

# The Days of the Unleavened



# The Days of the Unleavened?

**By Robert G. Theophilus**

**THIS BOOKLET IS NOT TO BE SOLD. The information provided is for the benefit of former members of the congregations of the Worldwide Church of God (WCG), and of current and prospective members of God's Church.**

*The physical and unconverted nation of Old Testament Israel kept the Feast of Unleavened Bread. How is this feast to be celebrated by God's New Testament spiritual nation of Israel? OT rituals did not and do not give God's righteousness to those practicing them. What does your Bible have to say on this matter of greatest importance to true Christians?*



## *Preamble*

**Please Note:** All comments in brackets [ ] or in parentheses ( ) as well as highlighted text (bolded and/or in blue) are from the author of this study. Bible quotations are in maroon.

I think it is essential to clarify the question of the “Holy Spirit” before we begin this study. If we say that who or what is the “Holy Spirit” is the question that needs to be answered, we are starting from the assumption that there exists such a being as the Holy Spirit and that it is a separate and distinct being from God and the Word. The question which should be asked is who are the beings the Bible tell us are holy, whose composition is spirit and who have existed eternally? Either the Bible plainly tells us who are the separate and distinct beings that existed from all eternity who created all things (spirit beings and the material universe) or we have no way of getting an answer to our question.

### **The Holy Spirits of the God Family**

The Bible tells us in Gen 1:1 that:

Gen 1:1 In the beginning God created the heaven and the earth.

The Hebrew word translated “God” is “Eloheem” which is the plural form of “Eloah which means “God”. The word “Eloheem” refers to “gods.” It is a uniplural noun like family, group, team, etc. In the beginning, there was therefore more than one God being in existence but how many were there?

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

In the beginning when God created the heaven and the earth there was God and there was another being with God who was also God, the Word. How can these two beings both be God; isn't that impossible?

The word God indicates the kind of existence of these 2 beings: their nature is to be God in the same way that all human beings have the same human nature. However, having the same nature does not mean that all human beings constitute a single being; indeed, they are all separate and distinct beings with their own personalities. God and the Word have in common the same nature or, level and type of existence, but they are separate and distinct beings just like all human beings who have the same human nature are separate and distinct beings.

### God the Father

We read in the Bible that God became a father when the Word became flesh (Php 2:5-8) by being born of woman after having been conceived in the virgin Mary by the holy spirit being called God (Luke 1:35). God from that point on became God the Father and the Word, who was born as the flesh-and-blood Jesus of Nazareth became God's Son or the Son of God. He was both fully God (his father was God and fully human (his mother was the virgin Mary).

Jesus was God the Father's only begotten son at the time when He was conceived in Mary's womb but He was not to be the only one begotten of the Father. God the Father is the holy spirit being in the Godhead that calls men to salvation.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Joh 18:9 That the saying might be fulfilled, which he spake, Of them which thou [God the Father] gavest me have I lost none.

1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,



### God the Word and Spokesman

The Bible term for being called is to be spiritually begotten by God the Father (1Pe 1:3). When we are begotten, we become a spiritual embryo that can be born again as a glorified spirit being with eternal life. Those begotten of the holy spirit God the Father who follow their calling are then able to come to the holy spirit being called the Word and Spokesman (John 6:44; 65; 18:9) who then teaches them. The glorified Jesus-Christ as God the Father's Word and Spokesman is the holy spirit being that works in the minds of God the Father's called and chosen ones.

Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Jesus had to first be glorified for it to be possible for Christians to have access to the holy spirit called the Word and Spokesman because the glorified Christ is the holy spirit being who works in the minds of God's saints (John 14:17) in the same way that Satan is the evil spirit that works in the minds of the children of disobedience (Eph2:2).

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he [Christ] dwelleth with you, and shall be in you. [On the day of Pentecost, it would be in them and in all true Christians.]

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, [Satan] the spirit that now worketh in the children of disobedience:

The holy spirit God the Father calls men and those who follow their calling are then taught by the holy spirit called the Word and God the Father's Spokesman.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

### The Holy Ghost

The expression "Holy Ghost" used in the Bible is in error as there are no ghosts in the Godhead but rather 2 beings that are holy (John 17:11; Isa

6:3) and spirit (John 4:24).

Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Isa 6:3 And one cried unto another, and said, **Holy, holy, holy**, is the LORD of hosts: the whole earth is full of his glory.

Joh 4:24 **God is a Spirit: and they that worship him must worship him in spirit and in truth.**

These 2 God beings who are holy and spirit are the holy spirit beings of the God family who existed in the beginning at the creation of all things.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

And, the Word who was with God is before all things i.e., *nothing* existed before He created them whether made of spirit or matter.

