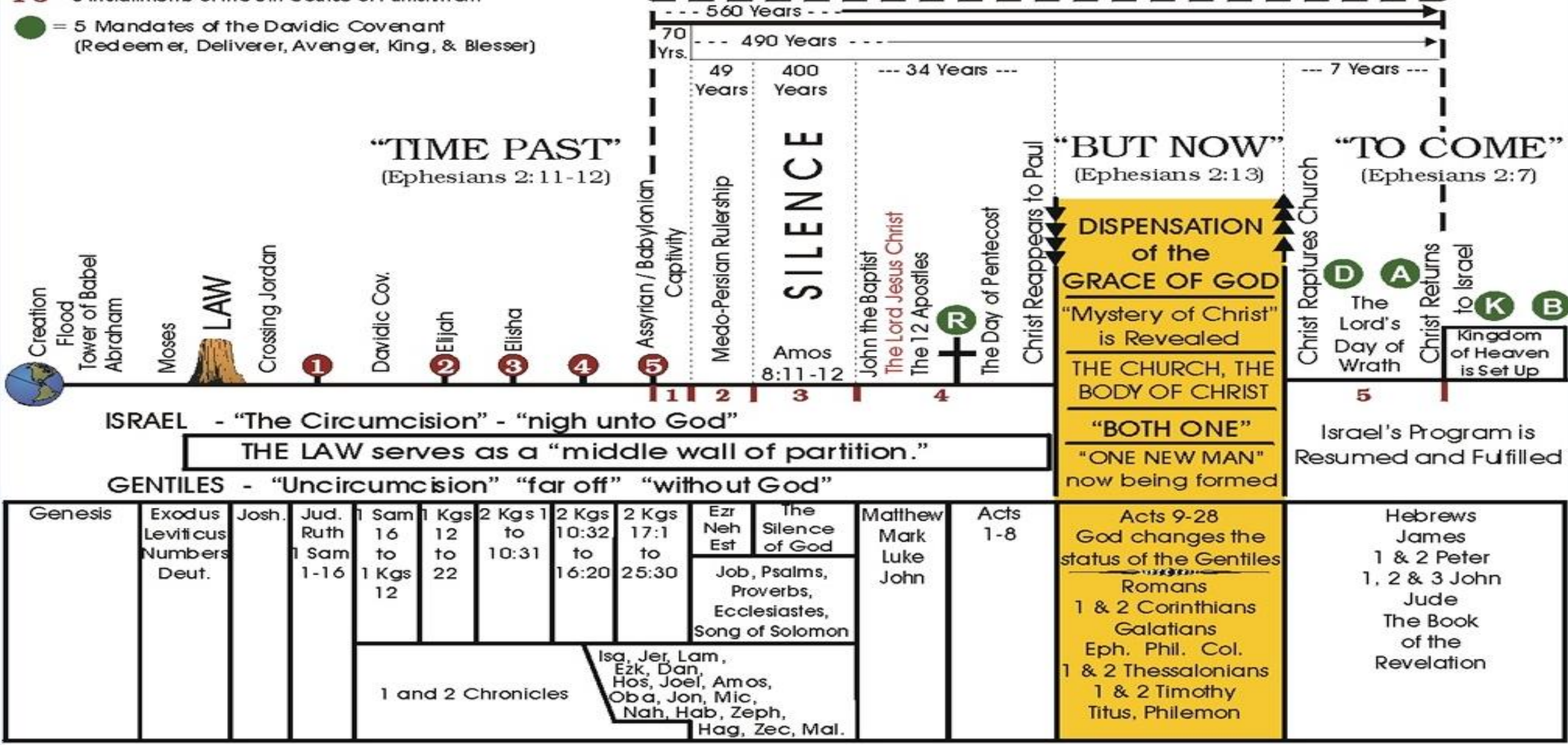
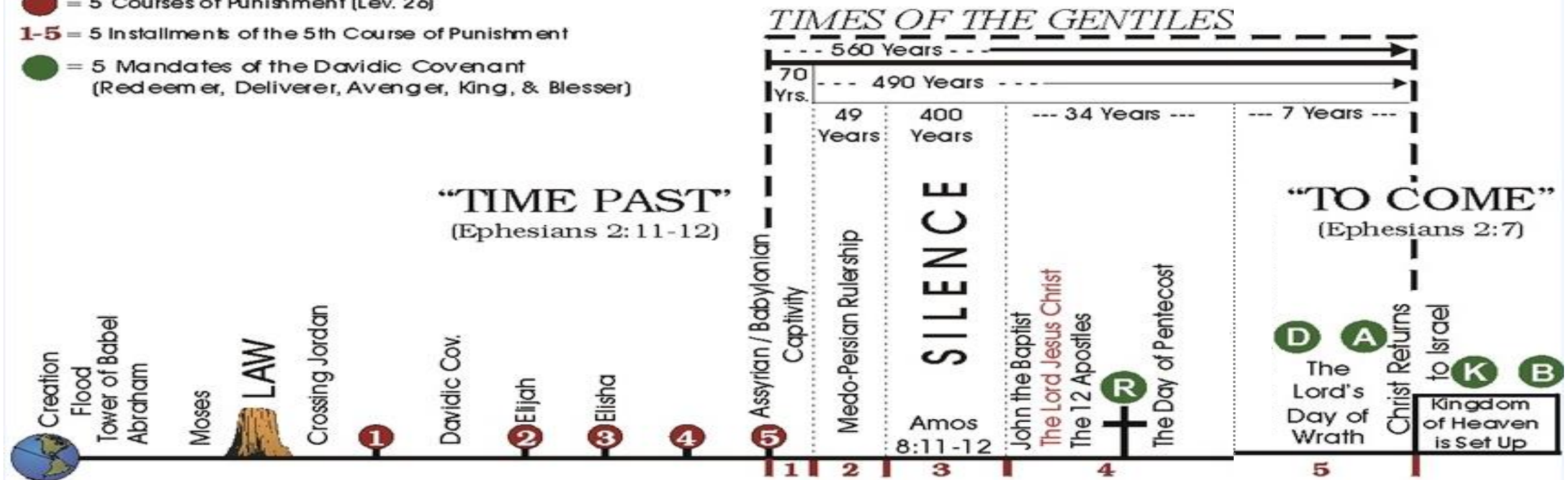


