

Sermon #56 — *Discovering Christ in Leviticus*

Title: **THE FEAST**
 OF UNLEAVENED BREAD

Text: Leviticus 23:6-8

Subject: *The Life of Faith*

Date: Sunday Evening — June 14, 2019

Readings: *Merle Hart and Rex Bartley*

Introduction:

In Leviticus 23 God the Holy Ghost gives us Jehovah's instructions to Moses and to Israel about the seven annual feasts, or "*holy convocations*," he required the children of Israel to keep throughout their generations.

1. The Feast of Passover
2. The Feast of Unleavened Bread
3. The Feast of Firstfruits
4. The Feast of Weeks (Pentecost)
5. The Feast of Trumpets
6. The Feast of Atonement
7. The Feast of Tabernacles

My subject tonight is **THE FEAST OF UNLEAVENED BREAD**. My text is Leviticus

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23:6-8 — **THE FEAST OF UNLEAVENED BREAD** (Leviticus 23:6-8).

These “*holy convocations*” are called “*the feasts of the LORD*” because...

- they were feasts of worship required by the Lord,
- they were feasts of worship by which men and women symbolically came to the Lord,
- and (primarily) they were feasts of worship that portrayed and typified the person and work of the Lord Jesus Christ and the salvation we have in him.

These were material, carnal feasts; but they pointed to that which is altogether spiritual. We no longer keep the material, carnal feasts; but all who believe God, all who are born from above, all the Israel of God keep these feasts spiritually and continually in the exercise of faith in Christ.

SABBATH REST

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This chapter begins with instructions about the keeping of the sabbath (v. 3). This, of course, speaks of the blessed rest of faith in Christ. When sinners come to God by faith in Christ, they cease from their works of self-righteousness and find rest in Christ's finished work as our all-sufficient, all-glorious Substitute (Matthew 11:28-30; Hebrews 4:9-11). Christ is our Sabbath. We keep the sabbath by faith in him. — "*He that is entered into is rest, he also hath ceased from his own works, as God did from his*" (Hebrews 4:10).

THE LORD'S PASSOVER

In verses 4 and 5 we are given instructions about the Feast of Passover, which, as you know, portrayed Christ our Passover, who is sacrificed for us. The only way sinners can ever find rest in their souls, the only way we can find peace with God is by the sin-atonement blood and substitutionary death of our Lord Jesus Christ, the Lamb of God.

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Come, now, to Christ. Come to God by faith in his Son, confessing your sin, trusting Christ alone for righteousness, redemption, and acceptance with God, and you shall find rest for your soul. Oh, may God grant you grace to trust his Son.

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In verses 6-8 the subject is the Feast of Unleavened Bread.

(Leviticus 23:6-8) “And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. (7) In the first day ye shall have an holy convocation: ye shall do no servile work therein. (8) But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.”

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Be sure you do not miss the very close connection between the Feast of Unleavened Bread and the Feast of Passover. The Feast of Passover was to be kept on the 14th day of the month of Abib (the first month of the Jewish calendar). The Feast of Unleavened Bread began the very next day, on the 15th day of the month.

There is a reason for this. **The two feasts refer to two things that can never be separated — the death of Christ in the room and stead of his people and the deliverance of his people.**

The Feast of Unleavened bread was a continuation of the Feast of Passover. In fact, the New Testament frequently uses the terms unleavened bread and passover as synonyms of one another (Matthew 26:17; Mark 14:12; Luke 22:1, 7).

The Passover portrayed the cause of deliverance. The Feast of Unleavened Bread portrayed the experience and the effects of deliverance. The

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Passover was a picture of redemption and pardon by the blood of Christ. The Feast of Unleavened Bread portrayed the believer's life of faith in Christ and our experience of grace in this world. The Holy Spirit makes this crystal clear in 1 Corinthians 5:7-8.

(1 Corinthians 5:7-8) “Purge out therefore the old leaven, that ye may be a new lump, as **ye are unleavened**. For even Christ our Passover is sacrificed for us: (8) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.”

