

The Feasts of Jehovah 03 Unleavened Bread

by John W. Bramhall

The feast of unleavened bread is a reminder of the Israelites' salvation through the blood of the lamb and the importance of avoiding sin and maintaining fellowship with God.

Duration: 53:48

Scripture: Leviticus 12:8 - 13:1, Leviticus 23:6-8, Matthew 18:20, Ephesians 4:31, Ephesians 5:8-9

Topics: "Biblical Feasts", "Spiritual Revival"

Description

In this sermon, the speaker focuses on the concept of the 'seven feet of Jehovah' as mentioned in the book of Leviticus. The primary application of these feet is described as the seven annual feasts to be observed by the children of Israel. The speaker emphasizes the importance of putting away malice, hypocrisy, envy, and evil speaking from our hearts and lives. The sermon encourages believers to be ready to leave this world at any moment, relying on God's provision and guidance as pilgrims. The message emphasizes the need to keep our lives free from the leaven of sin and to continually seek revival through the Word of God.

Transcript

Reading tonight, please, verse six, and verse six, God writing by His Spirit and saying, 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. In the first day ye shall have a holy convocation.

Ye shall do no servile work therein, 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.

Shall we turn to the book of Exodus, chapter twelve, please? The book of Exodus, chapter twelve, reading at verse fifteen, and reading through verse twenty. Seven days shall ye eat unleavened bread. Even the first day ye shall put away leaven out of your houses.

For whosoever eateth unleavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you. No manner of work shall be done in them.

Save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread, for in this selfsame day have I brought your armies out of the land of Egypt. Therefore

should ye observe this day in your generation by an ordinance forever.

In the first month, on the fourteenth day of the month, and even, ye shall eat unleavened bread until the one and twentieth day of the month, and even. Seven days shall there be no leaven found in your houses. For 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.

Ye shall eat nothing leavened. In all your habitations shall ye eat unleavened bread. Shall we turn to the epistle of Corinthians, the first epistle, chapter five, and again read from chapter five as we did last night, but begin to read at verse six through verse eight.

The words of beloved apostle Paul, writing to say, your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ shall pass over his sacrifice for us.

Therefore let us keep the feet, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. May God bless the reading of his word, and may the Holy Spirit give the blessing of that word to our hearts, as well as to our consciences, as we meditate upon it tonight. As you note the chart before you, our subject is, this week, the Southern Feast of Jehovah, taken from the book of Leviticus, chapter 23.

We've already suggested, and we repeat again, that we find we can take three applications from these messages in the book of Leviticus. First of all, there is the primary aspect of their application, and you note upon the chart, the lower section of the chart, the primary application of these feasts is given. They were seven annual feasts to be kept by the children of Israel when in the land.

First of all, the Feast of Passover. Thank you, Bob. The Feast of Passover.

Second, the Feast of Unleavened Bread. Then third, the Feast of Firstfruits. Then fourth, the Feast of Weeks, sometimes called properly the Feast of Pentecost, and then the Feast of Trumpets, and then the National Day of Atonement, and then the Feast of Tabernacles.

These were seven annual feasts to be kept every year. Most of them were kept in the early part of the year, the first four. The last three were kept in one month, the seventh month of that year, and they were to be kept annually at convocations or holy gatherings of the children of Israel with Jehovah.

As we have already stated, there were to be occasions of great joy when God would enjoy his people, and when his people could enjoy him together in happy fellowship. They were not only for the enjoyment of that neutral fellowship between God and his people, but you know they were to be used to hold his people together. By so gathering together, they would be morally united, one with another, as a united nation in testimony for him.

Then we also suggested a second application in relation to the dispensational application to Israel. These seven feasts not only were annual feasts, but they picture and illustrate, they illustrate the redemptive purposes of God from the beginning to the end, for the nation of Israel. Those redemptive purposes, as we knew from last night's message, and saw from the Feast of Passover, was the basic foundation of Israel's relationship to God as a nation.

He brought them out of Egypt as a nation, and his redemptive purposes have not been fulfilled in their final fruition, but will be when in that coming day the Feast of Tabernacles, figuring the millennial reign of our Lord Jesus, when Israel shall be in the land of glorified nation under their Messiah, and God will have then fulfilled his purposes toward Israel. Our third application you find particularly on the uppermost part of the chart. For every feast has its antitype, and in its antitypical meaning, the Feast of Passover represents, in our New Testament teaching, the death of Christ.

