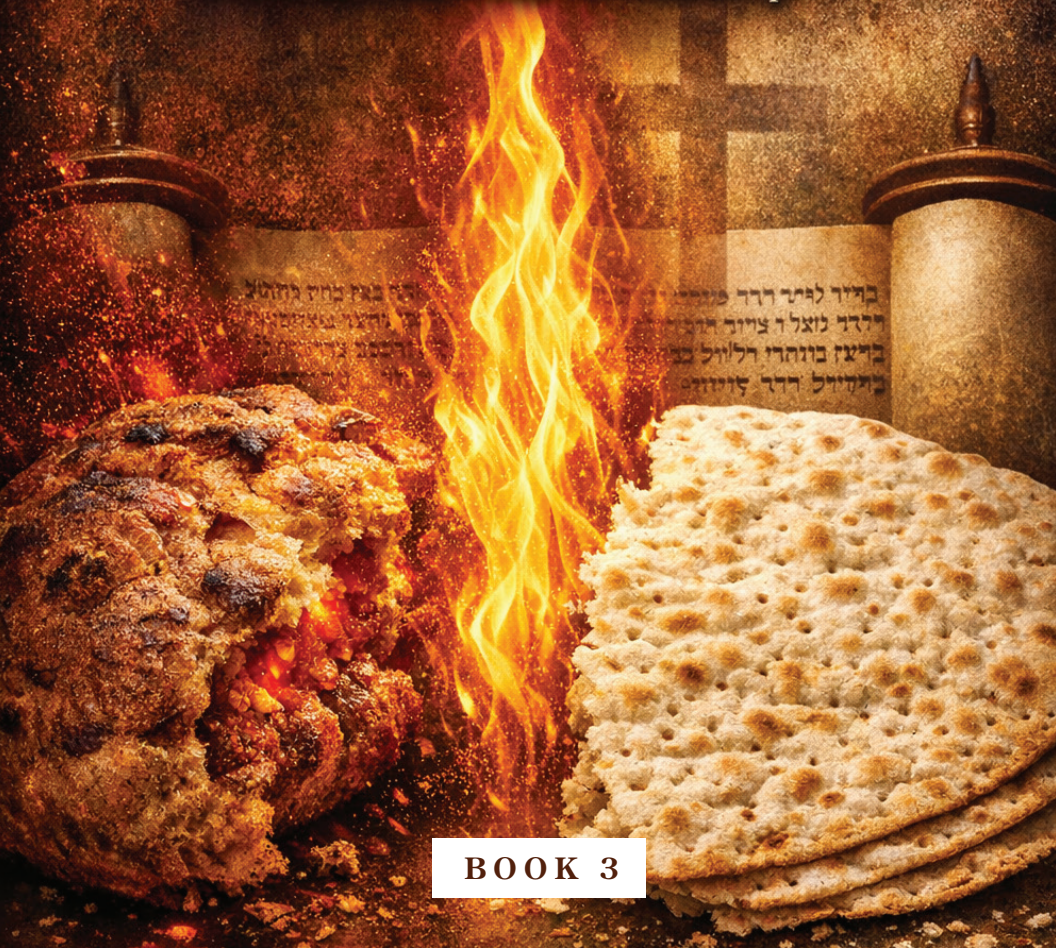


# LEAVEN

Torah • Rashi • Messiah • The Apostolic Pentecostal Witness

*A Completed Judaism Perspective on  
"A Little Leaven Leaveneth the Whole Lump"*



BOOK 3

Written By Elder Keith Joel Walker

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My booklet is written from an Apostolic Pentecostal completed-Judaism perspective: we honor the Torah, study Jewish exegesis (including Rashi), and receive Jesus (Yeshua) as the Messiah who fulfills and purifies the covenant. Our aim is to bring together Hebraic hermeneutics and New Testament apostolic insight so readers may see the spiritual dynamic behind “leaven” and apply that truth to personal and congregational holiness.