Paul's exhortation here is often applied to the observance of the Lord's Supper. But that is not what Paul is referring to when he says, “*Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*” We know this does not refer to the Lord's Supper precisely because Paul tells us in 1 Corinthians 11 that the

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Lord's Supper is not a feast. It is a remembrance of redemption and has connection with the Jews' Passover and the Feast of Unleavened Bread, in the sense that the Lord's Supper is the remembrance of that which those Old Testament ceremonies typified. But the connection ends there.

When Paul says, "*Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth,*" he is telling us that since Christ our Passover has been sacrificed for us and we are "*unleavened*" in him, we are to spiritually keep the Feast of Unleavened Bread in sincerity and truth, by faith in Christ.

When God the Holy Spirit inspired Paul to pen those blessed words, "ye are unleavened," this is what he meant for us to understand. — Believing on the Lord Jesus Christ, we are pure, holy, and righteous. — "In him is no sin!"

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- Christ our Passover is sacrificed for us. — We are redeemed by his precious blood. — He has, by himself, purged our sins by his sin-atonement sacrifice.
- We are by him, in him, and with him “*unleavened*,” because we are now new creatures in Christ. By the new birth we have been “*made partakers of the divine nature*,” and have in us that “*new man created in righteousness and true holiness*” which cannot sin. — We have been made the righteousness of God in him.

We keep the Feast of Unleavened Bread, not one week a year, but spiritually, “in sincerity and truth,” living by faith in Christ, feeding upon him.
— **The Feast of Unleavened Bread pictures faith in Christ, eating his flesh and drinking his blood** (John 6:53-56). We must have a whole unleavened Savior for salvation. Christ is our whole Savior. Anything of ours mingled with his pure and perfect sacrifice would pollute it. We feed upon him alone!

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(John 6:53-56) “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (55) For my flesh is meat indeed, and my blood is drink indeed. (56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.”

The Feast of Unleavened Bread began the next day after the Passover was ended. So, too, the gift of life and faith in Christ follows the accomplishments of Christ at Calvary. All who were redeemed by blood shall be made to live and feed upon Christ at God’s appointed time (Galatians 3:13-14).

(Galatians 3:13-14) “Christ hath redeemed us from the curse of the law, being made a curse for

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us: for it is written, Cursed *is* every one that hangeth on a tree: (14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

Feasting upon our crucified Redeemer, we glory in him and glorify him (Galatians 6:14-15; Philippians 3:3).

(Galatians 6:14-16) “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (15) For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. (16) And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.”

(Philippians 3:3) “For we are the circumcision, which worship God in the spirit, and rejoice in

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Christ Jesus, and have no confidence in the flesh.”

FIVE ASPECTS

Now, go back to Leviticus 23:6-8. Carefully notice the five specific words of instruction given about the Feast of Unleavened Bread. These are the five aspects of this feast.

1. The feast began with a Sabbath Day observance. — The Rest of Faith.
2. No servile work was to be done. This cessation of work was to be maintained throughout the seven days of the feast. — No works of our own could ever bring us to God. And we must never look upon our works as in any way commending us to God now.
3. Throughout the feasts, every day an offering made by fire was to be brought to the Lord (Romans 12:1-2).

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4. The Feast of Unleavened Bread lasted for seven days. — The number 7 represents grace, perfection, and fulness. Here it speaks particularly of the full age of a man, the whole span of our lives in this world.
5. The feast ended with another Sabbath Day observance. — The Rest of Heavenly Glory.

How does all of this apply to us? The Apostle Paul tells us to keep this feast. But how are we to keep this feast? Spiritually, of course, as I have said. But how do we keep it spiritually?

Proposition: The Feast of Unleavened Bread typified and represented the life of faith, the believer's whole experience of grace in this world.

It begins with the experience of deliverance from the curse of the law by the blood of Christ. — Everything in our experience of grace is based upon and arises from the sin-atonement sacrifice of our Lord Jesus Christ. We cannot worship God, we cannot

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come to God, we cannot have peace with God, except upon the ground of Christ's sacrifice as our Substitute. Once we have received the atonement by faith in Christ, we enter into the blessed sabbath of faith, cease from our own works, and find rest in Christ.

