

UNLEAVENED BREAD – DAY 1
“Redemption of the Firstborn”
Fred Coulter – April 13, 2006

And greetings, brethren. Welcome to the first day of the Feast of Unleavened Bread – 2006. And a lot of things have been going on in the world but now's the time for us to back off from all the things in prophecies and things that are happening in the world and concentrate on the feasts of God. And as we know the feasts of God give us the understanding that we need concerning His plan. Now I hope you all had a good Passover and Night to be Much Observed, and now we are going to focus on the Holy Days – the first day of Unleavened Bread, the Sabbath in-between the first and last day – the Wave Sheaf Offering Day, and then the last day of Unleavened Bread, and then soon Pentecost. Now those three feasts pertain directly to the church, and directly to each one of us so it's important that we understand and learn even more. So this year, as we have seen in understanding the little series that we did concerning the Passover and the Night Much To Be Observed, that there is a lot that we can learn from the commands concerning the firstborn.

So let's begin here in Leviticus 23 where we always begin. We've progressed all the way through verse 6. Let's begin right in verse 4: “These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.” Now we also find a corresponding place in the New Testament in II Timothy 4 to preach “in season and out of season” showing that the New Testament church did keep the Holy Days according to the commandments of God. Now we've already covered this, verse 5: “In the fourteenth day of the first month at even [“in between the evenings,” or “between the two evenings” or as it is in the King James “at evening”] is the LORD'S passover.” And as we have seen, God never at any time combined two days into one. Now notice verse 6: “And on the fifteenth day of the same month...” Now He doesn't say “combine this with the fourteenth.” There are two different days. “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. In the first day ye shall have an holy convocation: ye shall do no servile work therein. 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.” (Lev. 23:4-8, KJV).

Now God expects us, when we come before Him on the Holy Days, to bring an offering as God has blessed us. So let's go to Deuteronomy 16 and see God's command here. And as we will see when we cover about the firstborn today, and the sanctifying of the firstborn and what God is doing with them, and how we fit into it, and the meaning of it for us in the church of God today, we are going to see how important it is that when we come before God we don't come before Him empty.

Now verse 16: “Three times in a year shall all thy males appear before the LORD thy God in the place which He shall choose...” And today wherever two or three are gathered together and Christ is in the midst of it, He's chosen to be there so that is the place. Now if we're able to have a fellowship group and have more than two or three, maybe have 15, 20, 30, 50, 70, whatever it may be, then that is a place where He has

chosen to put His name. And also because as we have seen, we are the temple of God – individually to receive the Holy Spirit, and collectively as to what God is doing in building His church.

“...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: every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee” (Deut. 16:16-17, KJV). And then we also know in the New Testament that the apostle Paul says that if we give, then God is able to give us sufficiency. So God challenges us, as we have seen, to prove Him for His blessing. So at this time we’ll go ahead and pause and we’ll take up the offering for the first day of the Feast of Unleavened Bread.

(Pause)

Now let’s begin in an unusual place and let’s see something that God has commanded concerning the firstborn. Now we’ve already covered much of that in Deuteronomy 16 when we covered it on the difference between the Night Much to be Observed and on the Passover, and the difference between the Passover offering there in Deuteronomy 16 that it is really peace offerings and so forth, and those are the offerings that the firstborn would bring.

Now let’s come here to Numbers 3 and let’s see something that’s important, what God says and what He did the Passover night. And here’s what He tells us, verse 11: “And the LORD spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be Mine; because all the firstborn are Mine...” Now that’s important for us to understand and realize. The firstborn belong to God, and we’ll see how that applies to the church a little later as we go along. “...For on the day that I smote all the firstborn in the land of Egypt I hallowed unto Me all the firstborn in Israel, both man and beast: Mine shall they be: I am the LORD” (Nu. 3:11-13, KJV). So this is really something. At the time that He executed His judgment against all the gods of Egypt and against all the firstborn man and beast in Egypt, then He set aside, or He sanctified, or He hallowed them. That’s what it is. It means “sanctified them.”

Now then there has to be a response. We can look at this as number one on the Passover, the 14th – redemption for the firstborn. Now then there has to be deliverance, and we will see that. Let’s come here to Exodus 13 and we will see that all the way through. There is first redemption and then there is deliverance.

Now let’s pick it up here Exodus 12:51 (KJV): “And it came to pass the selfsame day [or that is “the very day”], that the LORD did bring the children of Israel out of the land of Egypt by their armies”, which we saw and we know was the 15th day of the first month. It clearly tells us it was the 15th.

Now Exodus 13:1: “And the LORD spake unto Moses, saying, Sanctify unto Me [or that is set apart, hallow] all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is Mine.” Now I just want you to stop and think about how heinous a crime that abortion is, because most of those who are aborted are the firstborn. Now let’s continue: “And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage...” Now let’s understand something: He passed over their houses on the Passover day, and on the first day of Unleavened Bread they come out of Egypt. So on the day portion of the Passover, as we saw, they assembled at Rameses so they could leave. Now notice: “...for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day [the 15th] came ye out in the month Abib.” Then He talks about here concerning the commands for unleavened bread.

Now he says here down in verse 11: “And it shall be when the LORD shall bring thee into the land of the Canaanites, as He sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD’S. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem” (Ex. 13:1-4, 11-13, KJV). Now we’re going to see about that. First we’re going to concentrate a little bit on the firstborn, and let’s see some things that we haven’t understood before, or we haven’t looked at, and we will see the theme of the firstborn coming right on down beginning with Abraham.

Now let’s come to Genesis 11 and we will see Abraham was the firstborn. Now there is the right of firstborn, there is the right of the inheritance of the firstborn. And we haven’t looked at it very often here, but Abraham was the firstborn of his father Terah. So let’s come here to Genesis 11:26: “And Terah lived seventy years, and begat Abram, Nahor, and Haran.” So Abraham was firstborn. Now we’re also going to see that God redeemed Abraham. So there’s a firstborn – there’s a firstborn redemption. Now let’s see this where He redeemed Abraham.