Col 1:15 **[Christ]** Who is the image of the invisible God, the first-born of every creature:

Col 1:16 For by him [the Word who became Jesus-Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

In the beginning before anything either physical or spiritual was created, there was God and the Word who existed before all things and no other being is mentioned as having existed with them. There is no biblical evidence that there ever existed a third, separate and distinct personage in the Godhead called the "Holy Spirit" who dwelt in eternity with God and the Word.

### God is a Family

Throughout the Bible we can find many verses which clearly indicates the existence of family relations between God and the Word and God's called, chosen and faithful.

Mat 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Mat 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

God is clearly a family in which many can be ultimately born again by a resurrection from the dead to eternal, glorified spirit life in God's Kingdom.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [God's Son] might be the firstborn among many brethren.

Col 1:18 And he [the glorified Christ] is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Christ was the first to be born again by a resurrection from the dead to be followed by many brethren.

### Bible Writing Convention

The practice in the Bible has been to simply use the expression "the Holy Spirit" without indicating which God personage in the Godhead the expression represents. Over time, because of this practice, just about everybody has come to believe that the Holy Spirit is a separate and distinct God being in the Godhead but, there is no single verse or group of verses in the Bible that prove the existence of such a third being in the Godhead. The words "holy" and "spirit" are adjectives that describe the nature of God the Father and of God the Word i.e., they are holy beings made of spirit.

Whenever we encounter the expressions the “Holy Spirit” or simply the “Holy Spirit” in the Bible we must look at the context to determine of which holy spirit being of the Godhead the Bible is talking about: the holy spirit, God the Father or the holy spirit, the Word and Spokesman.

The Word is the holy spirit being in the Godhead who carries out the instructions and wishes of the holy spirit, God. He is the faithful son who seeks to do his father’s will in all things. He is the member of the God family that did the work of creating the heaven and the earth, who ruled over ancient Israel through Moses and his human successors, He is the one who became a man who suffered and died to be God the Father’s perfect sacrifice for sin and make the salvation of mankind possible, etc. and He came to reveal the Father to those who follow the Father’s calling.

### **Making Things Clearer**

In this study, when referring to God’s spirit who, depending on the circumstances can be the holy spirit personage called God the Father or the holy spirit personage called God the Word and Spokesman, I will not capitalize either of the adjectives “holy” and “spirit”. This is in order to not perpetuate the false impression in the minds of readers that there is a 3rd being in the Godhead called the “Holy Spirit.” Instead, I will refer to either of the holy spirits in the God family as being God’s spirit without capitalizing the word “spirit” to make it plain that we are not referring to a third God being in the God family called the “Holy Spirit” but to one of the 2 God beings in the Godhead.

God’s family is presently made up of 2 holy spirit beings to which are to be added thousands and possibly millions of other holy spirit beings when God’s plan of salvation for mankind has reached its end. The saints that endure in the faith until the end of their natural human life, will be resurrected as individual holy spirit beings in God’s Kingdom when it is established.

There are two studies which you can read regarding what is the “Holy Spirit” and decide for yourself in light of the Bible-based evidence offered if such a being exists in the Godhead. These studies are: [What is the Holy Spirit? Cliff Notes Version](#) and [Who or What is the Holy Spirit?](#)





**NOTE:** All comments in brackets [ ] or in parentheses ( ) as well as highlighted text (**bolded** and/or in [blue](#)) are from the author of this study. Bible quotations are in maroon.

**I**n the days of the Worldwide Church of God (WCG) the practice was to celebrate the annual holy days by combining practices from the Old Testament (OT) and the New Testament (NT) annual feasts except for the requirement to do animal sacrifices, ceremonial washings, food and drink offerings, in brief; the physical ordinances that were performed by the Aaronic priests of the tribe of Levi. However, as we will see, there are big differences in the way these days are celebrated and, in their meaning, as we go from the Old to the New Testament. God's nation is no longer an unconverted, physical nation in which one is born but a converted spiritual nation which includes men from all over the world.

God's second annual feast day as instituted in OT times was known as the Days of Unleavened Bread. God's physical nation of Israel could not understand spiritual truth not having the holy spirit God the Word and Spokesman dwelling in their minds and they were a disobedient group. God gave them repetitive, physical, manual, and laborious ceremonial rituals to perform for each of the annual feast days as well as for the weekly Sabbaths. This is why the celebration of the feast days was referred to as the "works of the law." They required physical effort and were repetitive for the purpose of giving ancient Israel the habit of obedience. It was regular, demanding, physical training in obedience for a physical and unconverted nation.

And, we should also be aware that the annual holy days were not always celebrated in the very same way as when:

- Israel wandered in the desert for 40 years;
- when it entered and lived in the Promised Land;
- when some of the members of the 3 tribes constituting Judah (Benjamin, Levi and Judah) returned from its first captivity under the Persian Empire to rebuild the walls of Jerusalem and to build the second temple; and
- when God's nation became a spiritual nation which included individuals from the gentile nations of the world.