The Feast of Unleavened Bread, which is our subject tonight, the Communion of Saints. The Feast of Firstfruits, the resurrection of Christ. The Feast of Weeks, or Pentecost, the descent of the Holy Spirit.

The Feast of Trumpets, the awakening of Israel. But, as you note on the chart, we shall have, when touching upon the three last feasts, a heavenly side as well as an earthly side in the application of those three. The Feast of Trumpets reminding us the Lord Jesus is coming for his saints, and we shall meet him in the air.

The Great Day of Atonement, Israel's national cleansing and restoration, reminding the believer of this age we shall stand before the judgment seat of Christ to be judged every once around us. The Millennial reign of Israel, reminding us that even in that heavenly character of the reign of arms, his heavenly saints shall reign with the Lord Jesus over the millennial earth. Now, we've already touched upon the fact, as you note the chart begins with a Sabbath, and it ends with a Sabbath.

These seven feasts began with a Sabbath, they end with a Sabbath at the end of the Feast of Tabernacles every year. And, you note particularly, the chart illustrates, in the upper part of it, the redemptive purposes of God from an eternity past to an eternity to come in relation to the human race. And those redemptive purposes, and may I particularly emphasize this fact, whether for Israel or whether for the whole world, the redemptive purposes of God must be founded, and they are founded, upon the death of Christ and the shed blood of the Son of God.

Relationship to God is based upon redemption, and redemption by blood. We saw that last night as we touched upon the Feast of the Passover. Now, we read in the book of Exodus, which I would like to turn to immediately, chapter 12, we read in the book of the Exodus that God commanded his people, when that Feast of Passover was to be kept as a memorial, that also they should keep the Feast of Unleavened Bread.

And, may I read verse 14? Verse 15, rather, "Seven days shall ye eat unleavened bread. Even the first day ye shall put away leaven out of your houses. For whosoever eateth leavened bread from the first day until the seventh day, that, though, shall be cut off from Israel.' Now, immediately that night, when the first Passover was kept, as you note on the chart, and I'd like you to note particularly, the blood was put upon the doorpost, and as we saw last night, the Israelites within were partaking of the roast lamb.

But, the partaking of that roast lamb, as well as the applying of that blood, was also accompanied by the taking out and the casting out of their homes of unleavened bread. Now, may I point out to you two facts in relation to Israel in that day? First of all, they were sheltered by the blood of the passion lamb. The lamb and that blood was their ground of safety and protection from the visiting angel of destruction that was to come over the land of Egypt.

They were sheltered under the precious blood of that passion lamb. But then, no, it's not visible in the picture, but on the table in that night, they were feeding upon the roast lamb, and the lamb was the center

of their unity and gathering, as within their homes they kept the Passover that eve. Israel was saved by the blood of the lamb, but the object around which they were gathered was the roast lamb, the roasted lamb.

And, you have a picture that illustrates the anti-type of New Testament truth. The blood of our Lord Jesus Christ is the ground of the believer's safety, but the one who shed that blood is the center of our gathering, around whom we must gather to partake of him, as thus we are linked with one and to one another, and linked to him by his redeeming power and grace. It's a lovely thing to realize all that the Israelites had within the house to feast upon was the roast lamb.

All their safety was the shed blood that was applied to the doorpost. Beloved, when you look at the gathering of God's dear people, what is that gathering? Scripturally, it is a gathering of saints who are under the redeeming blood of Christ, and shouted from coming judgment by that blood, and he is the one upon whom they partake, whom they enjoy, a person. Now, please let me bring before your heart, and mine too, that when the saints gather together, they gather around a person.

As the Savior said, for where two or three are gathered together in my name, there am I in the midst. How simple, but how profound! Now, beloved, when God redeems the people, and when they are brought to himself, then as the feast of unleavened bread pitifies, then there must be separation from evil. Being washed of our sins in the blood of Christ is wonderful, but being washed from our sins by the blood of Christ demands a proper walk of communion with God, as well as communion with faith.

And, as the Israelites, if you will note, please go back in this twelfth chapter with me, let me read verse eight and nine. I want you to note verse eight and nine particularly. Note Moses writing to say, as God gives him the commandment, they shall eat the flesh in that night, roast with fire and unleaven bread, and with bitter herbs they shall eat it.