Let’s come to Isaiah 29:22. And the deliverance, the redemption, the sanctification, and that will all tie in with what we are as those of “the church of the firstborn” as we will see later on. So this puts us in a status with God that is very important and really has profound meaning for us in our understanding and relationship with God. “Therefore thus saith the LORD, Who redeemed Abraham...” Now when did He redeem Abraham? Well we’ll look at that in just a minute. “...Concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale”, etc. So He shows the redemption of Jacob along with the redemption of Abraham. But when was Abraham redeemed?

Now let’s come back here to Genesis 15. I know we have been there but let’s see, and we’ll touch on this when we get to the New Testament to see what Paul says about this also. So Abraham was redeemed. Now remember this: beginning any relationship that anyone has with God you first have to be redeemed, which is what? The forgiveness

of your sins and the application of the sacrifice of Jesus Christ to you. Isn't that correct? Yes.

Now Genesis 15:5, which we know is the Passover night: "And He brought him [Abraham] forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the LORD; and He counted it to him for righteousness." That's when he was redeemed.

Now then what do we have? We have the sacrifice which parallels the time of the sacrifice and the crucifixion of Jesus Christ as we come down through the rest of it, and we've already covered that. But that's when Abraham was redeemed.

Now let's look at another one and see he was the firstborn, he was redeemed. Now we know that the firstborn that was counted of Sarah (because it's all that opens the womb) was Isaac. Now let's come to Genesis 22 and let's see when Isaac was redeemed. So this becomes very important for us to understand. And also we'll go to the book of Galatians here a little later on where it says that if you are Christ's then you're Abraham's seed and heirs according to the promise, and that we in the church are like Isaac, the children of promise. Now let's see when Isaac was redeemed. So in every case in coming before God and God dealing with us first of all He must redeem us, and that is pictured by the Passover. Then He delivers us, which is pictured by the first day of the Feast of Unleavened Bread. And in delivering us our dedication to God begins.

Now, Genesis 22:1: "And it came to pass after these things, that God did tempt [prove] Abraham, and said unto him, Abraham: and he said, Behold, here I am. And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." See, because God said all the firstborn were His. And how did you redeem it? You redeemed it with a burnt offering, you redeemed it with a peace offering, as we have seen. Now then He also said that we were to redeem the firstborn, so here we find where Isaac was redeemed. And we're also going to see how he was redeemed. And we're also going to see that it is based upon faith, and based upon belief in spite of the circumstances that are involved. And we will see how God looks upon that.

Now let's continue. And of course understand Isaac was the firstborn of Sarah. Now verse 3: "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave [split] the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son..." Now Isaac was also a type of Christ. Isaac was the firstborn. We are going to see here in just a bit Jesus was the firstborn also. So there is a great significance in all of this and on the first day of the Feast of Unleavened Bread. Because the first day of the Feast of Unleavened Bread, as we have seen beginning with the Night Much to be Remembered, is a celebration or a great feast unto God for redeeming and

delivering the firstborn who are dedicated to God. Now we need to think of that in relationship to our lives. And we need to think of that in relationship to the way that God has called us.

Now let's continue on here. He took the wood and laid it on him, you could also say it was a type of Christ carrying His cross. "...And he took the fire in his hand [he didn't have a fire in his hand but he had a little bowl where he had coals and so forth], and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?" (Gen. 22:1-7, KJV). Now notice Abraham's faith because he believed God.

Now hold your place here and come back to James 2 and let's understand something concerning the justification and that there are things that we need to. Once we are redeemed, once we have been set aside by God then there are things that we need to do. And as we have seen and we know our faith, not only believing, but our faith has to have works and has to have action. Just like the children of Israel, when they left Egypt they had to believe God and His Word. Just like in keeping the Passover – they kept the Passover exactly the way that God commanded them and they obeyed Him and stayed in their houses until morning. So with belief there has got to be obedience.

Now let's pick it up here, James 2:17: "In the same way also, faith, if it does not have works, is dead, by itself." You have to do what God says. "But someone is going to say, 'You have faith, and I have works.' My answer is: You prove your faith to me through your works, and I will prove my faith to you through my works." In other words the works are the evidence of what you believe. So if you say you have faith and you have no works, you really have no faith. But if you truly have faith you will have the righteous works because you believe and you act upon that faith. And that's what the whole Feast of Unleavened Bread is all about – that we act upon the faith. That's why it pictures the Exodus; that's why it shows the children of Israel leaving Egypt; that's why they had to go on their journey to meet God on Pentecost at Mount Sinai. And in much the same way when we are redeemed; and we renew the covenant with the Passover; and we keep the Night Much to be Observed, and the first day of the Feast of Unleavened Bread we are taking action to walk in the way of God in obedience and we are on our way to the Kingdom of God. So we have the same thing.

Let's go on, verse 19: "Do you believe that God is one? You do well to believe this. Even the demons believe—and tremble in fear. But are you willing to understand, O foolish man, that faith without works is dead?" So we're going to go back and see about Abraham here because James talks about it here.

Verse 21: "Was not Abraham our father justified by works when he offered up Isaac, his own son, upon the altar?" The firstborn – Abraham was firstborn, Isaac was firstborn. "Do you not see that faith was working together with his works, and by works his faith was perfected?" See, because it's this way: If you believe God and do what He says and have the works of faith, you are going to have more belief because it is

perfected. And the whole purpose of our calling is to be perfected, right? Yes. So there you have it. “And the scripture was fulfilled which says, ‘Now Abraham believed God, and it was reckoned to him for righteousness’; and he was called a friend of God” (James 2:17-23, FV).

Now let’s come back here to Genesis 22. See, Abraham said in verse 8... let’s read that again. Notice, he had to have the faith. Also Isaac had to have a certain amount of faith. He had to accept the answer that his father, Abraham, gave him. And he said: “...my son, God will provide Himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God...” (Gen. 22:8-12, KJV). And as we mentioned before, this was over a period of years all of this occurred from its beginning of his calling.

