

The Feasts of Israel

Lesson Five-The Feast of Unleavened Bread

1 Cor 5:7-8 - 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.

Israel's second feast is named after the bread which is required to be eaten during the holiday of Passover. The Hebrew Scriptures call this feast Hag Hamatzot. Matzah and the plural matzos are the Hebrew words for "unleavened bread." Therefore, this holiday is known as the Feast of Unleavened Bread. **An understanding of the practical truth taught by this important feast is absolutely vital for godly living today.**

Paul instructs us in the New Testament to "keep the feast." The feast he is referring to is basically the Feasts of Passover AND Unleavened Bread. Israel's second feast is named after the bread that is required to be eaten during the holiday. The Hebrew scriptures call this feast Hag Hamatzot. Matzah and the plural matzot are the Hebrew words for "unleavened bread." Therefore, this holiday is known as the Feast of Unleavened Bread. It was a reminder of God's miraculous deliverance from Egyptians bondage, for when Israel fled from Egypt in the middle of the night; there was no time for bread dough to rise. So the Lord commanded, "Seven days you shall eat unleavened bread with it, that is, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life." (Deut. 16:3).

Unleavened Bread begins on the 15th day of the Hebrew month of Nisan and lasts for seven days. Because the Feast of Unleavened Bread (a seven-day holiday) begins the day AFTER Passover (a one-day holiday), often the two holidays are blurred together and collectively referred to as "the eight days of Passover." In the days of the Second Temple (in Jesus' time), it was also common to call all eight days the Feast of Unleavened Bread (Luke 22:1,7) Passover and Unleavened Bread were instituted first. The details of the other feasts came later. The Feast of Unleavened Bread was also the first of three annual pilgrim feasts. During three of the seven annual feasts, (Unleavened Bread, Weeks and Tabernacles), all Jewish men were required to present themselves before the Lord at the Temple

Exod 23:14-17 - Three times thou shalt keep a feast unto me in the year. 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:) 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. Three times in the year all thy males shall appear before the Lord GOD.

Exod 34:18-23 - 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. All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. 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. Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

Deut 16:16 = Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

2 Chr 8:13 - Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

In keeping this commandment, the Messiah journeyed to Jerusalem for each pilgrim feast. After one such pilgrimage for the Feast of Unleavened Bread at age twelve, the Messiah had a fascinating encounter as recorded in Luke 2:43-47. The Messiah utterly amazed Israel's Torah scholars. He was a lowly Galilean, He had no university training, and He was only 12 years old, not even of Bar Mitzvah age (13). Yet, His understanding and comprehension of Scripture were staggering. Never before had they met anyone like this.

The Record of the Feast

The Bible gives only three instructions for the Feast of Unleavened Bread. Special sacrifices were to be offered in the Temple each day of the feast.

Leviticus 23:8 - But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

Numbers 28:19-24 - But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs

of the first year: they shall be unto you without blemish: [20] And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; [21] A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: [22] And one goat for a sin offering, to make an atonement for you. [23] Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. [24] After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savor unto the Lord: it shall be offered beside the continual burnt offering, and his drink offering.

The first and seventh days of the feast were sabbaths with prohibitions on all work.

Exodus 12:16 - And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

Leviticus 23:7-8 - In the first day ye shall have an holy convocation: ye shall do no servile work therein. [8] But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

Numbers 28:25 - And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

Deut. 16:8 - Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein.

Another requirement was the prohibition of ANY leaven. No less than six different passages emphasize the prohibition of leaven during this feast.

Exodus 12:14-20 - And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. [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. [16] And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. [17] And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. [18] In the first month, on the fourteenth day of the month at even, ye shall eat unleavened

bread, until the one and twentieth day of the month at even. [19] Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. [20] Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Exodus 13:6-8 - Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. [7] Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. [8] And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt.

Exodus 23:15 - 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:)

Exodus 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.

Leviticus 23:6 - And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

Deut. 16:3 - Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

Deut. 16:8 - Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein.