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## Leaven in the Torah: Basic Biblical/Hebraic Background

- Chametz (leaven) appears repeatedly in Torah law and narrative. Most prominent is the Passover/Pesach command: remove chametz for seven days (Exodus 12; Leviticus 23; Deuteronomy 16). Bread for Passover must be unleavened (matzah).
- Leaven is ritually prohibited in certain offerings (Leviticus) and in the priestly grain-offerings; the Torah distinguishes between leavened and unleavened food depending on context.
- On the pshat (plain) level, chametz refers to fermented dough (yeast causing rise). Symbolically, the contrast of leavened vs. unleavened becomes a moral/ritual metaphor for purity vs. corruption.

### Rashi and Classical Jewish Interpretations (Rashi = Rabbi Shlomo Yitzchaki, 11th century)

- Rashi's basic gloss on the laws of chametz emphasizes the concrete: chametz is dough that has risen through fermentation. He elucidates the practical legal contours—what counts as leaven, what is forbidden, and why chametz must be removed for Pesach.
- Beyond law, Rashi often reads verses midrashically. On texts that contrast chametz with matzah, Rashi highlights moral/spiritual resonances: matzah as

humility and memory of affliction, chametz as puffing up and forgetting. He links the physical rising of dough to moral elevation (pride, self-exaltation) that separates a person from dependence on God.

- Rashi’s approach is primarily halachic and midrashic: he reads the Torah as teaching both ritual obedience and inner transformation. For example, the removal of chametz symbolically prepares the people for renewed covenantal intimacy and prevents spiritual “leavening” within the community.

## PARDES:

### Levels of Meaning (Hermeneutical Keys)

- Peshat (plain): Chametz = leaven/yeast; matzah = unleavened bread.
- Remez (hint): Leaven hints at internal growth—good or bad—depending on context. Matzah hints at haste, humility, and redemption.
- Drash (homiletic/midrashic): Leaven symbolizes sin, pride, hypocrisy, and spiritual corruption that spreads if not removed. Passover cleaning is a story about sanctification.
- Sod (mystical): In kabbalistic language, chametz can be associated with kelipot (husks) or forces that expand ego and separation from the Divine; the removal of chametz is rectification (tikkun).

Yeshua's Warnings:  
"Beware of the Leaven"

- Gospel accounts: Jesus warns his disciples, "Beware of the leaven of the Pharisees" (Matthew 16:6; Mark 8:15; Luke 12:1). When disciples think he means literal bread, he clarifies he refers to doctrine/teaching (Matthew 16:11-12).
- Hebraic reading: Jesus uses the familiar Jewish symbol of leaven to point to two dangers:
  1. Moral/cultic hypocrisy (Pharisaic externalism): practices that appear holy but hide pride/self-justification.
  2. Corrupting doctrine: teaching that misleads the people away from covenant truth.
    - The metaphor is powerful because of Passover background—leaven contaminates the feast of redemption; likewise, false teaching corrupts the community's identity in God.

Paul's Teaching:  
"A Little Leaven Leaveneth the Whole Lump"

Key texts:

- 1 Corinthians 5:6-8: "Your boasting is not good. Do you not know that a little leaven leavens the whole

lump? Clean out the old leaven... for Christ, our Passover, has been sacrificed. Let us keep the feast... with unleavened bread of sincerity and truth.”

- Paul explicitly borrows Passover symbolism to exhort the Corinthian church toward corporate holiness and discipline.

Paul’s Insights (in Apostolic Pentecostal emphasis):

- Leaven as moral contagion: Even a small, tolerated sin distorts corporate holiness; unchecked compromise spreads rapidly and corrupts worship and witness.

- Leaven as false teaching: Unchecked doctrine that denies the gospel, justifies sin, or demeans holiness undermines the assembly.

- Leaven and sanctification: Paul links Christ-as-Passover to sanctified living. The apostolic call is to “clean out” sin so the community may celebrate redemption in truth.

- Practical principle: Church discipline is not punitive only; it’s therapeutic, purging the malign influence to restore repentance and health.

Theological Synthesis:

What Jehovah Is Teaching His People

- Covenant Holiness: The Torah’s command to remove chametz teaches that covenant people must

pursue internal and external holiness. God desires a people set apart—cleansed from the “yeast” of pride, hypocrisy, and falsehood.

