

Box A18

**LEAVEN**

**and**

**THE LORD'S TABLE**

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*Jn. 5:39. Search the Scriptures*

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**To R.B.**

**By A. E. CAUSTIN**

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## FOREWORD

THE opposition to be faced in such an enquiry as this is varied, but there are two outstanding points:—

1st—USE.

But use without authority is never RIGHT.

ROM. 14:23: "*Whatsoever is not of faith is sin.*"

2nd—WHAT DOES IT MATTER?

So we are told:—

2 COR. 3:6: "*The letter killeth, but the spirit giveth life.*"

TRUE! But what SPIRIT?

Certainly not the spirit of DISOBEDIENCE.

The cost of obedience to this truth is great, for it is a sword cutting you asunder from the CHURCH, or ASSEMBLY and People you LOVE, if so be that they obey not the Word of God; and you will be outside the camp in a TWOFOLD sense as HE was.

1 SAM. 15:22: "*To obey is better than sacrifice. It is written! How readeest thou?*"

## Leaven and the Lord's Table

1 Cor. 11:23

"*The Lord Jesus the same night in which He was betrayed took bread.*"

IT has long been my belief that the use of *leavened bread and fermented wine* at the Lord's Table is an unpardonable inconsistency, but while it is one thing to have a general idea, it is quite another to be able to state that a thing is *right* or *wrong* on the authority of "*it is written.*"

Perhaps one of the most subtle and dangerous states of mind that a Christian can get into is that which is so prevalent in regard to *Baptism* (i.e.) "*What does the mode matter?*"

Surely this is tantamount to saying, "*I'll obey where I understand,*" or "*I'll obey when I agree,*" which attitude is not in true alignment with *faith*, which *trusts* where not able to *trace* and such *trust* implies obedience.

The answer to our enquiry as to the fitness of *leaven* at the Lord's Table is *twofold*.

1st—*The nature of leaven itself.*

2nd—*The type of bread used at the institution THAT "night."*

We will look into the *nature of leaven* first because I do not wish to make too much of the case rest upon the *second line of enquiry*.

### FIRST POINT

#### The Nature of Leaven

Among its outstanding characteristics are—

A. *It is diffusive:*

It spreads from particle to particle, one particle being able to change *many*.

B. *It is secret in operation:*

It spreads quietly but surely till

"*A little leaven leaveneth the whole lump.*"

1 Cor. 5:6.



- C. Water can *moisten* a certain amount:  
But *leaven* is different because it gives  
to that which is *leavened* its own *propa-*  
*gating power.*

As we go through the Scriptures, we will  
see that *leaven* is used as a picture of  
*Corruption*  
*Hypocrisy and* } *Leaven IS corruption*  
*False Doctrine* }

Let us then go to the *Word of God* and  
see if we can get a clear answer to the  
question, "*Is ordinary bread (i.e., yeast)*  
*permissible at the 'Table'?*"

It is helpful to remember the rule brought  
out by J. H. Todd in his "*Principles of*  
*Interpretation.*"

"*The first occurrence of a word in*  
*the Scriptures gives a key to its*  
*meaning and the truth revealed by*  
*it.*"

### 1st Reference to Leaven

- Gen. 19:3. And he (Lot) made them a feast  
and did bake unleavened bread  
and they did eat.  
These words are contained in the account  
of the destruction of *Sodom*.  
You will remember how in the previous  
chapter we read:  
Gen. 18:1. And the Lord appeared unto him  
(Abraham)  
in the Plains of Mamre  
and he sat in the tent door in the heat  
of the day.  
Gen. 18:2. And he lift up his eyes and looked  
and lo *three* men stood by him,  
and when he saw them he ran  
to meet them from the tent door.  
Gen. 18:20. And the Lord said, because the cry of  
Sodom and Gomorrah is great,  
and because their sin is very  
grievous,  
Gen. 18:21. I will go down now and see whether  
they have done altogether accord-  
ing to the cry of it,

- and if not I will know.  
Gen. 18:22. And *the men* turned their faces from  
thence  
and went toward Sodom,  
*but Abraham stood yet before the Lord.*  
Gen. 18:33. And the Lord went His way as soon as  
He left communing with Abraham  
and Abraham returned unto his  
place.  
Gen. 19:1. And there came two Angels (or) *and*  
*the two Angels came*  
to Sodom at even,  
and Lot sat at the gate of Sodom  
and Lot, seeing them, rose up to meet  
them  
and he bowed himself with his face  
toward the ground.  
Gen. 19:2. And he said,  
Behold now, my lords.  
Turn in, I pray you, into your servant's  
house. . . .  
Gen. 19:3. And he pressed upon them greatly.  
And they turned in unto him and  
entered his house,  
and he made them a feast  
and did bake *unleavened bread*,  
and they did eat.

