

We Must Eat Unleavened Bread

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When we began to attend the Church of God in the mid-sixties, preparing for the days of Unleavened Bread was a major event to say the least. Back in those early days in the sixties, de-leavening and spring cleaning were kind of combined together in many areas. We had ladies washing down their walls as part of de-leavening. This was just the way it was done back then. The brethren had great zeal for obeying God's Word to the fullest extent; sometimes, as we all know, we got carried away from time to time. But the motive was trying to obey the Father.

As I think back on those days, and really up to the current day, the focus up to and even through the days of Unleavened Bread was to put out leaven. Even during the days of Unleavened Bread, it was to put out leaven. In Exodus 12:19 we see the commandment regarding this. We are told that prior to the days of Unleavened Bread we should be doing something.

Exodus 12:19 *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. (KJV)*

Properly, we all did go and do go to great lengths to put out leaven prior to the days of Unleavened Bread. Why? Leaven represents sin. We have talked about Egypt representing sin, but so does leaven. In Matthew 16:5 Christ tells us about this. He is specifically talking about the Pharisees and the Sadducees. We will break into the context here.

Matthew 16:5 *And when his disciples were come to the other side, they had forgotten to take bread.*

6) Then Jesus said [something unusual] unto them. Take heed and beware of the leaven of the Pharisees and of the Sadducees. (KJV)

Of course, the disciples didn't understand—"what does He mean? Why is He telling us this?". So, He had to explain, and he did so in verse 11.

11) How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12) Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. (KJV)

Doctrine, as we know, can mean "teaching", but it also can mean "the act". That is, what you do. He is referring to what the Pharisees did, as an example to everyone. He said to beware of what these guys do. Then in Luke 12:1 He mentions it again.

Luke 12:1 *In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he [referring to Christ] began to say unto his disciples first of all, beware ye of the leaven of the Pharisees, which is hypocrisy. (KJV)*

Look how many times Christ called the Pharisees hypocrites. He did so seven times in Matthew 23 alone. He says their leaven is hypocrisy, and hypocrisy is a sin. Christ is equating leaven with sin. Prior to this day, we have made great efforts to put leaven out of our dwelling places, as we should. As we deleaven our homes from our New Testament perspective now, where leaven typifies sin, we cannot help but think about putting sin out of our lives. As we deleaven physically, we are thinking about putting sin out of our minds, our hearts and our lives.

Of course, prior to this first day of Unleavened Bread the vast majority of the leavening is out—it had better be out before this day starts. If we find the odd crumb during the days of Unleavened Bread—we’ve all been there and done that—we put it out. It should be a rare occurrence. I remember when my wife and I lived in Lubbock, Texas for three years, we put out the last bag of leavening. It was one of those big white garbage bags and we put it out in the garbage can behind the house. In West Texas they have alley ways behind the houses where the garbage cans are located. They drive the garbage truck down the alleyway instead of down the street so you don’t have to put your cans out front. So, we dutifully put it out and about midway through the Feast I looked out in our backyard and I saw something white behind one of the bushes in our yard next to the fence. I wondered what it was so I walked out there and there was that bag of leaven stuck behind one of the bushes. It was in the garbage can, but now it had “hopped” the fence back into our yard midway through the Feast. I thought, “Satan is alive and well in Lubbock, Texas”. We got rid of that bag really quickly. As we deleaven, we realize how easily sin finds us. Especially when we find bits of leaven in unexpected places. All of us have been through that kind of situation.

My point is, the focus prior to this day was putting away leaven which pictures putting away the evil of sin. However, on the first day of Unleavened Bread, there is a different focus. The different focus is that now we are doing something positive. We are taking a positive action. What is that positive action? We find it in Leviticus 23:15. Before we took away something negative, but starting today we are doing something positive for the next seven days.

Exodus 23:15 *Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)* (KJV)

So, what are we to be doing for the next seven days? We are not just to reject leavening. That is not the purpose here, that has already been done. We are to engage

in a positive act and that act is to eat unleavened bread. That leads to the title of the sermon:

We Must Eat Unleavened Bread

We must do this. Why are we to eat unleavened bread for seven days? What does the act of eating unleavened bread represent? We will have four points as we go through this subject in a logical order.

