

Welcome, brethren, to another Sabbath.

The main point of this sermon is to cover the fact that everyone will need to exodus Egypt, a spiritual Egypt, to come out of captivity before they can enter the promised land, a spiritual promised land - life everlasting in the Family of God.

This Sabbath of the 30th of March is the Sabbath we begin to count 50. So, from Sunday morning, the 31st of March, is day 1, then we count 50 days and that will take us to Pentecost of 2013 on the 19th of May.

As we know, just before His death Jesus Christ changed the way future Passovers will be kept. In the New Testament it is clear that Paul commanded the Corinthians in the proper way to observe the Passover. Just as Christ had instructed His disciples, they were then to keep it from that point forward; and you'll find that in 1 Corinthians 11. Paul also instructed them to be obedient and keep the Feast of Unleavened Bread and he covers that in 1 Corinthians 5. Yet most people today in traditional Christianity don't even know what the Passover really is. They have stories about Passover and they might have seen it from a movie but they don't understand Passover, and that's because the Catholic church changed the symbols of Passover to a weekly observance which they have at the mass of Christ.

And they don't understand much anything about the Feast of Unleavened Bread - they simply don't understand. And if you were to go up to somebody today and say you were keeping the Feast of *Unleavened Bread* they have no idea what you're talking about.

If you'd like to turn to **1 Peter 5:10 - But may the God of all grace, all mercy, all favor, who called us to His eternal glory through/by Jesus Christ.** So we have been called for a purpose. We've been called to His eternal glory, the purpose of life, which is to enter Elohim. **...after that you have suffered a while;** well, we suffer in this human life because that is how we grow, we grow spiritually. We suffer because of our own personal decisions that we've made, because of our natural carnal mind, but we also suffer once we are called because there is a battle that goes on between the natural mind we have to a mind that God is trying to give us, a character, *His* character, and therefore there is suffering involved because we have to fight against our nature. **...perfect, established, strengthened, and settles you. To Him be glory and dominion forever and ever. Amen.** So God's purpose *is* that we inherit a life, a spirit life. But part of that process is that we have to come out of a spiritual captivity, which is symbolic of what Egypt was about, where the Israelites were taken into Egypt, where they walked in freely, and from that point when Moses was sent to take them out of Egypt it's really symbolic of us and our exodus out of a spiritual Egypt, out of sin, which is what the Days of Unleavened Bread picture.

Once we have received the Passover sacrifice of Jesus Christ to pay the penalty for our sins we can proceed with the next step in the plan of God; that next step being that of the Days of Unleavened Bread. So after Passover we come to understand the meaning of the observance of the Feast of Unleavened Bread. The first and the seventh day of the Feast are annual Sabbaths, annual Holy Days. They are appointed times; we would treat them like we would a weekly Sabbath - we would not work. The first annual Sabbath, which is the Feast of Unleavened Bread begins immediately after sunset on Passover day.

Let's look at **Leviticus 23:6 - And on the fifteenth day of the same month is the Feast of Unleavened Bread**, which we are now in and observing, **unto the Eternal; seven days you shall eat unleavened bread**. What it's really saying there is that during that seven days we are to partake of a small piece of unleavened bread. It's not saying that we should *just* eat unleavened bread for seven days, but we are to partake of a small piece of unleavened bread because it points to something, it's a symbolic gesture of something that we are going to achieve in life, and our desire in life to become unleavened.

Verse 7 - In the first day you shall have a holy convocation, as a weekly Sabbath is, this is a day that is a commanded assembly. **...you shall do no servile/customary/occupational work on it**, because it's a Sabbath.

Verse 8 - But you shall offer an offering made by fire to the Eternal seven days; the seventh day is a holy convocation/commanded assembly, and you shall do no servile work on it. During this week we are to *eat* unleavened bread. We're to eat a small piece of unleavened bread. We're to have no leavening in our homes during this period of seven days and we are to refrain from eating bakery products such as breads and cakes that contain raising agents.

Now, we have gone through that process of de-leavening our homes before the first day of Unleavened Bread when the sun went down at the end of that Passover day, we will have removed all leaven from our homes. We've gone through our cupboards and we've searched for leavening. Now, that is also a process of searching in our life; it's symbolic of something. So as we go around our homes and have de-leavened our homes looking for leavening that's what we would do when God tells us to examine ourselves. We are to look for leavening, and leavening, of course, is symbolic of sin. Leaven *is* symbolic of sin. It is an expression of pride against God's laws. That's what leaven is. The symbolism in this observance, of seven days of unleavened Bread, is that leaven puffs up just like pride puffs up. We look for leaven in our homes and that is a reflection of us with our desire to look for leaven, look for sin in our lives...which it is, it's hidden away in small areas that we don't often know.

In times past I know that I have searched for leaven in my home, and during that process of looking for leaven in my mind I'm looking to see if I can find sin that I'm not aware of. And of course only God can reveal sin to us, the deep meaning of sin, the intent of our life and the why we do the things that we do. And I know that I've gone through the periods of Unleavened Bread and some years I've been successful in not eating any leaven, other times I've mistakenly started to eat a piece of something that was leavened and then half way through gone, "Oh no! This is leavened!" Well, it's no different than in our lives that we do. We can go through not seeing sin and then all of a sudden we go, "Oh no! This is leaven! This is sin in *me*!" Other times I thought I've done a really good job around the home and then maybe six weeks or eight weeks or even three months later I've gone to a particular area and all of a sudden there is something that's leavened sitting there and I think, "How did I miss *that* leaven?" Well, that's no different than in our lives where there is obvious sins that maybe others can see in us but we don't see it...yet it's there and it can take often weeks or months or even years later we look at it and go, "Oh no! This is sin! This is leaven!" We've found it. Well, that's God revealing it to us. We've overlooked this leavening in our lives when we've searched, we just don't see it.

Eating unleavened bread symbolizes our desire to obey God and eat of *His* way of life, the spiritual unleavened bread of life. This symbolism is also about Jesus Christ who was without sin, He was unleavened. The Church pictures this on Passover night when unleavened bread was eaten as a symbol of Jesus Christ's broken body. Jesus Christ explained that if someone did not receive the Passover, and there was a statement, 'eat His flesh' or 'eat the flesh of the Son of man and drink His blood' they could

not have life, the life of God dwelling in them. "You have no life in you," Christ said. Through the power of His holy spirit, that's how it comes about.

Everyone is still in sin until this is a reality in their life, until they have taken Passover. Everyone must first receive the Passover in order to come out of sin and to live God's way of life, become unleavened. After baptism we come up and raise up as a new man, our sins are forgiven, we begin to change our life. We are not to continue living the same way as we did before baptism, however, we will have the same nature in us, that natural carnal mind as outlined in Romans which we still have to resist all of our lives.

The Feast of Unleavened Bread teaches us that after the forgiveness of sin through Christ we begin a journey out of spiritual Egypt, out of sin, out of the bondage that holds our lives. We are to begin a process of change, a change of thinking to a new way of thinking, a new way of living.

When scripture speaks of being converted it really means we are to change from our old ways of the natural human nature, natural carnal mind, to a new way of righteousness in God's way of life. Coming out of spiritual Egypt, coming out of sin, becoming unleavened in our lives takes a lifetime. Once called into a relationship with God there is a constant battle against this human nature, this human way of thinking that is in us; but this is a phase of God's plan that shows us the beginning of this process, of being freed from bondage. That's what unleavened bread is about, being freed from captivity.