Eat not of it raw, nor southern at all, with water, but roast with fire his head with his legs, and with the pertinence thereof. There must be suitable and proper communion with the sufferings of Christ. If you and I have been redeemed by his blood, I'm here, the Israelites, head upon the lamb that had been roasted.

Now, I'm sure that you recognize that the roasted lamb speaks very definitely of the sufferings our Lord Jesus Christ bore for you and me upon the cross to redeem us for himself. I'm sure there is a responsibility. I know there is, that every kind of God appreciates the sufferings of Christ that is indicated by the life he and she should live.

The absence of leaven, or the absence of separation from evil. And, oftentimes, it is accompanied, as it is here in our verses, they were to eat of that roast lamb with unleavened bread and with bitter herbs shall they eat it. Now, let me bring a new testament principle to bear upon our hearts, as well as our consciences.

Beloved, listen. You and I who have been redeemed by his blood, are responsible by his grace and by his enabling power to thus live lives of separation from evil, because of our valuation and appreciation of the one who suffered for us upon the cross. To do so will often be within a hurdle.

The experiences of life that bring the bitterness of experience into our pathway, because of the cost and the price that is involved. But, with unleavened bread and with bitter herbs, they were to enjoy the roasted lamb. With the absence of the separation of sin in our lives, no matter the cost, we shall enjoy communion with God, and we shall enjoy communion with one another better.

Now, may I lay down this principle? No true enjoyment and communion with Christ can be ours unless evil is kept out of our lives. Failure to keep evil out of the lives of God's children has brought disaster upon the church of God. That I'm sure we can confess.

Much of the spiritual barrenness that may exist amongst the saints is due to the fact the absence of evil does not predominate, but rather evil predominates instead. May I say, my fellow believer, and I say to my conscience as much as I would say to yours, leaven, of which evil is its type, leaven will destroy our fellowship with God, for one another, and with one another. Sin in the life of a believer will spoil fellowship with God, as well as with one another.

But, oh how grateful we should be that Christ has not only delivered us from the guilt, as well as the penalty of sin, but thank God he delivers from the practice of it, and from the power of it, and from the love of it that we have by nature. Praise his name. I want a joy to realize, though we may and do acknowledge we have within our nature the presence of indwelling sin, we won't get rid of it, not till we lose this body.

A man said to me one time, in fact some of his fellow workmen pointed him out to me and said, did you ever see a man that couldn't sin, Mr. Bramhall? And I said, where? And they pointed out this man amongst their company, that man. He says he cannot sin. Well, he spoke boldly up.

He said, that's right. I said, well how come? He said, well I, he said, I've had all my Adamic nature removed. Well, I looked at him and said, well fellow, don't you have to eat? For I'm sure he had his Adamic nature removed out of it.

We still have the nature of sin with us in this present body, for if any man say that he cannot sin, the same is a liar and the truth is not in him. But, we should avoid sin in practice. Now, let me repeat, we have the nature of sin in us when God has redeemed us by the enabling power of our Lord Jesus, by the indwelling spirit within, by the word of God before us, we should not practice sin.

Leaven is always a type of evil, no exception. It permeates, it spreads, it corrupts everything it reaches. The apostle said in 1st Corinthians, from which we ran, to which we'll turn sometime later, he said, a little leaven leaveneth the whole lump.

It is a principle that spreads, permeating the whole thing, when thou didst begin. I want you to follow with me some scriptures tonight to see the principle of leaven at work. There are five scripture references I wish you would follow with me.

First of all, in 1st Corinthians chapter 5. 1st Corinthians chapter 5, from which we ran, the first epistle of Paul in chapter 5 of the Corinthian letter, and let me read verse 7 if you please. Here the apostle is admonishing the Corinthian believers, and the background of the chapter indicates there was leaven. It was moral evil in this case, but note the apostle's injunction in verse 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.

Now, I want you to note again in verse 8, he mentions the old leaven again. Therefore let us keep the faith not with old leaven. Now, what is the old leaven? There is no question of doubt the apostle is referring to the old practices, the practices of sin that were in our lives before he, the Lord Jesus, saved us.

The former evil habits and associations purge them out, and the old leaven certainly represents the former practices of sin and evil that were ours before our Savior redeemed us. But, go further. Look in the 8th verse again.

Therefore let us keep the faith not with old leaven, but notice the second reference, neither with the leaven of malice and wickedness. The leaven of malice and the leaven of wickedness. Now, beloved believer, please may I say we're on ground that pertains to a believer in the Lord Jesus Christ, his and her responsibility after being redeemed by the death of Christ, to the enjoyment of communion and fellowship not only with God, but with his people.