The first point

1. Seven days of unleavened bread emphasizes the fact that we must remain unleavened.

We cannot let leaven back into our lives. We have previously put out the leaven and for seven days we have to keep it that way. We cannot let leaven back in. Deuteronomy 16:1-4 talks about these days.

Deuteronomy 16:1 *Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.*

2) *Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.*

3) *Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread [a repeat of the commandment we read earlier] therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.*

4) *And there shall be no leavened bread seen with thee in all thy coast seven days; (KJV)*

We know from our perspective today that we become unleavened spiritually through the sacrifice of Jesus Christ and the fact that our sins have been forgiven. With that in mind look at Acts 2:36. Peter is speaking and he is stating the fact that those Jews in the audience around him were responsible, as we all are because of our sins, for the crucifixion of Jesus Christ.

Acts 2:36 *Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”*

37) *Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, Men and brethren, what shall we do?” (NKJV)*

Peter gave them a very direct answer.

38) *Then Peter said to them, Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. (NKJV)*

First, we must repent, then we are to be baptized. Our sins are then remitted and we receive the gift of the Holy Spirit. When our sins are remitted it makes us unleavened. We have no leavening in a spiritual sense. With the New Covenant in place, which Christ brought in—we have talked about that before—we must remain unleavened; spiritually unleavened, striving to remain sin free after our baptism.

With that in mind, go to Romans 6:1 from the New Living Translation.

Romans 6:1 *Well then, should we keep on sinning so that God can show us more and more of his wonderful grace? (NLT)*

Some in modern Christianity feel that way.

2) *Of course not! Since we have died to sin, how can we continue to live in it?*
3) *Or have you forgotten that when we were joined with Christ Jesus in baptism, we joined him in his death? (NLT)*

Do we understand that?

4) *For we died and were buried with Christ by baptism. (NLT)*

As we know from Colossians 3 and Ephesians 4, the old man is to be put to death. When we went under that water, the old man and the old woman stayed in that baptismal water and we came out a new creature; we came out unleavened. Going on in verse 4.

4 continued) *... And just as Christ was raised from the dead by the glorious power of the Father, now [because of our baptism and because we are unleavened] we also may live new lives. (NLT)*

This is through the Power of the Father and the Son living in us through their Spirit. So as Christ was given new life, when His Father resurrected Him, we are given a new life in Jesus Christ by He and His Father choosing to come and live in us. Going on in verse 5.

5) *Since we have been united with him in his death, we will also be raised to life as he was.*
6) *We know that our old sinful selves were crucified with Christ so that sin might lose its power in our lives. We are no longer slaves to sin.*
7) *For when we died with Christ, we were set free from the power of sin.*
8) *And since we died with Christ, we know we will also live with him. (NLT)*

And since our baptism, as we all know, our lives changed. We began a new life in the Father and in the Son because They chose to dwell in us.

9) We are sure of this because Christ was raised from the dead, and he will never die again. Death no longer has any power over him.

10) When he died, he died once to break the power of sin. But now that he lives, he lives for the glory of God.

11) So, you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus.

12) Do not let sin control the way you live; do not give in to sinful desires. (NLT)

Before we were baptized, sin controlled us, carnality controlled us, human nature controlled us.

13) Do not let any part of your body become an instrument of evil to serve sin. Instead, [this is what we should all be doing] give yourselves completely to God, for you were dead, but now you have new life. So, use your whole body as an instrument to do what is right for the glory of God. (NLT)

Every time we have righteous thoughts or righteous behavior it is to our Father's glory. Verse 14 out of the NIV.

14) For sin shall no longer be your master, because you are not under the law, but under grace.

15) What then? Shall we sin because we are not under the law but under grace? By no means! (NIV)

Verse 16 back to the New Living translation.

16) -Don't you realize that you become the slave of whatever you choose to obey? You can be a slave to sin, which leads to death, or you can choose to obey God, which leads to righteous living. (NLT)

One of the things I pray for at the end of the day or at the beginning of the next, is to be able to make God happy by my conduct and my words during the day. In other words, I want to please God and I ask Him to please inspire me to do that. We can only do it through His Spirit, we cannot do it on our own.

17) Thank God! Once you were slaves of sin, but now you wholeheartedly obey this teaching we have given you. (NLT)

New understanding—our minds are now open to the truths in God's Word.