In New Testament (NT) times, God no longer has a physical nation inhabiting a specific geographical location and whose members are those that are born into it. God has a spiritual nation made up of people from all over the world whom the holy spirit God the Father has called and chosen and who are remaining faithful. They are not solely from a particular physical nation living in a specific geographical location. And, those making up God's spiritual nation are not required to live in a specific geographical area, to gather together and form a community, village, town or nation. They are to continue living their lives where they were called and they are to remain in the world i.e., not set up communities living in isolation from the greater, unconverted population.

God's spiritual Israelites constitute a nation made up of people living all over the world who hold in common spiritual truths revealed to them by God and who are trying to live their lives as best as they can according to the truth given them.

### **OT Days of Unleavened Bread**

The annual feast days were put into place after Israel was freed from being slaves in Egypt. There are 7 annual feast days and the one of interest to us for the purpose of this study is God's 2<sup>nd</sup> annual feast called the Days of Unleavened Bread in Old Testament times (OT). This celebration required that Israel remove all leaven from their properties before the feast began and once the feast started, Israel was to eat only unleavened bread with their meals. Anyone not removing all leaven from their homes or eating leavened bread during the feast would be cut off from being a member of the nation of Israel. This feast was as a reminder to Israel of the great haste in which they had left Egypt following the death



of the firstborn of man and beast of the Egyptians on the night of the Passover. On that night, while Israel ate the Passover lamb, the angel of death went over the land and passed over all the homes where the blood of the lamb had been put on the side posts and upper post of their houses (Ex 12:7). That night the Egyptians' firstborn of both man and beast died.

This feast is an ordinance that physical Israel was to observe forever.

Exo 12:24 And ye [the physical nation of Israel] shall observe this thing for an ordinance to thee and to thy sons for ever.

This feast was given by God to Israel who was an unconverted nation that could not understand the spiritual truth of God and who could not obey God. They were punished time after time for their disobedience but did not change their ways. Ultimately, God separated Himself from them but in a time yet future to our days, God will again choose Israel when He makes the New Covenant with them which this time will include their all being taught by the holy spirit God the Word and Spokesman (Dan 9:27) who for 3 ½ years will complete His ministry with the end-time nations constituting Israel as well as with Judah who is now living in the nation of Israel in the Middle East.

The feast in its OT manner of celebration, was ordained forever for the physical nation of Israel; however, in NT times God's nation of Israel is a spiritual one made up of people called, chosen and faithful from all over the world. This spiritual nation has the holy spirit God the Word and Spokesman dwelling in their minds and can understand spiritual truth. It continues to be necessary for them to observe the annual and weekly holy days but not in the manner of ancient Israel who had been given repetitive and laborious manual ceremonial rituals to perform to give them the habit of obedience. God's spiritual nation of Israel obeys God because after having been given to know the truth, they have freely and self-willingly chosen to follow it. The physical rituals of the OT nation of Israel put in place to give the unconverted nation of ancient Israel the habit of obedience are not a requirement for them.

One has to realize and understand that the holy days are not an end unto themselves; in other words, they are not to be observed simply because they exist; there is a purpose and reason for their existence and once that purpose has been accomplished or the nation for which these days were instituted no longer exists, there does not remain the need to continue observing them in the same way ancient Israel did. For OT Israel they were instituted to accomplish a specific objective which was to attempt to teach them the habit of obedience through the performance of physical,

manual and laborious repetitive tasks. God's New Testament nation of Israel is now a spiritual one who wants to obey God and who does not need to continue performing the physical rituals and ceremonies commanded for physical Israel to teach them the habit of obedience.

Rom 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Rom 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

In other words, circumcision in the flesh, of and by itself, does not make one a Jew who is a member of God's spiritual nation of Israel. What makes a physical Jew or, a Gentile a member of God's spiritual nation of Israel, is circumcision of the heart, (a changed mind which now wants to obey God). God's spiritual Jews can understand God's law in its spiritual intent and try to live their lives accordingly. An attitude of willful and continued obedience to God to the best of one's abilities is the condition for belonging to God's spiritual nation of Israel.

God no longer has an unconverted physical nation as His nation but a Spirit-begotten one which includes members from all over the world and for whom the principal requirement for them to belong to God's spiritual nation is that they freely and willingly submit to God's authority in their lives. It is not necessary for God to use repetitive, physical rituals and ceremonies to try to give them the habit of obedience.

The holy days however continue to be a requirement for New Testament (NT) Christians but there is a change in the manner in which they are to be kept. Christ, gave us the example when, on His last Passover, He changed the way that NT Christians were to celebrate the Passover. The Passover is to be celebrated with unleavened bread which symbolically represents the body of Christ and with wine which symbolically represent Christ's blood of the New Testament shed for many (Mark 14:22-24). There was no longer any need to sacrifice a lamb, roast its body with bitter herbs, consume it during the night, and burn any leftovers of the body of the lamb.

