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of eyes; this is said in 1:18 of the wheels, and it is likely that the text has been disordered. The suggestion of the RSV is quite possible. Already the rabbis wondered what had happened to the face of an ox in v. 14. Since no explanation is given what the face of a cherub is like, it seems obvious that we have to do with a careless scribal error.

The movements of God in this section are far from clear, and it being a vision, it may be that we should not ask for the coherence that waking sight would give. It is, however, clear that, just as the glory had already left the sanctuary, when Ezekiel first saw it (8:4), so in 10:19 it is preparing to leave the temple precincts altogether.

(To be continued)

SEVEN OLD TESTAMENT FEASTS

A TYPOLOGICAL STUDY OF LEVITICUS 23

By THE EDITOR

IV. The Subject Considered Analytically

2. THE FEAST OF UNLEAVENED BREAD

The narrative contained in Exodus 13:1-16 takes a leap into the future. Looking through and beyond a forty years' stretch of sorrowful history, Moses gives directions concerning the Land. Among the first instructions is that which concerns the Feast of Unleavened Bread.

It was one of the seven-day Feasts, and as already shown in the Synopsis it typified a new character and walk in Righteousness and Sanctification. The number seven denotes a perfect cycle of days—the 'week of life'—hence it stands for the span of Christian life and testimony during the present time.

It was to commence immediately after the killing of the Passover lamb. The literal reading of Lev. 23:5 is 'between the two evenings' (see verse 32 also). That is, the Passover was killed either after sun-down the first evening or before sun-down the second evening—in all probability the latter (see Deut. 16:6). From a careful comparison of all the references it would appear

almost certain that the lamb slain as a *sacrifice* in the Passover, became the *food* that introduced the Feast of Unleavened Bread. So that the latter Feast flowed out of the former without any break.

How beautifully this sets forth the New Testament teaching is evident. If we think for a moment we shall recognize three things about the Passover:

(1) It was a *Redemptive act*—a means of salvation provided by God. Those who accepted the means were safe from the Destroyer.

(2) It was a *Divisive act*—it separated the obedient from the disobedient—the people of Israel from the Egyptians (for we do not read that a single Egyptian accepted the means, although it was open for them to do so had they wished).

(3) It was an *Inaugurative act*—it thenceforth placed Israel in a new position and a new relationship before Jehovah. It opened up a new life of privilege, they became 'a holy nation, a peculiar people' for God.*

Christ's work upon the cross had effected the same results—by it we are redeemed from sin to God; by it we are separated (literally sanctified) from the world; by it we are introduced into a new life of fellowship and communion with Him who is both Saviour and Lord. So that the Feast of Unleavened Bread comes in at the exact point to teach that *this new life* is not to be spasmodic or interrupted; but to be complete and whole—a continuous walk with God, as Enoch walked of old. It commences with an act of faith in Redemption accomplished, it continues as a process of living in communion.

Notice the following further points:

1. The Feast is Related to—

(a) The Passover (as already shown).

(b) The four 'fulfilled' Feasts (see 'Dispensational Classification' on page 16).

(c) The three special 'groups' mentioned in Deut. 16:16, 17, etc. (see 'Christological Classification' on page 122, July 1952).

2. It was peculiarly a Feast not of the *Wilderness* but of the *Land*. The main difference, typically, between these two 'spheres' is that, the former is indicative of those passing phases of the

* See e.g., Ex. 19: 5, 6; Deut. 7: 6-8.

Christian life, which are only of value in the measure they are accepted as disciplinary and educative, leading to something higher and more stable; whilst the latter is the *present* normal level of spiritual experience—what in Ephesians is called ‘the heavnlies’ or ‘heavenly places in Christ’. The *daily life* of the Christian typified by the Feast of Unleavened Bread is, therefore, to be lived out on that level, in that sphere so fully dealt with in Ephesians. It is the spiritual in contradistinction to the carnal sphere.

3. **Note its accompaniments.** Numbers 28:16-25 comes in here to help us. Before considering it, however, look first at the main characteristic, from which the Feast receives its name.