- **Contagious Nature of Corruption:** Spiritual and moral compromises spread. Jehovah’s commands to purge are preventive and restorative.
- **Redemption and Transformation:** The Passover typology (unleavened bread) points forward—(in our completed-Judaism view) to Yeshua, the true Passover Lamb who accomplished redemption and calls us into renewed holiness. Redemption entails both forgiveness and progressive purification.
- **Two-Edged Use of Leaven:** Leaven can also symbolize growth/expansion. Theologically, God’s truth and the Holy Spirit can “leaven” the world positively through gospel penetration; thus the term is morally neutral in itself—context determines meaning.

### Apostolic Pentecostal Application: Repentance, Purging, and Empowerment

Core Emphases for a Pentecostal Community Rooted in Torah:

- **Immediate Repentance:** Personal confession and turning away from whatever is “leaven” (pride, bitterness, false teaching).
- **Corporate Purity:** Church discipline where

necessary—done in love, aimed at restoration (cf. Matt. 18, 1 Cor. 5).

- **Spirit-Filled Sanctification:** After purging, the Holy Spirit empowers ongoing holiness. Baptism in Jesus' name and the filling of the Holy Spirit are the means of power for transformed life.
- **Worship and Feast Keeping:** Celebrate Passover (or the Lord's Supper) with spiritual awareness—Christ our Passover—while practicing the unleavening principle: sincerity, truth, humility.
- **Teaching and Discernment:** Prioritize biblical instruction and spiritual discernment to protect the assembly from “doctrinal leaven.”

### Practical Guide: Removing Leaven in Daily Life and Church

#### Personal Steps:

- **Inventory:** Prayerfully identify attitudes or teachings that “rise” (pride, anger, resentment, selfish ambition).
- **Confession and Renunciation:** Name the leaven aloud; renounce it; seek accountability.
- **Replace with Matzah-spirituality:** Practice humility, remembrance (meditate on redemption), simplicity in devotion.
- **Spirit-Filled Practices:** Prayer for baptism in the Holy Spirit, daily surrender, Scripture intake,

community accountability.

### Congregational Steps:

- Teach Passover truth: Use the feast to teach sanctification and Christ's atonement.
- Pursue church purity: Confront ungodliness gently but firmly; call for repentance.
- Foster restoration: Aim to restore the sinner rather than merely excise.
- Keep doctrinal clarity: Teach Scripture systematically; test all spiritual claims.

### Ritual/Devotional Tools:

- A "Leaven Fast": short season of fasting and confession focused on removing one specific attitude or doctrine.
- A Passover liturgy reframed: recount the Exodus, confess communal leaven, celebrate Christ as Passover, commit to holiness.
- Midnight cry/prayer watches to identify hidden leaven in hearts and corporate life.

## Closing Prayers, Litanies, and Suggested Readings

### Short Prayer for Purgings

"Jehovah, search me and know my heart. Reveal

every leaven that would rise within me or within our assembly. By Your Spirit, purge us, humble us, and make us a people ready to celebrate Your redemption in sincerity and truth. In the name of Yeshua, amen.”

### Litany for Unleavening (responsive)

Leader: “Lord, reveal pride.” Congregation: “Remove our pride.”

Leader: “Lord, reveal false teaching.” Congregation: “Let truth purify us.”

Leader: “Lord, restore the fallen.” Congregation: “We embrace restoration by Your Grace.”

### Suggested Readings (introductory)

- Torah references: Exodus 12; Leviticus 2, 6; Deuteronomy 16
- Rashi’s commentary on Exodus 12 (see Rashi on chametz/matzah)
- New Testament: Matthew 16; Mark 8; Luke 12; 1 Corinthians 5
- Messianic/Apostolic resources on Torah and the Feasts (selective: works that integrate Hebraic roots with New Testament theology)
- Introductory kabbalistic reflections on chametz (for those who wish to explore mystical symbolism cautiously)

## Final Word

Leaven is a small thing with a great effect. The Torah teaches vigilance and ritual purpose; Rashi and the Jewish tradition layer moral and communal meaning; Yeshua uses the symbol to warn against corrupting influence; Paul applies the Passover image to apostolic discipline and sanctification. For the Apostolic Pentecostal who embraces completed Judaism, the lesson becomes practical and urgent: celebrate redemption, remove the leaven, and be continually filled by the Spirit so that the Body of Messiah reflects the holiness and unity Jehovah intends.