And so likewise with us this ties in with the scripture which Jesus said: “...The one who endures to the end, the same shall be saved” (Matt. 10:22, paraphrased). So we have to have these trials and tests upon us to see: 1) do we love God; 2) do we believe God; 3) will we obey God under all circumstances? And that’s what the Feast of Unleavened Bread is all about, so that every year, not only do we renew the covenant on the Passover night, not only do we keep the Night Much to be Observed, but now on the first day of the Feast of Unleavened Bread every year we look to God in faith. We examine ourselves, we see what we need to do. We need to take the faith of Christ and overcome the sin that is within us, which is a type of leaven. But let’s understand this – all of this has to be done by the power and the Spirit of God. Just like God had to lead the children of Israel out of Egypt; just like God sanctified all the firstborn unto God on the night that He killed all the firstborn of Egypt – man and beast, and therefore on the 15th is to be a celebration unto God, as we have seen, for the firstborn in bringing forth their offerings, in bringing forth offerings of thanksgiving that they are the firstborn and redeemed; also to bring forth the offering to redeem those children that were born during the year; also the offerings, as we have seen, to redeem the unclean animals; and also to bring the firstborn of oxen, and sheep, and goat, and so forth and to bring those as an offering to God. All of that together, so there’s an awful lot of meaning on this day. And we find all of it jam-packed right here into Genesis 22 because this is when Isaac was redeemed – the firstborn, which belonged to God. That’s why God said to Abraham, “Take your firstborn, your only son, the one whom you love and you go offer him.” Because why? All the firstborn belong to God. And there’s great meaning in that for us. We are the firstborn and we belong to God. So we need to understand that.

Now let’s see what God provided, verse 13: “And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns...” Now I’ve thought many times, as I’ve said before, that when they went up there if the ram would have been there they would have seen it, and they would have said, “Oh look, God has

already provided a sacrifice, hasn't He." So God either caused it to go over there or God supernaturally created a ram specifically for a substitutionary sacrifice for Isaac. And this ram then became a type of Christ as a substitutionary sacrifice, which then redeems us, just like it redeemed Isaac. "...And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." Now here's another guarantee that we have. Now notice, the guarantee that comes down through Abraham... (and this is important for us to understand) and the reason that a lot of people lose faith is: 1) because they don't grasp the significance of their calling; 2) they don't really truly believe God in a way that they ought to. Now we'll see that in just a minute here.

Let's come down here to verse 15: "And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing [faith, belief, and action], and hast not withheld thy son, thine only son [who was the firstborn that God already proclaimed that was His, and the firstborn were to be redeemed]: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. 22:8-13, 15-18, KJV). Now that's something. Let's understand we are here because of Abraham and Jesus Christ.

Now let's come back to the book of Galatians and let's see the parallel between Isaac and his redemption and being the son of promise, and we become the children of promise. Come back here to Galatians 4 and let's see how important that this is. So there is a parallel for the church. And also just like the substitutionary sacrifice to redeem Isaac, Jesus Christ is the substitutionary sacrifice for us, and we become the spiritual firstborn of God.

Now Galatians 4:26: "But the Jerusalem above is free, which is *the* mother of us all; for it is written..." See, because the mother is the church of the firstborn, right? Just like Sarah was the mother of Isaac the firstborn. And that's why in Hebrews 12 it's called the "church of the firstborn." So we have been set aside and sanctified by God. "...For it is written, 'Rejoice, O barren who did not bear! Break forth and cry, *you* who were not travailing, because many more *are* the children of the desolate than of her who has the husband.'" (Gal. 4:26-27, FV). And we, brethren, like Isaac are the children of promise. Now let's understand that. Our calling is so great and fantastic we are the children of promise just like Isaac was.

Now turn back here to Galatians 3:26: "...Because you are all sons of God..." Now let's look at this very carefully. "...Through faith in Christ Jesus. For as many *of you* as were baptized into Christ did put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female [that is in opportunity for salvation]; for you are all one in Christ Jesus", Who was what? The substitutionary sacrifice for us, right? Yes. "And if you *are* Christ's, then you are Abraham's seed, and heirs according to *the* promise" (Gal. 3:26-29, FV).

Now let's come to the book of Hebrews here and let's see something very important. Let's come to Hebrews 6, and this is why we need to have the absolute faith in God and His Word, because His Word is true, God is righteous, God cannot lie, God will not lie, and He showed by that very act of redeeming Isaac, which then shows the redemption of us through Christ, which we will see in just a minute.

Now let's pick it up here in verse 13: "For God, after promising Abraham, swore by Himself..." Now let's understand how sure the promises are. God swore by His existence that there would be the spiritual seed as pictured by the stars of heaven, and we're here because of that, see. "...Saying, 'Surely in blessing I will bless you, and in multiplying I will multiply you.' Now after he [that is Abraham] had patiently endured, he obtained the promise. For indeed, men swear by the greater, and confirmation by an oath *puts* an end to all disputes between them. In this *way* God, desiring more abundantly to show the heirs of the promise the unchangeable nature of His own purpose, confirmed *it* by an oath..." Now let's look at this unchangeableness of His purpose. And His purpose then also is revealed through what? The Sabbath and Holy Days. So here is a verse which establishes them, right? Then He gives an oath and He gives this promise: "...So that by two immutable things, in which *it was* impossible *for* God to lie..." Now we need to claim that promise. You know, we have our sins and we have our problems, we have our trials and difficulties and things that we all go through. I do and you do, and we're in this together. And that's why we need the Passover, and that's why we need the Feast of Unleavened Bread, that's why we need the Spirit of God working in our lives to help us, to uplift us, to redeem us, to rescue us, you see, and so that we can produce the fruit and character that God wants us to have.

"...We who have fled for refuge might have strong encouragement to lay hold on the hope *that has been* set before us; which *hope* we have as an anchor of the soul, both secure and steadfast, and which enters into the *sanctuary* within the veil; where Jesus has entered for us *as* a forerunner, having become a High Priest forever according to the order of Melchisedec" (Heb. 6:13-20, FV). So God is dealing with us that way.