As we enter into the war to fight against ourselves we have to fight against our own human nature to strive to live by God's true way of righteousness. It is through this process, this struggle, this battle in the mind that holy righteous character can be developed in us. That's the purpose of life.

Just as God commands us to be unleavened, or to put leavening out of our homes, to eat only unleavened bread during these seven days of the Feast, we also put out sin during that period in our minds. This is the time when we examine ourselves more deeply than possibly normally. We would look at leavening in our lives, we're to put it out. We're only to look for a new way of life, a better way of living, a better way of thinking, a better way of doing things, because that's what Unleavened Bread is about. It's about searching out the leaven, the sin, and casting it out and changing, changing the way we think, change the way we do things. And in that I'm talking about attitudes, attitudes and the way we behave, the way we think. Because once we look at the way we think, which is a reflection or is reflected by attitudes, we can identify them. With the power of God's spirit we can identify our thinking, then we can fight to bring it into unity with God, the way God thinks.

Let's look at the physical event of the Passover in Egypt that God planned so that we can see and learn the need for a spiritual exodus. There is something we should look on at this time and consider...that is God does not just have us face our tests and trials without first training us to be able to handle them. If we look at Moses, who was forty years in Egypt, then he was forty years in the service of his father-in-law in the wilderness before God called him to be a leader. During that eighty years before his calling Moses did not believe or understand that he was actually being trained by God.

Now, this same principle applies to us today. We don't fully grasp the fact that we are being *trained* for a spiritual purpose. We often look at things on a physical level, we just don't see what God is really doing *with* and *in* us. The truth is we are all being trained to fulfill a future role that God has for us. That role is a spiritual one. God uses this physical life to develop spiritual character in us for the purpose of one day us giving and helping others more than we do today in God's Church, because we just simply don't see the spiritual outcome that God has. Now, we can see aspects of it, yes, God can live and dwell in us to

the benefit of others now, but it's also about a long-term picture that God has. When we enter His Family the purpose of being a spirit being in Elohim *is* to be giving, to be like God, giving and helping. Sharing is what it's about.

We're going to look at Genesis 50:22 and we're going to look at the process that God used to work with Moses, to call him for a purpose which was a spiritual purpose, to help others. **Genesis 50:22 - So Joseph dwelt in Egypt, he and his father's household: and Joseph lived one hundred and ten years.** So Joseph has at this point dwelt in Egypt. During that period, of course we know the story where Joseph was taken into Egypt ahead of the rest of his family and then over time where God worked with Joseph and the family. Jacob and the rest of the children of Israel came to Egypt, to live in Egypt. **Joseph saw Ephraim's**, which is one of his son's **children, to the third generation; the children of Machir**, Joseph's grandson, **the son of Manasseh**, which was his eldest son, **were also brought up on Joseph's knee.** So he had great-grandchildren in his family and he had time to spend with them, which is a wonderful blessing.

Verse 24 - And Joseph said to his brethren, I am dying, but God/Elohim will surely visit you and bring you out of this land to a land which He swore to Abraham, Isaac and Jacob. Now, that was the promise. For us, brethren, it's very much the same, there is a promise to us, to take us out of this world's system of government to a new system of Government, God's Government. Because that's what a calling is, it's about calling out of this world to come into a new Government, the Church of God, God's Government. We come under authority of God's way of living. God governs within us. When we talk about God's Government it's about how God governs our life, how God rules our lives, because we submit to God and by the power of God's holy spirit it governs our lives, we are happy to submit to that government. We fight the carnal mind, we *desire* that God lives and dwells in us and governs our life, regulates our lives, we're willingly to submit to that.

Verse 25 - Then Joseph took an oath, made them swear, or made them make a promise, from the children of Israel saying, God will surely visit you and you shall carry out my bones from here. So Joseph died being one hundred and ten years old: and they embalmed him and put him into a coffin in Egypt. So here it is where Joseph has died and now they've left his body, and of course we know that on the night of the 15th of Abib they took Joseph's bones out with them. They were to leave on the night portion and they did and they took Joseph's bones with them.

Exodus 1:5, we'll pick it up from there. All those who were descendants of Jacob were seventy persons, for Joseph was in Egypt already. And Joseph died, and all his brothers, all Joseph's brothers, and all that generation.

Verse 7 - But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty - well, that's vast in number -and the land was filled with them. Now there arose a new king over Egypt who did not know Joseph. He didn't not know about Joseph's works; he didn't realize, didn't possibly have the story about what Joseph really did in Egypt and the good that Joseph did. **And he said to his people, Look, the people of the children of Israel are more and mightier than we;** so there is a vast number of them and they're deciding to become concerned about it.

Verse 10 - Come, let us deal shrewdly with them; lest they multiply and it happened that in the event of a war that they also joined our enemies and fight against us. So this is an act of self-protection. They're very concerned that Israel is so great in number that if there was any war to come, that if Israel, because of the numbers joined in, they would overthrow them. **...and so they go up out of the land.** So

this is about a real concern saying, "Well, we're being out-bred here. There are too many of them and this could be the downfall of our nation."

Verse 11 - Therefore they set taskmasters over them to afflict them with their burden. And they built for Pharaoh supply/storage cities, Pithom and Raamses.

Verse 12 - But the more they afflicted them, the more they oppressed them, **the more they multiplied and grew. And they were in 'dread'**; this word means they were 'grieved', they 'loathed', they 'abhorred them', they hated them, they actually loathed them, they were a loathing to them, they made them feel sickening dread, **abhorrence of the children of Israel**. There is a spiritual principle here that it is through tests and trials that we can grow spiritually. So the more we are afflicted the more we tend to turn to God, and that's what the children of Israel did. The more that they were oppressed they then came to realize that they couldn't do it by themselves. How could they escape this bondage? Well, it's the same for us. Sometimes we need tests or trials or affliction because it's more important about how we respond in the trial. And each one of us is different by nature, the way that we are, that we all respond differently to different afflictions or different trials and tests. We respond differently.

Some of us will go longer before we would cry out to God for help; others would cry out sooner. So it all depends. Here we have the more they're afflicted there is an outcome for the children of Israel, they will cry out because of the oppression. **So the Egyptians made the children of Israel serve with 'rigour'**. That's 'harshness, severity or cruelty', being really cruel to them. Satan's system today is one of oppression, one of bondage, but people can't see it, it requires a calling from God to see the true oppression. We cry out now for the return of Jesus Christ, not only for ourselves but for the relief for mankind, because we see the bondage, we see the oppression of the world. Everyone that has ever been born is now oppressed. They're in bondage to their thinking or in certain countries they're in severe physical trial, they really are, compared to the western world. The western world is in spiritual bondage, it is in captivity and there is a cruelty; and this world can inflict great suffering on many humans through the way it operates because of greed and the way of get, and it depends who you are and where you're born. This world is a place of suffering, it really is, mentally and physically. But for us, brethren, we are trying to come out of that bondage, we don't want anything to do with Satan's system.

We can be held captive by our opinions and standards we set on others. We are prejudice because of the way we are, the way we think. We have prejudices, we have biases, we have opinions that we enforce or try to enforce on others. We set higher standards for others than we do ourselves when we say, "I wouldn't do it that way," or "I wouldn't do that!" Well, don't be too sure, brethren, we are very capable of many things; things that we often think we wouldn't do we may one day find ourselves doing it because of different circumstances, we react differently.

They were trying to look at a way to escape, and we'll come to that. They were looking for a way, "How do we get out of this bondage?" Well, we know our way out of our bondage, brethren, and that is to turn to God, just like the Israelites did.