This being the first reference it is of  
supreme importance to catch the exact signifi-  
cance and it will be seen that the *visitors*  
arriving *unexpectedly*, there was an element  
of *haste*, there being no time to let the dough  
rise. *Lot bakes unleavened bread.*

### 2nd Reference

The next reference to *leaven* brings out  
the same thought.

The instructions had gone forth to the  
*Children of Israel*, as to how they were to  
act in *choosing*

- Ex. 12:3. "Every man a lamb"  
which was to be kept *four days* and then at  
the exact time  
Ex. 12:6. "Between the two evenings"  
it was to be "*killed*" on the  
Ex. 12:22. "Doorstep," "threshold or bason."  
So there on the *doorstep—sideposts—and*

lintel was the "blood" and all who would enter that house were surrounded and protected "by blood" and were safe.

Further instructions were given regarding preparation and eating of the lamb.

Ex. 12:8. And they shall eat the flesh in that night  
roast with fire,  
and unleavened bread  
and with bitter herbs they shall eat it.

Ex. 12:11. 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 the Lord's Passover.

Ex. 12:13. And when I see the blood  
I will pass over you.

Here we see that the *passing over* is an act of God to save those who by faith availed themselves of the privileges attached to the blood.

BUT

They were a people ready for a journey and they were a people about to journey. Therefore we read:

Ex. 12:11. "And ye shall eat it **IN HASTE**."  
That night they were about to pass out of Egypt, out of the "House of Bondage," and thus our Lord instituted the Supper "the night" before He passed out of this House of Bondage in which He had taken upon Himself "the form of a servant" by the Gate of Death.

And surely as we eat that bread it should be as those who are ready for the call to journey.

Surely also as we read the words

Ex. 12:17. Therefore shall ye observe this day  
in your generations  
by an ordinance for ever.

and remember how eloquently the Lamb of the Passover speaks of Calvary, we are reminded of those words

1 Cor. 11:26. "Till He come."

### 3rd Reference

We are taken another step in our enquiry as we go to Ex. 12:15.

Ex. 12:15. Seven days shall ye eat unleaven bread.

Ex. 12:19. Seven days shall there be no leaven found in your houses,

for whoso eateth that which is leavened even that soul shall be cut off from the congregation of Israel.

Ex. 12:20. Ye shall eat nothing leavened;  
in all your habitation shall ye eat unleavened bread.

Here we have the command of God to an obedience and separation which was to be complete and perfect.

Seven: The number of Completeness and perfection is used in the command to obey (i.e.)

Ex. 12:19. "Seven days shall ye eat unleavened bread."

But the command went further than this, for not only was it what they should eat, but there was to be complete and perfect separation from association with and the presence of this thing called leaven (i.e.)

"Seven days shall there be no leaven found in your houses."

Failure in complete obedience (and after all is said and done there is no other kind of obedience) could only come through failure in perfect and complete separation.

They could only fail and eat if leaven was found in their houses.

If the separation was complete and perfect then they were not able to eat and so would not fail.

It is well worth considering if this is not equally true in our Christian life.

The punishment for such failure was that those who failed to obey and disobeyed were to be

Ex. 12:19. cut off from the congregation of Israel.

The *congregation* was the place of *meeting* and *witness* (i.e.) the assembly.

Thus we see that *neglect* to deal with *leaven* as *God* commanded brought the same punishment as the neglect of *circumcision* (Gen. 17:14).

It is worthwhile noticing that in *Circumcision* and the *Passover* we have the two ordinances most nearly approaching *Baptism* and *The Lord's Table*.

a. Just as the Children of Israel were only Circumcised *ONCE* and had to be *born FIRST*, so the Christian is only *Baptised ONCE* and has to be "*born again*" *first*.

b. Just as the Passover was to be kept

Ex. 12:14. "A feast to the Lord throughout your generations,"

so the Lord's Supper to be held

1 Cor. 11:26. "As often . . . till He come."

c. It is well in passing to notice that the Passover and *The Supper* which the Lord instituted had this in common also. *Unleavened bread* was eaten in both cases of *necessity*, but more of this later, except to point out now

Ex. 12:34. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

Thus we see that the *first* meal that they had after gaining their freedom was that of *unleavened bread*.