(a) *No Leaven permitted.* This was a prevailing feature in the majority of Jewish feasts and offerings. It would seem to have had its beginnings in these two primary and connected Feasts—the Passover and Unleavened Bread—and the people learnt to observe it with scrupulous attention.

The following interesting sidelight is from the pen of the late David Baron: ‘In this admonition the Apostle refers* most probably to the custom of *bedikath chometz*—the ceremony of “searching for the leaven,” which is known to have existed in the time of Christ, and which still exists among the Jews in all lands of their dispersion.

I well remember the interest, with which as a boy I used to follow about my father on the evening before the 14th of Nisan, as with lighted wax candle in hand, after uttering the prayer, “Blessed art thou Jehovah our God, King of the universe, who has sanctified us by thy commandments and commanded us to remove the leaven,” he proceeded to search all likely and unlikely places all over the house for leaven, picking up a few crumbs of bread which had been purposely dropped here and there before, and gathering the whole into a large wooden spoon, and tying it together ready for the ceremonial burning before noon next day, ending the whole by uttering the formula in the Chaldaic language, “All the leaven in my possession, that which I have seen, and that which I have not seen, be it null, be it accounted as the dust of the earth”.’

The many references in Scripture to leaven, particularly its use being forbidden in the ritual of the Tabernacle (and Temple)

* *i.e.*, in 1 Cor. 5: 6-8.

worship, subsequent to the deliverance from Egypt, make it unmistakably clear that it was intended to typify EVIL in any shape or form. There can be no other way of explaining the many prohibitory regulations otherwise. It is the type of that which, in its very nature is capable of insidious and rapid growth; of that which permeates, like a ferment, what it attacks; and which would seem almost to defy any remedy. This is the consistent picture it presents. The Jewish household might well succeed in banishing the 'evil grains' from amongst them, whatever the difficulties. But who can *search* the heart, the mind, the conscience—and hope to succeed? Even the experienced Christian of mature wisdom knows, as he searches the recesses of the inner thought-life, how true was Jeremiah's word: 'the heart is deceitful above all things, and it is desperately sick; who can know it?'* Thank God, however, He (veiledly perhaps) reveals *the* 'Tremendous Remedy,' solemn and awe-inspiring as it may be: 'I Jehovah search the heart, I try the reins.' The full exposition of that word is found in the New Testament, and in THE CHRIST of God—'our Pass-over'.

The meaning of leaven is even more clearly asserted in the New Testament, with but one problematical (?) exception—which, for our immediate purpose we do not need to consider. We may turn, for example, to the threefold warning the Lord utters in reference to those forms of evil (moral and doctrinal) exemplified by the Pharisees, Sadducees, and Herodians.

In Luke 12:1, we read of the leaven of the *Pharisees*, 'which is hypocrisy'. A mere outward profession of religion, a 'form of godliness but denying the power thereof,' characteristic of the ritualism and formalism of the present day.** In Matt. 16:11 the Lord warns us to beware of 'the leaven of the Pharisees and of the *Sadducees*,' which is 'their doctrine'. The Sadducees were the great rationalists of their day (Acts 23:8)—and we have their successors among us still. In Mark 8:15 there is mentioned the 'leaven of the Herodians' or Herod. It consisted of a spirit of compromise, selfish expediency, opportunism, and worldliness. It has not ceased to 'leaven the whole lump'. Each of these forms have their distinctions, but they share in common the one distinction of being 'just like' the truth, yet are 'not of the truth'. Their

* Jer. 17: 9-10.

** It is against this the Apostle warns the Galatians (ch. 5: 9).

similarity to it is all the more dangerous. And how apposite the dictum that: 'True wisdom is not manifested in trying to see resemblances in things which *differ*, but in discerning the *real difference* among those which resemble one another.'