18) Now you are free from your slavery to sin, and you have become slaves to righteous living. (NLT)

That's what we should all seek to be doing. Putting out the old man or woman, the leaven and taking in things that are unleavened, which we are going to see is the way of righteousness. So, during these days we are commanded to remain unleavened. How do we do that? How do we remain unleavened? We do that by doing something positive—not negative—something positive.

That leads to the second point.

2. We must eat unleavened bread on each of these seven days.

That is a positive act; that is something we are to do on every day of the Feast. Go back to Exodus 12:15 this time. This is a command.

Exodus 12:15 *Seven days shall ye eat unleavened bread; [must be done] 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 soul shall be cut off from Israel.*

16) And in the first day there shall be a holy convocation, and in the seventh day there shall be a 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.

17) And ye shall observe the feast of unleavened bread; (KJV)

This isn't the Feast of putting away leavened bread, it is really the Feast of eating unleavened bread.

17 continued) ... for in this selfsame day have I brought your armies out of the land of Egypt: therefore, shall ye observe this day in your generations by an ordinance forever.

18) In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. (KJV)

Verse 20.

20) Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. (KJV)

That's a positive act; that's something we do every day. Go to Leviticus 23:4-6 to get instructions about this day we are keeping right now.

Leviticus 23:4 *These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.*

5) In the fourteenth day of the first month at even is the LORD's passover. [First holy convocation]

6) 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. (KJV)

Scripture does not specifically say that it is a good idea to eat unleavened bread every time we take a meal. But if we do that each time we eat during the days of Unleavened Bread, if we take a little bit of unleavened bread, it is a continual reminder of these days. It's a continual reminder every time we eat of what we should be putting in us—the unleavened things in us. The emphasis here is on the positive act of eating unleavened bread rather than putting out leavening, which we have already done. It's a positive act of eating unleavened bread. Removing leavened products has already been accomplished prior to the start of this day.

That leads us to the next point—the third point.

3. How do we remain unleavened during the days of Unleavened Bread.

Obviously, I'm talking from a spiritual perspective here. Before the days of Unleavened Bread, we put away leaven. We put away something prior to the days of Unleavened Bread. That means we take things out of our dwellings, out of our possession and we put it away from us, prior to this day. On these days something new happens, because during the days of Unleavened Bread rather than putting things away, we take things in. We take “unleavening” in. Prior to the days of Unleavened Bread, we put leavening out, but during these seven days we are to be taking things in and those things that come into us have to be unleavened. We replace the leavened bread, which we have previously eaten prior to this day, by eating bread which is not leavened. And as we have seen, this symbolized the exact opposite of sin. We have put sin away and we take in that which is not sinful.

Eating unleavened bread symbolizes our being fed with, and ingesting, righteousness, holiness and Godliness. Every time we eat unleavened bread, we should be thinking about that.

“I'm ingesting something that has no sin, has no leaven symbolically. But am I, in these days, also ingesting righteousness, holiness and Godliness? Am I putting the fruits of it into my mind?”

Under this third point, we will look at two areas where we can ingest things unleavened, during these seven days.

The first—Point A if you like to outline:

3A. Our mind must be filled with unleavened thoughts.

With that overall point in mind, look at Revelation 1 and see that we have an ultimate destiny and it's important to see what that is when we talk about unleavened thoughts. Revelation 1:5-6 tells us what our destiny is.

Revelation 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. [Jesus Christ is the*

King of the kings of the earth; the Prince of the kings of the earth, He will be over all of them] *Unto him that loved us, and washed us from our sins in his own blood ... (KJV)*

Which we commemorated on the Passover evening. Notice verse 6.

6) And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. (KJV)

We are going to be made priests. I want to focus on priests rather than kings right now. If our destiny is to be priests of God Almighty, then we can learn a critical aspect of priesthood from the Old Testament. Exodus 28 is talking about the attire for the High Priest—Aaron in this case and then, subsequently, High Priests after him. We can learn something of a spiritual nature about our priesthood by examining what the High Priest actually wore.

Exodus 28:2 *And thou shalt make holy garments for Aaron thy brother for glory and for beauty.*

3) And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. (KJV)

That's the purpose of the garments. Now look at verse 36 out of the New King James. Think about this.

36) You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: [This is what is to be engraved] HOLINESS TO THE LORD.