Not only is the eating of leavened foods (such as bread and rolls) forbidden during the feast, but even the presence of leaven within one's house is unlawful. The Lord commanded Moses, "Seven days you shall eat unleavened bread. On the first day you shall remove leaven FROM YOUR HOUSES. For whosoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel." (Exodus 12:15) Disobedience to the divine command carried the death penalty. Another command stated, "Unleavened bread shall be eaten SEVEN days. And NO LEAVENED bread shall be seen among you, nor shall leaven be seen among you in ALL YOUR QUARTERS." (Ex. 13:7). The extent of

the restriction was further emphasized: “And no leaven shall be seen among you IN ALL YOUR TERRITORY for seven days.” (Deut. 16:4)

The clarity of God’s command allows no room for debate. Any leaven, no matter how small the amount or how discreet its presence, is not permitted during the Feast of Unleavened Bread. It is not enough to simply refrain from eating leaven, or from touching leaven, or even from looking at leaven by storing it away in a hidden place. All leaven must be PURGED out. Failure to do so brought death.

The feast today is celebrated throughout the world. Observant Jewish households begin their painstaking preparations weeks before the arrival of Passover. Everything from carpets to vacuum bags are tossed out or scrubbed, scoured, cleaned, and aired in preparation. On the night before Passover eve, after evening prayers in the synagogue, the father of each household will perform the Bedikat Hametz, or “Search for Leaven” ceremony. This ancient ceremony purges the last vestiges of leaven from the house. Earlier that evening, each mother will place a few bits of bread in several corners or on window sills of the house so that there will be some leaven present to be found.

After reciting the benediction for the occasion, the father begins the search. He uses a wooden spoon in one hand and a goose feather in the other. By candlelight, he searches from room to room to discover the distributed bread camps. The children follow behind with great excitement as he carefully uses the feather to sweep the bread he finds onto a wooden spoon. Finally, the bits of bread, the wooden spoon, and the feather are placed inside a bag or wrapped in a cloth. This is tied with a thread and set aside to be burned the next morning.

The Fulfillment Of the Feast

Sin is often pictured as leaven in scripture. The ancient rabbis also believed that “leaven represents the evil impulse of the heart.”

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

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

Luke 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.

Galatians 5:9 - A little leaven leaveneth the whole lump.

Leaven rapidly permeates the dough, contaminating it, souring it, fermenting it, and swelling it to many times its original size without changing its weight. In fact, this souring process (the first stage of decay) is operatively solely because of the curse of death decreed by God when Adam sinned. Leaven pictures SIN. Since this is the case and type, only unleavened bread (matzah) was used in the Temple.

Leviticus 2:11 - No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

Leviticus 6:16-17 - And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. [17] It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

Leviticus 10:12 - And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy.

As with the other feasts of the Lord in Leviticus 23, the prophetic meaning of the Feast of Unleavened Bread is found in the work of the Messiah. Passover pictures the substitutionary DEATH of the Messiah as the Passover Lamb. The Feast of Unleavened Bread pictures the BURIAL of the Messiah and the feast that follows, FIRSTFRUITS, pictures the RESURRECTION of the Messiah. The Hebrew prophets foretold a day when the Messiah would be a sacrifice for sin. He would be the Lamb offered up by God as the once-for-all sacrifice. The prophet declared of the Messiah: "Surely He has borne our griefs AND carried our sorrows...the Lord has laid on HIM the iniquity of us all...When You make His soul an offering for sin." (Isaiah 53:4, 6, 10) The Hebrew prophets also spoke of Messiah's amazing burial. Isaiah prophesied, "And they made (appointed) His grave with the wicked – But (was instead) with the rich (one) at His death, Because he had done no violence (wickedness), Nor was any deceit in His mouth" (Isaiah 53:9).