But the *locus classicus* of the New Testament *spiritual application* of the Feast is 1 Cor. 5:6-8. Very briefly let us put down the primary points only:

(i) '*Christ our Passover also hath been sacrificed for us*'—this we have dwelt upon already in the previous Feast. It is the accomplished fact of Redemption; hence (ii) '*even as ye are unleavened*'—the fact of an experienced Renewal.* (iii) 'Wherefore let us keep the Feast;' etc.—i.e., of Unleavened Bread. And how shall we keep it? By *walking* 'not after the flesh, but after the Spirit;*** that 'like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.'**** (iv) Moreover, '*purge out the old leaven that ye may be (in practice and experience) a new lump*' (such as Christ has made you),—'seeing that ye have put off the old man, with his doings, and have put on the new man, which is being renewed (daily—by the Holy Spirit) unto knowledge, after the image of Him (Christ) that created him**** (the new man).

Such in brief, is the meaning for us of this Feast. The 'old leaven' is to be 'purged out'—from our individual lives and from the corporate life of an Assembly, if we are to know the blessedness of the life of victory over sin. We are to 'put on' Christ. 1 Peter 1:15, 16 reveals to us both the *model* and the *motive* of a truly sanctified life: '*As He is holy so be ye holy*'—that is our Model; '*Be ye holy, for I AM HOLY*'—that is our Motive. 'As . . . So . . . For'—any sanctification less than that Model and that Motive is tarnished. It is not merely to believe in the judicial *state* of sanctification, which is common to all believers, but to walk in a *progressive* and ever-widening experience of daily sanctification, even as He walked. That this kind of a walk is possible at all is made sure by the fact stated in the reference—'as He which *hath called you* is holy, so be ye holy.' He has *called* us to this walk, and He never calls to anything unless He *enables* also. This enablement is contained in the very next clause—'because it is written, Be ye holy; for I AM HOLY.' Think of it! 'I AM

* See Titus 3: 5. ** Rom. 8: 3-9 (R.V.). *** Rom. 6: 4 (R.V.).

**** Col. 3: 9-10 (R.V.).

HOLY!' In that phrase is contained all the resources of the Godhead—the motive and the *measure* of His enablement. Hence the Apostle says elsewhere, 'we are partakers of His holiness'.* And again, 'we are partakers of the divine nature'.** Let us therefore 'walk in newness of life'.***

(b) How this is made possible for the believer is the teaching of Num. 28 given above. Three special offerings, beyond the similar daily offerings, were to accompany this Feast on each of the seven days of its duration. The first was the *Burnt Offering* (verse 19)—which always speaks of Christ's perfect obedience and absolute delight in doing the Father's will—'I delight to do Thy will, O My God, Thy law is within My heart.'

The next was the *Meal Offering*, which reveals the perfect and sinless character of Christ in Himself, 'He had done no violence neither was deceit in His mouth.' It is because of this that 'the pleasure of Jehovah shall prosper in His hand'.

The third was the *Sin Offering* (verse 22), for it is inevitable if we are to become 'participators of His holiness' that He must become our propitiatory sacrifice and cleanse us from all sin.

Now this order is not merely chronological, it is, for the believer (the one who has started the life of Unleavened Bread feasting) both moral and theological. In this order we are called upon to feast daily on the Living Bread. In his approach to God the sinner reverses the order, he first apprehends Christ as his Sin Offering. But the believer, once he enters into the fulness of the Christian walk, learns to feed upon Christ as He appears before God in all His perfection. He learns to delight first in the perfect satisfaction of the Father towards the Son. He finds increasing joy in the perfect holiness of His Representative. He is made to experience in ever-widening measure the wonderful efficacy of the Sin Offering.

(c) In Exodus 23:14, 15 we get a third significant accompaniment—the people were not to appear before Jehovah *empty-handed*. This takes us to the consecration of the priests in Exod. 29:24. Both references imply the yielding up of all to Jehovah, the response of a thankful heart for which so much had been done. How great the lessons here! See Rom. 12:1; 1 Pet. 2:5; Heb. 13:15, 16. Truly 'with such sacrifices God is well pleased!'

* Heb. 12: 10.

** 2 Pet. 1: 4.

*** Rom. 6: 4.