Verse 14 - And they made their lives bitter with hard bondage, hard service, **in mortar and brick, and in all manner of service in the field.** They were having to make mortar, make bricks for these storage cities, but they also had to work in the fields in growing food for the Egyptians. **All their service, all of it, all the cruelty in which they were made to serve, was with rigour.** They were slaves to the system just like we are before we're called. We're actually a slave to the system. We're a slave to sin, we really are. There was no way out of their slavery. Of and by themselves they couldn't find a way out.

The world holds everybody captive, and that's why we have to enter this spiritual exodus, but the world doesn't see it. It is a slave to falsehood in *every* area of life. Mankind is subject to falsehood, it is subject to the slave or the slavery or the lies of religion. Man doesn't understand it but they're actually held in bondage in their minds and they are slaves to lies. The way the world operates, it's all based on a lie.

Verse 15 - Then the king of Egypt spoke to the Hebrew midwives, and that word 'Hebrew' there is 'one from beyond'; in other words, you're a foreigner, you're not from here. **...of whom the name of one was Shiphrah, and the name of the other Puah: And he said, when you do the duties of a midwife for the Hebrew women and see *them* on the birth stools; if it is a son then you shall kill him, but if it is a daughter then you shall let it live/then she shall live.** So why would it be that they would let the females live, because they would breed more, so why would you let them live? So you can see this is carnal thinking. Because the males... why you would kill just the males and not the females is because the males could form an army and fight against the Egyptians, where in the Egyptians thinking they think, "Well the women won't fight, therefore it doesn't matter. " So any of the males, just kill them because they won't form an army or join on with an army of somebody else.

But the midwives feared God and they did not do as the king of Egypt commanded, but saved the male children alive. So it was a dangerous decision that they had to make because here it is that with the power as a Pharaoh was that they could kill you quite easily, just a simple word, "Just kill them." So it was a very dangerous decision that they made to allow the males to live.

So the king of Egypt called for the midwives and said to them, Why have you done this thing and saved the males alive? ...because it's going against what they commanded. **And the midwives said to Pharaoh, Because the Hebrew women *are* not like the Egyptian women; for they *are* lively and give birth before the midwives come to them. Therefore God dwelt well with the midwives and the people multiplied and grew very mighty**, that is in number. God blessed those that feared Him. To fear God is to respect and obey Him. In other words they decided that they would not destroy or kill the male child.

Verse 21 - And so it was, because the midwives feared God that He, God, provided households for them.

Verse 22 - So Pharaoh commanded all his people saying, Every son who is born shall be cast into the river, and every daughter shall be saved alive. So Satan wants us to remain in a spiritual Egypt. He wants us to be destroyed because we are children of God, but also anybody that God calls is a potential son of God.

Let's look at **Romans 8:14 - For as many as are led by the spirit of God, these are the sons of God.** So it requires God's spirit dwelling and living in us before we can be called a son of God.

Verse 15 - For you did not receive the spirit of bondage/of prejudice, so we're not in bondage, it's not a spirit that binds us back into this world's system, it actually sets us free. **For you did not receive the spirit of bondage again to fear; but you received the spirit of adoption;** it's about a relationship, that we have the potential to be an heir of God's promise, **by whom we cry, Abba, Father. The spirit itself bears witness with our spirit that we are the children of God.** We're children of God the Father because He has called us into a relationship with Him, with a promise that we are now sons and potential heirs of that promise.

Verse 17 - And if children, then heirs; heirs of God and joint-heirs with Christ, because Christ has already inherited, **if indeed we suffer with Him, that we may also be glorified together**. And that's the purpose of life, that we suffer with Christ now, we go through the same sufferings that Christ went through. Which we do brethren, which we do.

So the purpose of life is to enter Elohim, but the process is that we are called, baptized, receive God's spirit, and we begin this process of leaving spiritual Egypt. It's a spiritual exodus, we leave sin, and it's a lifelong process! It's a continual process of battling against ourselves by the power of God's holy spirit. We are begotten sons of God when we go through that process. And of course, we have the promise that God has, that one day we will inherit what He has promised, which is life everlasting.

Satan's desire, which is symbolic of Pharaoh, Satan wants us to remain in spiritual Egypt. He wants to destroy potential sons of God. He wants to destroy the children of Israel, which is the Church of God, which are members of the Body of Christ. He wants to hold us captive, and the way that is done is through a system, it's a system of thinking, it's the way we think. We are held captive to our thought process because of the way we are born and we have a natural carnal mind that is prejudice. It's prejudice in the way it thinks. It is opinionated, it has views and it is right in its own eyes. Well, Satan broadcasts to hold us in this captivity. So the battle of life is coming out of Egypt, coming out of spiritual Egypt, coming out of sin, a spiritual exodus that takes a lifetime.

Exodus 2:1 - And a man of the house of Levi went and took a wife, a daughter of Levi. So the woman conceived and bore a son; and when she saw that he was a beautiful child she hid him for three months. But when she could no longer hide him, she took an ark of bulrushes for him and dubbed it with asphalt and pitch, so it made it like a little ark, like a little boat so that the water would not penetrate through it because of the asphalt and the pitch, so it couldn't sink, **put the child in it and laid it in the reeds by the riverbank**. So it's been laid/placed in the reeds, it's not actually out into the middle but it's sitting there on the edge in the reeds so that it wouldn't sink and it wouldn't drift off once it's been placed in there. **And his sister**, which is Moses' sister, **stood afar off to know what would be done of him**, so what would be done of Moses.

Then the daughter of Pharaoh came to bathe in the river. So here we have a daughter of Pharaoh, the king of Egypt, has come down to bathe near the river edge, **and her maidens walked alongside the riverside, and when she saw the ark among the reeds she sent her maid to go and get it**. So here is Pharaoh's daughter, seen it in the reeds there, "What is that ark down there?" and sent down the maid to go and get it. **And when she had opened it she saw the child; and behold the baby wept**. So here we have Moses crying as a young child, and of course being a woman, when a child cries like that there is an emotion that comes out. No matter who's child it is, there is an emotion seeing a child cry, especially a three month old baby. **So she had compassion on him**, and I'm sure God was involved here, **and said, This is one of the Hebrews' children. Then his sister**, which is Moses' sister, **said to Pharaoh's daughter, Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you? And Pharaoh's daughter said to her, Go. So the maiden went and called the child's mother**. So here we have Moses' mother, the birth mother coming to nurse the child.

Then Pharaoh's daughter said to her, Take this child away and nurse him for me and I will give you your wages. So the woman took the child and nursed him. Now, this is an incredible miracle that God has performed. Here is the very mother of Moses being called to look after her own child for a long period of time, to nurture him, to feed him, to look after him, to talk to him, educate him and to love him, being paid for by Pharaoh's daughter. So what an incredible thing, that here you are looking after

your own child and the king of Egypt's daughter is paying you a salary to raise your own child. That's an incredible miracle; it just shows you how God can show favor. God can do wonderful miracles in our life and we don't have to worry and stress about things in life because God is in control and it's all for an outcome, it's about a plan that God will achieve *in* us, just like He's now working here to free the children of Israel from Egypt, and it's going to be done through this child, Moses.

Verse 10 - And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called him Moses, saying, Because I drew him out of the water.