37) And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban. [That Aaron wore]

38) So it shall be on Aaron's forehead, [in other words it is next to his brain and his mind] that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, [it's to always be there when he is serving as High Priest] that they may be accepted before the LORD. (KJV)

Here we see HOLINESS TO YEHOVAH engraved on a plate of pure gold and where is it to be placed? It's obvious that it is placed on his forehead where his mind is. Holiness to Yehovah is to be in the mind. There is great symbolism here. Aaron must come before Yehovah in the Holy of Holy's once a year—the only individual to do that. What an honor for him. He would come in with the inscription of the word Holiness engraved in pure gold.

The Hebrew word for *pure*, in the sense of gold, meaning “without any pollutants or contaminants”, but it can also mean—another meaning of that Hebrew word—“pure in a moral sense”. Through Christ we have access to the Holy of Holies—we know that the

veil was rent and all of that—so if we are to become priests of the Almighty—if we are going to become these and it is our destiny, then we must come before Yehovah with a pure mind and a pure heart. Just like the gold plate symbolized with Aaron. That was a physical thing but the spiritual analogy is very clear. If we are going to be in the Kingdom of God, if we are going to have the honor of being priests of God Almighty, then we had better have in our minds, pure thoughts, clean thoughts, clear thoughts, like this gold plate symbolizes.

Remember what Christ said in Matthew 5:8, the so-called Beatitudes. He said, “blessed are the *pure*” and the Greek means to be “clear or pure” in heart for what are they going to do. They shall see God. Not only will we see God, we will be in Almighty God’s presence as priests. We won’t be there if we don’t have pure minds. If we don’t get to the point where we have pure minds. This is a subject on how can we have unleavened thoughts. To be pure, what we have to do is put pure things in our minds. If we want a pure mind, you cannot put evil things in your mind, we cannot put polluted things in our minds. To have a pure mind, we must put pure things in our minds. We will go to Philippians 4:8, (you know where we’re going). This is what we must work on and given the world we live in, it is becoming increasingly harder, because we are bombarded with impure things. You can be sitting on a corner and watch a bus go by and see something impure written on the side of that bus. It’s just unbelievable—it’s everywhere.

Philippians 4:8 *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, [this is a big one] whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (KJV)*

Reject everything else—don’t let your mind go there. Thoughts which come into your mind that are impure, just reject them. Change your mind onto something else—something *pure*. This is a different Greek word to the one used in Matthew 5. This word means “clean”, figuratively that is “innocent”, “modest” and “chaste”. So, what we are being told is, we need to put into our minds things that are “innocent”, “modest”, “chaste” and “clean”. Obviously, as we have rejected leavening at this time, if we have a leavened thought come in, we have to immediately put it out. Just as if we found a crumb of bread, we have to immediately put it out. We seek the wisdom that comes from God and in James 3:17 we have a definition of what that wisdom is; something we all desperately need and want.

James 3:17 *But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. (KJV)*

Which is the leaven of the Pharisees we read about earlier. But wisdom is first pure and this is what should be putting into our minds. We have seven days to practice it this week. Then, obviously, we are to carry it forward after these days. During the days of Unleavened Bread, we have to focus on making our minds pure and unleavened. What is up there between the ears?

Point B--the second way that we can be unleavened:

3B. Our conduct has to be filled with unleavened deeds.

Remember when Christ condemned the Pharisees and why He condemn them? They were hypocrites. No matter what they said, their conduct was filled with leaven. What they actually did was filled with leaven. We could spend time—we don't have the time—going through Matthew 23 to show the hypocrisy. You say this but this is what you do. You mistreat widows, you elevate the self, you conduct yourselves in all of these hypocritical ways. Their conduct, He said, is filled with leaven—the leaven of the Pharisees and of course the Sadducees did it also. The point is, what should be the underlying foundation of every deed we do? What is the underlying foundation? 1 Timothy 1:5 gives us a very important concept. This tells us the purpose of the law.

1 Timothy 1:5 *Now the purpose of the commandment is love from a pure heart ... (NKJV)*

Sometimes we get off in the weeds, we get off on the twigs and the branches and we just get distracted by all manner of things. People get concerned and twisted in little knots about all these little tiny things and we are told—what is the purpose of the commandment? It is to love from a pure heart.

