

THE FEAST OF UNLEAVENED BREAD THE FEAST OF WEEKS

BIBLE TEXT : Exodus 23:14-17; Leviticus 23 :10-22; Deuteronomy 16:9-12;

LESSON 87 **Senior Course**

MEMORY VERSE: "In every thing give thanks: for this Is the will of God in Christ Jesus concerning you" (I Thessalonians 5:18).

BIBLE TEXT in King James Version

Exodus 23:14-17 (KJV)

¹⁴ Three times thou shalt keep a feast unto me in the year.

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:)

¹⁶ And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

¹⁷ Three times in the year all thy males shall appear before the Lord GOD.

Leviticus 23:10-22 (KJV)

¹⁰ Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

¹¹ And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

¹² And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

¹³ And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for a*

BIBLE REFERENCES:

I Three Annual Feasts of the Levitical Law

1 Three annual major feasts were instituted which Israel was enjoined to keep, Exodus 23:14; Deuteronomy 16:16

2 The first was the feast of unleavened bread, or the Passover, Exodus 23:15;

Ezekiel 45:21 (KJV)

²¹ In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

Matthew 26:17 (KJV)

¹⁷ Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Mark 14:12 (KJV)

¹² And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

3 The second was the feast of harvest, that is, the feast of weeks, or Pentecost, Exodus 23:16; Deuteronomy 16:10;

Acts 2:1 (KJV)

¹ And when the day of Pentecost was fully come, they were all with one accord in one place.

4 The third was the feast of ingathering, or the feast of tabernacles, Exodus 23:16; Leviticus 23:34; Zechariah 14:16

Zechariah 14:16 (KJV)

¹⁶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

II The Feast of Unleavened Bread, or the Passover

1 In the week immediately following the Passover no leaven was allowed, Exodus 23:15;

Exodus 12:15 (KJV)

¹⁵ Seven days shall ye eat unleavened bread; 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.

1 Corinthians 5:7-8 (KJV)

⁷ 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:

⁸ 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.

2 On the day after the Sabbath an offering of the firstfruits was made, Leviticus 23:10, 11;

1 Corinthians 15:20 (KJV)

²⁰ But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

3 No partaking of the fruits was permitted until the firstfruits were presented unto the LORD, Leviticus 23:14

4 A burnt offering, a meat offering, and a drink offering were made unto the LORD, Leviticus 23:12, 13

III The Feast of Harvest, or the Feast of Weeks

1 From the Passover seven Sabbaths and a day, fifty days, were numbered for the feast of weeks, Leviticus 23:15, 16

2 Two loaves of leavened bread, firstfruits of the wheat harvest, were offered unto the LORD, Leviticus 23:17.

3 Ten beasts as a burnt offering, a :neat offering, drink offerings, as a sweet savor, were presented unto the

sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

¹⁴ And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

¹⁵ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

¹⁶ Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

¹⁷ Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto the LORD.

¹⁸ And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

¹⁹ Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

²⁰ And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

²¹ And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your

LORD, Leviticus 23:18

4 A goat as a sin offering. and two lambs as a peace offering were presented as holy unto the LORD, Leviticus 23:19, 20; Deuteronomy 16:10

5 This day, foreshadowing Pentecost, was proclaimed a holy convocation unto Israel, Leviticus 23:21; Deuteronomy 16:11, 12

NOTES:

The Seasons of the Promised Land

When the Children of Israel were about to enter into the Promised Land, the LORD reminded them through Moses of its due seasons, its appointed rainfalls, its abundant fruits, and its successive harvests; and how these should never fail so long as they continued to keep His commandments: "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full" (Deuteronomy 11:13-15).

Thus Israel's material welfare was dependent upon their spiritual and moral status in the sight of the LORD, as is the case today with other nations whether they recognize it or not. Wherefore the LORD appointed that these seasons should occupy an important place in Israel's worship, constantly reminding them that their God was the Giver of every good and perfect gift. These three annual feasts, as well as other important events of the year, were interwoven with the successive harvests of the land; and the LORD commanded, "Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel" (Exodus 34:23). And He promised that in their absence no enemies should invade their lands: "For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year" (Exodus 34:24). Thus Israel was to learn, through the worship which God instituted, His goodness toward them, His abundant provision for all their needs, and His protecting hand against all their enemies — on condition that they faithfully kept all His commandments, and never forgot the God of their fathers. But more than all this, these harvests of the Promised Land were chosen of the LORD as types of His great plan of redemption, not only for His people Israel, but for the whole world and what a beautiful thought! just as wheat is garnered in the barn. so, some day the redeemed of the LORD shall be gathered into His heavenly Kingdom.