Then at the age of forty we know that Moses, one day when there were two people fighting, that he raised up and he killed the Egyptian, and we know that he hid the body in the sand but, of course, it was discovered the next day that there were two Israelites fighting and they said something to Moses and he realized that he was now exposed, who he was. And he was at the age of forty and he knew what he had done in killing an Egyptian, that the Egyptians wouldn't stand for it, so he then fled to Midian. There Moses married Zipporah and kept the flock of Jethro, his father-in-law.

So the children of Israel during this period of another forty years were still in bondage, and they began to cry out to God more so, because it's about the cry of the children of Israel. Well, we, brethren, cry out to God today to deliver this world from its bondage, the bondage of Satan, the captivity of the way man thinks, and they can't do anything about it until God does intervene and deliver them from the bondage and the captivity of their own thinking. We have to remove Satan from the system, because with Satan in the system and his broadcasting mankind has no hope, unless he is called, and by the power of God's spirit a person can fight and resist Satan, but it's God that's got to do it. Because of and by ourselves we wouldn't have a chance against that great power. God has to control things because we have no strength against someone like Satan, the power he really has.

Exodus 3:1 - Now Moses was tending the flock of Jethro his father-in-law, his wife's father, the priest of Midian: and he led the flock to the back of the desert into the wilderness and came to Horeb, another name for Mount Sinai, from which God gave the law to Moses and to the Israelites; the mountain of God, the mountain of Elohim. And the angel/messenger of the Eternal appeared/manifested to him in a flame of fire from the bush, in the midst of the bush. So he looked and behold, the bush was burning with fire but the bush *was* not consumed. Here we have this bush, there's a flame in it but it's actually not being consumed, it's just staying the same.

Then Moses said, I will now turn aside and see this great sight, why the bush does not burn, why it's not being consumed.

Verse 4 - So when the Eternal saw that he turned aside to look, God/Elohim called to him from the midst of the bush and said, Moses, Moses; and he said, Here I am. Well, today this is like a calling. Today God calls somebody by the power of His holy spirit and it's in the mind, it's not a voice that is heard, it's in the mind. We begin to 'see' things differently. Here is a calling, a type of a calling that Moses is undergoing - well, we've been through that same process but it's in the mind and it's not voices. People say, "Well, God talked to you in the mind?" No, God puts thoughts in the mind that we begin to think differently, we begin to see things on a spiritual level.

Verse 5 - Then He said, Do not draw near to this place. Take your sandals off your feet, for the place where you stand *is* holy ground. Something is only holy *if* God is in it. *We* are holy because God dwells in us. We are holy - God calls us holy people, we have been separated for holy use and purpose. God will

use us the way that He desires for an outcome, and that outcome is to benefit others during this life, but also to change our thinking so that one day we can enter Elohim.

Verse 6 - Moreover He said, I, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face for he was afraid to look upon God. God said, "I am the God of Abraham. I am the God of Jacob..." giving the background and the history so that Moses could identify that here it is God that had worked with those various men before.

Verse 7 - And the Eternal said, I have surely seen the oppression of My people who *are* in Egypt, and have heard their cry because of their taskmasters. For I know their sorrows, I know their pain, their physical and mental distress. God sees and knows *our* personal situation. God knows our physical and mental pain. We are His people, He called us out of this world, He called us to deliver us from our bondage, the bondage that we are under, of our thinking. God knows and sees what Satan has done and is doing to mankind. He sees the oppression, the lie, and the deception...and we, brethren, when we're called, we cry out to God to continue to provide His spirit for us. We require God's favor, God's grace, God's mercy our whole lifetime, because it's only by the grace of God go *we*. We only stay *in* the faith, *in* the truth because God in His love and mercy, His grace and favor, allows it. *He* does the works!

Verse 8 - So I have come down to 'deliver', and that word 'deliver' is to 'snatch-away, to deliver, to rescue, to save' **them**, the children of Israel, **out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to a place of the Canaanites,** and they are the descendants of Ham, Canaan, **the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.** So this same promise that was given to them was a physical delivery; ours is a spiritual one. God has called us to deliver us out of the hand of sin, out of the hand of bondage that Satan has put us in through this natural carnal mind that we have, and to bring them out of the land. So we are to be drawn out, come out of this world. We're to come out of this way of life, this society, **to a good and large land** - now that land can be seen as different things. In the beginning, the good and the large land is the Church, the Body of Christ. That's a land of safety, a place of promise. The Church is a promise; it's like a promised land, it's like a beginning of an exodus to another location.

So we come into the Church, the Body of Christ, which is spiritual, **to a land flowing with milk and honey;** we see the milk and honey which is what the truth is. The truth is a land of milk and honey, truth flowing into the Church and we can eat of it or partake of it every Sabbath and every Holy Day. Of course, they've been delivered into a physical promised land but we have been delivered into a *spiritual* promised land. The promise today is to the children of God, the Church of God. Our promise is one of spiritual deliverance. We are delivered from sin by the sacrifice of Jesus Christ, who paid the penalty for our sin; the penalty of sin is death.

The land of milk and honey in the first instance is the Church, because spiritual food is given in due season by God. He feeds the Church the milk of the word, the truth of God which He places into the Church through Jesus Christ. The Church, if we can truly see it on a spiritual level, is a place of being fed, of milk and honey. There is great pleasure *in* the truth.

Then the second part of that promise, of course, is on a physical level, is the Millennium where there is no Satan. That is a promised land. Without Satan in that land to affect it in that world of 1,000 years, the Millennium is also a type of a land, a large, a good land flowing with milk and honey. There is going to be more milk and honey in the Millennium than we can imagine.

Then, of course, the third one is life everlasting in Elohim to fulfill 1 Peter 5 that we talked about, to enter a glory, the glory of God for all eternity.

Verse 9 - Now, therefore, behold, the cry of distress of the children of Israel has come to Me, and I have seen the oppression/the affliction/the distress/the pressure with which the Egyptians oppress, and that word is 'to squeeze, to press them'. Today we cry to God for His intervention *into* this world. We see the suffering of the world, we see its distress, the pressure Satan is oppressing the people with by the system of 'get' that he has established. We don't always see that our nature is one of oppression as well. We oppress others by our selfishness. We are to be called out of this world for the purpose of getting rid of our own selfishness. To see our true nature requires God's spirit.

Verse 10 - Come/walk now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt. God calls us for a purpose, just like He called Moses. God called Moses for a purpose; that purpose was to lead His people out of bondage to a promised land. God called Mr. Armstrong for a purpose; that purpose was to lead His Church to preach the good news of a spiritual promised land, to place truth into the Church. Now, if we see the work that Mr. Armstrong was given, the role he had, which was to preach the gospel as a witness to all nations, that was a totally different purpose than the purpose of the Church today. This was achieved by Mr. Armstrong and God called thousands of people *in* for the purpose of preaching a gospel, the good news. And it was achieved, that good news went out to all the world as according to the level God desired it. But it was a different purpose. There were 21 Truths in total. 18 were put into the Church by Jesus Christ through Mr. Armstrong; 3 had already existed and were re-established.

Then God called two that He would raise up as a witness to the world, but God also raised up an apostle to place more truth into the Church. Why? To set us free!

Let's look at **John 8:31 - Then Jesus said to those Jews who believed Him, If you abide/if you dwell/if you continue to dwell in My word you are My disciples indeed.** It requires the same thinking. If we were to dwell in the word of God, to think like God, we indeed would be followers or students of Jesus Christ.

Verse 32 - And you shall know the truth and the truth shall make you free. We're free from the bondage, the captivity of our thinking because it's God's word washing over us that cleanses our minds. We become free because of the truth. So God has done that during this period. The period that we are now in we have been set free by new truths! It's a wonderful, wonderful blessing to have, to be able to be set free from our bondage of our thinking because of the truth.