As the context of this chapter indicates, it was the matter of fellowship with the people of God, as well as with God himself and the risen Lord. And the old habits of sin should be put away, but also the leaven of malice and wickedness. Now, I want you to follow some scriptures that are repeated by the apostle, both Paul and Peter, regarding malice and wickedness, and we have some references that are worthy of note.

Look with me in Ephesians chapter 4, please. The Ephesian epistle chapter 4, the fourth chapter of this Ephesian letter in verse 31. Let me read verse 30 to get the context which is very clearly set forth, as well as linked with the grieving of the Holy Spirit.

Chapter 4 of Ephesians, verse 30 and 31. And grieve not the Spirit of the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice.

Now, I want you to know very carefully, emphasize one little word, and it is the word all. These words are addressed to the people of God, to you and to me, fellow believer. Let all bitterness, a bitterness of spirit, a bitterness of heart, a bitterness of soul, a bitterness of mind, God says put it out.

Put it out. Let all bitterness, all wrath, angry passion, and anger, and clamor, and evil speak. May I point out something? Note the progression.

That bitterness is within, that wrath may be sealed within, and the anger may be rising with passion, and the clamor to say what one should not say, and it results in what? In jury of speaking. Oh beloved, what a responsibility to realize that the Israelite of old, when on the keeping of that feast, in the annual feast, as well as the night they kept it in the path overnight, leaven was to be taken out of their houses. They searched their homes.

They looked in all parts of those homes that they might defense of that which God said must be put away. Leaven! When you study the word of God, leaven is always a type of evil, but we shall see whether moral or doctrinal. Put it away! My beloved brother and sister, may I say kindly, but may I say firmly, there's too much evil speaking that circulates amongst the people of God that reveals their bitterness, that reveals there's wrath, there's anger, there's clamor.

Put it away from you! And then the apostle asked, you might do it outwardly, but he asked with all malice. For when there's malice in the heart, these things can readily appear, and it's not only necessary to put away those things of an outward character that by God's grace and help to put the malice out of your heart. Long as malice is in the heart, these dangers are very apparent.

Go with me to 1 Peter. Peter writes in 1 Peter chapter 2 to newborn Bain, and in the second chapter of 1 Peter, you note his words, and he also repeats that important fact that all of it should be put away. Wherefore, laying aside all malice, whatever malice is in your heart, lay it aside, and all guile, and hypocrisies, and envies, and all evil speaking hope in love is.

Do you not think, and do not I also think, the necessity of taking out of our hearts and taking out of our minds these things that God calls pleasant? Beloved, there's no question of doubt, the enjoyment of fellowship and communion of faith, as well as with God, as well as with Christ. That blessed communion is ended, spoiled, robbed, when these conditions of leaven are found within. First, the old leaven.

Let not the former things of your unsaved life be manifested. Second, not even as you go on with and for the Lord, let not wickedness, the leaven, the leaven of malice and wickedness be manifested. Now, third, listen to the words of the Lord Jesus as we follow the words of the Lord Jesus in Luke chapter 12, please.

Luke chapter 12, for our Lord Jesus spoke of leaven. He spoke of it on in three occasions, in three particular ways. Chapter 12 of the gospel of Luke, in the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples, first of all, beware ye of the leaven of the Pharisees, which is hypocrisy.

You know the meaning of that word, beware, is interesting, in the original. It suggests, be on your guard, be on your guard against the leaven of the Pharisees, which he says is hypocrisy. Now, there were two things coupled together in relation to the leaven of the Pharisees.

Legalism, religion, they had plenty of it. They were religious, but they were hypocrites. Legalism and hypocrisy.

And, the Lord Jesus says, beware of that paraphraical condition that is the leaven of the Pharisees. Be on your guard against it. Beloved, may I say, I need that injunction as well as you.

The admonition to beware of what? Being a religious hypocrite? Absolutely. Instead, being sincere, keep the faith with sincerity and in truth. The leaven of the Pharisees, oh beloved, look I speak kindly, but I speak truthfully to the people of God.

It is not an impossibility for us to be hypocritical. It is not an impossibility for you and for me to be outwardly conforming to the very scriptures, outwardly, as did the Pharisees seek to do, but in the spirit of legality, and yet inwardly hypocrisy. Oh beloved, how we need to be prone now.

