

There is no restriction on the kind of beverages consumed during the Feast of Unleavened Bread—no mention in the Bible of this being the “Feast of Unleavened Beverages.” Naturally fermented wine was customarily consumed by the Israelites at all of God’s festivals. The Bible does not refer to leaven in connection with beverages. Reference is made only to the example set by the children of Israel when they came out of Egypt without any leaven in their *dough* (Ex. 12:39).

Difficulties sometimes arise when family members disagree with the observance of God’s festivals. In this age in which God is calling only a few, one should *never try to force his will on others!* This Festival is a matter between you and God. The family member who does want to keep God’s Feast of Unleavened Bread should avoid eating leavened products and do his or her best to remove leavening from those areas of the house he or she has authority over, which may be only a bedroom.

4. Does God command His people to eat unleavened bread during this Festival? Ex. 13:7; Lev. 23:6.

COMMENT: God’s people do not merely remove all leaven and leavened foods from their property during these seven days. That would symbolize only the putting away of sin. We are commanded to *eat* unleavened bread during this Festival. That symbolizes righteousness—*active obedience to God!*

However, it is not required of every person to eat unleavened bread *every day* of this Festival. Some people rarely eat any type of bread. There may be reasons why someone may not want or be able to eat bread every day of the Feast. Some few might even find it necessary to fast for a day or two during the Feast.

But whenever bread or other flour products are eaten during the Feast of Unleavened Bread, it must be *unleavened*. This requires alertness and attention to detail, especially in restaurants, for the use of leaven is very common. Sin is also very common, and forgetfulness of God’s Law will lead to sin in our lives.

God’s people should always keep firmly in mind the vital *lesson* taught by this annual Festival: God wants His Spirit-begotten children to live righteously, keeping His perfect spiritual Law, forsaking the *spiritual leaven of sin!*

Saved by the LIVING Christ

The seven days of the Feast of Unleavened Bread following Passover picture the putting away of sin—the keeping of God’s Law—after past sins

are forgiven. This Festival of God also pictures the life and work of the *resurrected Christ*, who ascended to the throne of God, where He is now actively working on our behalf as our High Priest, *helping* us put the leaven of sin out of our lives. Understanding this vital aspect of the Feast is crucial to our developing the character of God and being born into His universe-ruling Family at Christ’s Second Coming.

1. What did Christ’s death make possible for us? Rom. 5:10, first part. But does His death save us? Same verse, last seven words.

COMMENT: Jesus Christ’s death does *not save us*—it merely reconciles us to God. Those so reconciled are no longer cut off from God. Through acceptance of Christ’s sacrifice they have been restored to *contact* with God the Father—the One who can give us eternal life.

Passover pictures the crucified—the *dead*—Christ. But Christ is not a dead Savior. He rose from the dead. He is our *living* Savior! Notice how this fact is also pictured in the symbolism of baptism.

2. Is baptism symbolic of Christ’s death and resurrection? Rom. 6:3-4. In the context of baptism, are we saved through Christ’s death, or through His resurrection? I Pet. 3:21-22.

COMMENT: If Christ had not been raised from the dead, we would still be in our sins (I Cor. 15:17). That could be symbolized by being immersed in water and never coming back up—symbolically *drowning* in our sins! But coming up out of the water of baptism is symbolic of Christ’s resurrection from the dead. Clearly, we can be saved only by Christ’s *life*.

Part of God’s instructions to ancient Israel for observing the Feast of Unleavened Bread included the ceremony of the “firstfruits wavesheaf offering” (Lev. 23:9-11, 14). God told the Israelites that the spring grain harvest could not begin until this offering was made. But God does not require this offering today. The Bible reveals that its symbolism was fulfilled by the *resurrected Christ* (I Cor. 15:20).

Jesus Christ was the first resurrected Son of God—the first harvested product of God’s Master Plan. He became the “*firstborn*” Son of God (Col. 1:18)—the first human to be born into God’s divine Family. (The complete meaning of the wavesheaf offering relates also to the third annual festival and will be explained thoroughly in the following lesson.)

It is fitting that Christ, who was completely without sin, was resurrected and born of God during the festival that pictures the absence of sin.