill will. We should look up the word *malice* in the dictionary and see everything it means. We shouldn't have any trace of ill will, malice in us.

You can see what is before us. If we think that He doesn't mean every speck, then we have a wicked heart to not take literally what He says. There cannot be any pockets

between the wheat. It has to be mashed together solid, just as this loaf here. It has to be perfect unity.

The Ephesian church looked good, the Laodicean church looked good, the Corinthian church looked good, but all were allowing all of this stuff to go on in them.

This bread may be without leaven — there may not be any leaven — but we cannot assume it. Paul said that before we eat we have to judge ourselves that there is no growth there. And even if there isn't any, it doesn't mean that we can stop looking. If we have a solid foundation, we have to keep it that way. Maybe we have eternal life, but we have to accomplish his purpose. He doesn't just want a bunch of saved people. The unity that we express TO THE END is the very same unity, the same cleanliness that Yahshua had, that nothing would separate Him from His Father.

Is it possible? Is it expecting too much out of us? If the world is ever going to know that the Father sent the Son, that is how it has got to be. I believe the Bible. We come to think other things after a while because of our carnality, because of what we allow, and it puffs us up, puts air holes in our brain, in our soul.

So that is how we keep the spiritual Feast of Unleavened Bread, how we keep the truth — week by week, not just yearly. Seven days is how long we go without breaking bread. Seven days is how long we go before we have to judge ourselves.

There is going to be a distinction between those who serve God and those who don't. People are going to look all over for the word of YHWH and not find any because there is none. Then holy angels will gather people together and lead them to us. We have to be prepared. The day is going to come. Many will travel to and fro and knowledge will increase. The book of Daniel hasn't really been revealed yet.

The world is going to know that our Father sent the Passover Lamb if there is no leaven in us. If we think "Oh, this is not about me," and we are indifferent to this word, then we are proud and puffed up. Paul says to examine yourselves. See if YOU are in the

faith. People have broken bread with us, not examining themselves, and allowed malice to come in, separating themselves from their brothers, not inspecting themselves.

If we have done what we could this week to not allow His enemies to triumph over us, then we can drink the victory cup. If we have confessed our sins, then we can break the bread. It is SO EASY to have malice. You can have malice toward someone for taking your napkin in the breaking of bread. It is so subtle. We have to be really good inspectors.

Meshullam — Even if there is a slight lack of clarity, there's a wedge in there. There can't even be a little.

Ben Naby — I see how important it is to see each other's heart, and to truly forgive, not hold onto opinions about our brothers, not allow thoughts to divide us from the hearts of our brothers. The one who eats unworthily doesn't discern the Body. It would be hypocrisy to eat here [speaking of the Master's table] and not eat from my brothers, or to judge what they say and hold onto my own opinions about them. That would be not discerning the Body rightly, and then I would be eating unworthily.

Ahimelech — Our Master said to beware of the leaven of the Pharisees and how it could be that today it is the leaven of Christianity, meaning the leaven of not taking what is written literally and totally seriously.

Ephraim — Now things come to us and sometimes we give into things, but through confession it closes the gap between our experience and how our Father wants us to be — in unity as Yahshua is with Him. As we do confess our sins, we grow more and more to be like this. I'm glad we are on the right way. Our Father can make us more and more how He wants us to be.

N'su — I'm thankful for the salt that Yahshua provides to cleanse us of malice. Now we know what malice is, we can be salt to ourselves; the Word, our conscience, and our brothers and sisters can bring salt to us. The salt is purifying; and then the blood cleanses us. We are BLESSED to be able to know how to destroy that infectious yeast that comes to us — the leprosy of malice.

Barachah — When you make bread, you can't mix the salt with the yeast at first because the salt will kill the yeast. I'm thankful that our Father is speaking to us in practical ways and for the everyday practical experience of the Kingdom of God. I'm thankful that we are living in the true reality of all the things I knew and felt in my heart before.

Yanick — FIRE kills the leaven. We are being purified through the fire in our lives.

Yochanan Abraham — In the story of the Passover, it was said that never before or after was heard a cry like the one that went up in Egypt when the death angel killed the firstborn males. It made me think of Châm, the black churches, how people cry and they weep and they wail because they think they are forgiven, but they are under CONDEMNATION. They are always under it. Thousands and thousands of Châmites are in that — the hopeless sound of those women and men crying. But we are not hopeless because we have one another to remind us. Our Father is going to help us. He is going to bring our brothers and sisters to us if we become dull. I want to be one who searches myself thoroughly. I want to bring that hope to Châm. I have heard the hopelessness and I've seen it. It tears your heart, that hopeless sound; it used to scare me. People go there all their lives and never see a way out of that hopelessness. But I have to be pure if I'm going to take a message to Châm. I don't want that in me [speaking of the leaven of malice].

ha-êmeq — It is because those people don't know forgiveness — that's why they're crying. Sometimes I fail and feel so bad about it. Even though I confessed my sin, I still had lingering bad feelings. I knew I was forgiven, but I was still letting that bad feeling stay there, so I was not really forgiven — I hadn't received it. If I don't receive the forgiveness, then I just get under it more and more and it doesn't help anything. Those people crying don't sense forgiveness; that's why they're crying. And here I am, forgiven; here we have a provision of forgiveness made for us abundantly. It is foolish and such a lie to have to carry this heavy feeling around. If we do that, we are wasting His blood. I realized that was wrong and received the forgiveness He has for me.

Then ha-êmeq said that Psalms 113 – 118 are the Hallel — they're sung at Passover. She read part of Ps 116:12-19 and she said that Yahshua sang that hymn. It was one of His songs of thanksgiving.

Jehu — Through the New Covenant He is giving us a heart of flesh for a heart of stone. Malice won't be able to grow in us as a result of not caring.

Nahum — The blood doesn't only go on the outside now, but into us and it is cleansing us.