How we need to guard ourselves against such leaven of hypocrisy. You know, beloved, we live in a world that's not very real. It's unreal, and it's hard to find genuine reality.

We live in a world when there's a low standard of character, name any phase of society. Character is low, and unfortunately Christian character is also low. And you and I who belong to God, redeemed by the blood of Jesus, how we long that we guard ourselves from a testimony that is unreal.

That as the character of hypocrisy is, and perhaps legality, oh that we would be real, and put away such a condition as was paraseical, the condition of those people long ago. But then go further. The Lord Jesus goes on to say in Matthew 16 verse 6, he refers not only to the Pharisees, but he refers to the Sadducees, and their leaven.

Matthew chapter 16, and the sixth verse, if you please. Then Jesus said unto them, take heed and beware of the leaven of the Pharisees and of the Sadducees. The leaven of the Sadducees? What was the leaven of the Sadducees? Well, we could not say it was legality and hypocrisy, particularly.

But you'll go with me to Acts chapter 23, will you? The 23rd chapter of the book of the Acts, where the beloved apostle Paul stands being tried as thus with the Jews from Jerusalem, he stands before Felix the governor. Chapter 23 in the book of the Acts. Reading with me, if you will please, the eighth verse of that chapter.

Chapter 23 in the book of the Acts, and the eighth verse. I notice the apostle's observation as he notes that his accusers were a mixed audience of Pharisees and Sadducees. I'm in chapter 23 and verse 8. Read verse 7 and 8 together.

When he had so said, there arose a dispensation between the Pharisees and the Sadducees, and a multitude was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees contest both. The particular leaven of the Sadducees was dark enough.

There were things pertaining to eternity that they denied. One was the resurrection, one was the existence of angels, another the existence of the spirit that departs from the body, and thus the leaven of the Sadducees, the Lord Jesus says, be careful, be guarded against the leaven of the Sadducees. Go to Galatians chapter 5, will you please? Galatians chapter 5. For, in Galatians chapter 5, you have the result of doctrine 11 stated by the beloved apostle Paul, and very similar to what we read in 1st Corinthians.

And, I want to give an emphasis to this fact. Look with me in verse 9 of chapter 5 in the book of Galatians. A little leaven leaveneth the whole lot.

Now, will you put together what we read in 1st Corinthians 5? In 1st Corinthians chapter 5, we read a moral leaven, moral leaven, moral evil, and a moral evil sinful habit. The apostle said it leavens the whole lot. It leavens the whole place.

Beloved believer, let me say this carefully. Good to God we realize this. The way you and I live affects every believer.

The character and the conduct of every Christian as its detective work upon all the testimony. If there's moral evil in my life, then I'm going to affect the rest of my fellow believers. For, when one member suffers, the whole body, and I want to say my fellow brother and sister in Christ, if moral evil is present in your heart and my heart, your life and my life, it leavens the whole lot.

It affects the whole lot. Likewise, doctrinal evil. For, as you'll read, Paul deals with doctrinal evil in the Galatian epistle, and he says it leavens the whole lot.

Oh beloved, what shall we say when we realize that the corrupt teachings of men have been introduced as doctrine 11 in the church? Remember the parable the Lord Jesus told in Matthew 13, how a woman took leaven, and she put it in three measures of meal, and it leavened the whole lot. Doctrine 11? Beloved, doctrine 11 fills the professing church testimony today, and it's leading to its finality when the Lord Jesus will spew it out of his mouth, and it becomes the false church of Revelation chapter 17. Oh beloved, men have introduced, have introduced doctrine 11 in the church.

May I point out this? God's food is unleavened. Man's food is leavened. You know it tastes good.

Leavened food to the natural man tastes good. Unleavened food doesn't taste good to the natural man. The natural man perceives but not the things which be of God.

Neither can he know them, for they are spiritually discerned. Beloved believer, the truth as it is in Jesus is the only food that God wants you and I to partake of for our souls, and God's food is unleavened. Be on your guard against doctrine 11.

Sometime, if you can, will you read 2 Kings chapter 4, I believe it is, verse 38 through 41, when the prophet Elisha gathered the young prophets around him, and he said, put on the great pot, and they set on the great pot and boiled potage. And then an unsent servant went and gathered wild gourd, and he put them shred by shred into the pot. He didn't pour it all in at one time.