God has called you and me for a purpose, and that is to leave spiritual Egypt, to leave the bondage and to fight spiritually for a spiritual promised land - life everlasting, or everlasting life. The lesson here is that God must free us from our spiritual bondage. It is the *truth* that gives us freedom, freedom from the deception. God must do the works! He must give us truth in the inner man!

So it's the same type of thing that Moses is now about to handle, which he was called for a purpose to *free* the children of Israel. Well, God called us to *free us* from the captivity, a spiritual captivity, hence we have to enter a spiritual exodus.

Exodus 3:11 - But Moses said to God, this is interesting 'But' Moses said to God, who *am* I that I should go to Pharaoh and that I should bring the children of Israel out of Egypt? What he's really saying is,

"Why me, God?" It's almost like a self-pity thing. Moses was limiting God. He didn't really see at this point in time that it was God that was going to do all the works. Moses just had to follow the instruction. But of course, Moses at this point still thinks, "Well, I don't want to have to go through this; it's going to be difficult, and who am I really that I'm going to have to go there and talk to Pharaoh?" And I'm sure in the back of his mind he's thinking, "Well, I really don't want to go back to Egypt - they'll remember what I did when I was there and this is not going to be comfortable for me because they'll know who I am." He was making excuses to try to get out of it. He was thinking that it was *him*, himself that would deliver the children of Israel and not giving the credit to God. God is the one who gives true freedom.

Truth every Sabbath *is* a freedom! The truth of the Sabbath, the truth of *Passover* and the Days of Unleavened Bread that we have frees us from the bondage of this world, the bondage of our thinking, because if we didn't understand the truth of the Sabbath, the truth of Passover and the forgiveness of sin, why Jesus Christ died - so that God the Father and Jesus Christ could dwell in us, so that sin could be covered - and the Days of Unleavened Bread are about a process of continually coming out of sin. It's not just a one-off thing, it's a continual thing, continually exiting sin, continually exiting Egypt, spiritual bondage. Eating unleavened bread, partaking of unleavened bread as a symbol...these are all freedoms that the world has no idea about and they're held captive. Yet we go through this process in the mind and it's freeing us every time we go through this process.

Verse 12 - And so He said, I will certainly be with you, and this shall be a sign to you, to you, Moses, that I have sent you. So this is proof to you, Moses, that I have sent you. **When you have brought the people out of Egypt you shall serve God on this Mountain.** So that's the sign for Moses. It was the fact that when he arrived at the mountain where God would give him the law, that's what he would remember, that was the sign. Our sign is that we serve God in *this* mountain, this government, this Church, God's government, we serve in that. We serve in the Church of God, God's Government in our lives, God governing our lives - that's a sign to us. We should know that God is with us because God's spirit governs our life. We are governed by God's spirit. We willingly desire God to govern our lives. So we have a sign today too.

Do we believe God is in us today? Do we believe God is *in* the Church today? It's a foundational question, brethren, because if we believe that God is *in* God's Church, if we believe that God is *in* us, *in* God's people today we have nothing to fear, nothing to doubt. Do we believe that God will do a work in us to achieve His purpose? Do we believe God? ...that He called us out of the world? ...that He has covered our sins? ...that He is taking us on a journey out of Egypt, out of the bondage of our thinking? Do we believe that? Do we believe that God can and will deliver us from our spiritual captivity?

Well, Unleavened Bread is about coming out of sin, out of this bondage. If we believe those things, brethren, we have nothing to fear, we can move forward boldly and in confidence.

Verse 13 - Then Moses said to God, Indeed, when I come to the children of Israel and say to them, The God of your fathers has sent me to you. And they will say to me, What is His name? What shall I say to them? In other words, "They won't believe me." Just like today, our families and others around us would not believe that God has called us...because they would see that as just total arrogance, that you could turn around and say, "Well, yeah, well, I've been called but you haven't at this point in time...but your time will come." "Yeah sure!" That's just insane thinking to a natural carnal mind. But a converted mind knows that God *is* working, God *has* called us for a purpose. We don't see all the purpose, not all the whole picture, but we do know that process has happened and it's *in the mind*, therefore we begin to think differently, therefore our behaviors change, our attitudes change, the way we think about things

changes and others see it, others do know that we're different because of the things we do, because we begin to obey God - and of course it starts with the Sabbath, then it goes to Passover...then Unleavened Bread. So it's a process that we go through and others do notice it. People can't believe us today and they won't, so we shouldn't try to, in *any* way whatsoever, try to convince them or try to demonstrate through words that we are called by God. The only way that one day they will see it is because they'll remember the way we behaved, the attitudes we reflected towards them and towards others. So this attitude that we choose every day, we have choices. That is what is important. Through the power of God's spirit we can have right attitudes and thinking towards others.

Verse 14 - And God said to Moses, I AM WHO I AM: and He said, Thus should you say to the children of Israel, I AM has sent me to you.

Verse 15 - Moreover, God said to Moses, Thus you shall say to the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob has sent me to you. This *is* My name forever and this *is* My memorial/My remembrance to all generations. So the way that the children of Israel would know Moses was dealing with the one true God was a reminder that it was the God that worked with Abraham, the God that worked with Isaac and the God that worked with Jacob, because that's where they descended from, that was their lineage, that was their heritage that had been passed down. They knew who they were, where they came from. When Moses said that they would then listen and say, "Ah, yes, we understand an aspect of that because we know where we came from." They would remember where they descended from in the sense of Jacob in particular, and they would have known that Abraham had Isaac and Isaac had Jacob, because that's what would have been talked amongst their generations, amongst their children.

Verse 16 - Go and gather the elders of Israel together and say to them, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob appeared to me saying, I have surely visited you and seen what is done to you in Egypt. Now, this would have been encouraging to hear this because they had been crying out in prayer and crying out to God to deliver them because of the bondage and the captivity they were in. So for Moses to turn up and say, "God has surely visited you and has *seen* what you are going through in Egypt," they would have been encouraged by that. Because how would Moses know that they had been crying out? ...because he wasn't even there. So for him to turn up and say, "Look, God has seen it," they would have known Moses wasn't around for forty years so how would he know that they had been even crying out at that time?

Verse 17 - And I have said, I will bring you up out of the affliction, out of the poverty, out of the misery of Egypt to the land of the Canaanites, of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, to a land flowing with milk and honey. So this is a physical promise, a physical promise to be freed out of this bondage to a better place, a place of milk and honey, which is something that would be enjoyable. It is an area of peace. But what God has promised us in our calling is on a spiritual level. We're called out of the affliction of deceit and lies of this world. We are called out to see the truth.