Now let's come back here to Romans 3 and let's see the redemption that has been given to us through Christ just exactly as it was given to Isaac. So it's interesting to see – God redeemed Abraham, God redeemed Isaac, God redeemed Jacob, God redeemed Joseph, and God has redeemed us. And all of those follow in parallel.

Now here Roman 3:23, and this tells us how, in the same parallel as Isaac was redeemed, we are redeemed with a substitutionary sacrifice of Christ instead of the ram. Now let's pick it up here: "For all have sinned, and come short of the glory of God; *but* are being justified freely by His grace..." So what we saw back there in Genesis 22 was an act of grace, wasn't it? God provided the sacrifice, didn't He? Freely. But it also involved the belief and faith and works of Abraham and Isaac, didn't it? Yes. "...Being justified freely by His grace through the redemption..." See, we are redeemed, and that redemption is through Christ. And through Christ, He being the firstborn of God, because it says there in Matthew 1:18 that He was the firstborn of the virgin Mary, correct? Yes. Then it also says in Hebrews 1 that when He brought the firstborn into the world He said,

“ ‘Let all the angels worship Him.’ ” So He’s the firstborn. Now He was also the firstborn from among the dead (Revelation 1). So there we have the exact parallel that we need in our lives and will follow through as we come along here in Romans 3 and Romans 4.

Now verse 25: “...The redemption that *is* in Christ Jesus...”, the substitutionary sacrifice. You go back and what did John the Baptist say? John 1:29: “ ‘Behold the Lamb of God, Who takes away the sin of the world.’ ” And it doesn’t say “sins”, it says “sin” because the sin of the world goes clear back to Adam, and we, with the law of sin and death, carry that in us. So he says “sin.”

“...Whom God has openly manifested *to be* a propitiation through faith in His blood, in order to demonstrate His righteousness [or that is, His justification]...” Now when you have been justified then that is the first step of being sanctified, which then means you have been hallowed. When you receive the Holy Spirit you have been sanctified and hallowed. And it’s up to us to keep the Holy Spirit growing through prayer and study and all the things that God has shown us here. It’s justification: “...in respect to the remission of sins that are past...” Now if you have the New Testament [Faithful Version], we have in there “Justification By Faith,” you can read the appendix on it. It goes through and explains everything concerning it.

Now continuing in verse 26: “...through the forbearance of God [God’s mercy, God’s kindness, God’s loving-kindness, God’s patience]; *yes*, to publicly declare His righteousness [or, justification for sin] in the present time, that He might be just, and the one Who justifies the one who *is* of *the* faith of Jesus. Therefore, where *is* boasting? It is excluded [because it’s by grace and mercy]. Through what law? *The law* of works? By no means! Rather, *it is* through a law of faith.” And we’ve seen the law of faith. You believe, you act upon it, you continue in it. That’s the law of faith. And God blesses you. “Consequently, we reckon that a man is justified by faith, separate from works of law.” And those works of law had to do with the rituals and the laws of Judaism, not the laws and commandments of God, as we will see here in just a minute.

“*Is He* the God of the Jews only? *Is He* not also *the God* of *the* Gentiles? YES! *He is* also God of *the* Gentiles, since *it is* indeed one God Who will justify *the* circumcision by faith, and *the* uncircumcision through faith. Are we, then, abolishing law through faith? MAY IT NEVER BE! Rather, we are establishing law” (Rom. 3:23-31, FV). That’s what’s important. And that’s what we need to realize.

Now let’s look and see about Abraham. Here in Chapter 4, he believed God and it was counted to him for righteousness. Let’s pick it up here in verse 13. The promise was given to Abraham. When was that given? On the Passover night. When was that confirmed? The Night to be Much Observed. “For the promise to Abraham, or to his seed, that he should be heir of the world, *was not given* through law; rather, *it was* through *the* righteousness of faith; because if those of *the* law *be the* heirs, *then* faith is made void, and the promise *is* made of no effect. For the law works out wrath; because where no law is, *there is* no transgression. For this reason *it is* of faith, in order that *it*

might be by grace [God's gracious gift that we believe Him], to the end that the promise might be certain to all the seed—not to the one who is of the law only, but also to the one who is of *the* faith of Abraham, who is *the* father of us all, (Exactly as it is written: 'I have made you a father of many nations.') before God in Whom he believed, Who gives life to the dead, and calls the things that are not as though they are; *and* who against hope believed in hope..." That's why it's important to understand about the life of Abraham, Isaac, and Jacob and their faith and their works and their shortcomings and their sins that they had to repent of to give us hope, to give us understanding the way that God wants us to have. And let's understand this: Because you are having a problem, because you have circumstances that are greater than you can handle, turn them to God in faith and always have that hope. Always keep that hope going. That's what Abraham did and look how long he had to have hope. God, when He first brought him out of Haran and told him to go in Canaan, he said, "I will bless you and make your seed great." Well, it was 25 years until Isaac was born. So we have to continue with hope.

"...Who against hope believed in hope, in order that he might become a father of many nations [and he did physically, and he will spiritually], according to that which was spoken, 'So shall your seed be.' And he, not being weak in the faith, considered not his own body, already having become dead, being about one hundred years old, nor *did he consider* the deadness of Sarah's womb..." See, he had to have a child by promise by miracle, which then was a type of the one Who became Jesus Christ. So he didn't have doubt, verse 20: "...rather, he was strengthened in the faith, giving glory to God..." (Rom. 4:13-20, FV). Now that tells us how to have our faith strengthened by giving glory to God. And so we'll take a little break here and then we'll continue on and see how we are redeemed and how we are delivered.

(Turn Tape)

Now let's continue on and see, how then, we have redemption, deliverance which then includes sanctification, justification; and also to help us as we go on our exodus leaving this world as it were and developing the righteousness of Christ.

Now let's come to I Peter 1 and let's see how he brings all of this together in this chapter. This is really quite a tremendous chapter, and we will see how it intersperses the things of the Passover – through redemption, setting aside; and also how it pictures deliverance and how it pictures our overcoming, and how it pictures how we are to grow in grace and knowledge, all in this one single chapter.