Resting in Christ, being accepted in the Beloved, we are unleavened, without sin, before God, because "Christ our Passover is sacrificed for us" (1 Corinthians 5:7). — But Israel's redemption did not stop with deliverance from Egypt. It continued until Joshua brought them into the possession of Canaan. And our redemption is more than just deliverance from the curse of the law. It is also deliverance from our vain conversation, our vain, empty, meaningless way of life (1 Peter 1:18), as well as from our state of condemnation and death.

(Titus 2:14) The Son of God "gave himself for us, that he might redeem us from all iniquity, and

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purify unto himself a peculiar people, zealous of good works.”

We keep the feast of unleavened bread as those who stand before God as unleavened in Christ. —

Being received in Christ, by virtue of his blood, we feed on and apprehend the unleavened perfection that is ours in him. — “*As he is so are we in this world.*”

Yet, we are required to put away the old leaven, that we may keep the feast.

Now, let’s look at our text and see what the Lord teaches us in this passage.

(Leviticus 23:6-8) “And on the fifteenth day of the same month *is* the Feast of Unleavened Bread unto the LORD: seven days ye must eat unleavened bread. (7) In the first day ye shall have an holy convocation: ye shall do no servile work therein. (8) But ye shall offer an offering made by fire unto the LORD seven days: in the

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seventh day *is* an holy convocation: ye shall do no servile work *therein*.”

Two Sabbaths were always involved, plus the weekly sabbath. It didn't make any difference on which days of the week they fell. It was the day of the month which counted. It began on the fifteenth day, lasted seven days, then ended. This feast, like the Feast of Passover, looked back to Egypt, to the command God gave in Exodus 12 that the Israelites purge all leaven from their houses. To this day, orthodox Jews meticulously do this in preparation for the Passover season. — It may be that this is the origin of the custom of Spring cleaning.

CONSTANT PURGING

1st — **In this life of faith, we must constantly purge out the old leaven of malice and wickedness.** — Obviously, you know and I know, indeed, all who are born of God know that we cannot, so long as we

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live in this world, purge sin from our lives (1 John 1:8-10).

(1 John 1:8-10) “If we say that we have no sin, we deceive ourselves, and the truth is not in us. (9) If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. (10) If we say that we have not sinned, we make him a liar, and his word is not in us.”

Yet, it is our responsibility and our hearts’ desire to put away sin, to put off the old man, to say “no” to ungodliness and worldly lusts, and put on the Lord Jesus Christ. That is what Paul is talking about when he says, “*purge out the old leaven*” (1 Corinthians 5:7; Ephesians 4:21-24).

(1 Corinthians 5:7) “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.”

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(Ephesians 4:21-24) If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: (22) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; (23) And be renewed in the spirit of your mind; (24) And that ye put on the new man, which after God is created in righteousness and true holiness.”

Leaven comes in many forms. It is yeast. It is a symbol of that which tends to puff us up. That is what yeast does in bread. It makes it swell. And there is something at work in us, God says, which makes us swell up, something that puffs us up. — Someone once said, “The strangest thing about the human body is that when you pat a person on the back, the head swells up.”

Why is that? It is because there is a principle at work in us constantly driving us to be self-sufficient. One of the earliest struggles we have with our children is

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in this area. Who has not had a child push away saying, “I can do it myself”?

We don’t want any help. We don’t even like to tell people our problems, to let them know that we are not sufficient in ourselves. We all have this tendency within us to want to protect our image and to look as if we’ve got it made and don’t need help. And if someone makes us mad by offering aid, we tell them so: “Get lost!” “Drop dead!” “I don’t need you!” That is leaven. It comes in many forms.

The Leaven of the Pharisees — Our Savior often spoke of leaven. He said, “*Beware of the leaven of the Pharisees, which is hypocrisy*” (Luke 12:1). — Nothing swells a man like the hypocrisy of self-righteousness!

The Leaven of the Sadducees — The Master warned us to beware of the leaven of the Sadducees, which was rationalism and self-sufficiency, the denial of the supernatural, the proud assumption that

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everything can be explained in terms of what you can see, taste, touch, smell, and feel, that there is no power beyond man and that man is sufficient to himself, the proud assumption that we do not need God, do not need grace, and do not need a Savior (Matthew 16:5-12).

