

Celebrating Righteousness

A family study for the week of Unleavened Bread

Day 1

Passover Seder.

Day 2

Theme: Putting Away Evil

For the entire week of Unleavened Bread, we eat no leaven. Why did God command this?

Read 1 Cor. 5:6-8

What does the yeast represent?

The words translated *malice* and *wickedness* capture the idea very well.

According to Vine's Dictionary of New Testament Words, *malice* refers to an evil character. It is the evil that resides in the heart of a person—thoughts, intentions, attitudes, and weaknesses.

Vine's defines *wickedness* as the active form of evil—the evil actions that spring from an evil heart.

Read Is. 6:1-5 and Prov. 8:13

When we are brought near to God, the response is always an abhorrence of the sin in us. The fear of the Lord will always bring about a hatred of evil.

As we leave Egypt behind and walk through the desert in the presence of the Lord, sin cannot come with us! We must put away both the unseen evil in our hearts and the visible evil of our behavior.

The Festival of Unleavened Bread is a time to sit back and examine ourselves—what sin remains that we have carried with us from Egypt? It is time to put it away!

Day 3

Theme: Separation, pt. 1

Evil is not only something that comes from our own hearts, it is also some-

thing that surrounds us. The philosophies and empty promises of the world fill our ears and draw us away from God's truth. When we leave Egypt, it is inevitable that some of Egypt comes with us in the form of wrong thinking, wrong priorities, and wrong perspectives. These things contaminate our lives and leave us in need of cleansing.

The Torah has many pictures of this when it describes for us the ritual standards of being clean or unclean. One of the pictures it describes is the dilemma of the priests—how could they approach a holy God after being out among the people and becoming defiled?

Read Ex. 30:17-21

The priests could not help the fact that the dust of the world was going to settle on them. As they drew near to God, the defilement of the world was a barrier to being able to enter His presence.

Just so, as we desire to depart from the evil that surrounds us, we will sometimes be tainted by it. God's Torah picture in the Exodus passage above shows us the remedy God provided for the priests. What was it?

What is represented by this washing with water? *Read Eph. 5:25, 26 and John 15:3*

How does the Word cleanse us?

Read Rom 12: 2

As we seek to leave Egypt behind, we must fill our minds with the Word of God and obey what it says, that we might be clean from the evil of the world.

Day 4

Theme: Separation, pt. 2

During the week of Unleavened Bread, God not only commanded us to abstain

from eating leaven, but He also commanded us to remove it from our houses and our possession. Why?

Read Ps. 101:2-4

What reason does the Psalmist give for getting these things and people out of his house?

Read Lev. 11:44, 45

To be "holy" means to be set apart—to be separate. We have already seen how we are to be separate FROM evil...but what are we to separate ourselves TOWARD?

Read Lev. 20:26

In the Torah, the term "holy to the Lord" had a very specific meaning. It meant that the holy thing or person was ONLY to be used in the service of God. The profaning of what was "holy to the Lord" was considered a very serious offense. If we are to be "holy to the Lord" what does that mean in practical terms?

Read 1 Peter 1:13-19

When the Israelites departed from Egypt, they not only left Egypt behind them, they moved toward the giving of the Torah! Being "holy to the Lord" is more than just leaving evil behind...it is also a moving toward righteousness. It is a total dedication of ourselves to the service of God alone.

Day 5

Theme: Walking in Righteousness, pt. 1

Not only are we to "remove the leaven" from our lives, but we are also to "eat unleavened bread." In His instructions regarding the Feast of Unleavened Bread, God commanded the Israelites to clean the leaven out of the houses for the duration of the feast. But He didn't stop there. He commanded them to eat unleavened bread for the entire 7 days. Why wasn't it enough just to remove the leaven? Why not spend the feast eating something else besides bread?

If leaven is a symbol of sin and evil, what is unleavened bread a symbol of?

Read 1 Cor. 5:8

According to Vine's, *sincerity* refers to a

quality of behavior that is pure and uncorrupted.

Vine's explains *truth* as "the reality lying at the base of appearances." *Truth* signifies that we are not only righteous in behavior, but also in heart.