Ex. 12:39. And they baked unleaven cakes of the dough which they brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not tarry, neither had they prepared for themselves any victuals.

Here we observe both *necessity* and *haste*.

#### 4th Reference

The next reference, as it were, seals what has been gathered before and fixes the

*unleavened bread* with that great event (i.e.) their birth as a nation.

Ex. 13:3.

And Moses said unto the people: Remember this day in which ye came out of Egypt, out of the House of Bondage, For by strength of hand The Lord brought you out from this place.

There shall no leaven be eaten.

This is Israel's

Lk. 22:19.

This do in remembrance of Me.

Ex. 13:6.

Seven days thou shalt eat unleavened bread and in the seventh day shall be a feast unto the Lord.

N.B.—This "*feast unto the Lord*" could only be when *obedience* was *complete*, thus we also read

1 Cor. 11:28.

But let a man examine himself Not others, nor by other. and so let him eat." Not refrain.

Ex. 13:7.

Unleavened bread shall be eaten seven days and there shall no leaven be seen with *THEE*, neither shall there be leaven seen with thee in all thy *QUARTERS*.

This word "*quarters*" = *borders* or *boundaries*, so we see the command goes past the household and embraces the *life*.

"*There shall no leaven be seen with thee*" is the personal touch, *neither* in the *private* life of the house, nor in the larger and *public* life and its activities.

Said a man to me,

"You would have a man give up every worldly association!"

to which I replied:

"That is between you and your God. But I do say that no Christian should have anything to do with that which is damning the lives and souls of our young people (i.e., dancing)."

A man may be popular and become the



head of many secular movements and be raised to the highest places that the world can honour him with, but let him *beware* for God says:

*"Neither shall leaven be seen WITH THEE in ALL thy quarters."*

Thus we see that in regard to (this thing) *leaven*

There were to be *no half-measures*.

There was to be *no compromise*.

The next reference unfolds another important step in our enquiry.

### 5th Reference

Ex. 34:25.

**Thou shalt not offer the blood of My sacrifice with leaven.**

(i.e.) *Ferment, extortion.*

Here is a threefold lesson:—

1st: The R.V. translates this as "*with leavened bread*" and surely "*the blood of my sacrifice*" (or *victim*) speaks of the *WINE*.

2nd: *Thou shalt not offer the blood of my sacrifice with ferment.*

Thus we see that the *wine* itself must be *unfermented, unleavened*.

3rd: *The blood* is not to be offered with *extortion*.

Matt. 10:8.

**Freely ye have received.  
Freely give.**

Thus the sacrament is to be discharged without *charge* and the charge of 2 gns. by some *clergy* to conduct the *Supper* is, I believe, *definite sin*.

### 6th Reference

We are taken yet a further step as we look at the words of *Deut. 16:2, 3*:

Deut. 16:2.

**Thou shalt therefore sacrifice the Pass-over unto the Lord thy God of the flock and the herd in the place which the Lord shall CHOOSE to place His Name there.**

Deut. 16:3.

**Thou shalt eat no leavened bread with it;**

**seven days shalt thou eat unleavened bread therewith,  
even the bread of affliction.**

We see from the above that the *feast* was only to be eaten in the place which the Lord chose to put His *Name* in.

Thus it is now and we may ask:

*Where is such a place?*

I believe this is where any company are gathered in "*His Name*" even though small (*two or three*) *IF He is in the midst*.

Here again we see something of the Lord's view of *unleavened bread*.

He sees it as "*the bread of affliction*" and we may well ponder this in the light of our Christian experience.

### 7th Reference

The next reference seems to refute all that we have learned up to the present and seems to be a denial and contradiction of what has gone before, until we carefully read the context, then we see that the Lord is speaking in *irony*, and the truth of the reference is seen in its application.

God had placed His *Name* at Jerusalem *But* the people had chosen to make sacrifices at *Bethel* (i.e.) *The House of God*, and we read:

Amos 4:4.