The Feast of Unleavened Bread

This feast was so closely related to the Passover that the latter was often called "the feast of unleavened bread." The Passover, as we learned in our lesson from Exodus 12:1-51, was observed on the 15th day of Abib which was immediately followed by the week of unleavened bread. The Children of Israel, in their preparation for the Passover, diligently swept and cleansed their houses of all leaven; and no Israelite, or stranger among them, was permitted to eat leavened bread in the week following, typifying the putting away of all sin. The Passover, as we have learned, was wonderfully fulfilled to the letter when Jesus went forth "bearing his cross" and was crucified on Mount Calvary: "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

generations.

²² And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

Deuteronomy 16:9-12 (KJV)

⁹ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

¹⁰ And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

¹¹ And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

¹² And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

unleavened bread of sincerity and truth" (I Corinthians 5:7, 8).

The Barley Harvest

The feast of unleavened bread was so timed that its observance shortly followed the latter rain. And this was not a mere coincident. God sent the latter rain to mature the crops for the harvest, and the barley crop was the first of the season to benefit by this provision. In conformity with God's plan, therefore, a wave offering of the firstfruits was to be presented to the LORD "on the morrow after the sabbath," signifying thanksgiving on the part of the Children of Israel, and also that the firstfruits belonged to the LORD, for none were permitted to partake of the fruits of the harvest until this offering was waved before the LORD (Leviticus 23:14).

But a far deeper significance is disclosed by this offering than the above. In the Apostle Paul's notable chapter on the resurrection we read, "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Corinthians 15:20). Here again we see how perfectly Christ fulfilled the Passover: While nailed to the cross He cried, "It Is finished," and just at the hour of the evening sacrifice He cried again and yielded up the ghost And "on the morrow after the sabbath" He came forth from the grave "the firstfruits of them that slept," implying the glorious promise of the resurrection to them that sleep in Jesus. And again, the fact that He rose on the first day of the week gives us Scriptural warrant for observing that day as the Lord's Day. For it wonderfully commemorates His resurrection and the new creation He ushered in — a better Covenant, a better hope, better promises, better sacrifices, better possessions, a better priesthood, a better resurrection, a better country than was ever revealed in the types and shadows of the Old Testament. It also is to be noted that with this wave offering a burnt offering, a meat offering, and a drink offering were made for a sweet savor unto the LORD (Leviticus 23:12, 13). But no sin offering was here presented. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21).

The Feast of Weeks

In determining the time of the feast of weeks, "from the morrow after the sabbath" seven Sabbaths were numbered "even unto the morrow after the seventh sabbath," totaling fifty days from the Passover (Leviticus 23:15, 16). And this fiftieth day, known in the New Testament as Pentecost, was the beginning of the wheat harvest (**Exodus 34:22 (KJV)** ²² And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end). Two loaves of leavened bread, firstfruits of the wheat harvest, were offered unto the LORD (Leviticus 23:17), which was an expression of thanksgiving unto God as the Giver, as in the feast of unleavened bread. And seven lambs, one bullock, and two rams, for a burnt offering, with a meat offering and a drink offering, were presented for a sweet savor unto the LORD. Also in this feast one kid of the goats was sacrificed for a sin offering, and two lambs for a peace offering, a freewill offering as a tribute unto the LORD on the part of the Children of Israel (Leviticus 23:18; Deuteronomy 16:10; Leviticus 23:19, 20). This day was proclaimed a holy convocation unto the Children of Israel, to be observed as a Sabbath and a time of rejoicing by all Israel, as well as by strangers among them (Leviticus 23:21; Deuteronomy 16:11, 12).

The significance of this day to Israel with its many offerings and the sacredness attached to it is obvious. It was to be a great day of thanksgiving and of rejoicing, because of the

bountiful fruits bestowed upon them. And wheat was to them a staple item of their living, even as it is to us today, although the great majority in our land do not recognize God at all as the Giver. Certain Bible students also attribute another great significance to this day. On fair Scriptural grounds, they reckon the time of Israel's journeys from Egypt to Mount Sinai and the time of the LORD'S appearance upon the mount as just fifty days from the Passover in Egypt, which coincides perfectly with the feast of weeks, and marks the giving of the Law to Israel.

The Feast of Weeks a Type of Pentecost.

That great day of the feast of weeks, which was proclaimed a holy convocation unto Israel, bears, we believe, a far deeper significance than just to teach that nation to render due thanks unto their God for a bountiful harvest. It is of great profit to know in what way the feast of weeks is a type of Pentecost, when the hundred and twenty in the upper room were baptized with the Holy Ghost and fire (**Acts 2:1-4 (KJV)**)¹ And when the day of Pentecost was fully come, they were all with one accord in one place. ² And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. ³ And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴ And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance), which happened just fifty days to the hour from the crucifixion when Jesus became our Passover.