5 continued) ... from a good conscience, and from sincere faith ... (NKJV)

This is the same Greek word used in Matthew 5:8—blessed are the *pure* in heart for they shall see God. It means “clean or clear”. So, we see the purpose of the commandment is “love from a clean heart, from a clear heart, from a pure heart”. Love which is coming from a pure heart. The Greek word for *heart* is the Greek word *cardia* and we get the English word cardiac or cardio from that and it means figuratively—it can also mean the actual heart—the “thoughts or feelings of the mind”. We are told here that the thoughts or feelings of the mind should be pure. That is the purpose of the commandment. The thoughts and feelings emanating from our minds should be clean, pure and clear. We cannot lose sight of that fact.

During the days of Unleavened Bread, we need to seek to develop love emanating from a clean, a pure, a Godly mind. We should have clean and pure thoughts and that then should lead to clean and pure deeds. How do we do that? In Romans 12:12 it is put pretty simply really. The scholarly Christian world or the Christian world in general likes to make things really complicated. But when you get down to the basics it's not complicated at all. It's very simple and easy to understand.

Romans 12:12 *Rejoicing in hope [yes, we need to rejoice in our hope even through trials]; patient in tribulation [we gain patience by enduring tribulation]; continuing instant in prayer; (KJV)*

How do we develop love from a pure, Godly mind? It's no secret. If you want to have the mind of God the Father do you think you might want to be in communication with Him or have a link between Him and you or Him and me? Paul says, if we want to have His Mind and His Thoughts, be motivated properly so we can do the deeds that Jesus Christ did while He walked this earth, be "instant in prayer". What does that mean? The Greek word for *instant* is Strong's #4342 and Help's Word Studies says this about the meaning of this word, *instant*:

"To continue to do something with intense effort".

It means it's an ongoing thing—a continual thing.

"To do so with intense effort, to devote oneself to, to keep on, to persist in".

Meaning persist in prayer, minute by minute, hour by hour, day by day; being instant in prayer. This word is often used to describe a servant's attention to his master.

For example, if the master is eating a meal, the servant is standing nearby waiting for the master to command him to do something.

"I need more wine, I would like more of this or that, could you get me this or that?"

So, the servant is attentive to his master; waiting to be commanded, waiting to hear the master's word. That's how this word is used when it's the word "instant" in prayer. It means you are linked to your Master spiritually, mentally. You are linked to your Master.

The Berean Literal Bible says "being constant in prayer".

The New King James says, "continuing steadfastly in prayer".

The Amplified Bible says, "devoted to prayer continually, seeking wisdom, guidance and strength".

When I was first baptized back in the mid '60's, we were given an edict back then. We had boxes to check off every day and if we did this, we were righteous and if we didn't do that, we weren't righteous and one of the boxes to be checked off was, you have to pray thirty minutes in the morning and thirty minutes in the evening. That was just the edict from on high. You don't know how to pray—you're learning how to pray—so you stumble and bumble and fumble but sure enough, on your knees thirty minutes in the morning and thirty minutes in the evening. The fact was though, if you took the thirty minutes in the morning and the thirty minutes in the evening and examined what went on in between—no prayer. You would just go about your normal day as I had done for twenty plus years prior to that. Got it in in the morning—told to do so. Got it in in the evening—told to do so. But didn't get the concept that this is something that isn't just done in the morning and you put it in a box and in the closet and close the closet door and then in the evening you come back and open the closet door and take the box

down again. Then do that and put it back and nothing happens in between those two events. That is not the way it has been designed.

Of course, many of us were called in our twenties and when you are in your twenties there is nothing you can't do; you're fit, you're healthy, you're strong, you can go without sleep, you can eat Styrofoam and still grow muscles. You can do just about anything. The fact is, you rely on yourself. I relied on myself and did it on my own power and wits. As we get older—and that's one of the lessons we learn as we get older—our mental and physical capacities begin their long, long decline. Now when you are in your 50's, 60's, 80's and 90's, you realize how weak you truly are. So now, with me in this day and time, rather than just thirty minutes here and there and nothing in between—now it's all day long. I pray before every phone conversation for help for me to say the right things, hear the right things. Before I read an email, before I read a paper—give me the wisdom to know what's in this paper and what You want me to do. It's just every day; help me to be good to my wife, help me if I'm in pain that day, not to react to it—on and on and on. We realize how weak we are so that is how it is now. As Paul said here—*instant in prayer*—prayer is almost constant throughout the day. Minute by minute, hour by hour, there is this contact that didn't exist when we first came into the church. It wasn't an all-consuming contact. But now, because of our weaknesses, it is. We have all been hit upside the head with a 2x4. We know how many times we've failed, fallen short and disappointed God. The only solution is we either do it God's way or it's going to blow up in our face—we have finally learnt that. It took me thirty, forty years to learn it. Then we become *instant in prayer* because that's the only way it's going to work, if we do it our Father's way.

