

HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 4, Week 8

The Feasts (1)

The Sabbath, the Feast of the Passover, and the Feast of Unleavened Bread

Scripture Reading: Lev. 23:1-8; Gen. 1:26—2:3; Luke 22:7-20; 1 Cor. 5:7-8

- Luke 22: 7 And the day of **Unleavened Bread** came, on which the passover had to be sacrificed.
- Luke 22: 8 And He sent Peter and John, saying, Go and prepare the **passover** for us, so that we may eat it.
- Luke 22: 9 And they said to Him, Where do You want us to prepare it?
- Luke 22:10 And He told them, Behold, as you are entering into the city, a man carrying an earthen jar of water will meet you. Follow him into the house which he enters.
- Luke 22:11 And you shall say to the master of the house, The Teacher says to you, Where is the guest room where I may **eat the passover** with My disciples?
- Luke 22:12 And that one will show you a large upper room furnished; prepare there.
- Luke 22:13 And they left and found it even as He had told them, and they prepared the **passover**.
- Luke 22:14 And when the hour came, He reclined at table, and the apostles with Him.

Keeping the Last Feast of Passover

- Luke 22:15 And He said to them, With desire I have desired to eat this **passover** with you before I suffer,
- Luke 22:16 For I tell you that I shall by no means eat it until it is **fulfilled** in the kingdom of God.
- Luke 22:17 And He received a **cup** and gave thanks and said, Take this and divide it among yourselves;
- Luke 22:18 For I tell you, I shall by no means drink **from now on** of the product of the vine **until** the kingdom of God comes.

Instituting the Lord's Supper

- Luke 22:19 And He took a **loaf** and gave thanks, and He **broke** it and gave it to them, saying, This is **My body** which is being given for you; do this **in remembrance of Me**.
- Luke 22:20 And similarly the **cup** after they had dined, saying, This cup is the new **covenant established in My blood**, which is being poured out for you.
- 1 Cor. 5: 7 **Purge out** the **old leaven** that you may be a **new lump**, even as you are unleavened; for **our Passover, Christ**, also has been sacrificed.
- 1 Cor. 5: 8 So then let us **keep the feast**, not with old leaven, neither with the leaven of malice and evil, but with the **unleavened bread of sincerity and truth**.

From the time of our regeneration we began to have a **new constitution**. Christ as the unleavened bread became our unleavened food to **reconstitute** us so that we may become a new lump. Before regeneration we were an old lump, full of leaven. But now we have become a **new lump**, because we are becoming unleavened. **This new lump is the church**. (The Central Line of the Divine Revelation, Chapter 17, Section 5)

I. The feasts in Leviticus 23 were for rest and enjoyment and typify Christ as our rest and enjoyment (v. 2; Matt. 11:28-30):

- A. God **ordained** the **feasts** that His people **might rest** with Him and be joyful with Him, that they **might enjoy** with Him and with one another all that He has provided for His redeemed people; the rest and enjoyment were not individual but **corporate** (Lev. 23:1-2).
- B. The feasts appointed by Jehovah were holy **convocations**, special assemblies of God's people called for a **special and particular purpose** (v. 4).
- C. These signify the gathering of the believers as the church to have a corporate rest and enjoyment of Christ before God, with God, and with one another (1 Cor. 10:16-17).

The word "**convocation**" [in Leviticus 23:2] denotes something larger and more serious than a meeting. A convocation is a **special assembly** called for a special and particular purpose. The seasons **appointed** by Jehovah as holy convocations signify **the gathering of God's redeemed people** to have a festival with God **for His joy and enjoyment** that the redeemed may participate in it with Him and with one another. A festival, therefore, was for nothing except rest and enjoyment. This rest and enjoyment were not individual but corporate. (Life-Study of Leviticus, Chapter 52, Section 1)

II. The weekly feast, the Sabbath, signifies the rest that God's redeemed people enjoy with God and with one another; every seven days there was a day for rest and enjoyment (Lev. 23:3):

- A. The **principle of the Sabbath** is that we should **cease our work** because God has done everything for us and has become everything for our enjoyment (Gen. 2:2-3).
- B. According to the book of Genesis, to **God the Sabbath is the seventh day**, but to man it is the first day (1:26—2:3):
 1. The significance of this is that **to God** the Sabbath was **rest after work**, but **to man** it was **rest first and then work**.
 2. God first worked for six days and then rested on the seventh day; man rested on his first day and then began to work.
 3. Man's first day being a day of rest established a divine principle: **God first supplies us with enjoyment, and then we work together with Him** (1 Cor. 15:10; 3:9a, 10; 2 Cor. 6:1).

