

The Sabbath, the Feast of the Passover, and the Feast of Unleavened Bread

(Crystallization-study of Leviticus 2)

I. The feasts in Leviticus 23 were for rest and enjoyment and typify Christ as our rest and enjoyment:

- A) God ordained the feasts that His people might rest with Him and be joyful with Him, that they might enjoy with Him and with one another all that He has provided for His redeemed people; the rest and enjoyment were not individual but corporate.

Lev. 23:2 Speak to the children of Israel, and say to them, As to the appointed feasts of Jehovah, which you shall proclaim as holy convocations, these are My appointed feasts.

3 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, a holy convocation. You shall do no work; it is a Sabbath to Jehovah in all your dwelling places.

- B) The feasts appointed by Jehovah were holy convocations, special assemblies of God's people called for a special and particular purpose.
- C) These signify the gathering of the believers as the church to have a corporate rest and enjoyment of Christ before God, with God, and with one another.

II. The weekly feast, the Sabbath, signifies the rest that God's redeemed people enjoy with God and with one another; every seven days there was a day for rest and enjoyment:

- A) The principle of the Sabbath is that we should cease our work because God has done everything for us and has become everything for our enjoyment.

- B) According to the book of Genesis, to God the Sabbath is the seventh day, but to man it is the first day:

① The significance of this is that to God the Sabbath was rest after work, but to man it was rest first and then work.

② God first worked for six days and then rested on the seventh day; man rested on his first day and then began to work.

③ Man's first day being a day of rest established a divine principle: God first supplies us with enjoyment, and then we work together with Him.

I Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

II Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;

- C) The principle of the Sabbath applies not only in creation but also in redemption; the result of Christ's

work in redemption is Christ Himself as the Sabbath.

- D) The principal denotation of all the annual feasts is for God's people to enjoy rest with God and with one another:

① Rest is thus the denotation of the seven annual feasts; every annual feast, like the weekly rest, was a rest.

② The weekly rest lays the foundation for God's people to keep the holy feasts with God annually.

- E) The weekly Sabbath was a complete, solemn rest; this complete rest signifies a genuine and thorough rest with God for God's redeemed people to enjoy with Him and with one another.
- F) This Sabbath, this rest, was "to Jehovah," signifying a rest for God's joy and enjoyment, participated in by His redeemed people.

III. There were seven annual feasts:

Lev. 23:4 These are the appointed feasts of Jehovah, even the holy convocations, which you shall proclaim at their appointed time:

- A) Seven is the number of fullness, signifying that the seven annual feasts were in the fullness of God's riches.
- B) Christ is the reality of the Sabbath and of all the annual feasts.

IV. The Feast of the Passover is in the first month of the year, that is, the beginning of a course:

- A) This signifies Christ as our redemption to begin our enjoyment of God's salvation with God:

① The Passover, the first feast of all the annual feasts ordained by God for His people, typifies that Christ is the beginning of our enjoyment of Him that originates our Christian life.

② The entire Christian life should be such a feast.

- B) The Passover is in the denotation of a passing over:

① This signifies that the judging God has passed over us, the sinners who are in our sins, so that we may enjoy Him as our feast.

② Today we have this feast, which is the redeeming God Himself, and we are enjoying Him for rest and for joy.

- C) In the Passover, Christ is not only the Passover lamb but also the entire Passover:

ICor. 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

① In His perfect redemption through His death judicially and in His complete salvation by His life organically for the carrying out of God's eternal economy, Christ is the Feast of the Passover.

ICor. 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

② To be our Passover, He was sacrificed on the

cross that we might be redeemed and reconciled to God.

③ Based upon Christ's redemption, we may enjoy Him as a feast before God:

a. In this feast no leaven is allowed to be present.

b. Sin and the redeeming Christ cannot go together.

D) The Feast of the Passover is a sign of God's full redemption, and this full redemption is the bringing of God's chosen people into the full enjoyment of Himself.

E) The Lord's table, which also is a feast, replaces and continues the Feast of the Passover:

① Today in the church life we are attending the New Testament feast, but this feast will not be fulfilled completely until the feast in the coming kingdom.

② The Feast of the Passover is one feast in three stages: the Feast of the Passover, the feast at the Lord's table, and the feast in the kingdom.

V. The Feast of Unleavened Bread signifies Christ, who is without sin, for our enjoyment as a feast in a life apart from sin:

Lev. 23:6 And on the fifteenth day of this month is the Feast of Unleavened Bread to Jehovah; seven days you shall eat unleavened bread.

7 On the first day you shall have a holy convocation; you shall do no work of labor.

8 But you shall present an offering by fire to Jehovah seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.

A) Since the Feast of Unleavened Bread closely followed the Feast of the Passover, these two feasts should be considered together; the first feast—the Feast of the Passover—was the beginning, and the second feast—the Feast of Unleavened Bread—was the continuation.

B) Keeping the Feast of Unleavened Bread typifies the purging away of all sinful things through the enjoyment of Christ as the sinless life supply:

① No leaven was to be seen with the children of Israel; this signifies that we must deal with the sin of which we are conscious, with any sin that is manifested, that is seen:

a. To deal with manifested sin is to keep the Feast of Unleavened Bread.

b. If we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people.

