

which do not deny the sin nature in the believer, but call forth a life consistent with God's grace and the work of Christ (cf. Rom. 6-8).

NOTE: The Bible clearly speaks of three other leavens to be avoided. They are:

a. Leaven of Sadducees. (Matt. 16:11).

This is apparently the teachings relating to the denial of the authority of the Word of God and the acceptance of those doctrines which one deems desirable rather than the totality of Scripture.

b. Leaven of Pharisees. (Luke 12:1).

Self-righteousness and hypocrisy are areas of evil not often mentioned. But the Bible is hard on such attitudes. Punctiliousness without reality is pharisaism. It is an abomination to God!

c. Leaven of Herod (Mark 8:15).

The activities of this political figure are well known. Here is worldliness and disrespect for spiritual truth. Such is to be avoided!

### 3. DISPENSATIONAL

The Feast is seen in three dispensational connections:

a. Past (Law).

In the O.T. the Feast of Unleavened Bread was a time for fellowship with the God who delivered from Egypt. (Ex. 12:17).

b. Present (Grace)

In the present dispensation of God's grace, the Feast accents the expectation of fellowship with the Lord without corruption and evil. It is a patent call for godliness and holiness!

c. Future (Millennium or Kingdom Age).

By virtue of its association with the Passover, it is expected that this Feast will be celebrated in the thousand year reign of Christ on earth as a memorial to what God has wrought for Israel (Ezek. 47:21).

Conclusion The Passover teaches redemption and the Unleavened Bread teaches a totally new fellowship. The two are associates. They are designed for those who are pilgrims and not tourists in a world of sin. Let's not delegate these truths to ritual, but to actual living!

## THE BOOK OF LEVITICUS

"The Feast of Unleavened Bread"

Leviticus 23: 6-8

### Introduction

1. God ordered that there should be certain "holy convocations" for the children of Israel (v.2). These emphasized God's total authority over the nation and their solid unity in response to Him. Believers of this dispensation do not have such arrangements, but the gathering together of the saints is expected. (Heb. 10:25).

2. It is patent that these "holy convocations" of the Lord ultimately became "feasts of the Jews" (John 5:1; 6:4). There is always the danger of abuse to what God ordains. What a challenge to true believers to keep a watch over their spiritual responsibilities before God.

3. The first "convocation" was the Passover. It typified the salvation of the children of Israel. It marked out the separated position of the nation. Closely associated with this O.T. meaning is that of the N.T. Christ is our Passover and therefore the fulfillment of the O.T. type (1 Cor. 5:7). Surely, the doctrine of redemption through blood is taught by this first "holy convocation."

4. Following the concept of deliverance and redemption, there is the "feast of unleavened bread." This feast is so closely associated with the previous one that many account it as one and the same. Indeed, the N.T. gives credence to this (It is mentioned 9 times in the N.T.—Matt. 26:17; Mark 14:1,12; Luke 22:1,7; Acts 12:3; 20:6; 1 Cor. 5:7,8). Study these aspects of the past.

### 1. HISTORICAL

It is precious to know that the Bible IS the Word of God and it does not merely CONTAIN the Word of God. The former is the fundamentalists position and the latter that of the modernist. The Bible, therefore

provides historical data which must be heeded.

a. Time of it.

The Word clearly tells the time of the feast (Lev. 23:6-8 ex. 12:15-20). The seven days are seven full days of perfection before a holy God. It follows directly after the Passover. It is the very first issue to be raised for a delivered and redeemed people! What a message for today's crowd of compromising professing Christians! Read your Bible (Ex. 12:18)!

b. Cause of it.

The only reason for the unleavened bread was the Passover. Without the latter, there would not have been the former. But they were inseparably joined. The 430 years of sojourn in Egypt precipitated this glorious deliverance and feast of good things.

c. Plan of it.

It can easily be summarized in three statements: no leaven, no work, and no forgetfulness (Ex. 12:15-17). An interesting statement is made in the Word about this entire celebration. It was to recall God's work and that of the armies of Israel. (Ex. 12:51), but it is also recorded that it was really God who accomplished the entire project (Ex. 12:17). Hence, the feast was to give spiritual expression to an historical event wrought for the nation by God!

## 2. TYPICAL

Types are fore gleams of Bible truth. They are found in the O.T. and the antitype is found in the N.T. The typical significance of this feast is patent.

a. It is stated.

The Word of God clearly links this feast with N. T. action (1 Cor. 5:6-8). Connected as it is with the Passover, the Feast of Unleavened Bread likewise advances the idea of fellowship for those who have Christ as their Passover Lamb! That which goes with the Passover is that which has no leaven for consumption.

b. It is detailed.

It is maintained that the use of leaven in the Bible is always evil. Those who try to make out good uses of leaven are merely accenting their own ignorance of the Bible. The beginning of the Word lays the foundation for the truth throughout the Bible (Ex. 34:25; Lev. 2:11). In view of this what does the Bible indicate concerning the feast in its antitypical arrangement? Read the Word:-

1) Something to know. (1 Cor. 5:6). Explicitly Paul marks that the selfish sinful glorifying of the Corinthians is not seemly (so Greek). It is a plague spot in the church. The proverb here is clear (Gal. 5:9). Such sin committed by the Corinthians taints the whole group. (vv. 1-5).

2) Something to do. (1 Cor. 5:7). The verb "purge out" is an effective aorist imperative. The aorist means it is urgent and to be done completely. The adjective "new" suggests being new in the sense of a fresh start in point of time. Why? Because believers are "unleavened"! This is our position "in Christ" and is to be our experience in life! Separation from evil is evidently God's rule!

3) Something to keep. (1 Cor. 5:8). The present subjunctive elicits the idea of "keep on keeping" the feast. It is to be kept with three exclusions: "old leaven" which is the flesh and its energies; "malice" which is an evil disposition; "wickedness" which is the active exercise of malice. Hence, the fellowship following redemption is to be with two positive factors: "sincerity" which means the ability to hold something up to the light, and "truth" which is that never hidden. Such feast keeping would avoid sexual problems as they had at Corinth and other evil as is often experienced in assemblies. Surely, the Feast of Unleavened Bread brings to the fore passages