Mar 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

Mar 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

Mar 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

Another example of how the celebration of the annual holy days changed in NT times is the celebration of the Day of Pentecost. The disciples on the day of Pentecost did not celebrate that day like in the OT or like the Jews living in Jerusalem who had returned from their captivity to rebuild the city and to build the second temple. These Jews, unconverted Israelites, who were still living in Jerusalem and neighboring territories at the time of Christ's First Coming kept on celebrating Pentecost as in OT times. But none of the physical rituals and ceremonies of the OT were part of the NT day of Pentecost.

The holy days continue to be binding but the manner of their celebration changes from physical and material to spiritual as we go from the carnal, unconverted nation of Israel to God's spiritual nation of Israel. The purpose of the holy days in NT times is different from the one in OT times. For OT Israel it was repetitive, physical rituals to give them the habit of obedience, for NT Christians it is a means of worshiping God in spirit and in truth.

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Joh 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

That hour came on the day of Pentecost and will continue until the end of the Last Great Day.

Let's see now what the implications of John 4:23-24 are for the celebration of the God's 2<sup>nd</sup> annual holy day for NT Christians.

### **God's 2<sup>nd</sup> Annual Holy Day in NT Times**

In New Testament times, since the Day of Pentecost, God no longer has a physical nation but a spiritual one as previously mentioned. And since the death of Christ made it possible for the holy spirits of the God family to dwell in the minds of men called, chosen and faithful (John 14:20), the NT manner of celebrating God's 2<sup>nd</sup> annual feast can now be understood.

Joh 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

For NT Christians the purpose of these days is not to give them the habit of obedience as the only individuals whom God will rule over are those who knowingly, self-willingly and without physical or mental coercion of any kind, choose to obey Him living their lives to the best of their abilities in accordance with God's spiritual truth as it is revealed to them as they pray and as they study His Holy Bible.

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God. [God will not force obedience.]

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

They accept to be led by the holy spirit God the Word and Spokesman who teaches them all things.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you. [The holy spirits of the God family dwell in the truly converted.]

Joh 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

A careful reading of these verses allows us to understand that Christ is the Spirit of Truth who dwelled with the disciples for 3 ½ years. He is the Comforter, or holy spirit of the God family that will teach all things to those called and chosen by the holy spirit God the Father. The Father and the Son dwell in all truly converted and faithful Christians. The holy spirit God the Father calls men. Those following their calling then become chosen and it is the holy spirit God the Word and Spokesman that then becomes responsible for teaching them and they both dwell in them.

So, what is the meaning for NT Christians of God's 2<sup>nd</sup> annual holy day and how is it to be celebrated?

In order to get our answer, we will need to examine several Scriptures that give us the spiritual understanding of this feast for NT Christians.

The first thing we need to do is examine what is the symbolic meaning of unleavened bread in the New Testament.

When Christ celebrated His last Passover with His disciples, the celebration was first conducted as it was in OT times and after, Christ introduced new symbols to be used from then on for celebrating the Passover. It should be noted that until the destruction of Israel and of the 2<sup>nd</sup> temple by the Romans, the Jews who had come back from captivity, kept to the OT form and manner of celebration of the Holy Days to which they added many prescriptions not originally required by God and basically, created their own religion, Judaism which is not what they had been instructed to do by God through Moses.

For a time, the OT and the new NT manner of celebrating the annual feast days continued to be performed side-by-side. The unconverted Jews held to the OT way of doing so and NT Christians adopted the new way of doing so as taught them by the apostles who had been taught by Christ. This is why in the Gospels and in some of the epistles we read of the “Jews’ Passover” and of the Jews’ “Days of Unleavened Bread.” They are the Jews’ holy day celebrations; not God’s. On the first day of Pentecost after the ascension of Christ, the Jews celebrated the day as their forefathers did in OT times, but the apostles were not part of that celebration and none of the OT ceremonies were part of the way the NT day of Pentecost was celebrated. The disciples had been instructed to wait in a room and there as promised, the Spirit of Truth (John 14:17), the glorified Christ (John 7:39), who is the holy spirit God the Word and Spokesman came to them and dwelt in them as promised. There was not a joint celebration of God’s Day of Pentecost and of the Jews’ day of Pentecost.

**Luk 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.**

**Act 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.**

The point I wish to emphasize is that NT Christians did not celebrate Passover and Pentecost as in OT times and as we will see, nor did they celebrate God’s 2<sup>nd</sup> annual holy day as in the Old Testament.

So how are we to understand what is the correct way to celebrate God’s 2<sup>nd</sup> annual holy days for NT Christians?