Normally, one who dies a criminal's death receives a criminal's burial. But this was not the case with the Messiah. The Messiah was executed as if He were a criminal, but God did not allow His body to be cast outside the city onto the garbage heap. The Messiah was honored in His burial because He was a pure, sinless (WITHOUT LEAVEN) sacrifice. He died NOT for His own transgressions (He was innocent), but for ours (WE ARE GUILTY). Therefore, God honored the Messiah with burial in a rich man's tomb. The Messiah was buried in the tomb of Joseph of Arimathaea (Matthew 27:57-60), a member of the Sanhedrin. This was God's statement upon the innocence of the Messiah.

Another key fact surrounding Messiah's burial was the fact His body did not return to dust. King David prophesied of the Messiah:

Psalm 16:10 - For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Obviously, David did not prophesy this about himself. His grave has been a revered site in Jerusalem for nearly 3,000 years. David's body DID DECAY (as has the body of every other person who has died in history), but the Messiah's body DID NOT DECAY! The sons of Adam were SINNERS under the divine curse: "To dust you shall return." (Gen. 3:19). As a pure, sinless sacrifice, the Messiah was not under the curse to return to dust. Therefore, the Messiah came forth from the grave on the third day after he had carried our sins far away!

Psalm 103:12 - As far as the east is from the west, so far hath he removed our transgressions from us.

Hebrews 9:26 - For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

The Messiah fulfilled the Feast of Unleavened Bread in that He was a PURE, SINLESS (WITHOUT LEAVEN) sacrifice. God validated this by the Messiah's burial in a rich man's tomb. Furthermore, the body of the Messiah was not permitted to decay in the grave (like dough soured by leaven), but was brought forth because He was not a sinner under the curse of death and decay.

The Feast and The New Testament Believer Today

Paul embraced the Feast of Unleavened Bread in his exhortation to the Corinthians.

1 Cor. 5:5-8 - To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. [6] Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? [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.

Paul's message is simple and direct. For believers who have, by faith, accepted the sacrifice of the Passover Lamb at Calvary, Passover is past history. The deliverance of the Messiah, the true Passover Lamb, has already been experienced in their lives. They are now living in the Feast of Unleavened Bread where purity and separation from LEAVEN is required. Paul expressed shock

and dismay that the Corinthian believers were still partaking of their old sins. It does no good to simply get rid of the large conspicuous loaves on the table and leave the little pieces of leaven scattered on the floor. A little leaven will contaminate everything else.

Verse 6- Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

Paul is basically saying this: "How can you enter into the Feast of Unleavened Bread still eating your leavened bread? It is not kosher. It does not belong. The two do not go together. It is an outrage! Get rid of it! Paul is simply stating what he had written to the church at Rome. In Romans chapter 6 he stated the believer was NO LONGER under the power (dominion) of sin – it has been broken. The believer is no longer a helpless slave to sin but rather CHOOSES sin when he is drawn away by his own lust (James 1:14-15)

James 1:14-15 - But every man is tempted, when he is drawn away of his own lust, and enticed. [15] Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Romans 6:1-18 - What shall we say then? Shall we continue in sin, that grace may abound? [2] God forbid. How shall we, that are dead to sin, live any longer therein? [3] Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? [4] Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. [5] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: [6] Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. [7] For he that is dead is freed from sin. [8] Now if we be dead with Christ, we believe that we shall also live with him: [9] Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. [10] For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. [11] Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. [12] Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. [13] Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. [14] For sin shall not have dominion over you: for ye are not under the law, but under grace. [15] What then? shall we sin, because we are not under the law, but under grace? God forbid. [16] Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? [17] But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine

which was delivered you. [18] Being then made free from sin, ye became the servants of righteousness.

The tragedy is far too believers realize this truth. They continue to be duped by the flesh into thinking and acting as if sin is still the evil taskmaster they are obligated to obey. In God's sight we are now UNLEAVENED BREAD (Justified and Pure) and are called to lives of holiness. Paul just asks, "Why are you living like you are not?"