So let's begin right here in verse 1: "Peter, an apostle of Jesus Christ, to *the* elect strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia [these are the Gentiles who were scattered out there]; *who have been chosen* according to *the* predetermined knowledge of God *the* Father..." So we've been chosen. So being redeemed, we've been chosen, or chosen then redeemed. "...According to the predetermined knowledge of God the Father, by sanctification through *the* Spirit..." Now this becomes very, very important: "...unto obedience and sprinkling of *the* blood of

Jesus Christ: grace and peace be multiplied to you.” So all of this results in grace from God, peace with God, we are delivered.

Now hold your place here and come to I John 3 and let’s see how this also works together in sanctification of the Spirit, because once we have been redeemed, and delivered, and sanctified we have been sanctified by the Spirit of God and we become part of the church of the firstborn. We belong to God. Like God said, “All the firstborn are Mine.” Now you think on that a little bit more and that helps you understand the severity of the unpardonable sin.

Now, I John 3:1: “Behold! What *glorious* love the Father has given to us, that we should be called the children of God!” Not yet born – we are begotten, but we are the children of God, selected by Him, chosen by Him, redeemed by Him, delivered by Him, you see. “For this very reason, the world does not know us because it did not know Him. Beloved, now we are the children of God [just like a child in the womb is growing and developing], and it has not yet been revealed what we shall be [because we haven’t been born again yet – that takes place at the resurrection]; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is.” And that’s born again at the resurrection.

Now verse 3, a very key thing concerning the hope we talked about with Abraham and the hope that we are going to talk about here in I Peter 1: “And everyone who has this hope in him purifies himself, even as He is pure.” And that’s what the Feast of Unleavened Bread is all about – to overcome sin, to get rid of sin, to have our minds cleansed, to have our hearts purified. You see, it is a process because God is creating in us His Holy and His perfect character through His Spirit. And this requires then our love and obedience and dedication because we’ve been sanctified by God.

Now here is the contrast. We are going to see this. And this is why God constantly instructed the children of Israel to not go back into Egypt, because that personifies the way of the world, the way of Satan the devil. We are not to be living in sin. Now verse 4: “Everyone who practices sin is also practicing lawlessness, for sin is lawlessness.” And the KJV says sin is the transgression of the law. “And you know that He appeared in order that He might take away our sins; and in Him is no sin.” There is the substitutionary sacrifice, correct? Yes. “Everyone who dwells in Him [which we are by the power of God’s Holy Spirit] does not *practice* sin...” And that’s the whole purpose of the Feast of Unleavened Bread that leaven is a type of sin. We are to put the leaven out of our homes, we are to put sin out of our lives, and all that ties in together. It doesn’t say we don’t sin, because as long as we have the law of sin and death in us, as we have seen as the apostle Paul wrote there in Romans 7, we are going to be sinning, but as long as we do not sin a sin unto death it is a forgivable sin and upon repentance we are forgiven and the grace of God applies to us here. “...Anyone who *practices* sin has not seen Him [now he’s talking about those false anti-Christ prophets that were coming around and saying it’s ok to sin], nor has known Him. Little children, do not allow anyone to deceive you...” And that’s another thing concerning the Feast of Unleavened Bread, because unleavened bread strips bare human nature before God and shows how then in spirit and in truth we will not then

be deceived. "...Do not allow anyone to deceive you; the one who practices righteousness is righteous, even as He is righteous. The one who practices sin is of the devil because the devil has been sinning from *the* beginning." So you see, that's why Paul said, "Do we abolish law because of grace? God forbid. We establish law." See, because it's to be written in our hearts and our minds and that's the whole purpose of the Feast of Unleavened Bread because the more of the Word of God we get in, the more sin we put out; the more of the power of God's Holy Spirit we have, the more that He exposes in us the sin that is within so we can repent. And all of those things work together, and that's what the spiritual purpose of the Feast of Unleavened Bread is for.

"For this purpose the Son of God appeared that He might destroy the works of the devil." And the first place to begin destroying it is within our lives. Now, stop and think about this in relationship to the Passover: Did He not destroy all the works of the devil in Egypt in judging Egypt with all the plagues and all the things that were there and on the Passover night judging all the gods and religious practices of Egypt? Yes, indeed. And He's going to destroy every one of the works of the devil when He returns.

Now verse 9 is a key thing: "Everyone who has been begotten by God does not practice sin because His seed of *begettal* is dwelling within him, and he is not able to *practice* sin because he has been begotten by God" (I John 3:1-9, FV). Now let me explain this verse thoroughly to you, which is this: You have the Holy Spirit of God which is the begettal. You come along and as exposed by the Feast of Unleavened Bread and God's Spirit in you, you see sin in your life. You are convicted of what sin is and you repent of it. That is God working in your life so you don't practice sin. Now notice it doesn't say: You do not sin. It says you do not practice sin.

Now come over here to I John 5, and this is very important for us to understand concerning sin. Verse 16: "If anyone sees his brother sinning a sin *that is* not unto death..." In other words it is a forgivable sin as Jesus said, " 'Because of this, I say to you, every sin and blasphemy shall be forgiven to men except the blasphemy against the *Holy Spirit; that shall not be forgiven to men. And whoever speaks a word against the Son of man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming age.*' " (Matt. 12:31-32, FV). So Jesus there in Matthew 12 showed there are forgivable and unforgivable sins. So a sin that is not unto death is a forgivable sin. So if you are convicted in conscience of sin within and you repent of it, it is forgiven, it is a forgivable sin.

Now if you want to know about the unpardonable sin, go to our series in the book of Hebrews, or get the tapes on that, or in our new book that we're publishing here pretty soon we are going to have in there about what the unpardonable sin is.

Now: "...he shall ask [now if you see a brother sinning, pray for him], and He [that is God] will give him life for those who do not sin unto death." In other words He'll lead them to repentance. That's all of God's purpose – to lead us to repentance. "There is a sin unto death; concerning that *sin*, I do not say that he should make *any* supplication *to God*" (I John 5:16, FV).