② Christ is our unleavened bread, our sinless life supply of sincerity and truth, absolutely pure, without mixture, and full of reality:

a. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.

b. The unleavened bread signifies the sinless Christ who is to be dispensed into us, His believers, as the unleavened (sinless) element; as the unleavened bread, Christ is the spiritual and divine food that makes us unleavened.

c. When we take Christ as our life—an unleavened life, a purifying life—this life purifies us.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

③ As the unleavened bread, Christ is for us to live a pure church life:

a. In the church there should be no leaven, which in the Bible signifies all negative things, such as wrong doctrines and practices, evil deeds, and sinful things.

b. We need to be a new lump—the church, composed of believers in their new nature.

C) The Feast of Unleavened Bread lasting for seven days signifies the entire course of our Christian life:

① The course of our Christian life is a feast of unleavened bread, a feast without sin.

② We have been redeemed from sin, and now our Redeemer, who is without sin, is the feast for our entire life.

II Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

③ Throughout the course of our Christian life, we should be enjoying rest, enjoying God, and enjoying our Redeemer.

D) Having a holy convocation on the first and last day of the Feast of Unleavened Bread, with no work of labor, signifies that we enjoy Christ corporately without our human labor, from the first day until the last day of the course of our Christian life.

E) The presenting of an offering by fire to Jehovah for seven days (a full course of time) signifies that we offer Christ as food to God continually through the full course of our Christian life:

① At the Lord's table we make a display to the entire universe that each day of the week we take Christ as our unleavened bread, as our life supply apart from sin, and that we come to the table with Him.

② Then we offer to God for His satisfaction the One whom we have been enjoying as our food.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Experience①: Realize the divine principle, enjoy God first, and then work together with the Lord

It is a divine principle that God does not ask us to work until we have had enjoyment. God first supplies us with enjoyment.

Lev. 23:3 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, a holy convocation. You shall do no work; it is a Sabbath to Jehovah in all your dwelling places.

Then after a full enjoyment with Him and of Him, we may work together with Him. If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know how to work with Him. We shall not know how to be one with God in His divine work.

Yes, we should work with God and even by God. But according to what the Bible reveals, it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work.

We simply enter into the Lord's accomplishment and have our rest. To receive the gospel is to enter into the work that the Lord has finished. Take it as the Sabbath, as your rest, and enjoy it with the Lord. But after you enjoy it, you have to bear some obligation to work. After our enjoyment we should offer ourselves to the Lord to do His work.

For Working Young Saints

As a business person, please realize the principle of God's work. To work properly, you need to enjoy first. Mr. Mahathir, the prime minister of Malaysia has praised the diligent character of Japanese people and pointed out that it has been useful to the postwar recovery. Japanese people have very diligent national trait and it is an advantage to Japanese people. But the brothers and sisters who speak Japanese need to realize that to work for God, you need to enjoy God first. Because Japanese people are diligent, they can serve without enjoyment. But such a service is not acceptable to God.

1Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

According to this principle, enjoying the Lord's word before you go to work every morning is an important secret to work for God. So enjoy the Lord not only 3 or 4 days in a week, but 7 days every morning, at least 10 to 20 minutes.

At your morning revival, please pray read the word in a living way. Brother Lee said that when

you pray-read, you need to exercise your spirit and mix these three:

- i) **Calling upon the name of the Lord**
- ii) **Repeating the portions of the Word**
- iii) **Pray by using the Word(Application)**

When you exercise your spirit and call upon the name of the Lord and read the Word by repeating them, you will have small sense within. This is the rhema word that Lord is speaking to you. The applying prayer is to turn this sense from this rhema word into your prayer. When you pray this applying prayer, the Lord will supply you with life.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

When you pray read not in a formal way but in a living way with your exercised spirit, you can touch the Lord and enjoy the Lord. Then under such enjoyment, you can work properly for the Lord's testimony. When you work by enjoying the Lord, the diligent character of Japanese people can be uplifted in the Lord's resurrection and will be used. Hallelujah! Thank and praise the Lord for the principle of the work of God.

Prayer: "Oh, Lord Jesus, I enjoy You first. I don't want to work without enjoyment. Please give me enjoyment every morning. According to the principle of the work of God, please give me enjoyment before I work.

When I pray read at the morning revival, please speak to me the rhema word. I want to touch You. I don't practice in a formal way. I will go to work after I touch You in a living way and enjoy You."

Experience②: The Lord's table is the replacement of the Feast of the Passover, it continues until the coming of the kingdom

Psalm 23:5 says that the Lord has prepared a table before us in the presence of our enemies. Enemies indicates fighting and suffering, but the Lord makes our fighting a feasting and our suffering a table.

In this feast the main enjoyments are the Passover lamb with its blood for redeeming and its flesh for fighting and walking, and the unleavened bread signifying a sinless living. The flesh of the lamb was organic and the blood was judicial. The blood redeemed the children of Israel judicially and the flesh of the lamb was for God's elect to eat so that they could be nourished and strengthened to walk out of Egypt organically. Christ today is the Lamb with His blood for redemption and with Himself for strengthening and nourishing us so that we can walk on God's way out of Egypt.