The presence of any leaven during Passover and the Feast of Unleavened Bread is an absolute outrage. Even the mere sight of it is a very serious matter. Just as is done in the purging ceremony of the house during the typical feast, we need to thoroughly sweep out our lives. We need to take the candle of God's word and let it crucify us. We need the Holy Spirit to search out our lives and look at every corner, every crack, and every window of our heart. The task is not completed until EVERY ounce of leaven is removed from our lives. "For indeed, Christ our Passover is sacrificed for us." Let us keep the Feast!!!!

The Doctrine of Sanctification in Scripture

1 Cor. 1:30 - But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

1 Thes. 4:3-4 - For this is the will of God, even your sanctification, that ye should abstain from fornication: [4] That every one of you should know how to possess his vessel in sanctification and honour;

2 Thes. 2:13 - But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

1 Peter 1:2 - Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Paul wrote to the church at Thessalonica that God had "chosen" them to salvation. God's choice is to salvation through:

1.Sanctification of the Spirit

2.Belief of the truth

No man can receive salvation except through these two things. It is folly to claim salvation without sanctification and belief in the truth. See note, John 17:17.

The word "sanctification," which is basically the process of being clean from leaven, comes from the Greek: ?????????? (GSN-38), which means a consecration; a separation unto God FROM a profane, secular, and carnal use TO a sacred, religious, and spiritual use. The words "sanctify" and "sanctified" are used 132 times; "sanctification" 5 times (New Testament only); and "sanctifieth" 4 times (New Testament only)—141 times total in Scripture: 110 times in the Old Testament and only 31 times in the New Testament. A study of the various passages shows that to sanctify means to set apart from other uses to God's particular use, not to cleanse from sin or rid of carnal nature (sometimes called "the old man" or Adamic nature). Even Christ, the Sinless One, was sanctified (John 10:36; John 17:19). Where humans are concerned one begins to be sanctified when he begins to consecrate his life to God, and the process is continued as he continues in his dedication (1 Cor. 1:30; 1 Cor. 6:11; 2 Thes. 2:13; 1 John 1:7-9; 1 John 3:8-10; 1 John 5:1-4,18). Sin is not necessarily involved in sanctification, because the word means setting apart. God has sanctified both people and material things, and even immaterial things. If sin is not involved in the person or thing set apart, then no sin is cleansed in the process of setting apart.

However, if sin and filth are involved in a person or a material thing to be set apart unto God, then such must be dealt with to make it presentable to God. There are **SEVEN** personal agents used in sanctifying:

- God (Genesis 2:3; Leviticus 21:15,23; Leviticus 22:9; John 10:36; 1 Thes. 5:23; Jude 1:1)
- Jesus Christ (1 Cor. 1:30; Ephes. 5:26; Hebrews 2:11; Hebrews 10:10,14; Hebrews 13:12)
- Holy Spirit (Romans 15:16; 1 Cor. 6:11; 2 Thes. 2:13; 1 Peter 1:2)
- Moses (Exodus 19:10,14; Exodus 40:13; Leviticus 8:10-15,30; Leviticus 21:8; Numbers 7:1)
- Joshua (Joshua 7:13)
- Priests (1 Chron. 15:14; 2 Chron. 30:24; Exodus 19:22)
- Laymen (Leviticus 11:44; Leviticus 20:7). Cp. Matthew 23:17,19; Hebrews 9:13

Man is the agent in sanctification 85 times; God 23 times; Christ 10 times; and the Holy Spirit 4 times. Man has as much to do with sanctification as God, for he is the one who decides to sanctify himself to God. Man and God work together in the setting apart process. Men are spoken of as being sanctified 75 times; material things are said to be sanctified 40 times; and God is referred to as being sanctified 14 times (Leviticus 10:3; Numbers 20:12-13; Numbers 27:14;

Isaiah 5:16; Isaiah 8:13; Isaiah 29:23; Ezekiel 20:41; Ezekiel 28:22,25; Ezekiel 36:23; Ezekiel 38:16; Ezekiel 39:27).