The wave offering of the firstfruits of the barley harvest, we found, typified Christ who became the Firstfruits when He rose from the grave. And even as the barley harvest preceded a great wheat harvest, so Christ the Firstfruits premised by His mighty resurrection another great harvest, to which the Apostle Paul points in his interpretation of the firstfruits: "But now is Christ risen from the dead. and become the firstfruits of them that slept.... But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Corinthians 15:20, 23). And the Apostle further sets forth in this chapter that the fact of the resurrection of Christ is the hope of the resurrection of all the faithful who believe in Him a hope to which Jesus also refers: "This is the will of him that sent me, that every one which seeth the Son. and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). Again, in His parable of the wheat and the tares, Jesus spoke of the wheat as a type of the children of the Kingdom: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matthew 13:37, 38). He also said, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matthew 13:30).

What a wonderful thought! how, with the approach of harvest, the wheat fields, and all nature. in fact, are proclaiming the great promise of the resurrection. At Easter time the trees, the flowers, the grass are all joining in the anthem of praise, "Christ is risen." In the above parable is a grand picture of world-wide scope from the time the "good seed" is sown, up to the harvest when the matured "wheat" is gathered into His barn. This is a panorama of the Gospel dispensation, when the "children of the kingdom" are being prepared for their heavenly abode. It is this great truth of which the wheat fields, waving with their golden grain in the days of Israel, were a type. Oh, that Israel could have seen it! Some did; Job could say, "I know that my redeemer liveth, and that he shall stand at the latter

QUESTIONS

- 1 What does the wave offering of the barley harvest typify?
- 2 On what day of the week was it offered? and how does that affect the Sabbath question?
- 3 What did the unleavened bread typify? and upon what portion of Scripture do we base the answer?
- 4 In what season was the feast of weeks observed? What was the harvest at this time?
- 5 What did wheat typify in Jesus' parable of the wheat and the tares?
- 6 What did Paul say about the "firstfruits"? What bearing has that upon those who believe in Christ?
- 7 How was the time reckoned for the day of the feast of weeks'?
- 8 What may the "wheat" of this season be a type of?
- 9 In what way was the day of the feast of weeks like the Day of Pentecost?
- 10 What marks Pentecost as a great day in reference to the world?

day upon the earth" (Job 19:25).

The "holy convocation," proclaimed unto Israel, was a type of the Day of Pentecost. On that day the disciples were endued with power to proclaim the Gospel — the open door of grace — unto all nations (**Acts 1:8 (KJV)** ⁸ But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth). That selfsame day three thousand converts were added to the Church. Pentecost was a day of rejoicing to the Christians as the feast of weeks ought to have been to the Children of Israel (Deuteronomy 16:11). And in a material way it was, but how their carnal minds might have been lifted to a higher plane, could they have seen to what the feast of weeks pointed.

The LORD'S Appearance upon Mount Sinai

This mighty event, to which we referred above, is recorded in the 19th chapter of Exodus, in the opening verse of which we read, "In the third month. when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai" (Exodus 19:1). A reasonable interpretation of this Scripture is that the Children of Israel arrived at Mount Sinai on the first day of the third month. They departed out of Egypt on the night of the Passover, the 15th day of Abib, the first month. And in reckoning the number of days they spent in their journey to Sinai, there were 15 days in the first month, 30 days in the second month, and 1 day in the third month, making a total of 46 days. To this sum is to be added the day that Moses went up into the mount (probably the second day, Exodus 19:3); the two days that Moses spent in sanctifying the people (Exodus 19:10) ; and then — that memorable third day when the LORD came down "in the sight of all the people" (Exodus 19:11) And these four days added to the 46 above bring us to the fiftieth day from the Passover, the day the LORD descended upon the mount, which coincides perfectly with the feast of weeks and the Day of Pentecost.

This was an outstanding day in the history of Israel In the morning there were thunders and lightnings, and a thick cloud upon the mount, the voice of *the* trumpet exceeding long and loud. The mount was altogether on a smoke. because the LORD descended upon it in a fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. These were the signs of the judgments attending the giving of the Law which this day marked; and all the people trembled and even Moses said, "I exceedingly fear and quake."

It was here that Israel entered into the Old Covenant with God, and became established as a nation And Israel in the Old Testament was a type of the Church in the New Testament, which *was* founded under the New Covenant on the Day of Pentecost. On that day also the third Person of the Trinity, the Holy Ghost descended like a mighty rushing wind with fire upon the hundred and twenty in the upper room, enduing them with power for service. But this was not a day of judgment as in the giving of the Law. It was a day of grace extended to the nations. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Under this glorious New Covenant much light has shone upon our pathway, and we are going to be held responsible for that light as to whether we walk in it or not.