



The Church of God International

HOME BIBLE

Study Course

10

Understanding the Feast of Unleavened Bread

Doctrinal Statement:

Leaven is used to symbolize a number of things, both good and bad. In relation to this festival it is a negative symbol, representing sin (1 Corinthians 5:6–8). Putting leaven out from one's house pictures the continual process of ridding one's life of sin. It also represents the new convert leaving the world (symbolized by ancient Egypt) and removing sin from his life. Conversely, the positive act of eating unleavened bread represents our conscious desire to actively seek a sinless way of life in following God's laws.

How would you like a fresh, clean start at life? Well, we can have a new start, a whole new beginning! The teaching in many Christian circles today is that Jesus led a perfect life for people, so there is nothing required of them for salvation. Jesus did it all, they say; therefore, you do not have to keep the commandments. It's too hard to do anyway. This is why Jesus did it for us.

But, are you willing to hang your whole eternal life on this belief?

In the previous lesson we learned that it was Jesus Christ our Passover—not the law!—who was nailed to the torture stake for us. It is the law that will take away our life, unless we accept Jesus as our personal Savior. God accepted the perfect life of Jesus Christ to pay the penalty in our stead. Jesus died because we broke God's law! And if it were not for Jesus Christ our Passover Lamb paying the price, the law would someday demand our eternal death!

The apostle Paul made it quite clear when He said, "Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?...even so we also should walk in newness of life" (Romans 6:1–2,4).

Christians living in this world need to be different from the rest of humanity. Christians need the strength of character to say no to sin, to evil, and to wrong-living altogether.

Man at this time is only a clay model. God today is calling people out of this world for the purpose of developing righteous, holy character in them. Obedience is a test of that character. We should not be fooled into thinking that God is going to grant eternal life to those who resist Him and refuse to allow Him

to rule in their lives.

Israel, anciently, was a chosen and holy nation, but she turned her back on the Creator and His laws, embracing idolatry and sin. God cut them off, and they are no longer His chosen and holy people. In their place God has called out His Church, which is "a holy nation" (1 Peter 2:9).

The Levites were holy, but missed the mark, and did not follow through with what God assigned them to do, so they are no longer holy, and have been replaced by the priesthood of "Melchizedek," or Jesus (Hebrews 7).

The Temple was holy. Both Israel and Judah polluted it with their sins and wickedness; therefore, God allowed it to be ravaged out of existence. It has been replaced by the new and holy spiritual Temple that Jesus said He would build, which is the Church (1 Corinthians 3:16–17).

We learned in the previous lesson that the very first step in God's plan for man's spiritual creation is the death of Jesus Christ. Passover, being the first of God's annual festivals, depicts that incident. Jesus is not only the Author, or Beginner, He is also the Finisher of our salvation (Hebrews 12:2). This present lesson will bring you the knowledge of the second step in God's plan: putting sin out of our lives!

God gave His Church a special festival to help us learn this second step. This festival, called the Days of Unleavened Bread, is to impress upon us the importance of never returning to the old life of sin that earned us the death penalty, which Christ paid for with His shed blood.

It is time for all humanity to repent and begin to understand the true meaning in

this second annual festival of God's plan of salvation (2 Peter 3:9).

Pleasing God requires more than just some sentimental feeling in our heart. We must live a life of continually overcoming and resisting the influence of the world and sin. Pleasing God, being a holy person, is not the same as merely following the religious traditions of men. To walk with Jesus in holiness, a person first must be called of God and set apart from the world. He or she must then repent, be baptized, and receive the Holy Spirit.

Subsequent to this, the person must walk in newness of life, obedient to the commandments and ways of Almighty God. Will we make mistakes and sins? Of course we will. But we must repent and go on remembering that Christ Jesus is with us. "My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world" (1 John 2:1-2).

It is now time to begin to learn why keeping the Days of Unleavened Bread is so important to our salvation, and just what part we play in God's plan.

If you have spent time in prayer, asking for God's help in understanding this lesson, and if you have your Bible, not paper, and perhaps a dictionary, then you are ready to begin this lesson.