**Come to Bethel and transgress;  
at Gilgal multiply transgressions;  
and bring your sacrifices every morning,  
and your tithes after three years.**

Amos 4:5.

**And offer a sacrifice of thanksgiving  
WITH LEAVEN,  
and proclaim and publish the free offerings;  
for this liketh you (Heb. for so ye love),  
O ye Children of Israel,  
saith the Lord God.**

Here we see a people of that "*What Does It Matter?*" class.

*Why* the need to travel to Jerusalem?

*Would* not Bethel and *Gilgal* do just as

well?

After all it is the *act* and not the *place* that counts and matters.

So reasons the *flesh*, but the *spiritual* take careful note that

1 Sam. 15:22. **"To obey is better than sacrifice."**

As we realise that Bethel means the "*House of God*," and Gilgal means "*a circle of stones*," both associated with worship, we will realise something of the *force* of the words

Deut. 16:2. **"In the place which the Lord shall choose to place His Name there,"** and see that *His Name* is not placed in every so-called "*House of God*" or place of *worship*.

Man may *choose*, but that is of no avail, and the lesson is driven home with greater force still, for not only does *man* try to worship in the *place* he chooses, but in the *manner* also.

The *place* being chosen is *self-will*, it is really only to "*multiply transgressions*, to go further and offer *sacrifice* of thanksgiving *WITH leaven*."

That is how they "*loved to do it*" and thus it is to-day.

After all, what does it matter whether we use *this* or *that bread*?

As we follow our subject into the New Testament we are very soon left in no doubt of our Lord's view of *leaven*.

### 8th Reference

Then Jesus said unto them,

Matt. 16:6. **Take heed and beware of the LEAVEN of the Pharisees and Sadducees.**

Matt. 16:12. **Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.**

Here we see that *leaven* is spoken of as *false doctrine*, and surely there are few (if any) things more disastrous to man's eternal welfare than this.

There is hope for the *drunkard* and desperate sinner, but how little for those *snares*

by *false doctrine*, and I have to state it as my experience after observing many who have fallen into error that I personally have *never* seen any *fully freed*. They may come out of *it*, but *it* does not seem to come out of them, therefore

2 Cor. 6:17.

**Touch not the unclean thing.**

The Lord goes further and likens *leaven* not only to *false doctrine*, but also to *false doctrine not really believed* (i.e.) evidently held for ulterior motives. So He says:

Lk. 12:1.

**Beware of the leaven of the Pharisees, which is hypocrisy.**

I want to suggest that there is a worse *hypocrisy* than *false doctrine*, taught yet not believed; this is *true doctrine* so taught, which speaks of "*Angels of Light*." What could be worse than *true doctrine taught*, yet not believed by the teacher? And so distorted, as we see in so many of our churches to-day.

Before we go to the next reference, will you please carefully notice that in *no case* has *leaven* been spoken of in association with that which is good?

Its *absence* speaks of *haste*, *separation* and *obedience*.

Its *presence* speaks of *evil*.

Weedon says:

"Leaven is a portion of the old dough in a high state of fermentation, which, added to the new mass of dough, spreads the fermentation through the whole lump and so renders the bread porous and light. As this fermentation is a sort of disintegration and proved so pervasive, the ancients saw in it an image of moral corruption."

It appears that our Lord saw this quality of *evil* as its outstanding feature.

Plutarch writes:

"Wherefore it is unlawful for the priest of Jove (called Flamen Dialis) to touch leaven because leaven itself comes from putrefaction and being commingled corrupts the mass, and leaven itself seems



*a putrefying, for by abounding it altogether acidifies and corrupts the flour."*

A Jewish author:

"Our Rabbis call lust a leaven in the lump, for as a little of the yeast impregnates the whole mass and corrupts it, so lust corrupts the whole man."

Thus we see that in some way or other leaven had become known world-wide as a thing essentially typifying evil and corruption and it is thus that our Lord views it as He speaks in our next reference.

### 9th Reference

And again He said,

Lk. 13:20.

Where unto shall I liken the Kingdom of God.

Lk. 13:21.

It is like leaven which a woman took and hid in three measures of meal till the whole was leavened.

In the light of all that has gone before what shall we say of those who say that this parable speaks here of the spread of the Gospel in the world?

So far from being secret in its spread, the Gospel effects are so palpable that it could

Acts 17:6.

Turn the world upside down.