- = 5 Courses of Punishment (Lev. 26)
- 1-5** = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

TIMES OF THE GENTILES



- = 5 Courses of Punishment (Lev. 26)
- 1-5 = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)



ISRAEL - "The Circumcision" - "nigh unto God"

THE LAW serves as a "middle wall of partition."

Israel's Program is Resumed and Fulfilled

GENTILES - "Uncircumcision" "far off" "without God"

Genesis	Exodus Leviticus Numbers Deut.	Josh.	Jud. Ruth 1 Sam 1-16	1 Sam 16 to 1 Kgs 12	1 Kgs 12 to 22	2 Kgs 1 to 10:31	2 Kgs 10:32 to 16:20	2 Kgs 17:1 to 25:30	Ezr Neh Est	The Silence of God	Matthew Mark Luke John	Acts 1-8	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation
				1 and 2 Chronicles				Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.					

Israel's Prophetic Calendar (Pt. 3)

A Thought Experiment:
Leaven

1. John 2 gives us the extremes of what is in the hearts of national Israel from Mary, who represents the Bel. Rem. and the Temple leaders, who represent the Vain Religious System (VRS).
 - John 2, at the very beginning of Jesus's earthly ministry John directs all eyes to God's Prophetic Plan for Israel.
 - a. In Jn. 2:1-11, John refers to the HOUR, directing all eyes to **God's Prophetic Clock with Israel** as revealed in Daniel's Time Schedule (Dan. 9).
 - b. Then in Jn. 2:13-23, John refers to the Passover, directing all eyes to **God's Prophetic Calendar with Israel** as especially revealed in the Levitical Feasts (Lev. 23).
 - c. The two are going to align and coincide perfectly.