A Commanded Festival Forever

The apostle Paul instructed every reader of the New Testament to search the Scriptures diligently, and to study the example of Israel coming out of Egyptian slavery.

For what purpose has this spectacular Old Testament record been specifically written and preserved (1 Corinthians 10:1-6)?

It has been preserved for us to learn the lesson that sin hurts. The act of

giving in to the desires of the flesh (lust) is sin. Lust is a violation of one of the Ten Commandments. Therefore, the experiences of ancient Israel we read about in our Bible teach us the necessity of obedience to God's law and the importance of learning from Israel's mistakes (1 Corinthians 10:11).

In Exodus 12:1-4, the Israelites were commanded to keep the Passover. But were they to stop with the Passover? Reading on in Exodus, we find a great deal more for which we are responsible to obey (Exodus 12:15-20).

This Festival of Unleavened Bread was commanded before the children of Israel reached Mount Sinai, before they even left the land of sin, Egypt (Exodus 12:18-19).

Since this festival was commanded before the Old Covenant was ratified, it was not instituted by the "Law of Moses." Therefore, what was not instituted by the Old Covenant (or Law of Moses) could not possibly cease or be done away with when the Old Covenant ceased.

When they came out of Egypt, God had not yet commanded the Israelites concerning sacrifices and burnt offerings (Jeremiah 7:22). Rather, He commanded them to obey—and to keep the Feast of Unleavened Bread. Later we find that special Mosaic sacrifices were offered during the Days of Unleavened Bread and also on every day of the year. These sacrifices ceased with the sacrifice of Christ.

Israel was supposed to keep this festival forever as an everlasting institution (Exodus 12:17,42).

One of the most important commands God gave the Israelites was to explain the significance of this festival to their children so that the generations to come would remember its special meaning (Exodus 12:26-27). They were also to teach their children that they left Egypt (a type of sin) in haste. They departed in such haste that their dough for bread was left

unleavened. Their kneading troughs were bound in their clothes and carried upon their shoulders (Exodus 12:33-34).

At age 12, Jesus was considered almost an adult, so possibly He didn't spend a lot of time with His parents during the Passover and Feast of Unleavened Bread.

Because of the possible danger of encountering robbers along the Palestinian roads, the people traveled in caravans, usually with the women and children at the front of the caravan, and the men at the rear; therefore, it was easy for Joseph and Mary to assume that Jesus was with the other parent (Joseph was His legal father.) But Jesus was still at the Temple, very much absorbed in discussion with the religious leaders.

Jesus was certainly old enough to understand the meaning of Passover and the necessity of keeping the festival (Luke 2:41-52). The Temple School was famous throughout Judea. The apostle Paul studied there under Gamaliel (Acts 22:3).

At Passover time the greatest rabbis of the land would assemble to teach and to discuss great truths among themselves.

It was not how young Jesus was that astounded these teachers, but the depth of His thoughts.

Later on, when Jesus had grown to manhood, we find Him still keeping these festivals (Mark 14:12-16), setting the example for the New Testament Church that He said He would build.

Jesus was so consistent in His keeping of the festivals that His enemies were sure to know where to find Him (Mark 14:1-2).

Jesus was popular with the people because of the many miracles He had performed in the past. Therefore, His enemies were afraid to take Him because of the people. On the night of the fourteenth, after Jesus ate His last private meal with His disciples, the Jews captured Him. Jesus was betrayed by Judas's attempted kiss

(Luke 22:47–48).

After Jesus had been crucified, buried, and resurrected, His disciples were still keeping the Feast of Unleavened Bread (Acts 12:3).

Luke wrote the book of Acts. Why, many years after the crucifixion of Jesus Christ, would Luke use the Feast of Unleavened Bread to direct attention to the time of Peter’s imprisonment if Christians were not keeping this annual feast? There is only one conclusion we can draw from this. The New Testament Church indeed was keeping all of God’s annual festivals.

As further proof of this, notice the actions of the apostle Paul. Paul waited until after he had observed the Feast of Unleavened Bread with the Philippian Christians before he sailed to Troas (Acts 20:6).