Verse 18 - Then they, the Israelites, will heed your voice, because God would do it in their minds, that's the only way that they could actually heed the voice, of course, would be that God would actually do it, and you shall come and you and the elders of Israel to the king of Egypt and you shall say to him, The Lord God of the Hebrews, in other words, the God from the people that are held captive here, they knew 'the one from beyond' is what the name 'Hebrew' is. So Pharaoh would have known who he was

talking about. **...has met with us, by Moses, and now pleads, Let us go three days journey into the wilderness that we may sacrifice to the Lord our God.**

So what does God require of us today? Let's have a look at **Psalm 51:16 - For You do not desire sacrifice, not a physical ritual, sacrifice on a physical level, or else I would give it. You do not delight in burnt offerings. The sacrifices of God are a broken spirit, someone who is repentant, repentant of the thoughts and attitudes that we have chosen in our life by a natural carnal mind, a broken and contrite heart, someone that's humble, someone that is willing to search, to see the self, to come out of sin, a desire to please God. ...these, O God, You will not despise.** So God is looking for somebody that is repentant, someone who desires to please God, someone who desires to seek humility. That's what God desires. He doesn't require physical sacrifices now, He requires us to sacrifice *ourselves*, to discipline ourselves. To see our true worth is what humility is. So if we look and we desire humility we desire to see our true worth, our true spiritual condition. Because that's what humility really is, it's somebody that sees the way they really are, the way God see's humans, the way God sees ourselves. And to be humble means that we see ourselves on a spiritual level, what our true value is. Our only value is if God dwells in us. That's our only value. Our only true value to mankind, our only true value is when God the Father and Jesus Christ live and dwell in us by the power of their holy spirit. So, our true value is when God dwells in us we are some value. Outside of that we're of no value.

Matthew 9:13 - But go and learn, this is Christ saying, what *this* means, I desire mercy and not sacrifice; for I did not come to call the righteous, but sinners to repentance. Jesus Christ is saying here that they needed to understand what God really required. God requires a broken heart. God requires a repentant person, someone who is willing to be corrected. Because correction in life is coming, but it's one of the most difficult things to take because within our natural carnal mind we are right in our own eyes in just about everything, therefore when *any* type of correction or adjustment comes, depending on our personalities, we can balk a little. Correction is a way of life. We are going to be corrected; we are not right in everything, we're just not. And therefore over time we're going to have to be adjusting our thoughts, adjusting our words, adjusting our thinking, adjusting the way we are. Adjusting our attitudes is the most important thing in life; our attitudes towards God and our attitudes towards others, the ones that we choose because of our thinking. That's what is important in life.

Christ is simply saying here, "God doesn't require animal sacrifices but He desires mercy," because it's an inner man, it's the way we think, but it requires God's spirit to live mercy and to understand mercy. To be able to live it to the benefit of others or to be merciful does required God's spirit, to understand the purpose of mercy, to understand what mercy really is about.

This request that we find here in Exodus is really saying, well, Moses asked Pharaoh, "Can you let the people go for three days journey into the wilderness that they may sacrifice to the Lord their God," this is much like when we are being called and then we have to go to our employer and say, "Well, we need time off to go out and worship God on a Sabbath," so we cannot work on Friday night/Saturday, or we need to keep one of the Holy Days or the Feast of Unleavened Bread where we've got two High Days, or the seven days of the Feast at the end of this season. So we ask that same question to our employer, "We need to go off to obey God," and our employers can respond much like the king of Egypt did at that time.

Exodus 3:19 - But I am sure, and that word is really, I know that the king of Egypt will not let you go, no, not even by a mighty hand. Pharaoh is going to resist God to the end. Well, same for Satan. Satan is

going to resist God to the end. Now, for us in human nature, mankind will resist God to the end because it does require a calling. We've been called not to resist God any longer. It's called repentance.

Verse 20 - And so I will stretch out My hand and strike, and that word 'strike' is 'to strike, to smite, to hit, to beat, to slay, to kill' **Egypt with all My wonders**, and those wonders are the 10 plagues that God was going to pour out to ensure that Pharaoh would release the children of Israel, **which I will do in its midst, and after that he will let you go**. To leave spiritual Egypt requires direct intervention by God into our lives. Pharaoh is a 'type' of Satan. Satan is the one who holds us in bondage to the way we think. We cannot come out of Egypt of and by ourselves. We can't just do it without a calling from God. It is a spiritual matter that requires God's great power.

This is about the first exodus. This first exodus would require the death of the firstborn in Egypt before Pharaoh would release the children of Israel from their bondage. Today it requires the death of our nature, the putting to death of the old self before we can be freed from our spiritual bondage. And that death is symbolized by our baptism.

We're going to look now at **Romans 6:1 - What shall we say then? Shall we continue in sin that grace/mercy may abound? No!** Definitely not!

Verse 2 - Paul goes on and says, Certainly not! How shall we who died to sin live any longer in it? In other words, we've been baptized and we're raising up a new man to live another way of life, why would you continue to sin? We're going to fight against it. **Or, do you not know that as many of us as were baptized into Jesus Christ were baptized into His death?** We were immersed. So the penalty of sin was paid for by Jesus Christ. When baptized we go under the water which is a symbolism of burying the old man, putting the old man to death to rise up as a new man to walk a new way of life. **Therefore we were buried with Him through baptism into His death; that just as Jesus was raised from the dead by the glory of the Father, even so we also should walk in a newness of life.** We're not going to be servants to the old way we were. We've buried the old man, now there is a new person, a new man, a new way of thinking, a new way of choosing attitudes, that we're going to walk as a new person, someone different than the old way. We're going to start obeying God in spirit and intent.

Verse 5 - For if we had been united together in the likeness of His death, which we were at baptism, **certainly we also shall be in the likeness of His resurrection.** So that's the glory that we talked about in 1 Peter 5, which is a glory to come. We now walk with Jesus Christ and God the Father living and dwelling in us. **Knowing this, that our old man was impaled on a stake with Him, that the body of sin might be done away with, that we should no longer be slaves to sin.** We're not going to be held captive or bondage to the way that we thought, and sin can't control us anymore because we have now a way to repent of sin so that sin can be forgiven.

Verse 7 - For he who has died has been freed from sin; so we've been freed, or cleared from sin once we were baptized, and now it's an ongoing process from that point, that as long as we repent and go before God that process continues, we can become unleavened. If leavening dwells in us, sin - if we have leaven in our life based on pride and sin - we can become unleavened by going to God the Father through Jesus Christ and repenting of sin, and sin is once again covered for us.

Verse 8 - Now, if we died in Christ we believe that we shall also live in Him. This is talking about a process of baptism, Passover, and then Christ living and dwelling in us. **Knowing that Christ, having been raised from the dead, dies no more; death no longer has dominion over Him.**

Verse 10 - For the death that He died, He died to sin once for all; so there is no ongoing need for a sacrifice because Jesus Christ did it once for all; **but the life that He lives He lives to God.** He was resurrected as a spirit being so we now live our life to God. **Likewise you also reckon yourselves to be dead indeed to sin but alive to God in Jesus Christ our Lord.** So now we live a new way of life because God the Father and Jesus Christ live and dwell in us.

Verse 12 - Therefore, do not let sin reign in your mortal bodies, in other words, **rule your mortal body,** your physical life, **that you should obey it in its lusts/in its selfish desires.**

Verse 13 - And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead and your members as instruments of righteousness to God. In other words, we're going to be obedient to God's law.

Verse 14 - For sin shall not have dominion over you; for you are not under the law, but under grace. We're not under the *penalty* of the law. It's not talking about being 'under the law', in other words the 10 Commandments, it's talking about the penalty. We're no longer under the penalty because Jesus Christ paid the penalty for sin and we can repent before God the Father and we are under grace, we are under favor, we are no longer under the penalty; we don't have to pay it, it's been paid for us. But unrepented sin will require the penalty. So, we're no longer under the penalty of the law, which is death. The penalty of sin is death.

Verse 15 - What then? Shall we sin because we are not under the penalty? ...under the law? **But under grace/under forgiveness? Certainly not!** So in other words, do you want to have more grace in your life? ...you just go and sin more. Paul is saying, "No! You fight against it! That's not how it works!" We are certainly under God's favor, under His mercy, we're under forgiveness.