The result of being “*instant in prayer*” leads us to Philippians 2:5. We know what that means—what it says. Paul is making an appeal to the church in Philippi, but also to us today.

Philippians 2:5 *Let this mind be in you, which was also in Christ Jesus: (KJV)*

When He walked the earth, He had a Mind in Him and that Mind in Him, as He has said many times, was from His Father. “I can do nothing but what the Father tells me or the Father instructs Me or the power of the Father”. Think about that in this link between us and the Father, *instant in prayer*: The closer we get to the Father the more we become like His Son. It can't be any other way. The closer we get to the Father, the more we become like His Son and isn't that the goal? Christ set us the example on this earth—we want to walk in His footsteps and be like Him and what did He have? The Mind of His Father and when we are “*instant in prayer*” all through the day, we have that link between us and the Father. We begin to have the Father's Mind in us, which was in Jesus Christ. That leads to deeds and we become more like Christ in our deeds if we are “*instant in prayer*”.

Then that leads to what we find in 1 Peter 1:22 out of the New Living Translation. Peter opens this verse by talking about being pure and that's part of the discussion we are having today.

1 Peter 1:22 *You were cleansed from your sins when you obeyed the truth, so now you must show sincere love to each other as brothers and sisters. Love each other deeply with all your heart. (KJV)*

That obviously is a pure heart because He just said you purified yourselves. The goal is to love one another deeply from the heart and eating Unleavened Bread is a symbol of our being purified. We are putting something pure in us. Leaven represents sin—we don't put that in our bodies, we don't ingest it during these days so symbolically every time we eat unleavened bread, we are putting something pure in our heart.

That leads to 1 John 3:14—this is all going somewhere—this chain of being “instant prayer”, having the Father's Mind which is the Mind that was in Jesus. This then leads to the deeds of Jesus Christ, which leads to loving the brethren.

1 John 3:14 *We know that we have passed from death unto life, [here's the big “because”, this is why] because we love the brethren. He that loveth not his brother abideth in death. (KJV)*

If we want a measuring stick of, are we getting close to the Kingdom of God—not in time but our behavior, thoughts and conduct. Am I getting close? How am I on the measuring stick? It says right here—we pass from death to life because we love the brethren. So, during these days of Unleavened Bread, we must focus on having clean, pure, unleavened thoughts and actions. We practice that for seven days and then we don't stop it after the seven days—it should be a launching pad to do even more as we leave the days of Unleavened Bread

The fourth and last point:

4. The days of Unleavened Bread remind us of one of Satan's greatest ploys.

The Bible talks about Satan's devices. One of Satan's devices is very apparent during the days of Unleavened Bread. What is one of Satan's ploys? The biggest one is, of course, convincing people he does not exist—that's his biggest ploy. We know he does exist, so what is a huge ploy with God's people after that? It is mixing a little falsehood with the truth. Satan is wonderful at mixing a little falsehood with the truth. The days of Unleavened Bread remind us of this in spades. In Galatians 5:6. Paul is saying, “You were all doing so well, but now we have a problem”.

Galatians 5:6 *For when we place our faith in Christ Jesus, there is no benefit in being circumcised or being uncircumcised. [We know that, it was discussed in the conference in Acts 15] What is important is faith expressing itself in love. (NLT)*

Faith expressing itself in love.

7) *You were running the race so well. Who has held you back from following the truth?* (NLT)

He is saying, "What's going on here? You were following my example; you were following the truth in scripture." Then he said, "What is interfering with you?"

8) *-It certainly isn't God, for he is the one who called you to freedom.* (NLT)

So, Paul was telling the Galatian Church, you are going astray and you don't see it. You are not aware of it.