PASSOVER

PENTECOST

TABERNACLES

	PASSOVER	UNLEAVEN BREAD	FIRSTFRUIT	FEAST OF WEEKS	PENTECOST	NO FEASTS	TRUMPETS	ATONEMENT	TABERNACLES
TYPE				"WEEK of SABBATHS" OR "SEVEN SABBATHS"					
	14 TH DAY	15 TH DAY	16 TH DAY ← (50 DAYS) →	6 TH DAY			1 ST DAY	10 TH DAY	15 TH -22 ND DAYS
ANITYPE				DURING THIS SEVEN WEEKS THE HARVEST WAS GATHERED					
	1 ST MONTH	1 ST MONTH	1 ST MONTH	2 ND MONTH	3 RD MONTH	4 TH 5 TH 6 TH MONTHS	7 TH MONTH	7 TH MONTH	7 TH MONTH
MISSION				"TARRY HERE"					
	ABIB APRIL	OR	NISAN APRIL	ZIF MAY	SIVAN JUNE	TAMMUZ-AB-ELUL JULY-AUG-SEPT	ETHANIM OCTOBER	OR	TISRI OCTOBER

2. God gave Israel a Prophetic Calendar whereby the Believing Israel could participate in a prophetic preview that showed how the Lord was going to provide Israel with their national salvation (Ex. 12:15, 24-27).

3. Their part was believing God and His Word and carrying out a simple little memorial vignette of clearing all “leaven” out of their household.

4. Leaven: When using a metaphor, in order to understand how the author uses it we must first establish what it means literally.
 - a. When it comes to use of the word leaven in the Bible, we usually ignore its literal meaning and jump right to its metaphorical meaning (leaven = sin).
 - b. So, let's look at the word "leaven" again, starting with the literal meaning and then going to the metaphorical meaning and see if it opens the Scriptures up a little.

5. The English dictionary definition of "leaven":
 - a. A substance that is used in dough to make it rise.
 - b. A pervasive influence that modifies something or transforms *for the better*.

6. The Hebrew dictionary definition of “leaven”:
 - a. Comes from word that means what remains or is left over; a remnant. Noah’s family was all that remained of humanity (Gen. 7:24 also of the Believing Remnant of Israel--1 Kgs. 19:18; Is. 4:3; Deut. 4:27; 28:62; Neh. 1:2-3).
 - b. Something very small that is so powerful it affects something big--the whole thing, causing it to rise up. The most common literal example of this being adding a small bit of left-over dough into a large amount of new dough, causing it to rise into big loaf.

7. This then was extended to the primary metaphor for leaven: Something that when added to something else, even in extremely small amounts, gradually but powerfully affects the whole thing.

--at this point leaven can be either a power for good or evil. It depends on the context and on an everyday level generally it is good—it was very good that they could make a big loaf of bread by using just a little left-over dough as leaven.

8. Contrary to everyday use, commentators often suggest that leaven is always corrupting because it causes fermentation. This cannot be correct. Innumerable treasured and invaluable foods are fermented, not the least of which being wine—which is fermented longer and to a greater extent than almost anything else, yet it is still offered to God, even in offerings of fire. Under controlled conditions, leaven always results in something good and always makes the product better.

- a. Without fermented foods it is doubtful nations in the Middle East or anywhere else would have survived: Because of fluctuations in weather, seasons, enemies, etc., their food source was always in doubt. Fermented foods which kept longer provided a solution to this—fermented milk, cheese, bread, etc.
- b. If wine could be used in sacrifices of fire unto God but leavened bread could not, it wasn't because fermentation = corruption or leaven = sin.

9. Context determines whether meaning is negative or positive:
 - a. Yes, Israel was commanded not to add leaven for some sacrifices and feasts (grain offering—Lev. 2:11; and Passover Feast and Feast of Unleavened Bread--Ex. 12).
 - b. But Israel was also commanded to add leaven to others. (peace offering—Lev. 7:12 and thanksgiving offering (Amos 4:5; Feast of Pentecost).
 - c. Yes, Jesus refers to the leaven of the Pharisees—their teachings corrupt the whole nation (Mat. 16:6).
 - d. But in the same Gospel He also refers to the Kingdom of God as being like leaven—growth that results in something good (Mat. 13:13).

10. Most commentators automatically equate leaven and sin as though they were literally the same thing rather than just metaphorically similar in one or more characteristics.