- C. The **principle of the Sabbath** applies not only in creation but also in redemption; the result of Christ's work in redemption is Christ Himself as the Sabbath (Eph. 1:6-7; Heb. 1:3; 9:11-12).
- D. The principal denotation of all the **annual feasts** is for God's people to **enjoy rest** with God and with one another (Lev. 23:7-8, 21, 25, 28, 31-32, 35-36, 39):
1. **Rest** is thus the denotation of the seven annual feasts; every annual feast, like the weekly rest, was a rest.
 2. The weekly rest lays the foundation for God's people to **keep the holy feasts** with God **annually**.
- E. The weekly Sabbath was a complete, solemn rest; this complete rest signifies a genuine and thorough rest with God for God's redeemed people to enjoy with Him and with one another (v. 3).
- F. This Sabbath, this rest, was **"to Jehovah,"** signifying a rest for God's joy and enjoyment, participated in by His redeemed people (v. 3).

THE LORD'S DAY

We have pointed out that the **principle of the Sabbath** is that **God works first and then enjoys** what He has done, but **man first enjoys what God is and what God has accomplished**, and **then he is enabled to work**. It is not that we work first and then have the enjoyment but that we enjoy first and then work. This is the principle of grace, to receive salvation first and then work with and by this salvation.

According to the **principle of salvation**, we first come to enjoy the Lord and what He has accomplished. This is our Sabbath, our rest. At the conclusion of all the revelations concerning the tabernacle and the service, the Sabbath is mentioned. This is a sign to signify that God has taken care of all the work. There is nothing left for man to do. **What man is obligated to do is to rest with God and enjoy what God has accomplished**. Then after we have enjoyed, we work for God with what we have enjoyed. The grace enables us to serve the Lord. (Spiritual Applications of the Tabernacle, Chapter 1, Section 2)

III. There were **seven annual feasts** (vv. 4-44):

- A. Seven is the number of fullness, signifying that the seven annual feasts were in the fullness of God's riches.
- B. Christ is the **reality** of the Sabbath and of all the annual feasts (Col. 2:16-17).

Seven Annual Feasts Being Appointed by God to the Children of Israel

The **Feast of the Passover** signifies the salvation of the New Testament believers (vv. 4-5; 1 Cor. 5:7b)... We should present the New Testament salvation using the picture of the passover to teach people that God's salvation is based first on **redemption** by His blood and then on the life supply.

The **Feast of Unleavened Bread** signifies the **sinless living** of the New Testament believers for the whole course of their Christian life (Lev. 23:6-8; 1 Cor. 5:7a, 8). The passover took place on a single evening, but the Feast of Unleavened Bread lasted seven days. In the Bible seven days always denotes a full course of time. Thus, the seven days of the Feast of Unleavened Bread denotes the full course of our Christian life, from the first day we were saved to the day when we will be raptured to meet the Lord or will rest by sleeping. The whole course of our Christian life should be unleavened, without sin.

The **Feast of Firstfruits** signifies the New Testament believers' **enjoyment of the resurrected Christ** (Lev. 23:9-14; 1 Cor. 15:12-20). The firstfruits signify Christ as the produce of the land.

The **Feast of Pentecost** signifies the New Testament believers' **enjoyment of the outpoured Spirit** as the aggregate of the rich produce of the resurrected Christ (Lev. 23:15-21; Acts 2:1-4, 32-33). The Feast of Pentecost came fifty days after the Feast of Firstfruits, indicating that the outpoured Spirit is the aggregate of the rich produce of the resurrected Christ. The rich produce of Christ's resurrection includes the firstborn Son of God, the life-giving Spirit, the many sons of God, and the new creation of God...