The Bible gives us 15 commands to sanctify ourselves or PURGE OUT THE LEAVEN in our lives:

1. **Let priests sanctify themselves (Exodus 19:22; 1 Chron. 15:14; 2 Chron. 29:15,34; 2 Chron. 30:3,5,15,24; 2 Chron. 31:18).**
2. **Sanctify them (Exodus 19:10; Exodus 28:41; Exodus 29:33; Exodus 30:29; Leviticus 8:11; Leviticus 21:23).**
3. **Sanctify him (Leviticus 8:12; Leviticus 21:8,15).**
4. **Sanctify yourselves (Leviticus 20:7; Numbers 11:18; Joshua 3:5; 1 Samuel 16:5; 1 Chron. 15:12; 2 Chron. 29:5).**
5. **Sanctify the people (Exodus 19:14; Joshua 7:13).**
6. **Sanctify Aaron and his garments (Leviticus 8:30).**
7. **Sanctify unto Me all the firstborn (Exodus 13:2).**
8. **Sanctify it (mountain, Exodus 19:23).**
9. **Sanctify the breast (of wave offering, Exodus 29:27).**
10. **Sanctify the altar (Exodus 29:36-37; Exodus 40:10).**
11. **Sanctify the Lord of Hosts (Isaiah 8:13).**
12. **Sanctify the Holy One of Jacob (Isaiah 29:23).**
13. **Sanctify a fast (Joel 1:14; Joel 2:15).**
14. **Sanctify the congregation (Joel 2:18).**
15. **Sanctify the Lord God in your hearts (1 Peter 3:15)**

There is also progressive sanctification and complete sanctification. Thus sanctification is all three- INSTANTANEOUS, PROGRESSIVE and COMPLETE. Wesley cried, "Sanctify me wholly." There are Biblical proofs of **progressive sanctification**:

1. Statements of Jesus (Luke 9:23; John 8:31; John 14:26; John 15:3; John 16:13-16)
2. Statements of Luke (Acts 13:43; Acts 14:22; Acts 15:41; Acts 16:5; Acts 18:26)
3. Statements of Paul (Romans 1:11,17; Romans 2:7; Romans 4:12; Romans 6:3-22; Romans 7:4-6; Romans 8:1-13; Romans 11:20-22; Romans 12:1-21; Romans 14:19; 1 Cor. 1:7-10; 1 Cor. 11:31-34; 1 Cor. 15:58; 1 Cor. 16:13; 2 Cor. 3:18; 2 Cor. 5:9; 2 Cor. 7:1; 2 Cor. 10:4-6; 2 Cor. 13:11; Galatians 5:1,13,16-26; Ephes. 3:16-21; Ephes. 4:1-32; Ephes. 5:1-18; Ephes. 6:1-18; Phil. 1:6,9,25-27; Phil. 2:12-15; Phil. 3:7-15; Phil. 4:8-9; Col. 1:9-29; Col. 2:3-9; Col. 3:1-17; Col. 4:12; 1 Thes. 2:2-13; 1 Thes. 3:1-12; 1 Thes. 5:11-23; 2 Thes. 1:3-5; 2 Thes. 2:13-17; 2 Thes. 3:3; 1 Tim. 1:18; 1 Tim. 4:12-16; 1 Tim. 5:21-22; 1 Tim. 6:12-14; 2 Tim. 1:13-14; 2 Tim. 2:4,19-26; Titus 2:7-14; Hebrews 3:6,12-14; Hebrews 4:11;