When we turn to Matt. 13 for the account of the parable, we discover that it is one of a series dealing with the Kingdom of Heaven (N.B.: Lk. 13:20 called Kingdom of God) and in each case contrast is brought very prominently into view. E.g.:-

1. Sower:

Contrast in reception and result.

2. Wheat and tares:

Both sown in same field, BUT by different persons.

3. Mustard seed:

"Least," "greatest."

4. Leaven:

Here we have a picture, not of the Holy Spirit working through the Gospel, but of the evil one, inserting that which is evil into that which is good and pure,

Leaven is that which is always mentioned in the Old Testament in an evil sense and in the New Testament it is spoken of as malice and wickedness in contrast to sincerity and truth; it is also portrayed as evil doctrine in its threefold form.

1. Pharisaism:

External, ritual, sensual.

2. Sadduceeism:

Scepticism of God's Word and the supernatural.

3. Herodians:

Worldliness.

The parable of leaven speaks of its universal meaning.

Let us now look at that which I will term the summary passage. 1 Cor. 5:6-8.

### 10th Reference

Paul has been writing to the Corinthian Church about a case of gross sin, which would have been a disgrace to the unsaved, let alone to those who named the Name of Christ.

It seems that because they were divided in their allegiance to Christ (as appears in chapter 3 of this 1st Epistle) they were taking sides with men rather than with Him Who is "Truth."

This is the grave danger of partisanship in the Church; it tends to make a man side-step that which is right and to be a "respector of persons" rather than view all things with a "single eye," and here we see in the Corinthian Church itself, not "mourning" for this gross sin, but rather as Paul writes:

1 Cor. 5:2.

And ye are puffed up (i.e., proud, haughty, inflated).

1 Cor. 5:6.

Your glorying is not good.

Know ye not that a little leaven leaveneth the whole lump?

Thus Paul associates leaven with sin and awful sin at that.

Here we see how Paul witnesses to the permeating and spreading qualities of leaven.

So in words that remind us of the preparation for the Passover, he goes on to say:

1 Cor. 5:7. **Purge out therefore (i.e., because Evil) the old leaven that ye may be a new lump.**

This reminds us of those words in his 2nd Epistle to the same Church.

2 Cor. 5:17. **Therefore IF any man be in Christ (i.e., purged and cleansed) he is a new creature (i.e., a new lump);**

**old things ARE passed away: behold ALL things ARE become new.**

So we read in the very next verse, because the *leaven of sin* has been dealt with that

2 Cor. 5:18. **All things are of God.**

And as if Paul would clinch the whole matter for us, he goes on in his 1st letter to say:

1 Cor. 5:7. **For even Christ OUR PASSOVER is sacrificed for us.**

1 Cor. 5:8. **THEREFORE let us (i.e., the Church) keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.**

Surely language could not be plainer, but what is the *feast* which we (*The Church*) have to keep, which is so intimately associated with

1 Cor. 5:7. **"Christ OUR PASSOVER"?**

We see that it is a feast which has to do with Christ "*sacrificed for us*" and it therefore must be that it is a feast which speaks of *Calvary*, and *since we have also seen that*

Ex. 34:25. **Thou shalt not offer the BLOOD of MY sacrifice with leaven.**

We are *forced* to the *conclusion* and *obedience* makes it *imperative* that both *bread* and *wine* used at *His Table* be *free* from all *leaven* (i.e.) *Fermentation* and *corruption*.

Thus we see it is to be

*Bread, wine, and we totally separated,  
No leaven in our homes.*

*No leaven in our lives.  
No leaven is our worship.*

It is instructive to note that the call to *separation* is *FROM evildoers IN the Church* or *Assembly*, so Paul continues:

1 Cor. 5:11. **But now I have written unto you not to keep company: If any man that is CALLED a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one NO, NOT TO EAT.**

The call is to separate from those *in* the Church those *fowls* of the air lodging in the branches of the *mustard tree*, and this is made perfectly clear.

1 Cor. 5:12. **Do not ye judge them that are within.**

The Church has no authority over the world and therefore cannot *discipline* it.

