

## Exodus Chapter 34 Verses 18-27 Feasts and Works

**Ex 34:18 ¶ "The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib, thou camest out from Egypt."**

God reminds Israel to keep the feast of unleavened bread, the Passover Supper, at the time commanded, in remembrance that God brought them out of Egypt, by his mighty hand, in the month Abib. Jesus changed the passover Supper into the Lord's Supper before he went to the cross, and we partake of it in remembrance that Jesus's life, death, burial, and resurrection, is what freed us from the bondage of sin and Satan.

Why unleavened bread and what does that mean to us today? Leaven is defined as *that which corrupts*. It is preserved by keeping a lump of bread that has leaven in it and then mixing it with new bread that is not leavened. It applies to us in the form of sin. We are not to come before God with our works of sin, puffed up with pride, covetousness, hypocrisy, or any kind of sin. We have nothing pure to offer God but the finished work of Jesus Christ, through the Holy Spirit power that is implanted in us at the new birth. God cannot abide sin: thus, the Holy Ghost in you cannot abide sin. If we continue in sin, by continuing to yield to our inherited sin nature: we are exemplifying that we have not received the new birth, or that we have ceased to follow God.

Many commentators say history teaches that Israel did not always keep the required feasts, until they entered the land of promise, which is true for some commandments, which Israel is commanded to do when they enter the land of promise.

This is one feast that I don't believe God would have let them forget, as he was leading them to the promised land. They certainly had plenty of time to stop and camp for the time required to keep every feast that God commanded them to do, on their forty years in the wilderness.

This feast of unleavened bread speaks to us in several ways. First it tells us that God chooses whom he will to be redeemed by God's grace. Secondly, it reminds us that when we observe the Lord's Supper, the redeemed should partake in remembrance of Jesus Christ, our Saviour and Lord.

**19 "All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. 20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty."**

God reminds them that all that open the matrix (*means womb*) are mine, meaning that the first male of offspring of cattle, and man, belongs to God. God claims the male firstlings as his own, and they are to be sanctified to the Lord, as seen in **Ex 13:2; 1 ¶ "And the LORD spake unto Moses, saying, 2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine."** This is supported by the scripture in **Nu 18:15 "Everything that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem."**

One of the definitions of sanctify is *to dedicate to the service of God*, and the definition of redeem is *deliver by means of ransom*. What does this have to do with us today? It is a reminder that God is to be first in our lives. It also reminds us, as it did Israel, that it cost something to be known as the people of God. Finally, it is a prophetic picture of the first male, in human form, born of woman in a prepared body, but seed of the Holy Spirit, Jesus Christ, who was dedicated to the LORD, and was the one who could, and did, redeem us by giving himself as a ransom on our behalf. This is where the unclean beasts come into the picture. With the first coming of Jesus and his redeeming work on the cross, there was redemption for sinful man, which is only manifested in the new birth. Before the new birth we were unclean beast. As unclean beast, we could not be sanctified as servants of God, nor be about our Father's business. We had to have a ransom redeemer offered in our stead.

Jesus always gave all honor to God the Father. Jesus always did the will of God the Father. This gives us the prophetic picture of when we are born again, by the Holy Spirit power of God coming upon us, we are thereafter to dedicate ourselves to wholly serving God.

**"And none shall appear before me empty."** The word empty means *emptily, ineffectually, undeservedly, without cause, empty, in vain, or void*. For Israel, this meant that the required redemption price was to be brought to the Lord when they were sanctified and entered the service of the Lord. King David exemplified this in **2Sa 24:24 "And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt**

***offerings unto the LORD my God of that which doth cost me nothing. So, David bought the threshingfloor and the oxen for fifty shekels of silver.***" This tells us that when we are not to come empty before God, in the service of our Lord. We must have the redemption price within us to serve God in Spirit and Truth, which is the Holy Spirit presence implanted in us in the new birth, whom Jesus sent to take his place on earth.

**21 "Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest."**

We have spoken on this verse several times before. God reminds Isreal, even if it is harvesting time, you are to observe the seventh day of rest. We know from scripture that Israel failed to do this many times and was brought under the judicial judgment of God for their failure, as seen in ***2Ch 36:21 "To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.***" Because of their failure to observe the sabbath days, God punished Israel by sending them away captive for 70 years, until the sabbaths they abused were accounted for.

How would this apply to us today? It simply tells us that one day out of seven should be a day of rest unto the Lord. A day in which we give God glory, honor, and praise, for his many blessings. A day when we are to observe what we are told in ***Heb 10:25 "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."***

For the Jews, they observed this seventh day upon what our calendar calls Saturday. For us today, we observe the seventh day as Sunday, which is the day the Saviour arose from the tomb and met with his disciples. After this the disciples began meeting on Sunday and the church has continued to observe Sunday as the sabbath of rest.

**22 "And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year's end. 23 Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel. 24 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. 25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. 26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. 27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel."**

The Lord gave Israel commandment that three times a year all the males of Israel were to appear before the Lord. I would say that it seems that these two feast, they only observed after they entered the land of promise. Did you notice the protection of God in attending these feasts? He told them that no person would desire their land the time they were gone from them to attend these feasts.

He further commands that when they sacrifice, the blood of their sacrifice was not to be polluted with leaven. He further adds that nothing of the sacrifice of the passover feast shall be left till morning, but everything was to be consumed or burned with fire.

This tells us that as often as God's people meet to observe the Lord's Supper, they are to not use leaven. What would leaven be to God's people today. First it would be leaven added to the bread of the Lord's Supper. Second, it would be works of the flesh presented before the Lord at the Lord's Supper. After all, it is a time of remembrance of what God has done for us, in the finished work of Jesus Christ, and not what we have done for God by our fleshly works. After all, anything good we do is through the Holy Spirit power of Christ in us.

God told Moses that they were not to seethe a kid in its mother's milk. History teaches us that this prohibition stems from the feast of idolators. They took the broth, from seething the kid in its mother's milk, and sprinkled it upon their crops, believing this caused the land to be fruitfully productive. They also ate the meat, claiming it was a delicacy and brought longevity of life, among other ungodly actions. It was to remind Israel, and us, that all of our increase and blessings come from God.

God was teaching Israel to not be partakers of the idolatry of the lands around them. The same applies to us today, How? We are not to let the worldliness of idolatry enter the New Testament Church, as we see happening in many denominations today. May God give us clarity of scripture, and steadfastness of heart and mind, to stand firm upon the Word of God, and thus saith the LORD. Thank you, King Jesus, for your finished work! Amen!