On the day of resurrection Christ was produced as the firstborn Son of God, the life-giving Spirit was produced, the many sons of God were produced, and the new creation was produced. However, the church was not yet produced. The church came into being on the day of Pentecost. This was the last item of all the produce of the resurrected Christ as the firstfruits offered to God. The totality, the aggregate, of these firstfruits is the outpoured Spirit.

The first four feasts are for the New Testament believers.

The **Feast of the Blowing of Trumpets**, however, signifies **God's calling together of Israel**, His scattered, dispersed elect (Lev. 23:23-25; Matt. 24:31). This feast is for the coming Jews. The day of this feast has not yet come. It will come in the future. When Christ comes back, the angels will trumpet a call **to gather His scattered people**.

The **Feast of Expiation** signifies God's expiation **for the repentant Israel** (Lev. 23:26-32; Zech. 12:10—13:1). At the time Zechariah 12:10—13:1 is fulfilled, all the remnant of Israel will repent with weeping. A fountain of cleansing will be opened for them, and they will all be forgiven. That will be their Feast of Expiation.

The **Feast of Tabernacles** signifies **Israel's full enjoyment of the restored old creation in the millennium** (Lev. 23:33-43; Zech. 14:16-21). **This feast will usher in the new heavens and the new earth**. (The Central Line of the Divine Revelation, Chapter 20, Section 5)

IV. The **Feast of the Passover** is in the first month of the year, that is, the **beginning of a course** (Lev. 23:4-5):

- A. This signifies Christ as our redemption to begin our enjoyment of God's salvation with God (v. 5):

1. The **Passover**, the first feast of all the annual feasts ordained by God for His people, typifies that Christ is the **beginning of our enjoyment** of Him that originates our Christian life (1 Cor. 5:7-8).
 2. The **entire Christian life** should be such a **feast** (v. 8).
- B. The **Passover** is in the denotation of a passing over (Exo. 12):
1. This signifies that the judging God has **passed over us**, the sinners who are in our sins, so that we may enjoy Him as our feast.
 2. Today we have this feast, which is the **redeeming God Himself**, and we are enjoying Him for rest and for joy.
- C. In the **Passover**, Christ is not only the Passover lamb but also the entire Passover (1 Cor. 5:7b):
1. In His perfect **redemption** through His death **judicially** and in His complete **salvation** by His life **organically** for the carrying out of God's eternal economy, Christ is the Feast of the Passover (vv. 7-8).
 2. To be **our Passover**, He was sacrificed on the cross that we might be redeemed and reconciled to God.
 3. **Based upon** Christ's **redemption**, we may enjoy Him as a feast before God:
 - a. In this feast no leaven is allowed to be present (v. 7a).
 - b. Sin and the redeeming Christ cannot go together.
- D. The **Feast of the Passover** is a sign of God's full redemption, and this full redemption is the **bringing** of God's chosen people into the full enjoyment of Himself.
- E. The Lord's table, which also is a feast, replaces and continues the Feast of the Passover (Luke 22:7-20):
1. Today in the church life we are **attending** the New Testament feast, but this feast will not be **fulfilled** completely until the feast in the coming kingdom (vv. 16, 18).
 2. The Feast of the Passover is one feast in three stages: the **Feast** of the Passover, the **feast** at the Lord's table, and the feast in the kingdom.

The Feast Of The Passover

When the children of Israel were in Egypt, they were in bondage. They had **no rest**, **no satisfaction**, and **no enjoyment**. But God came in to rescue them, to save them from their fallen situation. God saved His people by the **Passover**.