The book of Acts records a rich heritage of dedicated followers of Jesus Christ. They continued to follow in His footsteps by keeping the Passover, the Feast of Unleavened Bread, and all the other remaining festivals.

Paul, inspired by the Holy Spirit, in writing to the Corinthian brethren, commands Christians everywhere to keep the Feast of Unleavened Bread (1 Corinthians 5:8), a reminder that we are to put sin out of our lives.

Review

1. *These examples of Israel’s sinful disobedience were preserved to teach us not to lust as they did.*
2. *Their experiences are written for our admonition, “upon whom the ends of the world are come.”*
3. *The Israelites were commanded to keep the Feast of Unleavened Bread.*
4. *God’s festivals existed prior to the covenant God made with Israel.*
5. *Israel broke the Old Covenant, and the covenant was abolished, but this does not do away with God’s festivals.*
6. *The festivals were to be taught to the Israelites’ children.*
7. *The Israelites left Egypt (sin) in haste.*

8. *They left in such haste that they did not have time to leaven their bread.*

9. *Jesus kept the Days of Unleavened Bread when He was a boy.*

10. *Jesus continued to keep the festivals after He had grown to manhood.*

11. *Even after Jesus was resurrected, His disciples continued to keep the Days of Unleavened Bread.*

12. *The early Church kept God’s festivals.*

13. *The apostle Paul told the gentile converts to keep the Feast of Unleavened Bread.*

Scriptures to Read, Remember, and Recite

1 Corinthians 10:1–6, 10–11; Exodus 12:15–20; Jeremiah 7:22; Exodus 12:17, 26–27, 33–34, 42; Luke 2:41–52; Mark 14:1–2, 12; Luke 22:47–48; Acts 12:3; 20:6; 1 Corinthians 5:8

Our High Priest

The book of Hebrews has been called the book of the priesthood. Jesus Christ is our High Priest in heaven. His Passover sacrifice pictures the complete, total forgiveness of past sins. But the Christian, in spite of this, finds that the struggle continues on. It was not “all over long ago” after initial repentance and water baptism.

Putting sin out of our lives is not an easy task. On occasion we find ourselves the abject slave to some sin or bad habit. We are unable to overthrow sin all at once. We must face it. It takes a lifetime to overcome some of our stubborn weaknesses.

In Hebrews chapter 12, we are told to “run with endurance the race that is set before us” (verse 1). So the Christian life is compared to a foot race with a starting point and a tape at the finish line.

The story continues in verse 2: “...looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross...and was sat down at the right hand of the throne of God.”

The Passover festival pictures the forgiveness of past sins. Completely putting away sin (symbolized by the Days of Unleavened Bread) fills in the picture begun by the Passover. Leaven is a symbol of sin. And the command to remove leaven from our houses and to eat only unleavened bread for seven days impresses upon us the necessity of a complete spiritual housecleaning (Exodus 12:19–20; 1 Corinthians 5:7–8). This has been called “our part” in God’s plan. However, the Christian will find that He can’t put sin out of his life by himself, without the help of his Savior, Jesus Christ.

Sin is a master that won’t give up without a grueling fight. Like all the other steps in God’s plan of salvation, this one, too, requires the hand of God.

This is where Jesus comes in as our High Priest. Here are encouraging words from the book of Hebrews: “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession [the Christian life]. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need” (Hebrews 4:14–16).

Without this kind of help it would be impossible to put sin out of our lives. Jesus is always committed to those who never give up and continue in the race. We are never alone in this battle against sin. Jesus said, “I am with you always, even to the end of the age” (Matthew 28:20).

Jesus “will sustain you to the end, guiltless [blameless] in the day of our Lord Jesus Christ” (1 Corinthians 1:8; see also Philippians 1:5–6).

We must remember: Christ is “the author and finisher of our faith” (Hebrews 12:2). We are saved by His life as our High Priest (Romans 5:10).

The follower of Christ must expel

sin—root and branch—out of his life. But we find we can't do it without constant forgiveness for our failures along the way.