He took them shred by shred, and he put them into the pot, and then when it was served out, the prophet tasted it, and they cried out, O man of God, there's death in the pot! For it was the ministry of an unsent servant. And death came in to the food that had been supplied, for the ministry of the flesh, and the ministry of doctrine 11 is only a ministry of death. And, when you look at the church's testimony and profession today, there's a lot of death in the pot.

And Elisha said, bring meal, and they brought meal, poured it into the pot, poured it in. He couldn't remove the leaven out of the pot. He couldn't remove the poison that he brought the great antidote, put meal into.

Beloved, for every situation where doctrine 11 may exist, we need more of the word of God. Meal is a type of the word of God, and the truth as it is in Jesus can only counteract the false teachings that prevail. There's another 11 mentioned by the Lord Jesus I want you to see, and it's found in Mark Chapter 8. Chapter 8 of the Gospel of Mark.

Chapter 8 and verse 15, please. And the Lord mentions again, coupled with one of the others, one of the other references to 11, He mentions the leaven of the Pharisee with another. Verse 15 of Chapter 8 in Mark, He charged them saying, take heed, beware.

Beloved, may I emphasize, if I don't do any more than this, may I emphasize the word beware. Be on your guard, take heed, be on your guard of the leaven of the Pharisee and of the leaven of Herod. There were three particular leavens the Lord Jesus mentioned.

The leaven of the Pharisee, the leaven of the Sadducee, and then the leaven of Herod. The leaven of the Pharisee, hypocrisy and legality. The leaven of the Sadducee, unsound doctrine, doctrinal evil.

The leaven of Herod, what was that? Well I'm sure you can recognize that figure, the leaven of worldliness. Herod was the man of the world, and the leaven of worldliness is another danger that the church of God faces, that the believer faces. The leaven of worldliness? Read one scripture with me.

I'll quote others, but I want you to read one. First Corinthians, Chapter 10. First Corinthians, Chapter 10.

If you were to read this first epistle of Corinthians and the tenth chapter, I believe with all earnestness that the tenth chapter of first Corinthians has to do with the great subject of fellowship. Fellowship with God, fellowship with Christ, as well as with one another. And, as you go all the way down the chapter, you have the application of this precious truth.

But, reading with me, please, only verse 20 and 21. I say that the things which the Gentiles sacrifice, they sacrifice the demons, not devils. There's one devil, but many demons, and the word should be demons.

They sacrifice the demons and not to God. I would not that ye should have fellowship with demons. Ye cannot drink the cup of the Lord and the cup of demons.

Ye cannot be partakers of the Lord's table and of the table of demons. Now, beloved, please don't forget that your place in mind every day, not just on the Lord's day, but every day is at the Lord's table. He shall prepare us a table before me in the presence of mine enemies, and the Lord hath bred for all of his people daily a feast, and that feast is to be communed in and fellowship with him day after day, month after month, year after year.

But, in this scene where you and I pilgrimage, there's another table, the table of the world. Back of that table, Satan and all of his hosts. For me, I quote what John said in 1 John 2, love not the world, neither the things that are in the world.

If any man loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but of the world. And the world passes away, and the lusts thereof that either doeth the will of God abideth forever.

Beloved, there's the leaven of worldliness. Oh, the joy of knowing this world is not my home. I'm just a passing seed.

Now, you couple them all together. The leaven of the Pharisee, legalism and hypocrisy, the leaven of the Sadducee, doctrinal evil, the leaven of terror, worldly evil, worldliness. Beloved, look, they spoil the peace.

We cannot enjoy communion with God when there's leaven in the life, and leaven in the testament. Now, go back to the principle that's found in this twelfth chapter of the book of the Exodus, when God instituted the Passover and the Feast of Unleavened Bread. Chapter 12 in the book of Exodus.

I want to read in verse 15 and verse 19 and 20. Verse 15 first. Seven days shall ye eat unleavened bread.

Go to verse 19. Seven days shall there be no leaven found in your houses. Verse 20.

Ye shall eat nothing leavened. Now, beloved me, I suggest for those seven days, that was the duration of this week, for those seven days, God said for the whole period leaven should be absent. Leaven should be out of their homes.

Leaven should not be found within. And, beloved, I think that you could realize, and let's take it to our hearts and to our conscience, that the whole period of the believer's life should be the enjoyment of a fellowship with God, as far as we possibly can by His grace in unbroken communion, and cease the absence of sin and leaven to become our life. Let me quote John's words.