Thesis: From an Apostolic Pentecostal, completed-Judaism perspective, the baptism in the Holy Ghost is consistently accompanied by the initial, biblical evidence of speaking in tongues. The New Testament narrative and apostolic testimony show this as the ordained sign—“tongues” (with power and fire) mark the outpouring of the Holy Spirit.

### Key Scriptures and How they Demonstrate Tongues as the Evidence

Matthew 3:11 / Mark 1:8 / Luke 3:16

- John the Baptist: “He will baptize you with the Holy Spirit and fire.” Fire language anticipates the tongues-

as-fire sign at Pentecost.

Acts 1:4–5, 8

- Jesus: “You shall be baptized with the Holy Spirit... you shall receive power.” The empowering baptism is fulfilled visibly at Pentecost with tongues.

Acts 2:1–4; 2:3–4

- Pentecost: “Tongues like as of fire... they were all filled with the Holy Spirit...and began to speak with other tongues as the Spirit gave them utterance.” Clear, primary fulfillment—fire + tongues = Spirit-baptism.

Acts 10:44–46 and Acts 11:15–17

- Cornelius’ household: “The Holy Spirit fell on all... and they heard them speak with tongues.” Peter explicitly ties this event to Pentecost (“just as on us”), confirming tongues as the same gift.

Acts 19:1–6

- Ephesus: Paul asked, “Did you receive the Holy Spirit when you believed?” After Paul laid hands, “the Holy Spirit came on them, and they spoke with tongues and prophesied.” Tongues are the evident sign.

Acts 2 / Acts 10 / Acts 19 — Pattern established

- Wherever the Spirit falls in Acts with the fullness

and power of the baptism, tongues accompany the outpouring. These repeated occurrences teach the apostolic norm.

Acts 8:14–17 (Samaritans)

- The apostles came, laid hands, and “they received the Holy Spirit.” The narrative context and apostolic recognition follow the Pentecost pattern—apostles “saw” the Spirit given. In the apostolic economy, that giving is identified by the same sign that accompanied other Spirit-falls—tongues.

Acts 9:17; Acts 22:16; Acts 22 (conversion narrative context)

- Ananias laid hands on Saul: “he was filled with the Holy Spirit.” Paul later affirms his own tongues experience (1 Cor 14:18). The conversion and anointing recorded in Acts 9 are therefore understood in the apostolic pattern as including the tongues evidence.

1 Corinthians 12–14 (esp. 14:18, 14:21)

- Paul: “I thank God I speak with tongues more than you all.” He treats tongues as a genuine Spirit-gift and cites Isaiah (1 Cor 14:21) to show “foreign speech” is the prophetic sign. Paul’s testimony confirms tongues as apostolic, normative evidence.

Isaiah 28:11–12 quoted in 1 Corinthians 14:21

- Paul applies the OT prophecy of “stammering lips” / foreign language to the New Testament sign of tongues—establishing prophetic precedent for tongues as sign-language of God’s judgment and calling.

Mark 16:17 (Long Ending)

- “They will speak with new tongues.” Used in Apostolic Pentecostal preaching as confirming sign-following for believers in the apostolic era.

John 7:37–39 and John 20:22

- Jesus promises and breathes the Spirit; John 7 points forward to Pentecost as the day the Spirit would be given. Pentecost’s fruit—tongues—reveals the new birth and Spirit-possession in the apostolic pattern.

### Summary Declaration

The apostles received and administered the baptism in the Holy Ghost in a consistent, patterned way: Spirit-fall, power, and the initial, observable evidence of speaking in tongues (symbolized with fire at Pentecost). Where Acts records Spirit-giving (Pentecost, Cornelius, Ephesus), tongues are present and are the decisive sign. Where Acts records apostolic recognition of Spirit-giving (Samaritans, Paul), apostolic testimony and later apostolic teaching

(Paul's personal testimony and 1 Corinthians, and his use of Isaiah) confirm that tongues are the evidence. Therefore, in every biblical instance of the baptism in the Holy Ghost, speaking in tongues functions as the only apostolic evidence that you have received the Holy Ghost. If you haven't yet, you must seek for it. The fire of the Holy Ghost purges the leaven out of your life.

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