11. But even if we were to concede for the sake of argument and assume that whenever the Bible uses the specific word “leaven” it is always with negative connotations, it is also true that when God powerfully works, He does positively what “leaven” does negatively.

--Let’s look not just where the word “leaven” is used but where the concept or idea or principle of leaven is used as well.

12. When we notice something having the characteristics of leaven, even when the specific word isn't used, we see the "leaven" principle at work in the Bible. One might say that this little concept permeates the whole of Scriptures (pun intended!). Other examples in the Exodus account:

- a. Leaven is in the eyes of the beholder. To Egypt, Israel was like leaven: something that started small (70 individuals) but was viewed as affecting the whole (became millions), grieving Pharaoh because it affected the whole nation of Egypt (in his view negatively). Purge them out the House of Egypt (Ex. 1)!
- b. But to God Egypt was like leaven, which needed to be removed from Israel so they could trust completely in Him —Purge every reliance on Egypt and her gods out (Ex. 12:15)

- c. Just as Pharaoh grieved over Israel affecting his whole nation so too God will grieve when Israel brings Egypt and its idolatry into their relationship with Him, like when in the wilderness they complained and wanted to return to Egypt!
- Thus, God gave them the Passover and Unleavened Bread ceremonies. What Pharaoh's Egypt wanted to do with the LORD's Israel, the LORD's Israel was supposed to do with Pharaoh's Egypt at the first Exodus and rely solely on the Lord (Ex. 9:16-17; Josh. 2:9ff).
 - It is something God will tell them to do in the end-time Greater Exodus at Christ's return as well (Is. 52:9-12).

13. The LORD required Israel to remove all the leaven of Egypt—all reliance on Egypt and its idolatry and all its ways—so that they could be a new unleavened dough that He could take them into the wilderness to inflate and raise them up with Himself and His Word.

- a. At the end of the journey, the LORD says He bore them (lifted them up, raised them, carried them along) on eagle's wings to bring them, to Himself, teaching them the only thing they needed to rely on was Him and the grace resident in His Jehovah Name (Ex. 19:4).
- b. Through the Exodus, the LORD raised the unleavened dough of Israel—ex-slaves of Egypt--up to raise them up to be His servants, the proclaimers of His Name to the Gentiles (Ex. 18:8-12)

14. Other examples from the Bible:

- a. A little blood smeared on the doorways of Israel delivered the whole nation.
- b. At the Golden Calf Incident Israel's idolatry led God to purge out the bulk of the nation and start over with just (little old) Moses—ie., Moses would be a little leaven that would create a whole new lump of a nation.
- c. Jesus's death and resurrection was the one seed that goes into the ground and dies produces many seeds (Jn. 12:24).

15. Let's look at some examples.

- a. Yes, sin does have the characteristic of leaven: When just one sin entered through Adam, it powerfully affected the whole of the old humanity negatively unto unrighteousness and death (Rom. 5:12-15).
- b. But it is also true that when one righteous act entered through Christ, it likewise powerfully affected the whole new humanity but now positively unto righteousness and life (Rom. 5:15-19)!

- c. Then when a little Law (something good—Rom. 7:12) entered Israel made up of the old humanity, it caused the whole nation to abound (rise up, inflate) with iniquity, which then led to over-flowing, super-aboundingly super-inflating rising up of God's Grace.
- d. None of these verses use the word leaven but they do use characteristics of leaven that form the basis of the metaphor, which became so common it became proverbial: A little leaven leavens the whole lump (1 Cor. 5:6).

16. In short, perhaps we could say:

- a. In the Bible, the negative application of the leaven principle refers to those things that permeate a person or a people, powerfully leading them away from God—perhaps key Bible words are iniquity/idolatry—INFLATING and RAISING them up in unbelief of God and His Word.
- b. And the positive application of the Leaven principle refers to the things of God that permeate a person or a people, powerfully leading them to God—key Bible word firstfruits, INFLATING and RAISING them up in belief in Him and His Word.
- c. Looking at the word and its definition and concept and the principle by which it works one might say that little principle permeates and powerfully affects the whole Bible (again, yes, pun intended!).