### The Body of Christ— God’s Church

When Christ celebrated His last Passover with His disciples, He used unleavened bread and wine to symbolize His body and His shed blood of the New Testament (actually, it is the shed blood of the New Covenant). Unleavened Bread from then on, in NT times, would refer to the body of Christ.

Mat 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, **Take, eat; this is my body.**

Mar 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, **Take, eat: this is my body.**

Luk 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.**

1Co 11:24 And when he had given thanks, he brake it, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**

These verses very clearly say that unleavened bread in NT times represents, Christ’s body; it is not symbolic of a Christian who has finally succeeded in removing all sin from his life (an impossibility) nor does it represent a Christian’s daily struggle to come out of sin. The body of Christ is God’s Church whose head is Christ as made evident by the following verses:

Col 1:18 And he **[Christ]** is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Col 2:19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

So, unleavened bread in NT times refers to God’s Church; to God’s called, chosen and faithful ones; to the body of Christ. Unleavened bread represents truly converted Christians who continue to be sinners despite their best efforts not to sin. The sins they commit following their conversion are always forgiven as long as they do not commit the unpardonable sin. This is a unique type of sin which results in one no longer being

part of the body of Christ or of God's Church as whoever is guilty of this sin is no longer under grace; their sins are no longer forgiven.

NT Christians are the unleavened body of Christ, God's Church.

God's NT saints are made sinless by God imputing to them the perfect holy righteous character of Christ because of their continuing attitude of obedience to Him in all things to the best of their abilities.

Let's continue our analysis.

The Church of God in the days when its human administrator was Mr. Armstrong taught that leaven represented sin and that the Christian's part in God's plan of salvation was to come out of sin. This teaching was based on Jesus in the Gospels saying that the leaven of the Pharisees and of the Sadducees was their hypocrisy.

Mat 16:6 Then Jesus said unto them, **Take heed and beware of the leaven of the Pharisees and of the Sadducees.**

Mat 16:11 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?

Mat 16:12 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.

Mar 8:15 And he charged them, saying, **Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.**

Luk 12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, **Beware ye of the leaven of the Pharisees, which is hypocrisy.**

But Christ also says that the Pharisees and Sadducees were committing the unpardonable sin. In Mat 12: 24-30 we see the Pharisees accusing Christ of casting out devils by the prince of the devils.

Mat 12:24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

Mat 12:25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

In verse 25, we are told that Jesus knew what they were thinking and in response He told them that a house divided against itself cannot stand. If Satan casts out devils, he is working against himself and his kingdom cannot stand? In other words, Satan's Kingdom is fallen and Christ could not be casting out devils by the power of the prince of the devils.

Mat 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

Mat 12:27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

Jesus continues by saying that if I, Christ, cast out devils by Satan, by whom do you cast them out if Satan is the means by which devils are cast out? In other words, Jesus was telling them that If Satan is the means, then you, Pharisees and Sadducees, are also casting out devils by Satan (Mat 12:27).

Mat 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

The only possible logical conclusion was that Jesus could only cast out devils by the power of God; it made no sense to say that devils are cast out by the power of Satan as his kingdom would have ended.

Mat 12:29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Then in Matt 12:29 Jesus continues His explanation by using the example that in order to rob a strong man, one has to be stronger than him. So, devils can only be cast out by someone more powerful than Satan i.e., God. And, since devils still exist, Satan kingdom is not fallen and so devils are not cast out by the power of Satan but by the power of God.

And, as stated in Mat 12:28, the only possible conclusion is that I, Christ, who cast out devils, can only do so by the power of God. Therefore, this means that someone from the kingdom of God is come unto you i.e., Me.



Let's continue.

Mat 12:30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Mat 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost [spirit] shall not be forgiven unto men.

Mat 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost,[spirit] it shall not be forgiven him, neither in this world, neither in the *world* to come.

Now Christ warns the Jews that if they continue speaking against the words of truth they are hearing, they are speaking against the holy spirit and that doing so is a sin that would not be forgiven. Fighting against what we know to be God's truth is the unpardonable sin.

### The Unpardonable Sin

In Mat 12:31-32, Jesus indirectly but clearly says who He was by telling them that by their hypocritically accusing Him (they knew who He was (John 3:2) of casting out devils by the power of the prince of devils, they were blaspheming against the Holy Spirit i.e., Him, Christ, the holy spirit being God the Word and Spokesman who dwelt in eternity with God the Father (John 1:1-2) and who was made flesh (John 1:14).

Joh 3:2 The same came to Jesus by night, and said unto him, Rabbi, **we know** that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:14 And **the Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Christ warned them that if they continued saying that He, Christ, cast out devils by the prince of devils knowing full well this was an impossibility,

they were committing the unforgivable sin of blasphemy against the holy spirit i.e., against Him, Christ the holy spirit, God the Word and Spokesman who became a man. They would lose their salvation because they kept on blaspheming the holy spirit by fighting against what they knew to be the truth. Christ, was the holy spirit God the Word and Spokesman who was among them,(Christ was fully man (Heb 4:15) and fully God (John 3:34) In doing so, they were being hypocrites (Luke 12:1) lying about Him to discredit Him in the eyes of the people to maintain their status before them as great teachers of God's law.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but **was in all points tempted like as we are**, yet without sin.

