

4-14-2017 Meaning of the Feast of Unleavened Bread

Lucan: It's time to begin. Bro. David, will you please offer an opening a prayer?

Zahakiel: Very well. Almighty and loving Father in Heaven, We thank you for this time we have together as a spiritual family, to draw near to you on a day that you have particularly blessed, and within a week that you have set aside for sanctifying purpose. Bless us with open hearts and minds, as we receive the message from your servant, as we ask it in Yahshua's name. Amen.

Pastor Chick: Amen.

Lucan: Amen

Peter_Jr_18: Amen.

Ruthline: Amen.

Adriel: Amen

Barb: Amen

daphna dee: Amen

Yascid Galvis: amen

Elyna: Amen.

Naraiel: Amen

Naraiel: Amen

Lucan: Greetings, and happy Sabbath. 😊

Elyna: Amen (Danielle)

Lucan: Two Sabbaths ago we began a review of the seven churches in Revelation. We will be concluding that study with the final portions of the prophecy at a later time. For tonight, I would like to visit another subject.

One of the blessings I took from the Feast of Tabernacles last year were those meetings in which we did not schedule a presenter, instead allowing the Spirit to bring a message, testimony, or other blessing from any who were so led. I would like to open the floor in the same manner tonight, and will do so soon for any with a burden to share. As tonight is the only Sabbath gathering during this year's Feast of Unleavened Bread, I would like to take a moment to briefly review the feast and its meaning to the Christian. Under the old covenant, we find the following spoken by Yahweh:

"These are the feasts of Yahweh, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is Yahweh's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto Yahweh: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto Yahweh seven days: in the seventh day is an holy convocation: ye shall do no servile work therein." (Leviticus 23:4-8) (LMK)

Zahakiel: Finished

Pastor Chick: F

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Barb: F

Adriel: F

daphna dee: F

Peter_Jr_18: F

Ruthline: F

Elyna: F

Naraiel: F

Lucan: Elsewhere we read the following: "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters." (Exodus 13:7)

From this, we understand that the feast not only constitutes the eating of unleavened bread, but more importantly, the removal of all leaven entirely from the home. While the feast had its historical significant in the deliverance of the people of Yahweh from slavery and Egypt which embraced it, its prophetic significance is found in the deliverance of Yahshua's people from sin and the world that embraces it. Without the fulfilment of the gospel, the removal of all leaven from the home has little significance; leaven was not removed during the Exodus, and to eat unleavened bread is enough to recall a time when they were required to eat it in haste. But, this is not all that Yahweh instructed - leaven was to be diligently searched out and removed.

Under the new covenant, we find the following spoken by Yahweh through Paul: 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 our passover is sacrificed for us: 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." (1 Corinthians 5:6-8)

Paul says "ye are unleavened;" I have left the word "bread" in brackets in this passage, as it was added by translators for clarity; the same word, "azymos," is used for both bread and believer. The feast of unleavened bread represents the Christian experience; it begins with accepting the blood of "Christ our passover" who is sacrificed for us, and immediately following is a holy convocation in which no work is to be done.

Conversion - a complete ceasing from all known sin - cannot be attained by works or by effort. In the same manner, the feast opens with a day of rest. Even so, there is a work to be done - the believer searches for leaven in the home even as we search for sin in the heart, that "none shall be seen with thee, neither shall (it) be found with thee in all thy quarters."

It is worthy of note that this feast can only find its fulfillment under the full power of the gospel. Yahweh does not instruct His people to remove most leaven, or to remove some leaven and occasionally bring more in when they "fall." No; He tells them to remove it all, and at once.

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The feast ends in a similar manner, with the seventh day and final day being a day of rest. When we first enter into covenant with Yahshua and accept His sacrifice, we are at rest. When we are at the end of the process, Yahshua having sanctified and purged us of all sin, we are also at rest. Even as we cannot begin our salvation, we cannot finish it; we can neither justify nor sanctify ourselves, but are dependent on Yahshua at all stages, from youngest to eldest:

"Looking unto Yahshua the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2)

"But of him are ye in Christ Yahshua, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Corinthians 1:30)

Those who were unconverted among the Israelites longed after the leeks and onions of Egypt while traversing the desert; those who are unconverted among professed Christians long after the ease, acceptance, and policies of the world while passing through it. For both Israel after the flesh and Israel after the spirit, Isaiah has a testimony:

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek Yahweh! Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When Yahweh shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together." (Isaiah 31:1, 3)

This is a message that applies to individuals and groups, to Christians and churches. Self can never defeat sin; self-improvement, as the worldly teach, can therefore never defeat sin. It speaks to the "leaven of Herod," as Bro. David expanded on in a recent study – the leaven of worldliness, of the faithless and secular in principle. The arm of flesh cannot be relied on in the spiritual or the physical world without failure, sorrow, and the risk of eternal loss, yet in the arm of Yahweh there is uninterrupted victory. We know also of the leaven of the Pharisees; that of hypocrisy, self-righteousness, and religious zeal without knowledge.