In the Bible the Passover is called a feast. The **Feast of the Passover** was the first of the seven annual feasts observed by the children of Israel (Lev. 23). The word "feast" implies a **holiday**, a time of **rest**, **satisfaction**, and **enjoyment**. A holiday is a day without labor, a day of enjoyment. In all nations, when a holiday comes, people cease from work and have a time of rest, satisfaction, and enjoyment. The feast of Passover was such a time for the children of Israel. **It was a time for God's chosen people to rest from their labor and to enjoy God as their satisfaction.** (Life-Study of Luke, Chapter 68, Section 3)

V. The **Feast of Unleavened Bread** signifies Christ, who is **without sin**, for our enjoyment as a feast in a life **apart from sin** (Lev. 23:6-8; 2 Cor. 5:21):

- A. Since the **Feast of Unleavened Bread** closely followed the **Feast of the Passover**, these two feasts should be considered together; the first feast—the Feast of the Passover—was the **beginning**, and the second feast—the Feast of Unleavened Bread—was the **continuation** (Lev. 23:5-6).
- B. **Keeping** the Feast of Unleavened Bread (Deut. 16:1-8) typifies the **purging away** of all sinful things through the enjoyment of Christ as the sinless life supply (Exo. 23:15):
 1. **No leaven was to be seen** with the children of Israel; this signifies that **we must deal with the sin of which we are conscious**, with any sin that is manifested, that is seen (13:7; 12:19; 1 Cor. 5:7a; Heb. 12:1-2a):
 - a. **To deal with manifested sin is to keep the Feast of Unleavened Bread.**
 - b. If we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people (Exo. 12:19; 1 Cor. 5:13).
 2. Christ is our unleavened bread, our sinless **life supply of sincerity and truth**, absolutely pure, without mixture, and full of reality (vv. 7-8):
 - a. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.
 - b. The unleavened bread signifies the sinless Christ who is **to be dispensed into us**, His believers, as the unleavened (sinless) element; as the unleavened bread, Christ is the spiritual and divine food that makes us unleavened.
 - c. When we take Christ as our life—an unleavened life, a purifying life—this life **purifies** us (Col. 3:4; John 6:48, 57, 63).
 3. As the unleavened bread, Christ is for us **to live a pure church life** (1 Cor. 5:7-8):
 - a. In the church there should be no leaven, which in the Bible signifies all negative things, such as wrong doctrines and practices, evil deeds, and sinful things.
 - b. We need to be a new lump (v. 7)—the church, composed of believers in their new nature.
- C. **The Feast of Unleavened Bread** lasting for seven days signifies the **entire course of our Christian life** (Lev. 23:8):
 1. The course of our Christian life is a feast of unleavened bread, a **feast** without sin (1 Cor. 5:8).
 2. We have been redeemed from sin, and now our Redeemer, who is without sin, is the **feast** for our entire life (2 Cor. 5:21).
 3. Throughout the course of our Christian life, we should be enjoying rest, enjoying God, and enjoying our Redeemer.
- D. Having a holy **convocation** on the first and last day of the Feast of Unleavened Bread, with **no work of labor**, signifies that we enjoy Christ corporately without our human labor, from the first day until the last day of the course of our Christian life (Lev. 23:8).
- E. The presenting of an offering by re to Jehovah for seven days (a full course of time) signifies that **we offer Christ as food to God continually through the full course of our Christian life** (v. 8):
 1. At the **Lord's table** we make a **display** to the entire universe that each day of the week **we take Christ as our unleavened bread**, as **our life supply** apart from sin, and that **we come to the table with Him** (1 Cor. 5:7-8).
 2. Then we offer to God for His satisfaction the One whom we have been enjoying as our food (John 6:32-33, 48, 50-57).

Continuing the Feast of Passover

The children of Israel were to observe the Feast of Unleavened Bread as a **continuation** of the feast of Passover (12:15-20; 13:6-7). Exodus 12:18 says, "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." We have pointed out that when the children of Israel **ate the Passover lamb**, they were also **required to eat unleavened bread**. We have seen that the feast of the Passover **lasted one day**, whereas the Feast of Unleavened Bread **continued for seven days**. Therefore, the Feast of Unleavened Bread was a **continuation** of the feast of Passover.

The **flesh** of the Passover lamb signifies the **sinless life of Christ**. We received Christ not only in His death and resurrection, but also in His sinlessness, for His life is not only a crucified and resurrected life, but also a sinless life. Therefore, we must eat the flesh of the lamb and also the unleavened bread. This means that from the time we received Christ and were saved and had **a new beginning in life**, we began **to live a life without leaven, a life without sin**.