So, back here to Chapter 3. We don't practice sin. Now let's read verse 10 because it becomes very important in understanding this: "By this *standard* are manifest the children of God [who are the church of the firstborn – chosen, set aside by God, redeemed, delivered by God] and the children of the devil. Everyone who does not practice righteousness is not of God, and neither is the one who does not love his brother" So there we go. Now come over here just a few more verses toward Chapter 3 and let's read this here, verse 18, here's the whole sum of it. This is where we are headed. This is the goal of our behavior: "My little children, we should not love in word, nor with *our* tongues; rather, *we should love* in deed and in truth. And in this *way* we know that we are of the truth, and shall assure our hearts before Him..." So God wants us to have the confidence. Now we go back and we can apply this to the children of Israel leaving the land of Egypt. They left with a high hand. In other words they had confidence – confidence in God, trust in God, although it didn't last very long, as we will see, because they didn't have the Holy Spirit of God. But here we have the Spirit of God and we are to assure our hearts before God and to know that we are right with God. That's what everything that God wants us to do is all about.

Verse 20: "...That if our hearts condemn us [because we've sinned – it's a forgivable sin], God is greater than our hearts, and knows all things. Beloved, if our hearts do not condemn us, *then* we have confidence toward God. And whatever we may ask we receive from Him because we keep His commandments and practice those things that are pleasing in His sight" (I John 3:10, 18-22, FV). And that's what God wants us to do.

Now let's come back to I Peter 1, and we are going to see all of these elements here again in the first chapter concerning what God has done. Now let's begin here in verse 3. That's where we left off before with verse 2: "Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, has begotten us again unto a living hope..." And that living hope is through the resurrection of Jesus Christ from the dead because He is the firstborn from among many brethren, and we are the church of the firstborn, and what we are going to look at here is the process of perfection.

Now hold your place here and come back to Hebrews 12 because I refer to this, but let's see what it is that God is doing with us, and let's see how He is doing it, and let's see the purpose in it. Sometimes we expect things to go totally perfect in our lives every day in every way and we end up with many difficulties and challenges and problems and maybe even get depressed over sinning and all of these things. Well look, that's all a part of God dealing with you so you're going to trust in Him, as we will see, and trust in Him for your deliverance because that's what the Feast of Unleavened Bread is all about.

Now here is the goal. Let's come here to Hebrews 12:22: "But you have come to Mount Sion, and to *the* city of *the* living God, heavenly Jerusalem; and to an innumerable company of angels; *to the* joyous festival gathering; and to the church of the firstborn..." That is us, and all of the saints down through time beginning with Abel and until the return of Jesus Christ. Now at the resurrection when we are born again and become the

literal family of the firstborn of God, redeemed, delivered, resurrected, given eternal life – that’s the goal. “...*To the* joyous festival gathering [so you see, that’s why I said this also ties into Pentecost, as we will see]; and to *the* church of *the* firstborn, registered in *the book of life* in heaven; and to God, *the* Judge of all; and to *the* spirits of the just who have been perfected...” (Heb. 12:22-23, FV). Now that’s what God is doing in our lives. That’s why we go through the things that we go through – to be perfected.

Now come back here to I Peter 1 and let’s see how this is. You see, we have the living hope. We don’t trust into the flesh. We don’t trust in the physical things around us. We need them to exist as long as we are physical human beings, that is true, but we don’t look at that as a great thing. We’re thankful and grateful for all that God gives us and does for us and provides for us because we need it, that is true. But here is what we are looking to because our hope goes beyond this life.

Verse 4: “...Unto an inheritance incorruptible and undefiled and unfading, reserved in heaven for us...” See, because on the Passover night Jesus told His apostles what? “I go to prepare a place for you. And if I go I will come again and receive you to Myself so that where I am you may be also.” That is our hope – reserved, unfading, undefiled. Now notice verse 5: “...Who *are* being safeguarded by *the* power of God through faith, for salvation *that is* ready to be revealed in *the* last time.” That’s the way that God does. He sets the goal, He sets the perspective whereas you could say “the vision” because without vision the people perish, and God has given this vision of the hope of our calling and where we are going and what we are doing, and that’s what the Feast of Unleavened Bread is all about – that we desire to get rid of sin, that we desire to overcome human nature, that we desire to be delivered out of the difficulties and problems that we are in, and all of those work for the character of building love and hope and faith and grace and temperance and longsuffering and mercy and understanding – all the fruits of the Holy Spirit, all of the character that comes from God.

Now verse 6: “In this you yourselves greatly rejoice [which we ought to]; though for the present, if it is necessary, you are in distress for a little while by various trials; in order that the proving of your faith...” Just like God proved Abraham’s faith, correct? Yes. “...Which is much more precious than gold that perishes, though it is being tested by fire, may be found unto praise and honor and glory at *the* revelation of Jesus Christ...” (I Peter 1:4-7, FV).

Now let’s look how we trust in God to redeem us and to deliver us. Hold your place here because we’ll come back to I Peter 1. Let’s come to Titus 2. First we must be redeemed. That’s what God did with the children of Israel, right? He redeemed them. Next then we have to be delivered, and we will see that. Let’s go up here to verse 11 and follow through with how Paul wrote. You know many of the things that are written in Greek, they have long run-on sentences which are unacceptable in English but they work just fine in Greek.

Verse 11: “For the grace of God, which brings salvation for all men, has appeared...” That’s Christ, His sacrifice, His resurrection. All of that is the grace of God

and salvation. "...Teaching us that, having denied ungodliness and worldly lusts, we should live moderately and righteously and godly in this present world..." That's how we are to be. That's what unleavened bread is all about. "...Looking for the blessed hope and *the* appearing of the glory of our Savior and great God, Jesus Christ; Who gave Himself for us, so that He might redeem us from all lawlessness..." There you have it. Just like when God redeemed Israel when He slew all the first born in Egypt, He redeemed Abraham, He redeemed Isaac, and here's the purpose: "...and might purify for Himself [that's the whole process of growing, changing, and overcoming, and the purpose of Unleavened Bread] a unique people, zealous of good works." That's what we should be. "Speak these things, and exhort, and rebuke with all authority. Do not let anyone despise you" (Titus 2:11-15, FV). So there is redemption.