The Feast of the Passover was not completely fulfilled in the Old Testament. The Lord's table, which also is a feast, replaces and continues the Feast of the Passover. But not even this New Testament feast has been completely fulfilled; it will be fulfilled completely in the coming kingdom.

If we read the Bible carefully, we shall see that a

feast is spoken of both in the Old Testament and in the New Testament. This feast began in Exodus 12, and it continued for more than fifteen centuries until the night in which the Lord Jesus replaced it with His table. Today in the church life God's people are attending this New Testament feast. However, this feast will not be fulfilled completely until the feast in the coming kingdom. This means that the feast in the kingdom will be the fulfillment of both the Feast of Passover and the feast of the Lord's table.

For Junior & Senior High School Students

Psa. 23:5 You spread a table before me In the presence of my adversaries; You anoint my head with oil; My cup runs over.

FN "Table": In the deeper and higher enjoyment of the resurrected Christ, the Lord spreads a table, a feast (Christ with His riches for our enjoyment), before us in the presence of our adversaries. If we fight the spiritual battle and defeat the adversaries, we will have a rich enjoyment of the Lord as our feast at His table.

The Lord will turn your fight into a feast and your suffering into a table. Actually in the Passover, the people of Israel were in the midst of the battle against Pharaoh of Egypt. The Lord provided the blood and the flesh of the lamb of Passover at the time of the battle. The blood of the lamb was for God's judgment to pass, and the flesh of the lamb was to nourish and strengthen the people of Israel, for them to come out of Egypt.

Today, as a junior and senior high school student, you are also in the midst of the spiritual battle, Satan symbolized by Pharaoh is doing everything possible to keep you away from the church life, and to confine you in this world, Egypt. For example, Satan may use LINE, YouTube and the like to let you stay up all night. Although LINE and YouTube are not bad (some of the contents are very corrupted), but if you do not sleep at bedtime, it provides serious obstacle to the morning meeting on the Lord's day and your classes in school.

Take in the blood and the flesh of the lamb in your school life. You need to confess your sins and be cleansed by applying Jesus' blood. In addition, you need to be nourished and strengthened by eating Christ as the flesh of the lamb.

The Lord's table on the Lord's day is a meeting with extremely importance. The Feast of Passover was with extremely importance for the people of Israel. The Lord's table is the continuation of the Feast of Passover, and a replacement.

Luke 22:19 And He took a loaf and gave thanks, and He broke it and gave it to them, saying, This is My body which is being given for you; do this in remembrance of Me. 20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

The separation of the bread and wine indicates that the Lord had shed the redeeming blood on the Cross. Hallelujah! The sinless Lord had died for you on behalf of the sins you have committed. How

wondrous this is!

In addition, through redemption you can enjoy God as the life supply, and because of this you have become the member of the Body of Christ. Therefore, the bread primarily shows the individual body of Christ, and secondly it shows the mysterious Body of Christ, the church. Many wheat grains are blended to form the bread, hence becoming one bread. The church also has many brothers and sisters, Japanese speaking brothers and sisters, Chinese speaking brothers and sisters, Korean speaking brothers and sisters, and brothers and sisters from Africa, people of various nations are joint in faith, to become one new man.

Therefore, the Lord's table meeting is including the blood of Christ, the life supply of Christ, and the building of the Body of Christ, the believers will have the Lord's day every week until the Lord comes back and the kingdom is brought back. At the beginning of the week, your partaking of the Lord' table meeting, remembering the Lord with joy is the basis for you to have a blessed school life. Prayer: "O Lord Jesus, I'm fighting a spiritual battle to keep my studies and friends in the right way. But I thank You for making my battle a feast and my suffering a table. In the fight I shall enjoy You with the brothers and sisters. I enjoy you in the Body and oppose and fight against Satan, the enemy of God. Without being captured by LINE and YouTube, early to bed and early to rise, I'll go to my meetings and school.

I thank the Lord who was without sin but had died on behalf of me. Let me partake of the Lord's table weekly, let me thank You for Your blood and let me enjoy You as the life supply. Regardless of language or culture, we all partake of You and build up the one new man. Hallelujah! "

詩補充 207 キリストを享受する一 食物と飲み物として

- いのちの木として かみは御子あとう。
だれでも一あじわえ、しよくすによし！
しよくによし！ しよくすによし！
あじわいーあかしす、しよくすによし！
- 主は宴せきもうけ、われはしよくし生く。
宴せきのーしよくもつ、みな主ご自身。
イエス、われらの しんの宴せき。
霊にてイエースしよくし、われ生かさる。
- キリストは糧しよく、われらのパン、にく。
いのちの一きょうきゆう、日ごとしよくす。
日々、主を食べ、日々かてとし、
いのちの一きょうきゆう、日ごとしよくす。
- たのしいえんせき、ゆたかさあふれる。
みな来てーしよくせと、かみ言われる。
来たりしよくせ、えん慮せず、
みな来てーしよくせと、かみ言われる。