But "ye are unleavened," who follow the lamb whithersoever He goeth, having purged those elements that would seek to corrupt the "incorruptible seed" from which we have been born again. As we come together in fellowship, may we do so with the unleavened bread of sincerity and truth. As we go out to bring others in, may no leaven be seen with us, that those we encounter will also be led to accept Christ their passover. It is only in this way that they may join us in the blessed walk of sanctification and the perfect rest that begins the process, attends the process, and carries us beyond into endless ages.

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I will now open the floor for any who have a message to share, a question to ask, or a testimony to bear.

Zahakiel: C

Lucan: Go ahead

Zahakiel: I would like to thank you for giving that summary... even among those who have been fellowshiping with us for some time, might need to be reminded, or have the significance of the things we do brought to their attention. Everything our Father does has a deep purpose, often beyond what we can understand, but that which we can understand causes us to rejoice.

This feast is a good time to reflect on our lives, in a way like the New Moon, and there are many similarities between the monthly ordinance and this annual feast. Both are an opportunity for reflection, although the feasts are intended to have a more social aspect. I have been blessed for the days of the feast by going through the new Bible study series with those who have not been exposed to some of the material before, especially Victoria and Yascid, who is visiting with us tonight. Although it was not specifically intended as material for Feasts, it really does bring out a lot of what Bro. Luke summarized above. We see there purification, victory, covenant...and brings into sharp focus the life that our Father has always intended for us to have. End.

Lucan: Right, thank you for sharing that. Unleavened bread was the first feast that I had the blessing of attending. It was the one during which I was baptized, so, has a special place to me; it quite literally was the beginning of my covenanted walk with Yahshua.

Adriel: 😊

Lucan: I have been blessed, in the years since, to have an annual recollection of that, and, as you said, a sort of week-long New Moon experience along with it.

Yascid Galvis: 👍

Lucan: Are there any others with something to share?

Naraiel: C.

Lucan: Go ahead

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Naraiel: I want to thank Yahweh for the opportunities He has given me to meet new people, and share with them whatever blessing the Spirit leads me to share with them. I am really blessed and happy to have Yascid with us. 😊....

Adriel: Amen!

Elyna: 😊

Naraiel: and for the opportunities to share some of the recordings (from AFH studies) with others, that have not been able to come. End.

Pastor Chick: Amen.

Naraiel: C.

Lucan: Go ahead 😊

daphna dee: Welcome Yascid good to have you with us.

Naraiel: and I ask Yah to show me whatever leaven He sees in me, that I need to identify. End.

Lucan: Thank you for sharing. 😊

Yascid Galvis: Thanks dear Group.

Barb: C

Lucan: If there are no others, I'll ask Pastor to close the meeting with prayer. Oh, go ahead Sis. Barb.

Barb: Yesterday, Pastor and I, with one of our workers, went for a walk. The last part of the walk was through a field on a very narrow path. We had taken this path the day before, and it was easy to see the path. But yesterday there was something about the atmosphere which made it difficult to see where the path was. As I was the one in front, I stopped a few times, looking to see which direction the path was in. And our worker would say "it is that way" or "it continues (straight)". And we completed the walk.

This is also the way it is at times in our spiritual walk. Sometimes due to circumstances, etc., it can be difficult for one to see the path. And it is quite a blessing to have brethren that can help us to know where the path is. I am thankful that Yah has brought us all together. And that we do help each other in these ways (that He helps us through our brethren). End

Adriel: Amen

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Lucan: Amen :) Are there any others with something to share? If not, please go ahead when ready, Pastor.

Pastor Chick: Dear Father in Heaven. Thank You for giving us a sanctified and satisfying application of the Feast of Unleavened Bread. May our purging of leaven be complete, as we rest in Your faithfulness. In Yahshua's holy name, Amen.

daphna dee: Amen

Barb: Amen

Lucan: Amen

Elyna: Amen.

Naraiel: Amen

Zahakiel: Amen.

Ruthline: Amen

Peter_Jr_18: Amen.

Adriel: Amen

Yascid Galvis: Amen