By eating unleavened bread, a little at the Passover service and a little each day throughout the Days of Unleavened Bread, we symbolize our continuing dependence on and identification with the Person who said, "I am the bread of life" (see John 6:48–51).

Review

1. *The Christian life is likened to a foot race.*
2. *Jesus is the Pioneer and Perfecter of our faith.*
3. *The Passover pictures the forgiveness of past sins.*
4. *Putting sin away completely is pictured by the Days of Unleavened Bread.*
5. *Jesus is our High Priest.*
6. *Jesus understands and is able to sympathize with our weaknesses because in every respect He also was tempted, though without sin.*
7. *Without Jesus to help us, it would be impossible to put sin out of our lives.*
8. *Jesus will never leave us.*
9. *Jesus will sustain us to the end, so that we will be blameless.*
10. *We are saved by the life of Jesus, our High Priest.*
11. *By eating unleavened bread, we symbolize our continuing dependence on Jesus Christ.*
12. *Symbolically, Jesus Christ is the bread of life we must eat.*

Scriptures to Read, Remember, and Recite

Exodus 12:19–20; 1 Corinthians 5:7–8; Hebrews 4:14–16; Matthew 28:20; 1 Corinthians 1:8; Philippians 1:5–6; Hebrews 12:2; Romans 5:10; John 6:48–51

Escape Sin

God shows in His Word that Egypt is a type of sin (Hebrews 11:24–27). Also, in Revelation 11:8, we read that

sinful Jerusalem is called Egypt spiritually.

While the Israelites were in Egypt they suffered in miserable slavery to cruel taskmasters (Exodus 1:14; 2:23).

Pharaoh was apprehensive about the Israelites becoming too numerous and a threat to his kingdom. By making them slaves, he hoped to kill their spirit and stop their growth. In actual fact, the opposite happened (Exodus 1:12).

The entire world has suffered from its own sins since the creation of Adam and Eve approximately 6,000 years ago. As we look around the world today we find a world at war with itself, suffering from sins of vanity, jealousy, lust, and greed. When mankind sinned at the very beginning, they traded in their loving Creator for what they thought was freedom, but it was actually sin, and a cruel taskmaster, Satan the Devil.

Moses had to make a choice also. It took faith for Moses to give up his position in Pharaoh's own household in order to serve God. Imagine what leisure and sinful pleasures were available to him. It would have been so easy for him to grab on to the benefits of wealth and prestige. But Moses' wisdom extended far beyond the walls of Pharaoh's palace. He knew all these things are fleeting, but God's kingdom is eternal (Hebrews 11:25–26).

Just as Moses rejected the practices of sin, God expects New Covenant Christians to do the same (Hebrews 12:1–4).

If we are to become a part of God's family and receive the gift of eternal life, we must prove our willingness to obey now by striving to get the leaven of sin out of our lives.

Bread, cakes, crackers, baking powder, baking soda, and yeast are certainly all right to eat throughout the year, except when the Days of Unleavened Bread arrive. During these days, from the fifteenth to the twenty-first of the month of Abib, we

are to put leavening agents out of our homes and off our property (Exodus 12:15). During this period of time leavening represents sin, because it puffs up, and so also does sin. Flat bread (unleavened bread) is free of leavening agents, and therefore symbolizes sinlessness. We must also eat unleavened bread daily during these seven days, showing our active willingness to put sin out of our lives in obedience to God's commands (Exodus 12:20).

The apostle Paul had to deal with a particular sin that was taking place in the Corinthian church, which consisted of a man committing incest with his stepmother (1 Corinthians 5:1–8). Rather than feeling guilt, the people in fact were vain and puffed up. Apparently they felt they were being more righteous, more forgiving, than God or Paul by allowing this sexually immoral man to remain in God's Church.

Paul explained to them how they were swelled up with vanity and had become puffed up. He went on to tell them their glorying was not good, and compared this sinning member to a bit of leaven, explaining that this one bit of leaven can leaven the whole lump of dough. In other words, permitting the sin to continue could lead to the whole church being filled with the leaven of sin!