9) *This false teaching is like a little yeast that spreads through the whole batch of dough!* (NLT)

This is a lesson of the days of Unleavened Bread and all cooks know that. I'm not a cook and don't pretend to be but if you put a little pinch of leaven in some dough it just spreads throughout that dough.

10) *I am trusting the Lord to keep you from believing false teachings. God will judge that person, whoever he is, who has been confusing you.* (NLT)

The principle here in this fourth point is that falsehood and false doctrine are like leaven. It will spread to infect an entire group. It's possible for that to happen and Satan is wise enough and smart enough and cunning enough and evil enough to inject just a little bit and watch it spread.

With that in mind look at Matthew 7:15. This is why Christ, in His very first sermon, warned us. We have all experienced that. Certainly, those with a Worldwide background have experienced it. Christ's warning now.

Matthew 7:15 *Beware of false prophets, which come to you in sheep's clothing, [they appear one way but are entirely different] but inwardly they are ravening wolves.* (KJV)

Then He goes on to make an analogy of vegetation and growing things.

16) *Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?* (KJV)

No, you can't.

17) *Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*

18) *A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.* (KJV)

It doesn't work.

19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20) Wherefore by their fruits ye shall know them. (KJV)

We don't know what is in anybody's heart—we are not mind readers and Christ understands that and we understand that. But He says to just look at the fruits—all you need to do is look at the fruits.

21) Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; (KJV)

A lot of people are preaching about Jesus.

21 continued) ... but he that doeth the will of my Father which is in heaven. (KJV)

Verse 22 is a scary thought.

22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? [Booklets, magazines, television, radio, colleges and on and on—haven't we done that?] and in thy name have cast out devils? and in thy name done many wonderful works?

23) And then will I profess unto them, I never knew you [He didn't say "I once knew you and now I don't."]: depart from me, ye that work iniquity. (KJV)

Why is Christ warning about bringing falsehood either to us as individuals or in a group as a whole? The point is, a little falsehood will spread like leaven. That is a lesson we learnt during the days of Unleavened Bread.

An example of that in God's Word is in 1 Corinthians 5:1. 1 Corinthians was written during the days of Unleavened Bread. If you want a good Bible study some time just read through 1 Corinthians from start to finish and look at the number of mentions or indications of the days of Unleavened Bread; it's a theme running through this chapter.

1 Corinthians 5:1 *It is reported commonly that there is fornication among you [it's not a secret, everybody knows it], and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. [His stepmother]. (KJV)*

Notice, here's a reference to the days of Unleavened Bread.

2) And ye are puffed up, [obvious reference to these times; "You are leavened." is what he is saying] and have not rather mourned, that he that hath done this deed might be taken away from among you. (KJV)

He is saying “You put leaven out of your homes—you get the leaven out.”. He says “You are puffed up.”, meaning you have leaven and he goes on to say, “Get the leaven out of your lives, get the leaven out of the church.”.

3) For I verily, as absent in body, but present in spirit, have judged already ... (KJV)

He says, “I don’t need to come there, I know already—it’s commonly reported, it’s an open secret”, as we would say today.

*3 continued) ... as though I were present, concerning him that hath so done this deed,
4) In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
5) To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
6) Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? (KJV)*

He says,

“Can’t you see that? This is one of the lessons we are supposed to be learning”.

As with leaven, sin that is unchecked spreads throughout our bodies. If we don’t stop it and cast it out, that leaven—that sin—will spread and we will do other sins and other evil deeds, in our minds and in our hearts, just like leaven. That happens to an individual’s body if we let leavened thoughts come in and then keep them there, they will spread. In this case, you let sin go on inside a church unchecked, and if nothing is done, it will spread to the other members of the body and infect the entire church.

7) Purge out therefore the old leaven [meaning sin], that ye may be a new lump, as ye are unleavened. (KJV)

This was during the days of Unleavened Bread; they should have put out leavening by then. But it also refers to the extent that you are unleavened. You have to be a new lump and you can be a new lump to the extent that you are unleavened.

7 continued) ... For even Christ our passover is sacrificed for us: (KJV)

This is a theme that runs through 1 Corinthians—the whole letter.