Read Ps. 1:1, 2

In this passage, what things are listed as opposites? What characterizes the righteous person?

It isn't enough to remove the sin from our lives. True repentance demands that we then turn around and proceed in the opposite direction by pursuing righteousness.

According to Ps. 1, how do we pursue righteousness? How would this affect both our hearts and our behavior?

Day 6

Theme: Walking in Righteousness, pt. 2

The number 7 in the Scripture symbolizes the idea of completion. Why do you think the Feast of Unleavened Bread lasts for 7 days?

In the Scripture, the symbol of walking is used to picture our direction or habit of life. The Hebrew word for "walking" means to be in motion in a certain direction. The Greek word for "walking" signifies the whole round of activities that make up a life. We are frequently exhorted to "walk in righteousness." According to the Scripture, what determines how we walk?

Read Rom. 8:3-5

According to vs. 5, how do we walk "according to the Spirit"?

What is your mind set on? How can we set our minds on the right things?

Read Ps. 119:35

Read Ps. 1:1, 2

When we walk, we take steps. Each step takes us in a certain direction. In our walk of life, what constitutes the "steps"?

Read Rom. 6:12-16

How does each single choice affect the direction of our walk?

In our "walk", we don't stand still. We are either moving toward Egypt or toward Sinai. Which direction are you moving?

Day 7

Theme: Walking in Righteousness, pt. 3

During the Feast of Unleavened Bread, we have seen how we are to put away evil, as we cast out the leaven. We have seen how we are to pursue righteousness, as we eat the unleavened bread. We have seen that we need to walk in a certain direction, and that we cannot stand still.

An important question remains. What should be our motivation for doing these things?

Read John 14:15; John 15:10; Deut. 11:1

How does our love of God motivate us to walk in righteousness?

Read John 14:21

Yeshua said in John 14 that He would reveal Himself to those who love and obey Him. If we love God and desire an intimate relationship with Him, is it possible without obedience to His will?

Read Rev. 3:15-20

What does God say is necessary for us to have fellowship with Him? What do the white garments and the gold represent? (See Rev. 19:8 and 1 Cor. 3:10-13)

Just as a disobedient child cannot have fellowship with his parent, even if the parent loves him, just so we cannot walk in intimacy with God unless we hear His voice and submit to His will.

A Blessing on our Family:

I bow my knees before the Father...that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, so that Messiah may dwell in your hearts through faith; and that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Messiah which surpasses knowledge, that you may be filled up to all the fullness of God.

(Eph. 3:14-19, NASB)



Torah Music



The catchy tune of Dayeinu is a favorite at Passover. The word "dayeinu" means "it would have been enough for us." The message is one that everyone needs to remember – we are to be thankful for every single thing that God has done for us, even if we don't get everything we want! It is a song that speaks to us of contentment as well as thanksgiving.

There are two versions of Dayeinu. One version is fairly simple, even for those who don't know Hebrew. The other version is a little bit more difficult, and can twist your tongue in little knots! The simple version is the one reproduced here. The traditional version has 14 or more verses and is included in most haggadahs.

1.
Ee-loo ho-tzee ho-tzee-an-oo
ho-tzee-an-oo mi-mitz-ra-im
ho-tzee-an-oo mi-mitz-ra-im
DAY-YEI-NOO (*chorus*)

English: Had He only brought us out of Egypt, it would have been enough.

2.
Ee-loo na-tan na-tan la-noo
na-tan la-noo et ha To-rah
na-tan la-noo et ha To-rah
DAY-YEI-NOO (*chorus*)

English: Had He only given us the Torah, it would have been enough.

3. Ee-loo na-tan na-tan la-noo
na-tan la-noo et ha sha-bat
na-tan la-noo et ha sha-bat
DAY-YEI-NOO (*chorus*)

English: Had He only given us the Sabbath, it would have been enough.

4.
Ee-loo na-tan na-tan la-noo
na-tan la-noo et Ma-shi-ach
na-tan la-noo et Ma-shi-ach
DAY-YEI-NOO (*chorus*)

English: Had He only given us Messiah, it would have been enough.