Don't minimize it. I know we have indwelling sin. Let me quote what John says.

First John two, verse one. My little children, these things write I unto you that ye sin not, and thank God for the provision if we do. But, please, don't lower the standard that morally, doctrinally, leaven should be absent from the divine testimony of each life, each believer's life.

Now, let's close with a reference to First Corinthians, chapter five. Back again to First Corinthians, chapter five. O, that we might have the complete signification of a believer's life from conversion to God, until his death, to be a continuous fellowship and communion in holiness to the Lord! Beloved, what a life! What a life of fellowship! We think some old hymns such as the one I think of right now.

What a fellowship! What a joy divine! Leaning on the everlasting Lord! What a blessedness! What a peace is mine! Leaning on the everlasting Lord! Beloved, you and I know, and we contest it with shame, too often that fellowship becomes broken. The relationship can never be destroyed, thank God, but the fellowship may be broken and need to be restored. But, let's go back and get the application.

Verse eight, First Corinthians five. Therefore, let us keep the feast. What's he mean? Well, it's not the feast of unleavened bread, literally, as you have here, although the reference to that feast is given.

Let us keep the feast. May I point out to you? Note the chart, please. The title of this subject in the book of Leviticus, chapter 23, the Feast of Jehovah, or the Feast of the Lord.

These were times for enjoyment and fellowship and communion, and occasions of happy, holy convocation with Jehovah. And may I say very frankly, you can have no greater times and no better times than when you're enjoying the Lord. Paul said, rejoicing the Lord always, and again I say unto you, rejoice.

May I ask you a question? My fellow believer, how much of you and I are enjoying God? Nothing sad about the experience. Paul could say, rejoicing God, rejoicing the Lord always, and again I say unto you, rejoice. And then, mother, may I suggest to you, please don't be satisfied with a checkered life of testimony, one time up, next time down.

But realize, these were to be occasions long ago in Israel of joy, fellowship, communion with God. He enjoys people, they enjoy him. Why do we call it a feast? Feast! I don't know anything sad about a feast, according to the meaning of the word.

When you look at him in the light of God's blessing, and may I say, from your conversion to your death, I hope you're having a good feast in the enjoyment of the Lord. Now, know what 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. O beloved, feeding upon Christ day after day, every day in his precious word, and in fellowship with him in prayer, keeping the feast with the unleavened bread of sincerity and truth, and in the power of the indwelling spirit of God, says sufficiency for us.

Please may I note with you, as we close, the portion of the Israelites, how similar for the believers. First, shouted and protected by the blood of the Paschal Lamb, shouted by the blood of the Lamb, and then second, feeding upon the roasted lamb. What a picture for you and for me! And then third, you may remember last night, at the close of the Paschal Remembrance, we found that God said they should keep the feast in haste, with their loins girded, ready for travel.

Their feet not only for travel, may I point out something to you, the loins girded not only meant ready for travel, but meant particularly ready for service. For when the servant began his work, the flowing gown and robe that he wore would be a handicap to serve, with eagerness and alacrity, and the loins were girded, the robe was girded around his loins, that he might be active and capable in his service. And, what a joy to realize the loins, the loins girded! You must see this then, gird up the loins of your mind, and how important intense preparation and readiness to serve the Lord! And then, charred feet prepared to leave at any second, and then a staff in their hands, the emblem of a pilgrim people looking for their help outside themselves.

And, here's the picture for you and for me. We're redeemed by the blood, we feast upon the land, our loins are girded to serve him, our feet charred, because we're ready to leave at any moment. You know, it's a

wonderful thing to be ready to leave at any moment, this place, to leave this world, and yet leaning upon a help outside of ourselves, leaning upon the divine provision of his words, our staff in our hands, because we're a pilgrim people.

But, keeping that feast with the unleavened bread of St. Herodias, beloved, I remember an old hymn. I haven't, I don't know where I could find it, but I remember that whole hymn saying that whatever the evil ones that one had sometimes behind the door, on the shelf, throw it out, throw it out, and God help you and me, and take the words of God to our hearts and consciences tonight. That evil, whether moral, whether dark, put it away! Lay it aside! Throw it down! The old one.

Why, when you think of a revival, at least the saints are moving, aren't you? Surely! God help us, and not to forget, even, that though it's a feast of long ago that it is here, it has its New Testament application, for these things were written aforetime for our learning.

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