(Matthew 16:5-12) “And when his disciples were come to the other side, they had forgotten to take bread. (6) Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. (7) And they reasoned among themselves, saying, *It is* because we have taken no bread. (8) *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? (9) Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? (10) Neither the seven loaves of the four thousand, and how many baskets ye took up? (11) How is it that ye do not understand that

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I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? (12) Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.”

The doctrine of the Pharisees and of the Sadducees, though expressed with dogmatically maintained distinctions, is one doctrine. — Self-salvation!

- Legalism!
- Rationalism!
- Gnosticism!
- Freewillism!
- Decisionism!

The Leaven of the Herodians — Our Lord spoke of the leaven of the Herodians (Mark 8:14-21), who were materialists. They lived for pleasure, for comfort and luxury and for status and prestige. The

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Herodians lived to be seen, recognized, and applauded by men.

The Leaven of Malice — Paul tells us to keep the feast without the leaven of malice, that is without that natural, sinful, proud self-love that makes other people contemptible and disposable to us.

The Leaven of Wickedness — The leaven of wickedness refers specifically to those sensual lusts of our hearts that are reflected in ungodly attitude and behavior (Ephesians 4:17-5:21).

(Ephesians 4:17-32) “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, (18) Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: (19) Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with

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greediness. (20) But ye have not so learned Christ; (21) If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: (22) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; (23) And be renewed in the spirit of your mind; (24) And that ye put on the new man, which after God is created in righteousness and true holiness. (25) Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (26) Be ye angry, and sin not: let not the sun go down upon your wrath: (27) Neither give place to the devil. (28) Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth. (29) Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. (30) And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of

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redemption. (31) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: (32) And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”

(Ephesians 5:1-21) “Be ye therefore followers of God, as dear children; (2) And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. (3) But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; (4) Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. (5) For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. (6) Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the

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children of disobedience. (7) Be not ye therefore partakers with them. (8) For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light: (9) (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) (10) Proving what is acceptable unto the Lord. (11) And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. (12) For it is a shame even to speak of those things which are done of them in secret. (13) But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. (14) Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (15) See then that ye walk circumspectly, not as fools, but as wise, (16) Redeeming the time, because the days are evil. (17) Wherefore be ye not unwise, but understanding what the will of the Lord *is*. (18) And be not drunk with wine, wherein is excess; but be filled with the Spirit; (19) Speaking to yourselves in psalms and hymns and spiritual

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songs, singing and making melody in your heart to the Lord; (20) Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; (21) Submitting yourselves one to another in the fear of God.”

If we would worship and serve God our Savior, we must put away the old leaven of malice and wickedness, materialism, self-sufficiency, and hypocrisy. — In other words, we must cease to live for ourselves, after the lusts of our flesh and live for God!

Perhaps you are thinking, “How can anyone be expected to do that? It makes for good, pious sounding religious talk; but surely no one is really expected to live like that.” — Not so! Indeed, this is not only what is expected, it is normal, everyday Christianity.

CONSTANT OFFERING

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2nd — You see, the keeping of the Feast of Unleavened Bread involved a daily offering of fire unto the Lord for seven days. — “*Ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days*” (vv. 7-8). — **The life of faith, true Christianity is a continual offering made by fire unto the Lord.** — It involves the constant giving up of ourselves to our Savior.

To trust Christ is to cease from all servile work for acceptance with God. There is no faith in Christ where there is no denunciation of all personal righteousness.

“Not the righteous, not the righteous,
Sinners Je sus came to call!”

Faith in Christ is the giving up of my life to him, the surrender of lordship over myself to Christ as my Lord (Mark 8:34-35: Luke 14:26-33).

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(Mark 8:34-35) “And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. (35) For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it.”

(Luke 14:26-27) “If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (27) And whosoever doth not bear his cross, and come after me, cannot be my disciple.”

(Luke 14:33) “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”

This voluntary, continual, lifelong surrender of my life to the Lord Jesus Christ is the most reasonable thing in the world to the believing

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heart (Romans 11:33-12:2; 1 Corinthians 6:9-11, 19-20).