It is clear, then, that leaven typifies sin (1 Corinthians 5:8). The apostle John reminds us that we cannot say "we have no sin" (1 John 1:8). However, we are not practicing sinners, sinning deliberately, as this man was doing. This was a notoriously flagrant violation of God's commandments, and Paul had to deal with it quickly before it infected the whole church. The church is responsible for the care of all its members. Paul's intention was not to destroy the man, but to bring him to repentance. All believers struggle with sin on a daily basis, but this man felt no guilt or remorse for his sin against God. to "deliver such a one to Satan" (1

Corinthians 5:5) meant to exclude him from the fellowship of believers.

Jesus explains to His disciples to beware the leaven of the Pharisees and the Sadducees which is their doctrine (Mathew 16:5–12). Again He warned them to beware of the leaven of the Pharisees which is hypocrisy (Luke 12:1).

Review

1. *Egypt is a type of sin.*
2. *Sin is a cruel taskmaster.*
3. *Moses rejected sinful pleasures for an eternal kingdom.*
4. *We must get the leaven of sin out of our lives.*
5. *During the Feast of Unleavened Bread, leavening represents sin.*
6. *We are to put physical leavening out of our homes during this festival.*
7. *Sin puffs up with vanity.*
8. *Sin, like leavening, can leaven the whole body or whole lump of dough.*
9. *The leaven of the Pharisees and Sadducees was their doctrine.*
10. *The leaven of the Pharisees was hypocrisy.*

Scriptures to Read, Remember, and Recite

Hebrews 11:24–27; Revelation 11:8; Exodus 1:12,14; 2:23; Hebrews 12:1–4; Exodus 12:15,20; 1 Corinthians 5:1–8; Matthew 16:5–12; Luke 12:1

Holy Time

The festivals were ordained by God. Therefore, the period of time for each of these festivals is “holy time.” Leviticus 23, which we should read in its entirety, gives us a summary of all God’s festivals. All of these festival days were ordained of God, and were in existence prior to the ratification of the Old Covenant (Exodus 12).

When Moses saw the burning bush and turned aside to investigate, God commanded him to remove his shoes (Exodus 3:5). God instructed Moses to do this because he was standing on holy ground. Why was this ground holy? Because of God’s presence.

From this we can conclude that whatever God’s presence is in becomes holy unto the Lord.

When God spoke to Moses, He said, “Speak to the children of Israel, and say to them, ‘The feasts of the LORD, which you shall proclaim to be holy convocations, there are My feasts’” (Leviticus 23:1).

Notice that these festival days are commanded assemblies and holy days—and that equals holy time.

Therefore, if we fail to observe these feast days as God commands us to do, we are breaking the Fourth Commandment (Exodus 20:8). The very first feast day mentioned is the seventh-day Sabbath. The rest of the feast days are kept annually. They are holy convocations, or religious assemblies, given for the purpose of worship. The holy God commands His people to assemble on these days, which are annual sabbath days, to worship Him.

God wants His people to truly rejoice on these holy days (Deuteronomy 16:12; Psalm 42:4).

The first month of the Hebrew calendar is Abib, or Nisan. This is equal to the months of March and April of today’s calendar. Abib means “the time of green ears or grain” (Exodus 34:21). The annual sabbaths during the Feast of Unleavened Bread occur during the season in which grain comes to mature growth, or “earring time.” The Days of Unleavened Bread span a period of seven days (Exodus 12:15; 34:18; cf. Numbers 28:17; Deuteronomy 16:3–4).

God promised ancient Israel He would prosper them both nationally and materially if they would keep His sabbaths (Deuteronomy 28:1–14). However, they would be corrected and chastened with curses if they disobeyed (Deuteronomy 28:15–68).