Now let's look at some deliverance. When we get into the trials and difficulties that Peter spoke of let's see how we are to look to God to deliver us. Let's come to Psalm 7. And we all need deliverance. Sometimes there are times when we go before God... I know I do. I know you do. And sometimes there are so many things pressing in upon you that the only thing you can do is like one of the psalms there where he starts out, he says, "Help." And another one says, "Hear me." And another one is, "O God, I'm so overwhelmed I can hardly lift up my head." And sometimes you get into those things. Alright, let's pick it up here in Psalm 7. Here is how we are to approach God, because first there is redemption and then there is deliverance. And deliverance is based upon hope and trust and so forth.

Verse 1: "O Lord my God, in Thee do I put my trust: save me from all them that persecute me, and deliver me..." And so you go before God and say, "Oh God I'm overwhelmed with this. Please just intervene, deliver me, help me, open the way, open the door, give me understanding, help me to realize why I'm going through what I'm going through. Give me of Your Spirit, give me of Your truth, deliver me from this situation." "...Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver" (Psa. 7:1-2, KJV).

Now come over here to Psalm 25. This is quite a psalm of deliverance, and one that we can also apply to our prayers and our thoughts and yieldedness to God asking God to deliver us, you see. Now in deliverance there is trust. You must trust in God, which is active faith, active belief, knowing that what God has said that He's a God that cannot and will not lie, His Word is true. You know, sometimes, just like the man who wanted to have the demon cast out of his son and Jesus said, "If you believe, all things are possible." He said, "Lord, I believe. Help my unbelief." So lots of times we need to go to God in that way and we need to look to Him and just ask Him, "Help us." But that trust and faith go hand in hand with redemption.

Psalm 25:1: "Unto Thee, O LORD, do I lift up my soul. O my God, I trust in Thee..." That's what we are to do – trust in God. What is the scripture which says, "Trust no man." Every time you trust some man you get in trouble, right? Yes, we've got a long history of that, don't we? Yes.

“...Let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on Thee be ashamed: let them be ashamed which transgress without cause.” Now notice what happens then when we have that kind of attitude, and when we are trusting in God and looking to Him: “Shew me Thy ways, O LORD; teach me Thy paths. Lead me in Thy truth, and teach me...” See, this is what we need to be – teachable by God with His Spirit and in truth. “...For Thou *art* the God of my salvation; on Thee do I wait all the day.” Now notice how he reminded God. When you get down and desperate and in the fiery trial that Peter was talking about here in I Peter 1, remember this, verse 6: “Remember, O LORD, Thy tender mercies and Thy lovingkindnesses; for they *have been* ever of old. Remember not the sins of my youth, nor my transgressions: according to Thy mercy remember Thou me for Thy goodness’ sake, O LORD. Good and upright *is* the LORD: therefore will He teach sinners in the way. The meek will He guide in judgment: and the meek will He teach His way.” And that’s what the Exodus is all about – it is “the way” of God. “All the paths of the LORD *are* mercy and truth unto such as keep His covenant and His testimonies.” Then he says: “For Thy name’s sake, O LORD, pardon mine iniquity; for it *is* great” (Psa. 25:1-11, KJV).

Come over here to Chapter 27 now and let’s see how this is also amplified here, and how we have trust, we have deliverance, we have yieldedness to God. Verse 11: “Teach me Thy way, O LORD, and lead me in a plain path...” And that’s what we need God to do – God, with His Spirit to teach us. Then in every situation that we learn. Now many times we get frustrated in some of the things we are going through, and in overcoming there are very difficult challenges for us, but let’s have Him teach us, see.

“...Lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies...” Now notice, for here is a prophecy of Christ: “...for false witnesses are risen up against me, and such as breathe out cruelty. *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living [projecting forward to the resurrection]. Wait on the LORD: be of good courage, and He shall strengthen thine heart: wait, I say, on the LORD” (Psa. 27:11-14, KJV) and He will deliver us. There is no question about it.

Now let’s come back to I Peter 1 here again and let’s see how Peter continues going on showing all of these elements that we have concerning the Feast of Unleavened Bread and growing and changing and overcoming in faith, in truth, and love, and all off those things are all combined together here in the first chapter of I Peter. So it’s really very interesting when you get in and you study the Bible and you see how God inspired them to write, you see how that all the elements of the truth of God are brought in different ways and in different manners. And so here we have this concerning many of the aspects of the Feast of Unleavened Bread and the redemption of the firstborn being sanctified and set aside by God for a special and a holy use.

Let’s go over verse 7 again: “...In order that the proving of your faith...” And that’s what it’s all about – He’s going to prove our faith. “...Which is much more precious than gold that perishes, though it is being tested by fire, may be found unto praise and honor and glory at *the* revelation of Jesus Christ; Whom, not having seen, you

love; in Whom, *though* at the present time you do not see Him, you believe...” So here we have hope, we have belief, we have faith, we have love. And also: “...rejoice with unspeakable joy, and filled with glory; *and are* receiving the end of your faith—even the salvation of *your* souls...” Well, it’s the salvation that we have been given here.

Now notice: “...concerning which salvation...” See, we’ve been redeemed, we have been delivered. And of course we ask God every day, “Deliver us from our sins, deliver us from the evil one.” And God has intervened to do that, you see. “...The prophets who prophesied of the grace *that would come* to you have diligently searched out and intently inquired, searching into what *way* and what manner of time the Spirit of Christ *which was* in them was indicating, testifying beforehand of the sufferings of Christ, and these glories that would follow...” (I Peter 1:7-11, FV). So it’s quite a thing, isn’t it?

Now let’s see how that’s accomplished. Come here to Colossians 1 and let’s see again of the deliverance. And here in this case rescuing. God has to intervene and rescue us from Satan the devil, just exactly in the same way that He had to intervene and rescue the firstborn and the children of Israel in Egypt and deliver them.