- Hebrews 5:11-14; Hebrews 6:1- 2,11-12; Hebrews 10:23-39; Hebrews 12:12; Hebrews 13:20-21)
4. Statements of James (James 1:3-4,12,22-27; James 2:14-26; James 3:2; James 4:4- 10; James 5:1-12)
 5. Statements of Peter (1 Peter 1:5-16; 1 Peter 2:1-12; 1 Peter 3:8-12; 1 Peter 4:1-19; 1 Peter 5:1-10; 2 Peter 1:4-10; 2 Peter 3:14-18)
 6. Statements of John (1 John 1:6-9; 1 John 2:1-6,24-29; 1 John 3:1-10; 1 John 5:1-18; 2 John 1:1,6,8; 3 John 1:4,11)
 7. Statements of Jude (Jude 1:3,20-24)

There are also proofs of complete sanctification in scripture:

1. Statements of Jesus (Matthew 10:22; Matthew 19:27-29; Matthew 25:46; Mark 10:29-30; Luke 21:36; John 4:36; John 6:27; John 12:25; John 14:1-3)
2. Statements of Paul (Acts 26:18; Romans 2:7-10; Romans 5:21; Romans 6:22-23; Romans 8:17-18,23-25; Romans 13:11; 1 Cor. 1:7-8; 1 Cor. 15:1-6,23,51-58; 2 Cor. 4:16-18; 2 Cor. 5:9; Galatians 6:7-8; Ephes. 1:4,13-14; Ephes. 4:13-16; Ephes. 5:26-27; Phil. 1:6; Phil. 3:7-14,20-21; Col. 3:4; 1 Thes. 1:10; 1 Thes. 2:19; 1 Thes. 3:13; 1 Thes. 4:13-18; 1 Thes. 5:23; Hebrews 3:6,12-14; Hebrews 6:1-12,18-19; Hebrews 10:23,35-39)
3. Statements of others (James 5:7; 1 Peter 1:3-13; 1 Peter 4:13; 1 Peter 5:10; 2 Peter 3:14; John 3:1-3; Jude 1:24-3)

We are Sanctified Through Christ

In writing to the Corinthians, Paul made it clear that our sanctification was not so much in things we did or did not do, it's who we embraced. JESUS was made unto us "wisdom, and righteousness, and SANCTIFICATION, and redemption." In summary, Christ is made five things unto us:

1. The power of God (1 Cor. 1:24)
2. The wisdom of God (1 Cor. 1:24,30)
3. The righteousness of God (1 Cor. 1:30)
4. The holiness of God (1 Cor. 1:30)
5. The redemption of God (1 Cor. 1:30)

There are actually nine things HE was made for us outside of what Paul said in Corinthian

1. He was made of no reputation (Phil. 2:7).
2. He was made flesh (John 1:1)
3. He was made of a woman (Galatians 4:4).
4. He was made in likeness of man (Phil. 2:7).
5. He was made of seed of David (Romans 1:3)
6. He was made lower than angels (Hebrews 2:7)
7. He was made under the law (Galatians 4:4).

8. He was made a curse for us (Galatians 3:13)
9. He was made sin for us (2 Cor. 5:21)

We are Sanctified Through the Truth

John 17:17 - Sanctify them through thy truth: thy word is truth.

The word “sanctify” comes from the Greek word *hagiazō* (GSN-37), which means to separate from a profane to a sacred use; to consecrate self wholly to God and His service. The primary meaning is separation, not making holy. It means to make holy only when the person or thing sanctified needs to be cleansed from sin or defilement in order to be fit to be separated unto God and His service. Material things such as a day (Genesis 2:3); the tabernacle (Exodus 29:43-44); clothes (Leviticus 8:30); houses (Leviticus 27:9-29); or the temple (2 Chron. 7:16-20) must be cleansed from all defilement in order to be fit to be presented to God for His holy uses. God's name (Ezekiel 36:23); God (1 Peter 3:15); Christ (John 10:36; John 17:19); or the already cleansed disciples (John 13:10; John 15:3; John 17:2,6,14,16) need not be cleansed from sin

Sanctification Is Part of Our Salvation Process.