Illustration: “*My daddy died for me.*”

(Romans 11:33-36) “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* his judgments, and his ways past finding out! (34) For who hath known the mind of the Lord? Or who hath been his counsellor? (35) Or who hath first given to him, and it shall be recompensed unto him again? (36) For of him, and through him, and to him, *are* all things: to whom *be* glory forever. Amen.”

(Romans 12:1-3) “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. (2) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable,

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and perfect, will of God. (3) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.”

(1 Corinthians 6:9-11) “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, (10) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (11) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”

(1 Corinthians 6:19-20) “What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not

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your own? (20) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

CONTINUAL FEAST

3rd — **Living in this world by faith, this life of faith in Christ is portrayed as a continual eating of unleavened bread, a continual Feast of Unleavened Bread.** Without question the Feast of Unleavened Bread speaks of our continual feast of faith, feeding upon Christ the Bread of Life, that Manna which came down from heaven. If you will turn to Deuteronomy 16, you will see a term used for unleavened bread that I think is very enlightening.

(Deuteronomy 16:1-3) "Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. (2) Thou shalt therefore sacrifice the Passover unto the LORD thy God, of the flock and the herd, in

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the place which the LORD shall choose to place his name there. (3) Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, **even the bread of affliction**: for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.”

Did you catch it? The unleavened bread is here called “*the bread of affliction.*” — Why?

- Because it is thick and heavy.
- Because it is hard to digest.
- Because it is unsavory, unappealing.

Certainly all those things are true. But there is more to this than the physical characteristics of unleavened bread. **It is here called “the bread of affliction,” because it represents the same thing as was represented in the bitter herbs with which the passover lamb was to be eaten.**

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The believer's life, the life of faith, so long as we live in this world is eating "the bread of affliction."

This does not refer to outward, providential affliction, but to inward grace, the affliction of our souls. That's it. That is what it is to keep the Feast of Unleavened Bread. It is continually eating "*the bread of affliction.*"

Yes, we rejoice in Christ. We live in this world in the joy of faith. This is not the bread of doubt and despair, but "*the bread of affliction.*" It is bread we delight to eat. But it is heavy and hard to digest. It is the very bread of life to our souls. But it is still "*the bread of affliction.*"

- **We eat "the bread of affliction" when we cease from all legal works and legal hopes before God.**
- **We eat "the bread of affliction" when we, under the weight of Holy Ghost conviction, confess our sin with mournful hearts.** —

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“Blessed are they that mourn.” — “To this man will I look, even to him that is of a poor and of a contrite spirit, and trembleth at my Word.” — “Blessed are the poor in spirit.” — There is more to this than the remembrance of our sins, more than looking to the hole of the pit from whence we were digged.

- **To eat “the bread of affliction,” this keeping of the Feast of Unleavened Bread involves the unceasing, growing, bitter-sweet remembrance of the price of our ransom.** — It begins in conversion, but continues throughout our days in this world (Zechariah 12:10; Philippians 3:10; Galatians 6:14).

(Zechariah 12:10) “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and

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shall be in bitterness for him, as one that is in bitterness for *his* firstborn.”

(Philippians 3:10) “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.”

Nothing is so humbling as this. Nothing produces contrition before God like this. Nothing produces consecration of heart like this. Nothing produces sincerity and reflects truth like this.

(Galatians 6:14) “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

ANOTHER SABBATH

4th — At the end of the Feast of Unleavened Bread, the Jews kept another Sabbath. The feast began with

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Sabbath observance and ended with Sabbath observance. So it is with us. — **Soon we will eat the bread of affliction no more, and there shall be another Sabbath** (Revelation 14:13; 21:4-5). — Our Gospel Feast of Unleavened Bread began with the Sabbath Rest of faith in Christ. And it shall end with the blessed Sabbath Rest of eternal Heavenly Glory with Christ.

(Revelation 14:13) “And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

(Revelation 21:4-5) “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (5) And he that sat upon the throne said, Behold, I make all things new.

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And he said unto me, Write: for these words are true and faithful.”

Amen.