8) Therefore, let us keep the feast [what on earth could he be talking about?], not with old leaven, neither with the leaven [meaning the sin] of malice and wickedness; but with the unleavened bread of sincerity and truth. (KJV)

It is a huge lesson to learn during these days. Paul is protecting the Corinthian church by purging it of leaven—in this case, casting out this man who was setting a horrible example. The lesson for us is, we need to do the same for our lives. If something leaven comes in during these days of Unleavened Bread, we have to cast it out, just as if we had found a crumb—we have to cast it out. But it's more important what goes on in our minds because thoughts lead to deeds. You have to purge it out.

We must always be aware of this great ploy of Satan's, of mixing a little bit of error with the truth and then allowing "nature to take its course". It will permeate everything if it's not checked or stopped.

We learn a great lesson from these days of Unleavened Bread as to how we can remain unleavened. In closing out this fourth point, James tells us what pure religion is, and when we say *pure*, we could just as easily substitute the word "unleavened".

James 1:27 *Pure [or we could say "unleavened, pure, clean"] religion and undefiled [meaning undefiled by leaven or sin] before God and the Father is this, To visit the fatherless and widows in their affliction [to get our minds off of ourselves and onto those in need or those who suffer], and to keep himself unspotted from the world. (KJV)*

In other words, this is how to keep ourselves pure from the pollutions of the world. Back in the days before modern sewer systems—say in the 1700's and 1800's—if a man and a woman were walking together on a sidewalk or boardwalk the man always walked on the street side because the sewers were running down the streets. What we would say today, by the curb—they didn't have curbs back then, but there was a gutter there—and the sewers were running there. A horse would come by, or a carriage would come by and splatter mud and who knows what else up on the boardwalk or sidewalk. The man was between the caca in the gutter and the woman. She would be in a fine dress and some of that would come up and spot the dress.

The idea is to keep yourself unspotted from that kind of stuff. The world throws it at us all day long. You turn on the TV and we're getting it thrown in our faces. You turn on the radio, we're getting it thrown in our faces. You get on the internet and again it's thrown in our faces. What we are being told is:

"Don't let the pollutions of the world come into our minds".

That is one of the huge messages of the days of Unleavened Bread; for seven days we keep ourselves pure and unspotted from the world. We cannot mix leavening with the unleavened, it doesn't work.

If you mix leavening in with the unleavened, it is only a matter of time before everything is leavened. This is a huge lesson that we learn from these days because we see how leavening will inevitably spread and take over the unleavened and pollute that which is unleavened. That's why Paul said 'A little leaven leavens the entire lump.' That's a huge

lesson to learn and one of Satan's greatest ploys. He puts a little leaven in so that it can leaven the whole lump.

Let's summarize.

Today we have seen that:

- Leaven represents sin and that we must eat unleavened bread during this time. These seven days emphasize the fact that we must remain unleavened for seven days.

(How do we remain unleavened? How do we do that?)

- Our minds must be unleavened and we must exhibit unleavened deeds.
- The days of Unleavened Bread also remind us of this huge ploy by Satan to mix a little falsehood with the truth and then stand back and watch it spread as leaven spreads. Pretty soon the falsehood, if it's unchecked, spreads throughout the body of Christ, throughout the whole Church.
- Prior to the days of Unleavened Bread, we became unleavened as we closed out our cleaning and deleavening. But prior to that, we become unleavened through the sacrifice of Jesus Christ. We have had our sins forgiven, assuming we repent and are baptized. At that moment, we come out of that water, we are totally unleavened.

Israel kept the days of Unleavened Bread, but they did so physically obviously, and we do as well. We keep the days of Unleavened Bread on a physical level but they didn't have the heart, they didn't have the calling to become unleavened spiritually. They could not do it because they didn't have the Mind of God the Father and His Son. They did not have Them dwelling inside them as we do today.

The point of the observance of the days of Unleavened Bread is to remain unleavened after those days are over. Why do it if we go right back into sin after seven days? We have to remain unleavened after these days. Remember, this is the "Feast of eating unleavened bread" rather than the "feast of not eating leavened bread". It means it's what we put inside us that counts; in our minds, in our bodies and in our hearts. If we want to be part of the Spring Harvest, which we all do, and we want to be priests of the Most-High God, we must be unleavened in mind and in body.

So, let's use these seven days—six more after today—to propel us toward living a totally unleavened life.