Thus *we* are called to *keep the feast*

1 Cor. 5:8. **With the unleavened bread of sincerity and truth.**

*Sincerity:*

*Pure, transparent sun shines through and shows no flaw.*

**REMEMBER:**

*This is IN the Church.*

*This is AT the Feast.*

*"Christian, dost thou hear them,*

*How they speak thee fair;*

*Always fast and vigil,*

*Always watch and prayer?"*

**REMEMBER:**

Paul is speaking to those *IN* the Church and so concludes:

1 Cor. 5:13. **But those that are without God judgeth.**

1. Thus I believe that from the "*nature of leaven*" itself we get sufficient proof to see that it is altogether out of place at *HIS Table*.

Let us now look at the

## SECOND POINT

"What type of bread was used at the institution that night?"

We will get a satisfactory answer to our query if we look at our *Lord Himself*.

Seeing that this subject is for *Christians* only and obviously is only of interest to such, there are many assumptions which I make without attempting to prove and I believe that such assumptions are so justified that, if they are not *true* for you, then you have not been *born again*.

Jn. 3:3, 5, 7. Thus I wish to state that our Lord was *always consistent!*

So it is, whether I see Him in the Old Testament working out His *Will*, or in the New.

*I know, I feel, I have a God-given right to expect:*

1. *All He says will agree with all He does.*
2. *All He does will agree with all He says.*
3. *All He commands will agree with all He says and does.*

Deep down ingrained in my *new life* there is this *certainty* that *the man* will in all things be *the obedient man*, doing always those things which "*please God*."

Bearing this fact in mind, let us read Lk. 22:7.

### 11th Reference

Lk. 22:7. Then came the day of unleavened bread when the Passover must be killed.

Lk. 22:8. And he sent Peter and John, saying: Go and prepare us the Passover that we may eat.

Lk. 22:13. And they went and found as he had said unto them and they made ready the Passover.

Lk. 22:14. And when the hour was come **HE SAT DOWN.**

He who "*sat down*" is *He* Who on another occasion has said to John the Baptist:

Matt. 3:15.

Suffer it to be so now, for thus it becometh us to fulfil **ALL RIGHTEOUSNESS.**

Can we *even imagine* Him saying this at His Baptism and then *failing* to "*fulfil all righteousness*" on that night when "*He sat down*"? No!

We can be *certain* that on that table,

We can be *certain* that in that house there was not a particle of *leaven* in obedience to Ex. 12:18-20.

Therefore of *necessity* not only was there no *leaven* on that *Passover Table*, but also *none* when it became *His Table*.

This clearly proves that it was *unleavened bread* used at the *institution* of the *Supper*, but if all we have to stand on for *proof* is that of *necessity*, the case is *weak*.

Let us look, however, for some deeper principle.

*Unleavened bread* is the bread of *sweetness* (i.e.) *not soured by leaven*.

We have seen that not only does *leaven corrupt*, but that it *IS corruption*.

This is my last point and I feel that all else could be left out and this *alone* should be sufficient *proof* to *His own* of the *inconsistency* and *unsuitability* of *leavened bread* and *fermented wine* on *HIS Table*.

*Leaven IS corruption.*

<i>The bread He "TOOK"</i>	} <i>was</i> <i>unleavened</i>
<i>The bread He "BLESSED"</i>	
<i>The bread He "BRAKE"</i>	
<i>The bread He "GAVE"</i>	

### 12th Reference

Matt. 26:26.

And said, Take, eat; this is My body.  
One in olden time had said

Ps. 16:10.

Neither wilt thou suffer  
thine **HOLY one**  
to see **CORRUPTION.**

Acts 2:29.

After the *Death, Burial, Resurrection* and *Ascension* of our Lord, Peter, in speaking to those he calls *men and brethren*, quotes these words of *David* and goes on to *state*:



Acts 2:31.

**He (David), seeing this before,  
spake of the Resurrection of Christ  
that His soul was not left in Hell (Do  
you believe this?),  
neither did His flesh see corruption.  
(Do you believe this?)**

If so, why act as though it did?

*A thing is not TRUE,  
" " " " RIGHT because it has  
been done for a long time, even for centuries.  
Time never makes wrong become right.  
Use never makes wrong become right.  
The only way to be right is to obey revealed  
truth in all things.*

Therefore, if you believe that this case is  
proved from *the Word, obey!*  
There are just two things I would like to  
add further.

1st: The *presence of leaven on His Table*  
hides a truth from those who gather round it.  
This is the *attitude, state of mind and  
spirit* that each should be in at such a time.  
This is clearly stated in Ex. 12:11.