Joh 3:34 For he whom God hath sent speaketh the words of God: for **God giveth not the Spirit by measure unto him**.

Luk 12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, **Beware ye of the leaven of the Pharisees, which is hypocrisy.**

Did they ultimately lose their salvation for continuing to falsely accuse Christ and asking Him questions to which they thought were no acceptable answers to make him appear to be a false prophet? Christ knew the Scriptures better than they did and every time they tried to make Christ look bad, they were the ones that lost the respect of the people.

Let's read on.

Mat 12:41 The men of Nineveh shall rise in judgment with this generation, and **shall condemn it**: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Mat 12:42 The queen of the south shall rise up in the judgment with this generation, and **shall condemn it**: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Luk 11:32 The men of Nineve shall rise up in the judgment with this generation, and **shall condemn it**: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Mat 24:51 And shall cut him asunder, and appoint him his portion with the **hypocrites**: there shall be weeping and gnashing of teeth.

They lost their salvation because despite Jesus' warning to them, they kept on rejecting Him and especially, trying to catch Him in error that would finally, fully discredit him in the eyes of the people and make secure their reputation as great teachers of the law who are to be greatly respected and honored by the people.

The leaven of the Pharisees was their fighting, resisting, opposing themselves to and lying about who Jesus was when they knew full well who He was. The leaven of the Pharisees which led to their losing their salvation was blaspheming the holy spirit God the Word and Spokesman made flesh who was among them. They refused to accept that Jesus was the promised Messiah though they knew He was and actively opposing Him.

### **Is the Unpardonable Sin Only Hypocrisy?**

The sin of the Pharisees was that they opposed Christ, the holy spirit the Word made flesh and who dwelt among them, knowing full well who He was.

Joh 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

Joh 3:2 The same came to Jesus by night, and said unto him, Rabbi, **we know** that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

True Christians have the holy spirit God the Word and Spokesman dwelling in them and He teaches them all things but they must not refuse any of the truth revealed to them. The glorified Christ, after His resurrection, glorification and ascension to His Father is the holy spirit God the Word and Spokesman.

Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost **[spirit]** was not yet given; because that Jesus was not yet glorified.)

He is the holy spirit being who is responsible for teaching all things to truly converted Christians.

Joh 14:26 But the Comforter, which is the Holy Ghost, **[spirit]** whom the Father will send in my name, **he shall teach you all things**, and bring all things to your remembrance, whatsoever I have said unto you.

They must accept to be corrected by the truth God gives them; they must not refuse God's correction by reasoning their way around the truth given them to justify continuing with certain aspects of their lives before their conversion which God has revealed to them to be sin.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Whenever a Christian reasons his way around God's law so as not to feel guilty for engaging in behavior he knows to be sin, we have someone committing the unpardonable sin of blaspheming against the holy spirit. It can be any part of God's law that we have been given to know and understand that we refuse to accept because we would have to abandon some of our past beliefs and practices which we don't want to let go of.

The leaven of the Pharisees was committing the unpardonable sin, which in their case was hypocrisy but it can be any sin. Leaven in NT times is blaspheming against the holy spirit God the Word and Spokesman who is the holy spirit personage of the Godhead who works in the minds of the truly converted to teach them all things.

### **Does Leaven Represent Sin Generally?**

The WCG taught that leaven represented sin generally but true Christians are to be an unleavened lump. The Bible tells us it is impossible for true Christians not to sin and that anyone who says they can be without sin is a liar and the truth is not in him.

1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

But Paul in 1Co 5:7 says that Christians are unleavened.

1Co 5:7 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:

The Corinthians were truly converted members of God's Church but they were sometimes opposing themselves to Paul and at other times were not following his instructions. So, Paul tells them that they are unleavened as their sins have been forgiven by God the Father imputing Christ's righteousness to them and that they should therefore, rid themselves of their previous unconverted attitude of opposing the truth which sometimes manifests itself. That's why he tells them to purge out the old leaven of their former opposition to God.

If leaven represents sin generally, then it is impossible for a Christian to be unleavened but Paul tells the Corinthians that they are unleavened. The context of 1Cor 5 was that the congregation was tolerating among them someone that was openly sinning in opposition to Paul's command to expel such a person from the congregation. They were opposing themselves to Paul's authority and Paul tells them to cease their opposition to God's command given them through him.