Review

1. *The days of the festivals ordained by God are holy days (holy time).*
2. *God’s presence in the festivals makes them holy.*

3. *The festivals are holy convocations and commanded assemblies.*

4. *If we do not keep God’s holy days, which are sabbaths, we are breaking the Fourth Commandment.*

5. *God wants His people to truly rejoice on His holy days.*

6. *The Days of Unleavened Bread span a period of seven days.*

7. *God said He would bless Israel if they kept His sabbaths.*

Scriptures to Read, Remember, and Recite

Exodus 12; Leviticus 23:1; Exodus 20:8; Deuteronomy 16:12; Psalm 42:4; Exodus 34:18,21; 12:15; Numbers 28:17; Deuteronomy 16:3–4; 28:1–68

Pharaoh a Type of Satan

It was with a high hand that Israel left Egypt (sin) and headed toward the wilderness. While they left with high spirits, Pharaoh had decided (unknown to them at the time) to pursue them. They left from the city of Rameses, also called Letopolis, which later was renamed Babylon by the Persians, because it was the city of Semiramis in Egypt. Today it is the city of old Cairo (Exodus 12:37; 14:8).

Just like Pharaoh, Satan wants to keep us in the bondage of sin (Romans 6:16).

After beginning their journey they made their first encampment at Succoth (which means “tent” or “camping shelters”). They then made a number of other encampments, finally ending their trek on the shore of the Red Sea with mountains to the south and west of them. This was the end of the sixth day of Unleavened Bread at sunset (Exodus 14:1–2).

Camping in this particular place made it impossible, without God’s intervention, for Israel to escape from Pharaoh. Israel seemed to be trapped, but God had set a trap for Pharaoh, using the children of Israel as bait. This accomplished several things. First, God wanted Israel to know that

they could not escape Egypt (sin) on their own. Second, He wanted them to know assuredly that their deliverance came from Him. Third, He was going to destroy Pharaoh and his army so the Egyptians would know that He was the Lord (Exodus 14:2–4).

When the Israelites understood the danger they were in, they were terror stricken and cried out to the Lord, not realizing that God was proving, or testing, them (Exodus 14:10).

Their attitude was one of giving up and returning to Egypt (sin). There is an old saying: “When things get tough, the tough get going.” But the Israelites, instead of trusting God and expressing a “get going” attitude of total commitment to God, gave up and were ready to return to slavery (Exodus 14:11–12).

This is a lesson directed at Christians today. Christians are often tempted and pursued by Satan, making it easier to return to the old life of slavery to sin. Even Jesus was tempted by Satan. Jesus’ reply to Satan was, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God” (read Matthew 4:1–11),

God, of course, provided the means of escape. His instructions for the Israelites were to “go forward” (Exodus 14:15).

No names are given of camping places for Sunday and Monday nights, the fourth and fifth days of Unleavened Bread. But by sunset Tuesday, the sixth day of Unleavened Bread, they had made camp between the mountains and the sea, just as Pharaoh’s army of chariots roared in behind them.

Then the pillar of cloud in which God was concealed moved between the two camps, and a pillar of fire God flamed brightly in the deepening dusk (Exodus 14:19–20; 13:21).

God supernaturally delivered Israel from the bondage of sin. God wants us to remember always that He is the One that fought for His people and caused the wheels to fall off the chariots of Pharaoh’s army, and that it was by His great power the people were delivered. The Feast of Unleavened Bread is an everlasting reminder of God’s great work of deliverance (Exodus 12:42; 14:16–31).

They then composed a song, and Moses and the children of Israel rejoiced over their deliverance (Exodus 15:1–21).

God promises to make a way of escape for any man or woman willing to flee from the bondage of sin (1 Corinthians 10:13).

We must be willing to put to death our own wrong and selfish desires, willing to overcome sin, and willing to put God first in our lives. If we do so, God will make our exodus from sin and bondage possible, just as He supernaturally made it possible for Israel to escape from Pharaoh (Romans 8:13).

Review

1. *Israel left Egypt (sin) in high spirits.*
2. *Satan wants to keep us in bondage to sin.*
3. *We can’t escape sin without God’s help.*
4. *Our deliverance from sin is a supernatural act of God.*
5. *When life gets difficult, it is tempting to give up and return to the old*

life of sin.