Ex. 12:11.

**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.**

*This is to be the attitude of eager expect-  
tancy of those who are only eating "till He  
come."*

*It might be even while we are gathered.*

We have lost this glorious expectancy, this  
state of being *poised for flight* at His call,  
very largely because we are more concerned  
with *paddling in the sea of man's imagination*  
and *speculation*, than with His own definite  
*Word*.

Mk. 13:32.

**But of that day and that hour  
knoweth no man.  
No, not the Angels,  
neither the Son,  
but the Father.**

The word but is the translation of two  
words, *Ei-me = If not the Father* (so

translated Jn. 9:33 as separate words).

Either it might be *now* or there are certain  
things which have to be accomplished before  
*He comes*.

Ex. 12:12.

Just as the Children of Israel knew that  
God would pass through *the land of Egypt*  
that *night*, but did not know the *hour*, so it  
is left for us to look up as we see certain  
*signs*.

Yet very definitely He says:

Acts 1:17.

**It is not for you to know  
the times or the seasons  
which the Father hath put  
in His own power.**

Therefore just as the *absence of leaven* in  
Egypt spoke of *haste* and being *ready* for the  
word of *command to journey AT ONCE*.

So also its *absence* from the *Table* should  
indicate that we in *perfect separation* and  
*obedience* are ready *now*.

2nd: It has been pointed out to me by a  
friend that in Lev. 23:17 we read:

Lev. 23:17.

**Ye shall bring out of your habitations  
two WAVE loaves of two tenth deals.  
They shall be of fine flour.  
They shall be baked WITH LEAVEN.  
They are the first fruit unto the Lord.**

Please remember the *axiom* I have already  
stated (i.e.) "*Our Lord is ALWAYS con-  
sistent!*"

Thus as I read the words:

*"They shall be baked with leaven"*

I am forced to read the *context* to find out  
*why*, and there I find that *God* is not now  
speaking in *irony* as in *Amos 4:4,5*, but with  
a purpose.

Lev. 23 is the chapter dealing with the  
"*Feasts of Jehovah*" which are *seven* in num-  
ber, and among these are two which are  
spoken of as *First Fruits*:

1st—*The wave sheaf (singular).*

2nd—*The wave loaves (plural).*

1st—*WAVE SHEAF:*

Lev. 23:10.

**Then shall ye bring a SHEAF (sing.)  
of the first fruits of your harvest, etc.  
So Paul writes:**

1 Cor. 15:23.

**But every man in his own order  
CHRIST the first fruits.**

Paul is speaking of the *Resurrection*, so the *wave sheaf* speaks of *HIM*:

Then you will notice that *Pentecost* is the next event and this in connection with the 2nd—*WAVE LOAVES* (Plural):

Lev. 23:16.

**Even unto the morrow after the 7th  
Sabbath**

**shall ye number 50 days ( $7 \times 7 =$   
 $49 + 1 = 50$  (i.e.) Pentecost),  
and ye shall offer a new meat offering.**

Lev. 23:17.

**Ye shall bring out of your habitations  
Two wave loaves.**

**They are the first fruits unto the Lord.**  
So Paul writes:

1 Cor. 15:23.

**Afterwards they that are Christ's at  
His coming.**

With the "*wave sheaf*" no *leaven* was offered because it speaks of *Him* Who is the *Lamb* without *Blemish*; with the *wave loaves* offered 50 days after at *Pentecost*, we have that which speaks of the *Church* in which there is still *evil*, hence it is that we read:

1 Cor. 15:51.

**"We shall all be changed"**

and shall all need it.

*No leaven* offered with that which speaks of *Him*.

*But* that which speaks of the *Church* (i.e.) we who are "*born again*," *leaven* is offered because *evil* is present.

Thus we see that the *wrong of having leaven in those elements* which speak of *Him* on *His Table* is even more clearly shown.

Therefore, *let us all*

Rev. 2:5.

**Repent and do the first works**

**For His Name's Sake.**

AMEN.

This deals chiefly with the bread, but for those who are interested there is a book of the same title written by L. W. G. Duff-Forbes which deals with the *Wine* from a scientific point of view and is irrefutable,

Copies can be had from him (1/-) at Bendigo, Victoria, or from myself, 16 Augusta Street, Allawah. Sydney.

A. E. CAUSTIN.