

## Keeping the feast

It is a fact of history, that Christ has become our Passover. He has fulfilled the great Israelite feast once and for all. However, our determination is to keep this feast and make it continual. Like the Israelites of old, we have been redeemed by the precious blood of the Lamb. We have sought to purge leaven from our houses and to eat of Christ, the bread of heaven.

This Passover Lamb was ordained before the foundation of the world. This Lamb has come to us as John the Baptist accounted, 'Behold the Lamb of God'. Likewise, Christ has come down to us as the bread of heaven. He is the fullness of the feast: the Passover Lamb and the unleavened bread of sincerity and truth. The apostle John accounts that this bread is the word proceeding to us. If a man eats of this bread, then he will live.

The eyes of the Lord are upon us and His word is coming to us like a two-edged sword. We must be found as those whose hearts are fully His. As the wise man said, 'My son, give me your heart'. When our hearts are fully given and fully His, then He gives us the bread of heaven to eat. We are to labour in the works of God for this bread which endures to eternal life. The work of God is that we believe. Christ is the unleavened bread. He is the bread of *zoe* life. We may have a form of Christian life and religion, but if we do not eat of the bread of heaven, the bread of life, then there is no life within us.

### References:

1 Cor 5:7-8    1 Pet1:18-19  
Matt 4:4      Prov 23:26  
Rev 13:8      John 6:29  
John 1:36  
John 6:32-33, 35, 48-50

### Further Study

John 6:26-58

### Daily Psalm

Psalm 13

## Unleavened bread

The Feast of Passover was alternatively referred to as the Feast of Unleavened Bread. At first glance, it appears that the Passover Lamb is the central feature of this feast. We have all attested to the effect of the blood of Christ in our lives. And we believe that He will present us to Himself without spot or wrinkle. However, we must not stall. Our burnt offering, our living sacrifice, makes the Passover continuous. We are to wash our robes and make them white in the blood of the Lamb. We must appropriate and take hold of His benefits toward us in the Passover by becoming a living sacrifice. And further to this, we must purge out leaven from our lives, even as the Israelites removed the leaven from their houses.

The apostle Paul has instructed us, 'Purge out the old leaven that you might be a new lump'. Even if we present our living sacrifice, but do not purge out leaven, then the Passover Lamb is of no continuous effect and we will be cut off. The purging of leaven and the eating of unleavened bread is indeed the central feature of the Feast of Passover.

Our first encounter with unleavened bread is the bread of affliction. The Israelites who purged the leaven from their houses became one lump, one loaf. They became the holy nation, the royal priesthood, as they embarked upon a three day journey to present sacrifices in the wilderness. The unleavened bread of affliction symbolised the tyranny of their captivity and their release and deliverance by the blood of the Lamb. They were to remember that they were slaves in Egypt and to be careful to observe these statutes.

### References:

Eph 5:27    Rev 7:14  
1 Cor 5:7    Ex 12:15  
Deut 16:3,12

### Further Study

Ex 13:1-10  
Deut 16:1-15

### Daily Psalm

Psalm 14

## The offering of Christ

Before He was the Passover Lamb, Christ was the unleavened bread of sincerity and truth. This bread has come down from heaven. It is the bread of life, the living bread. We'll recall that the offering of first fruits was presented in the loaf of unleavened bread. This is the pure essence of Christ given for us. He is the firstborn, the firstfruits, having come from the Father. The pure olive oil, symbolising the essential life of Christ, was mixed with the grain offering. This was truly the 'most holy' offering.

Unless we eat of this bread, we have no life. In the upper room on the Passover night, Jesus took this unleavened bread and said, 'This is My body'. If we do not eat of this bread, we have no part with Him. When we join together weekly to eat this bread, we signify our participation in the bread of heaven. Likewise, we are committing ourselves to be one body, one loaf. In this way, we keep the feast. Purging out the old leaven, we are joined together, members in particular of one body.

Taking the bread and the cup, we must discern the body and eat and drink in a worthy manner. When we eat the bread, we are committing ourselves to the process of purging leaven from our lives. Like the Israelites of old, we are keeping the feast for seven days. This is symbolic for us in that we are purging leaven until the fullness and completion of the feasts, when He presents us to Himself without wrinkle or blemish.

### References:

John 6:51     Luke 22:19  
Ex 23:15     Eph 5:27  
Lev 2: 1-3, 11-13  
1 Cor 11:24, 27

### Further Study

Matt 26:26-29  
1 Cor 11:23-33

### Daily Psalm

Psalm 15

## Puffed up

We are all familiar with the purpose of yeast as a rising agent in bread. We might say that it causes the bread to 'puff up'. In his most difficult encounter with the Corinthian church, Paul had cause to call on the symbolism of unleavened bread. He sought to address the contamination that had permeated this church. Speaking to the Colossians in another place, he spoke of being beguiled or defrauded, when we are puffed up without cause in our fleshly mind. As we will see, the Corinthian church was most certainly puffed up.

Some versions of the Scripture translate this word as 'arrogant', and this is most certainly true. However, it does not fully capture the effect of leaven. The kind of partiality that existed in the Corinthian church had a leavening or contaminating effect upon their fellowship and relationships. They were puffed up one against another in their factions. They were also puffed up one on behalf of another. The accompanying effect of leaven among them was that they did not mourn when grievous offences occurred among them. Their knowledge, according to Paul, had this same effect upon them: knowledge puffs up.

In something of a summary, Paul brought his first letter to the Corinthians to a close by commending love as the more excellent way. He said, particularly concerning their viability as a church, love is not puffed up or arrogant. It becomes quite apparent to us that the effect of Christ our Passover is to compel a purging of leaven among us. Every Christian household ought to pursue this goal. Within our houses, we must not defraud or beguile one another with contaminating and corrupting behavior.

### References:

1 Cor 5:2, 6-8 Col 2:18;  
1 Cor 4:6-7 1 Cor 8:11  
Cor 13:4.

### Further Study

1 Cor 5

### Daily Psalm

Psalm 16

## Purging leaven

Having found Christ as our Passover, we must proceed immediately to keep the feast, figuratively speaking, for 'seven days'. If the blood of the Passover Lamb is to be effective, then we must enter the process of purging leaven. In so doing, we become participants in the offering of Christ and the statement is true concerning us, 'You are unleavened'. It is only as we abide in the one loaf, the one body, with a commitment to purging, that we are truly unleavened.

Likewise, this process will continue until the day of perfection - on the great Day of Atonement for the church. And we see this in the book of Revelation when the seventh seal is opened. Many Christians have made the Passover a landmark in their history, but they have not continued to keep the feast by purging out leaven. Jesus was quite particular when He spoke of leaven, and the apostle Paul gave us something of a summary when he referred to the leaven of malice and wickedness. Jesus spoke about the leaven of the Pharisees and the Sadducees. The Pharisee personified religion without *zoe* life. They were the hypocrites. The Pharisees were the custodians of the word and they held the people in bondage by this means.

Likewise, Jesus spoke of the leaven of Herod. This leaven of vindictive malice reached its pinnacle in the martyrdom of John the Baptist. The leaven of the Sadducees is the leaven of unbelief. They held a form of religion but denied the power of it. They had no faith for *zoe* life and the resurrection. The Sadducees had the custody of the priesthood, and by it, withstood anyone who sought to attain to life.

### References:

Ex 12:15    1 Cor 5:8  
Lev 23:27    Rev 8:1;  
Matt 16:6    Luke 12:1  
Mark 8:15    Matt 22:23.

### Further Study

Matt 2:1-18  
Matt 14:1-12

### Daily Psalm

Psalm 17