6. *The Feast of Unleavened Bread is an everlasting reminder of God’s great work of deliverance.*

7. *God will make a way of escape for those willing to flee from the bondage of sin.*

Scriptures to Read, Remember, and Recite

Exodus 12:37; 14:1–4,8,10–12; Matthew 4:1–11; Exodus 14:15,19–20; 13:21; 12:42; 14:16–31; 1 Corinthians 10:13; Romans 8:13

A Final Thought: Saints

Saints are mentioned many times in the Bible, but there are many misunderstandings about what a saint really is. We need to know!

Nowhere does the Bible tell us or even insinuate that a saint is a good religious person who died many years ago and who is now canonized by a church. Saints do not have halos.

A saint is a person who is holy to God. It is a person who is sanctified, or set apart, by God and lives a life of holiness.

The servants of God are “called to be saints” (Romans 1:7). They are sanctified (1 Corinthians 1:2); however, they are not yet perfect. They are still going on to perfection (Ephesians 4:12).

We see a description given by the apostle John in Revelation 14:12: “Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.”

So if we want to be a saint, we should consider this lesson carefully, and keep the Days of Unleavened Bread each year.

Notes:

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True or False Questions

10

Understanding
the Feast of
Unleavened Bread

Test Yourself

Write your answers on a separate sheet of paper.

Check *your* answers with the answers found at the end of the test.

Detach the return coupon at the bottom of the page and mail back to us. We will send the next lesson in the series to you.

1. Israel's example was preserved for the benefit of Christians.
2. By Israel's example we should learn not to lust after evil things.
3. Israel's example does not teach us that we should keep the commandments.
4. The Festival of Unleavened Bread existed prior to the covenant at Sinai.
5. Animal sacrifices are still necessary for everyone.
6. Animal sacrifices were never offered on the festivals.
7. It was not necessary to teach young children about the festivals.
8. They left Egypt so quickly their bread became leavened.
9. Jesus could not understand the festivals when He was a boy.
10. Jesus' enemies knew they could find Him at the festivals.
11. There is no record of Paul keeping the festivals.
12. The Feast of Unleavened Bread teaches us we must purge sin from our lives.
13. Leaven is not a symbol for sin.
14. Jesus is the Author and Finisher of our Faith.
15. We can overcome all things by ourselves.

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16. We must put sin out of our life without any help from Jesus.
17. Jesus will sustain us to the end of the age, blameless.
18. We are saved by our own strong faith.
19. By eating unleavened bread, we symbolize our dependence on Jesus.
20. Jesus never said He was the bread of life.
21. Egypt is not a type of sin.
22. Sinful Jerusalem is called Egypt spiritually.
23. Moses wanted to stay in Pharaoh's household, but they wouldn't let him.
24. We should put all physical leavening out of our houses forever.
25. We don't have to eat unleavened bread daily during the feast.
26. The leaven of sin puffs up.
27. A little leaven will leaven the whole batch of dough.
28. The leaven of deliberate sin can infect the Church.
29. We all struggle with sin on a daily basis.
30. The leaven of the Pharisees was goodness.
31. God does not want us to be joyful on the feast days.
32. The Days of Unleavened Bread last for only 3 days.
33. Israel rejoiced because they had delivered themselves.
34. Israel wanted to return to slavery in Egypt.
35. God instructed the Israelites through Moses to "Go forward."
36. God is the one who fights for us.
37. Jesus never said we had to live by every word of God.
38. The Feast of Unleavened Bread is a reminder of God's great work of deliverance.
39. God will make a way of escape for anyone willing to flee from sin.
40. If we live by the flesh we will be all right.

Answers to True or False Questions: Score Yourself: Miss 0–3 = Excellent; Miss 4–6 = Good; Miss 7–9 = Fair

Answers: 1. True; 2. True; 3. False; 4. True; 5. False; 6. False; 7. False; 8. False; 9. False; 10. True; 11. False; 12. True; 13. False; 14. True; 15. False; 16. False; 17. True; 18. False; 19. True; 20. False; 21. False; 22. True; 23. True; 24. False; 25. False; 26. True; 27. True; 28. True; 29. True; 30. True; 31. False; 32. False; 33. False; 34. True; 35. True; 36. True; 37. False; 38. True; 39. True; 40. False.