Now let’s come over here to Colossians 1:10: “...That you may walk worthily of the Lord, unto all pleasing, being fruitful in every good work and growing in the knowledge of God...” And that’s what it needs to be. Every year we keep the Passover, keep the Feast of Unleavened Bread, and all the holy days of God; that we are growing in the knowledge of God so every year we learn more; we are preparing for the resurrection; we are growing in grace and knowledge; we are growing in love and faith and hope and trust and all of those things, you see.

Now notice what that does, verse 11: “...being strengthened with all power according to the might of His glory, unto all endurance [because we must endure to the end] and long-suffering with joy...” Now let’s understand something: every year there are going to be saints who are going to come to the end of their lives and die. God said there is a time to die. And when you die you’re going to die of something, aren’t you? Yes, because your body being physical, and your body being corruptible and being weak, is going to die of something. So we need to realize that. But let’s look at it the way that God looks at it. He says, “Blessed in the eyes of the Lord is the death of His saints.” Why? Because death is actually a graduation. You graduate from this physical life and are put in the grave and you wait the resurrection. And when you die there is no more sin, there is no more pain, there is no more wretchedness. But the next thought that you will have will be the resurrection and the angels carrying you up to meet Christ on the sea of glass in the air with all the other saints. So let’s keep focused on that, that we are enduring to the end and looking to the longsuffering of God to help us to do that.

Verse 12: “...giving thanks to the Father, Who has made us qualified for the share of the inheritance of the saints in the light...” Now notice verse 13. Very important thing: “...Who has personally rescued us from the power of darkness...” Now you go back and you can see that situation with the children of Israel when they were in Egypt. Was there

not the plague of darkness? Does that not signify the darkness of Satan the devil? And did He not give light to the children of Israel who were living in Goshen at that time? Yes. "...personally rescued us from the power of darkness..." Who controls the power of darkness? Satan the devil. We are rescued and delivered from the evil one. Just like God rescued the children of Israel and brought them out of Egypt and rescued them from the evil of that terrible and wretched society and the slavery in which they were held captive. "...And has transferred *us* unto the kingdom of the Son of His love..." We are under the authority of God the Father and Jesus Christ. That's what's important to understand. "...In Whom we have redemption..." So here we go right back to the redeeming of the firstborn, the delivery of the firstborn, the walking in the way of God, the exodus out of sin. "...*Even* the remission of sins..." (Col. 1:10-14, FV).

Now let's come back and we'll finish I Peter 1 here. So you see how all of these things work. how all of these things come together, and how He saves us. Now come back here to I Peter 1 and let's pick it up here in verse 11: "...searching into what *way* and what manner of time the Spirit of Christ *which was* in them was indicating, testifying beforehand of the sufferings of Christ, and these glories that would follow; to whom it was revealed that, not for themselves, but to us they were ministering these things, which now have been announced to you by those who have preached the gospel to you by *the* Holy Spirit, sent from heaven—into which things the angels desire to look."

Now here is the lesson we need to do. Here is the lesson for the Feast of Unleavened Bread. Because of all of this... Now see you start out with Chapter 1, verse 1 and you come down here to verse 13 and he gives the summary. Now he says: "For this reason, be prepared in your minds [that's what the Feast of Unleavened Bread is all about], be self-controlled [with the Spirit of God], *and* be fully hoping in the grace that will be brought to you at *the* revelation of Jesus Christ." And the greatest grace we have to receive yet is what? The resurrection, right? Yes. Which will be when? When Christ returns.

Now: "As obedient children [this is what God wants us to be], do not conform yourselves to the former lusts, *as you did* in *your* ignorance." Don't go back and live the way that you lived. If it comes back, starts to creep back, that's just like leaven growing in your life – get rid of it. Put in the unleavenedness of Christ. And that unleavenedness comes through the Spirit of God, as obedient children, see. Don't go back the way that you did in your former lust as in your ignorance. Now you are educated with the Word of God and the Spirit of God. "But according as He Who has called you *is* holy, you yourselves also be holy in all *your* conduct; for it is written, 'You be holy because I am holy.' " A perfect summation of the Feast of Unleavened Bread. We are to come from something which is leavened and unholy to something which is unleavened and holy. See, because leaven during the Feast of Unleavened Bread pictures a type of sin. And as we know that Paul said, "Let us keep the feast. Not with the old leaven, nor with the leaven of malice and wickedness." Notice how Paul and Peter agree. If you put I Corinthians 5 together with I Peter 1 they agree, don't they?

Now notice: “And if you call upon the Father, Who judges according to each man’s work without respect of persons, pass the time of your *life’s* journey in *the* fear of *God*; knowing that you were not redeemed by corruptible things, by silver or gold, from your futile way of living, inherited *by tradition* from *your* forefathers; but by *the* precious blood of Christ, as of a lamb without blemish and without spot...” Now that’s why we need to do the things that we do. So we have that we have been redeemed, we have been set aside, that we go forward in the way that God wants us to do.

Now let’s just finish a few verse here in closing. Verse 20: “...Who truly was foreknown before *the* foundation of *the* world, but was manifested in *these* last times for your sakes; *even for you* who through Him do believe in God, Who raised Him from *the* dead and gave Him glory, so that your faith and hope might be in God. Having purified your lives by obedience to the Truth unto unfeigned brotherly love through *the* Spirit, love one another fervently with a pure heart. *For* you have been begotten again, not from corruptible seed, but from incorruptible *seed*, by *the* living Word of God, *which* remains forever” (I Peter 1:11-23, FV).

And that’s the meaning of the Feast of Unleavened Bread. We are the church of the firstborn. We have been called and set aside and purified, delivered, to have faith and hope and trust and love with God. Have a good Feast of Unleavened Bread, brethren. And take these things and every day during the Feast do some extra Bible study and ask God to help you with His Spirit to grow, to change, to overcome, and to have your life transformed through this Feast of Unleavened Bread that you become more Christ-like.

(End Tape)

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Unleavened Bread – Day 1 – 2006

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