

## A Lesson on Leaven

ζύμη, ης f yeast (used to make bread rise)

### 1. **Leaven is used to describe the invisible and \_\_\_\_\_ nature of the kingdom of God.**

Matt 13:33 Another parable He spoke to them: "The kingdom of heaven is like **leaven**, which a woman took and hid in three measures of meal till it was all leavened."

Luke 13:20-21 And again He said, "To what shall I liken the kingdom of God? <sup>21</sup> "It is like **leaven**, which a woman took and hid in three measures of meal till it was all leavened."

### 2. **Leaven is used to describe the corrupting nature of the \_\_\_\_\_ of the Pharisees.**

Matt 16:6-12 Then Jesus said to them, "Take heed and beware of the **leaven** of the Pharisees and the Sadducees." <sup>7</sup> And they reasoned among themselves, saying, "*It is* because we have taken no bread." <sup>8</sup> But Jesus, being aware of *it*, said to them, "O you of little faith, why do you reason among yourselves because you have brought no bread? <sup>9</sup> "Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up? <sup>10</sup> "Nor the seven loaves of the four thousand and how many large baskets you took up? <sup>11</sup> "How is it you do not understand that I did not speak to you concerning bread?-- *but* to beware of the **leaven** of the Pharisees and Sadducees." <sup>12</sup> Then they understood that He did not tell *them* to beware of the **leaven** of bread, but of the doctrine of the Pharisees and Sadducees. (e.g. Mark 8:14-21)

### 3. **Leaven is used to describe the corrupting nature of the \_\_\_\_\_ of the Pharisees and of Herod.**

Mark 8:14-21 Now the disciples had forgotten to take bread, and they did not have more than one loaf with them in the boat. <sup>15</sup> Then He charged them, saying, "Take heed, beware of the **leaven** of the Pharisees and the leaven of Herod." <sup>16</sup> And they reasoned among themselves, saying, "*It is* because we have no bread." <sup>17</sup> But Jesus, being aware of *it*, said to them, "Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened? <sup>18</sup> "Having eyes, do you not see? And having ears, do you not hear? And do you not remember? <sup>19</sup> "When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to Him, "Twelve." <sup>20</sup> "Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?" And they said, "Seven." <sup>21</sup> So He said to them, "How *is it* you do not understand?"

### 4. **Leaven is used to describe the \_\_\_\_\_ -only focus of the Pharisees.**

Luke 12:1 In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, "Beware of the **leaven** of the Pharisees, which is hypocrisy.

### 5. **Leaven is used to describe the \_\_\_\_\_ conduct of professing believers**

1 Cor 5:1-13 It is actually reported *that there is* sexual immorality among you, and such sexual immorality as is not even named<sup>1</sup> among the Gentiles-- that a man has his father's wife!<sup>2</sup> And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. <sup>3</sup> For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. <sup>4</sup> In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, <sup>5</sup> deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. <sup>6</sup> Your glorying *is* not good. Do you not know that a little **leaven leavens** the whole lump? <sup>7</sup> Therefore purge out the old **leaven**, that you may be a new lump, since you truly are **UNLEAVENED**. For indeed Christ, our Passover, was sacrificed for us. <sup>8</sup> Therefore let us keep the feast, not with old leaven, nor with the **leaven** of malice and wickedness, but with the **UNLEAVENED bread** of sincerity and truth. <sup>9</sup> I wrote to you in my epistle not to keep company with sexually immoral people. <sup>10</sup> Yet I certainly *did* not *mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. <sup>11</sup> But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner-- not even to eat with such a person. <sup>12</sup> For what *have I to do* with judging those also who are outside? Do you not judge those who are inside? <sup>13</sup> But those who are outside God judges. Therefore "put away from yourselves the evil person." ("unleavened" is used 9x, 7 of which refer to the Feast of Unleavened Bread. The remaining two are here.)

### 6. **Leaven is used to describe the enslaving belief of \_\_\_\_\_ righteousness**

Gal 5:1-11 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. <sup>2</sup> Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. <sup>3</sup> And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. <sup>4</sup> You have become estranged from Christ, you who *attempt to* be justified by law; you have fallen from grace. <sup>5</sup> For we through the Spirit eagerly wait for the hope of righteousness by faith. <sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. <sup>7</sup> You ran well. Who hindered you from obeying the truth? <sup>8</sup> This persuasion does not *come* from Him who calls you. <sup>9</sup> A little **leaven leavens** the whole lump. <sup>10</sup> I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is. <sup>11</sup> And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.