Exodus 13:7 says that no leaven was to be seen with the children of Israel. In our Christian life no leaven should be seen. It is impossible for us to have no leaven at all, but it is possible for the leaven not to be seen. Although it is not possible for us to be without sin, **we must deal with any sin that is manifested**, with any sin that is seen. This means that **we are responsible to deal with the sin of which we are conscious**. Whenever we discover something sinful in our lives, we must eliminate it. This, however, does not mean that we shall have no sin. There may be much sin in our lives or in our environment, but we may not be conscious of it. However, as soon as we become conscious of it, we must deal with it. **We must forsake the sin of which we are conscious. We should not tolerate any manifestation of sin.**

In 12:19 the children of Israel were given a strong word: "*Whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.*" To be cut off from the congregation of Israel was to be cut off from the fellowship of God's chosen people. This serious word corresponds to Paul's word in 1 Corinthians 5:13: "Therefore put away from among yourselves that wicked person." To put away such a one is to cut him off from the fellowship of the church.

If we tolerate sin once it has been exposed, our fellowship will be cut off. This indicates that as Christians we should live a sinless life, not tolerating any sin that has been exposed. **To deal with manifested sin is to observe the Feast of Unleavened Bread.**

Exodus 12:14 says, "*This day shall be unto you for a memorial; and ye shall keep it a feast to Jehovah throughout your generations: ye shall keep it a feast by an ordinance for ever*" (Heb.). This verse indicates that the Passover was to be kept as a feast. The same was true regarding the Feast of Unleavened Bread (12:17). A feast involves both **eating** and **enjoyment**. Whenever we eat without having enjoyment as the purpose of our eating, that eating is common. But when we eat for enjoyment, our eating becomes a feast. For example, we may daily eat breakfast, lunch, and dinner without any special enjoyment. But sometimes we come together to hold a feast. At such times, our eating is for the purpose of enjoyment. The eating of the Passover was called the feast of Passover because it was an eating for enjoyment.

When we were saved, **we enjoyed the feast of Passover**. But this feast **should immediately be continued by the Feast of Unleavened Bread**. This indicates that a **Christian's enjoyment should not cease**. However, in the experience of many Christians, the feast of Passover is not followed by the Feast of Unleavened Bread. At the time of their conversion, they were joyful. But this enjoyment did not last, because they did not observe the Feast of Unleavened Bread. This means that they did not deal with their sinful living. Rather, they allowed the leaven that was exposed to remain. They did not deal with sin that had been exposed. For this reason, many Christians do not observe the Feast of Unleavened Bread.

After we receive the Lord and are saved, we should continue our enjoyment by dealing with sin. This should last not just for one day, but for seven days. This means that it should last throughout the course of our life. Our whole life after we are saved should be a Feast of Unleavened Bread.

This was Paul's concept in 1 Corinthians 5. In verse 7 Paul says, "*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.*" Then in verse 8 he goes on to tell us to "*keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*" Day by day we need to keep the Feast of Unleavened Bread. We should keep this feast throughout the course of our Christian life until we see the Lord.

As soon as we refuse to deal with any sin that has been exposed, we no longer keep the Feast of Unleavened Bread. This means that we lose the enjoyment of this feast. **Tolerating sin causes loss of enjoyment**. On the contrary, the more we deal with sin that has been manifested or exposed, the more enjoyment we have. This is to keep the Feast of Unleavened Bread.

I appreciate the way Paul allegorized the Passover and the Feast of Unleavened Bread. He says that **Christ our Passover has been sacrificed, that we should purge out the old leaven, and that we should keep the Feast of Unleavened Bread**. We keep this feast by dealing with sin and by living a sinless life. Whenever something sinful is exposed, we immediately deal with it. In this way no leaven shall be seen in our houses. Christ is the unleavened bread. **The more we eat Him, the more we shall become unleavened. The only way to eliminate sin is to eat Christ's crucified, resurrected, and sinless life.** (The Passover, Chapter 3, Section 2)