They are to purge out the old leaven of their former resistance to God in order for them to be a new unleavened lump which is a Christian that does not resist God and who, to the best of his abilities, tries to obey Him in all things. This attitude of obedience to God in all things is why their sins are always forgiven making them unleavened lumps. The leaven they have to avoid is not physical leaven; it is the spiritual leaven of knowingly and willfully opposing themselves to the truth they have been given.

That in a nutshell is the message of God's 2<sup>nd</sup> annual holy day for NT Christians. In order to always have their sins forgiven and maintain their salvation, they must try to obey God in all things to the best of their abilities and not refuse/reject any of God's truth (be puffed up) because it would mean changing personal beliefs and life habits acquired while unconverted which are so important to them but which are sin that they must forsake.

God's 2nd annual holy day in NT times is **not** about physical bread that is unleavened which supposedly represents sin generally (the leaven of the Pharisees was rejecting Christ whom they knew to be a messenger from God (John 3)) ; rather, God is talking about an attitude of mind that is unleavened as we will see.

Mat 16:11 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?

Mat 16:12 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.

And, as made clear by Christ Himself in the Passover ceremony, unleavened bread in NT times for feast celebration purposes represents His body which spiritually speaking is God's Church. The church is the body of Christ i.e., its members. The members of God's church are the unleavened lumps constituting the body of Christ. They don't have to eat unleavened bread for 7 days to be physically, ceremonially, and symbolically unleavened; they are always unleavened as truly converted and faithful Christians.

It is possible for a Christian to not commit the unpardonable sin and that is his part in the salvation process but it is not possible for him not to sin. If leaven represents sin generally, it is impossible for a true Christians to ever be an unleavened lump but it is possible for a Christian's attitude to be perfect in their wanting to obey God to the best of their abilities. This is something a flesh-and-blood human can do but man cannot not sin. Maintaining an attitude of obedience to God in all things is a Christian's part in the salvation process. There will always be sin in a Christian's life despite their best efforts not to sin but they are always forgiven as long as they maintain their sincere attitude of obedience to God.

Knowing that those that are unleavened are God's Church or the body of Christ let's examine the information given us about this annual feast day in the NT

### **The Feast of Unleavened Bread or The Feast of the Unleavened?**

In all of the NT nowhere is there mention made that unleavened bread was used in celebrating God's 2<sup>nd</sup> annual holy day nor that this holy day in the New Testament was ever referred to as being the Feast of Unleavened Bread or the Days of Unleavened Bread except when taking about the Jews' feast of unleavened bread.

Mat 26:17 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?

This was the Jews' feast of unleavened bread and the disciples thought, as they had been instructed before their being called, that the first day of unleavened bread was the day the Passover lamb was to be eaten. As they will learn, the Passover is a separate feast day and that the days of unleavened bread start after the Passover. The Passover is on the 14<sup>th</sup> of Nisan and the first day of unleavened bread is on the 15<sup>th</sup> of Nisan.

Mar 14:1 After two days was the feast of the passover, and of

unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. [The Jews combined the celebration of God's first and second annual holy days.]

Mar 14:12 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? [The Passover is celebrated on the 14<sup>th</sup> of Nisan and the first day of unleavened bread is on the 15<sup>th</sup> of Nisan. The Passover lamb was killed on the 14<sup>th</sup> of Nisan not on the first day of unleavened bread.]

Luk 22:1 Now the feast of unleavened bread drew nigh, which is called the Passover.

Luk 22:7 Then came the day of unleavened bread, when the passover must be killed.

The Jews combined the Passover and the days of unleavened bread because during their captivity they had adopted the pagan practice of starting days at midnight rather than at sunset. With days starting at midnight rather than at sunset it was impossible for the Jews to celebrate Passover and the first day of unleavened bread on two different days as will be explained shortly.

Christ celebrated the Passover before being taken by the Jews on God's 14<sup>th</sup> of Nisan which started at sundown of God's 13<sup>th</sup> day of Nisan. For the Jews, the day was still the 13<sup>th</sup> of Nisan until midnight. So, they hurried to bring Christ to Pilate in the evening a few hours after the start of God's 14<sup>th</sup> of Nisan after Christ and the disciples had celebrated the Passover. They remained out of the judgment hall not to be defiled.

Joh 18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

Let's look at another NT Scripture which could lead us to believe that Paul, a NT Christian and apostle kept the Days of Unleavened Bread the same way as the Jews did.

Act 12:3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

God's 2<sup>nd</sup> annual holy days was known to the general population as the days of unleavened bread as the Jews were the religious leaders and as has been previously mentioned, the Jews combined the Passover and the days of unleavened bread into one celebration. The 2 feast days were referred to as being in some instances, the Passover (Luke 22:1) and in others, the days of unleavened bread (Luke 22:7).