Verse 16 - Do you not know to whom you present yourselves slaves to obey? You are that one slave to whom you obey, whether of sin to death or obedience to righteousness. It's about what controls us. What are we slaves to? Are we slaves to wrong attitudes? Well, we need to repent of that. And this is talking about, "What is it we're slave to?" Now, we're slaves to something in our life. We're slaves often to prejudices or our opinions that we keep pushing out on to others wanting them to be convinced that we're right. So it says here we're slaves to things in life. It's what controls us. And what does it control of us, brethren? It's the way we think. And yet we can repent of that. The more truth we allow into our life, the more of God's grace and mercy into our life, the way we change our thinking to think more like God, the more we take on the mind of God we are coming out of the slavery of Egypt, the bondage of sin, the slavery of sin.

Verse 17 - But God be thanked, that though you were slaves to sin, and we were, brethren, we were slaves to sin and we still have things in our lives that we're slaves to, that we're not fully aware of, or we may be aware of and we're fighting against, **yet you obeyed from the heart...** the intent, the intent is to obey God, our intent is not to deliberately sin. We often stumble and fall but we can repent. **...that form of doctrine to which you were delivered. And having been set free from sin you became slaves of righteousness.** So it's through forgiveness and repentance we now desire to be slaves of God, we desire God to live and dwell in us, we desire to be righteous.

They're wonderful scriptures if we understand! So we can be subject to sin because we have to come out of this bondage of slavery; we desire no longer to walk in our own natural ways. We desire to walk

as God, as God would on this earth, as Jesus Christ *did*. So the more truth we have, the more truth we have dwelling in us the *more* we can live and walk like God through Jesus Christ.

Let's quickly look at **Romans 12:1 - I beseech you therefore, brethren, by the mercies of God, that you present/yield your bodies as a living sacrifice.** So we have to sacrifice the self, what's going on in our minds. ...**holy, acceptable to God, which is your reasonable service.** We deny our selfish desires. We desire to yield to God. We desire to have giving attitudes, sharing attitudes.

Verse 2 - And do not be conformed/blend into this world, but be transformed/to be convicted by the renewing of your minds. So it's about a renewing, a changing of the mind, **that you may prove what is that good and acceptable and perfect will of God.** We are to test this way of life by living it. The more that we desire to live God's way of life, the more we choose to set our minds diligently to obey God and the more we live this way of life fruit will be born; the power of God's spirit will live in us to the benefit of others and we will become more at peace in our own thinking.

Back to **Exodus 3:21 - And I will give this people favour in the sight of the Egyptians, and it shall be when you go that you shall not go empty-handed,** physically how they were to leave. We are not to leave empty-handed out of this world, out of spiritual Egypt. We start to leave our captivity with the truth. It all starts with the truth of the Sabbath. The truth is what we carry out of Egypt. The truth sets us free from the bondage of Satan's thinking. The longer we walk in God's ways, the more truth we carry following Christ the more truth God will give us. We at this time have been given great favor by God, His mercy to us by a calling. His mercy in revealing the true purpose of Passover, the truth of the Days of Unleavened Bread.

Verse 22 - But every woman shall ask of her neighbour, namely of her who dwells near her house, articles of silver, articles of gold and clothing: and you shall put them on your sons and on your daughters, so they were to put them onto their children: **you shall plunder the Egyptians.** Now this was done on the day portion of Passover. So at this point we would have that God would have gone through at midnight and killed the firstborn, and then the next day the Egyptians were plundered by the Israelites. And the Egyptians were willing to get rid of them and they wanted to give it to them to get them out - so they were to be plundered during the daylight portion of the 14th of Abib. They were to leave on the night portion of the 15th.

Well, today brethren, we leave spiritual Egypt and we don't want *anything* that they have. We don't want *anything* that they have because it is God that is going to give us what we need, and that is the truth. Today, on a spiritual level, we ask God to provide for our needs - that being His spirit, the fruits of His spirit. We desire God's mind living and dwelling in us.

Exodus 4:1 - Then Moses answered and said, But suppose they will not believe me or listen to my voice? Suppose they say, The Lord has not appeared to you. That's the way it is today. People will not believe that we're repenting of our sins so it's going to require virtually an outward sign of a change of an attitude on our behalf.

If you look at **Revelation 18:4 - (hold your place back in Exodus) - And I heard another voice from heaven saying, Come out of her, My people, lest you share in her sins, lest you receive of her plagues.** So brethren, we need to be on this journey of exiting Egypt, spiritual Egypt, a spiritual exodus, and we started it at our calling. Some have been on this path of an exodus for over 50 years in God's Church, others have just started their exodus, maybe only in the last week or so, or maybe even the last three or

four years, but they're on this journey of coming out of her, out of this spiritual captivity, out of the bondage of the way we think. And we are God's people so we have been drawn out...and we don't want to share in the sins of the world, we don't want to share in what's coming because the Seven Last Plagues on the Day of the Lord are horrendous! They *are* horrendous! So we are to come out on a spiritual level. We are to *leave Egypt*. We're to leave *sin*. We're to come out of her, her way of thinking, this spiritual Egypt and the way it thinks, the attitudes that it has.

We need to never try to prove anything to anybody as far as trying to convince somebody, because somebody without God's spirit cannot understand what we're talking about. It is far better that they see the truth in our life. The truth is a spiritual matter that requires God's spirit to understand. We can only see spiritual matters because God in His mercy has revealed it to us at this time. Their time will come when they will be able to see on a spiritual level. Their time will come when they will be able to leave Egypt, just like we are.

There is coming a time when there is a statement that is written in Numbers 22 if you'd like to turn there quickly, holding your place, **Numbers 22:11** - this is a statement by Balak to Balaam - **Look, a people has come out of Egypt and they cover the face of the earth;** now that was on a physical level. Well, God is about to perform something on a spiritual level where we're going to see a people come out of Egypt. They are going to begin with a calling and they're going to cover the face of the earth, because there is going to be thousands, yes, millions of people that will live on into a Millennium and they're going to begin their journey out of Egypt.

Exodus 4:2 - So the Eternal said to him, What is in your hand? He said, A rod. And He said, Cast it to the ground. And so he cast it on the ground and it became a serpent, and Moses fled from it.

Verse 4 - Then the Eternal said to Moses, Reach out your hand and take it by the tail. So he reached out his hand and caught it by the tail and it became a rod in his hand. So here God is proving to Moses that *He* is in charge, *He* is all powerful, and Moses doesn't have to worry about it, that God will do the works.

Verse 5 - And the reason this is happened? That they may believe that the Eternal God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob has appeared to you. God is reiterating here to us those names because the children of Israel will know about Abraham, Isaac and Jacob.

The rod we carry today is the truth. The only proof that God is working with and in us is that we believe the present truth. The miracle is not physical but it's spiritual. The miracle is that of God's spirit in our minds, our conversion, our calling, our transforming of the mind, the way we think. That is the miracle, that is the proof that we have that God is working with us, that God is calling us, and although we look weird and different than others this is the proof, and that proof dwells in our minds. We know who we are. We know we've been called. We know the truth and we don't have to justify it or explain it to others at this point in time because it's between us and God. We know because it's in our minds.