1 Cor. 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Paul lists five classes of people in 1 Corinthians that were lost before they were saved. Such, he said, were “some of you.” The first five classes of 1 Cor. 6:9-10 have to do with the worst immoralities imaginable and yet it is declared that some of their kind are now saved. But, Paul said, “**ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.**” This scripture lists the **THREE** things that save us – being washed, being sanctified and being justified

- **Washed**. Greek: ??????? (GSN-628), from ??? (GSN-575), away from, and ??? (GSN-3068), to wash the whole being, not apart of it. It is used in Acts 22:16 of complete washing from sins; not by baptism, but by calling upon the name of the Lord, as in Joel 2:32; Acts 2:21; Romans 10:9-14. Here it is used of complete washing from the sins of 1 Cor. 6:9-10 by calling on the name of Jesus Christ and by the Holy Spirit (1 Cor. 6:11). The Greek: *louo* without the preposition *apo*, is used of washing from all sins (Rev. 1:5); the whole feet (John 13:10); the whole body (Acts 9:37; Hebrews 10:22); the whole sow (2 Peter 2:22); and all the stripes of Paul and Silas (Acts 16:33).
- **Justified**. Greek: ??????? (GSN-1344), to declare righteous or not guilty; justify. It is translated "freed from sin" (Romans 6:7); "justifier" (Romans 3:26); "be righteous" (Rev. 22:11); and "justify" 33 times.

See Seven Facts about Justification. One is justified the moment he repents and is forgiven (Luke 18:14; Acts 13:39; Romans 3:24,28,30; Romans 4:5; Romans 5:1,9; 1 Cor. 6:11; Galatians 2:16-17; Galatians 3:8,24; Titus 3:5-7).

- **Sanctified.** Greek: ??????? (GSN-37), to hallow, consecrate, separate from sin unto God (note, ? John 17:17). Note how this is put before justification (1 Cor. 6:11).

There are 10 spiritual proofs when people are justified:

1. When they are washed and sanctified (1 Cor. 6:11; 2 Cor. 5:17-18)
2. When they repent (Luke 18:13-14)
3. When they believe (Acts 13:38-39; Romans 3:24-31; Romans 4:5; Romans 5:1; Galatians 2-3)
4. When redeemed (Romans 3:24; Romans 5:9)
5. When they partake of grace (Romans 3:24-25; Romans 5:1-2; Titus 2:11-14; Titus 3:4-7)
6. When they accept God's call (Romans 8:30)
7. When born again (Titus 3:4-7; 1 John 2:29; 1 John 3:9; 1 John 5:1-4,18; 2 Cor. 5:17-18)
8. When brought to Christ (Galatians 3:24; 2 Cor. 5:17-18; Galatians 3:27)
9. When reconciled (Romans 5:9-11; 2 Cor. 5:17-21; Col. 1:20-23)
10. When all sins are blotted out (Isaiah 43:25; Acts 13:38-39; 1 Cor. 6:11)

The result of being washed and sanctified is being **JUSTIFIED**. Justification is used of the final settlement between people (Job 11:2; Job 13:18; Job 27:5; Job 32:2; Job 33:32; Proverbs 17:15; Luke 10:29; Luke 16:15); of people clearing God of all wrong (Psalm 51:4; Luke 7:29; Romans 3:26); and of people justifying themselves of all guilt (Jeremiah 3:11; Ezekiel 16:51-52; Job 9:20; Job 13:18; Job 32:2; Luke 16:15). Thus the meaning is clear—to declare not guilty. The justification of man by God simply means that God washes, sanctifies the believer, and declares him no longer guilty (1 Cor. 6:9-11; 2 Cor. 5:17-18; Acts 13:38-39). **God cannot declare one not guilty before he is cleansed from all sin and made holy by the blood of Christ. Sanctification makes the sinner not guilty; justification declares him not guilty.**

Thus, the importance of this great Feast of Unleavened Bread is that without Sanctification, we will not see the Kingdom of God.