Act 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

The point of reference mentioned here is also the Jews' days of unleavened bread which they kept on celebrating until the destruction of Jerusalem and the of the 2<sup>nd</sup> temple by the Roman armies following their rebellion against Roman rule. God's Church celebrated the Passover and the days of unleavened bread as the 2 separate and distinct feast days that they are and on God's 14<sup>th</sup> and 15<sup>th</sup> of Nisan respectively. This is what Paul and those he appointed to minister over the congregations of God's Church would also do. There would be no confusion in their minds about these matters. The apostles kept the Passover and the Days of Unleavened Bread as two separate feasts and without the OT physical ordinances, and animal sacrifices. Christ changed the way the Passover was to be kept; the day of Pentecost was kept by the disciples without any of the OT practices and the Days of Unleavened Bread would be no different. With the First Coming of Christ, there were significant changes made to the celebration of the Feast days as God's nation became a new converted nation which kept the name Israel but which was not longer made up of flesh-born Israelites. Even flesh-born Israelites will have to become spiritual Israelites to become part of God's Kingdom.

Should God's Church, which is the spiritually (not physically) unleavened body of Christ, be referring to God's 2<sup>nd</sup> annual holy day as the feast of unleavened bread?

1Co 5:7 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:

1Co 5:8 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.

The word "bread" is in italic which means that it is not part of the original text but was added in by the translators. 1Co 5:8 should read: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but **with the unleavened of sincerity and truth.**"



In other words, true Christians are to keep God's 2<sup>nd</sup> annual feast not with physical unleavened bread but with the spiritually unleavened attitude of sincerity and truth. This unleavened attitude of sincerity and truth is why Christians do not reject or oppose themselves to any aspects of God's law. They seek to obey God in all things to the best of their abilities in faith trusting God to decide for them good and evil. They refuse to go back to themselves being the ones who determine right and wrong (being puffed up against God) and to be the god that they follow.

Not eating leavened bread is not what makes a person a Christian but rather having an unleavened attitude of obedience to God in all things. Leaven in NT times, as we have seen, is symbolic of the unpardonable sin which is to knowingly and willfully fight against the truth of God after having been given to know it and rejecting it wanting to follow our own ways. There is no need to eat unleavened bread to be physically unleavened; being physically unleavened does not make us righteous in God's eyes. However, having an unleavened attitude of obedience to God which is something spiritual and not physical, does and it is the critical requirement for salvation.

It is misleading for God's NT Christians to keep on referring to God's 2<sup>nd</sup> annual day as the feast of unleavened bread since no unleavened bread is mentioned anywhere in NT Scriptures as being used in celebrating this feast day. The critical requirement for NT Christians is not to be unleavened physically but spiritually which is something not eating leavened bread for 7 days does not provide. A name that would be more precise and descriptive of the meaning of God's 2<sup>nd</sup> annual holy day for NT Christians would be to call it the Feast of the Unleavened i.e., of those who have been called, chosen and faithful and who constitute God's Church or body of Christ because of their unleavened (not willfully resisting God) attitude of obedience to God in all things.

The OT is physical and material for a physical and material nation while the NT is spiritual for a spiritual nation. The holy days give us the 7 steps being followed by God in bringing salvation to mankind and having an attitude of obedience to God in all things is the critical requirement that makes salvation possible because Christians are then an unleavened lump, without sin, members of God's Church and heirs of salvation.

### **Conclusion**

The holy days continue to be a requirement for true Christians, but we must realize and understand that the celebration, the meaning, and the purpose of these days per force change as God's nation goes from being a carnal-minded, unconverted, physical nation in which one becomes a member by being born into it to a spiritual nation in whose members dwell the holy spirits of the God family.

The members of this new nation are from all over the world. For the greatest part they are not physical descendants of the ancient nation of Israel and, have no common historical past with them. The forefathers of Gentile converts were never in captivity in Egypt and they were never commanded to eat unleavened bread for 7 days and to remove all leaven from their properties and homes as a reminder of having left Egypt in great haste. These were physical requirements put in place by God for a physical people who could not understand spiritual truth or obey Him. They have historical significance for flesh-born Israelites but none for Gentile converts and these physical ordinances are not a step in God's plan of salvation.

God's NT spirit-begotten chosen ones remain part of God's spiritual nation, His Church only as long as they freely and self-willingly continue to try to obey God in all things to the best of their abilities which is their unleavened attitude of sincerity and truth. It is their part in God's plan of salvation in that it is something which is in their power to do while it is impossible for them to ever be sinless. Eating unleavened bread does not provide us with the righteousness of God now anymore than it did for ancient Israel.

Heb 7:11 If therefore perfection [\[the forgiveness of sin\]](#) were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

The physical rituals of the OT priesthood never could forgive sin. A new high priest, a spiritual one, was needed for God's spiritual nation of Israel or God's Church to have its sins forgiven. Christ is that high priest whose sacrifice made it possible for sin to be forgiven.

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may [obtain mercy](#), and [find grace](#) to help in time of need.