Verse 6 - Furthermore, the Eternal said to him, Now, put your hand in your bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous like white snow. (Verse 7) And He said, put your hand in your bosom again. And so he put his hand in his bosom again and he drew it out of his bosom and behold it was restored like his other flesh. So God provided Moses here with physical proof that *He* was all powerful and that *He* was in charge and that it was Him that was

going to deliver the children of Israel, and it was through these marvellous signs. So this would have given Moses the boldness and the confidence to be able to move forward.

We have spiritual proof that God is with us and He's all powerful, and that proof is the truth. The fact that we *remain* in the truth reveals that God is with us and in us. I want to repeat that. The *proof* that God is with us is the fact that we remain in the truth - because if we remain in the truth it's actually proof that God is still with us and in us. We cannot remain in the truth of and by ourselves. God must do it by His mighty power, His holy spirit. All the glory goes to God; we of ourselves can do nothing spiritual. Where we see the truth and we believe the truth we can have great confidence, brethren, that God is still with us and working with us.

Verse 8 - Then it will be if they will not believe you, nor heed the message of the first sign, that they may believe the message, the voice/the noise/the thunder of the latter sign. So here Moses had two signs, the first one was the rod that turned into a snake and when he picked it up it went back to a rod. And the second one is where he put his hand into his jacket and he pulled it out, it was leprous, and when he put it back in and pulled it back out it was back to his normal flesh.

Today the people of the world have not heeded the message of the first sign from God's Church - they just simply haven't - but they will see another sign, and that sign is the sounding of the Trumpets. Then mankind will begin to see things differently. Because at the moment they're so caught up in this world's system, and Satan has them held captive, that they can't do anything about it because it's just the way that God has planned it. But soon God is going to relieve them from their bondage. He's going to lift the shackles off their minds. He's going to relieve the scales from their eyes so that they can see.

Verse 9 - And it shall be, if they do not believe even these two signs or listen to your voice, that you shall take water from the river and pour it onto the dry ground and the water which you take from the river will become blood on the dry ground. Now, this blood is symbolic of death, and it is going to take death to sober the natural carnal mind. Death is what it takes for people to stop and consider what is happening around them.

So what is coming, brethren, is death in this world. There *is* going to be massive death and destruction, and it's through that death, through that sign that God is working in the world that people will stop and consider their position in life, what is happening. Now, death is what stopped Pharaoh from hardening his heart any further. He decided that he wanted to thrust the children of Israel out because of the death of his firstborn son. Death is coming, and it's terrible that it has to come this way but that is the only way to sober the natural carnal mind; it is through death.

Verse 10 - Then Moses said to the Eternal, O my Lord, I am not eloquent, neither before nor since you have spoken to Your servant, but I am slow of speech and slow of tongue. So he continued with an excuse to try to get out of it. In other words, "Can you get somebody else?" And he was saying, "Before you appeared I wasn't that good in speaking, and ever since You've been talking to me it still hasn't changed, I'm still the same." **So the Lord said to him, Who has made man's mouth? In other words, "How do you have language anyway?" God made it. Or Who makes the mute? So who makes people mute? ...the deaf? Who makes the seeing or the blind? Have not I, the Eternal?** So God is simply revealing here that He is all powerful, He is the one in control of these situations.

What a spiritual tragedy it is today, brethren, if we were to look down on anybody that was physically mute, deaf, or blind. What a terrible thing that we would think we were better. And what a greater

tragedy it is on a spiritual level that we would look down on *anybody* thinking that we are better *spiritually* because we think that they are deaf spiritually, or they're blind spiritually. What a terrible, terrible thing! We have to come to see and believe this spiritual point - God is Almighty! God will achieve what God has planned and *nothing* will stop His desire. We today must ensure that we are not resisting God by our lack of spiritual effort in fighting against the selfishness in us. God will achieve what He has set out to do, what He has set out to achieve *in us* if we desire to achieve it.

Verse 12 - Now therefore, go and I will be with your mouth and teach you what you shall say. God would do the works. God would communicate *through* Moses but He would use Aaron as the spokesman. God would talk to Moses and Moses would relay it onto Aaron.

So in closing, brethren, there were nine plagues, then we have the tenth plague which was the death of the firstborn, and only in God's great power can the firstborn animals and Egyptians be killed. Death does humble the human mind and this is what is going to happen to this world shortly.

Let's just drop down to **Exodus 11:1 - And the Eternal said to Moses, I will bring yet one *more* plague on Pharaoh and on Egypt; afterward he will let you go from here. When he lets *you* go he will surely drive you out from here altogether. (Verse 4) - Then Moses said, Thus says the Eternal, About midnight I will go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh, who sits on his throne, even to the firstborn of the female servant who *is* behind the hand mill, and all the firstborn of the animals.** And only God could do this because only God would know who the firstborn were. **Then there shall be a great cry throughout the land of Egypt, such as there was not like it before nor shall be like it again.** So when this happens there will be a great cry in the land, because when death comes and people are affected *personally* people respond accordingly.

Verse 7 - But again, none of the children of Israel, which is a 'type' of the Church, shall a dog move it's tongue, against a man or beast; that you may know that the Eternal does make a difference between the Egyptians and Israel. God will make a clear separation between His Church and the world.

Verse 8 - And all these, your servants, shall come down to me and bow down to me and say, Get out! ...and all the people who follow you. So here it is that Pharaoh wants to cast them out and say, "Just get out of here!" because of death...**after that I will go out. And he went out from Pharaoh in great anger.**

Verse 9 - But the Lord said to Moses, Pharaoh will not heed you so that My wonders may be multiplied in the land. So God is about to reveal His great power and glory.

Exodus 12:11 - And thus you shall eat it; this is talking about the lamb, the roasted lamb, **with a belt on your waist, your sandals on your feet and your staff in your hand. So you shall eat it in haste: it *is* the Lord's Passover.** It's *God's* Passover, and here they were to be ready, ready to leave. So when we're called we are to be ready to leave, to be ready to change our thinking, change the way we think.

Verse 12 - For I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I *am* the Eternal.

Verse 13 - Now the blood shall be a sign for you on the houses where you *are*: and where I see the blood I will pass over you, hence the word Passover, why we keep Passover. It's about passing over, it's

about covering sin. ...**that the plague**, which is death, **shall not be on you to destroy you when I strike the land of Egypt**. God is going to strike this world, Satan's world, a world of bondage, and He's going to strike it with death. **So this day shall be to you a memorial, and you shall keep it as a feast to the Eternal throughout your generations, you shall keep it as a feast by an everlasting ordinance**. So it can't be changed; the way that Passover is done on the 14th of Abib can't be changed. Jesus Christ simply changed the symbols because He was God's Passover sacrifice.

Verse 15 - Seven days you shall eat unleavened bread; on the first day you shall remove leaven from your homes for whoever eats leavened bread on the first day until the seventh day shall be cut off from Israel. We've done that, brethren, we have de-leavened our homes and we're not eating leavened bread for this period. **On the first day shall be a holy convocation, and on the seventh day there shall be a holy convocation for you; no manner of work shall be done on them but that which everyone must eat, that only may be prepared by you**. So in other words, we can prepare our food for what we're going to eat in that period. **So you shall observe the Feast of Unleavened Bread, for on the same day I have brought your armies out of the land of Egypt**. So this is that physical exodus, but here we're now entering a spiritual exodus. **Therefore you shall observe this day throughout your generations, an everlasting ordinance**.

In the first month, on the fourteenth day at evening you shall eat unleavened bread until the twenty-first day of the month at evening. Seven days no leaven shall be found in your homes, for we're not to have leaven in our lives. We're striving now to be unleavened, and that symbol of putting the bread out is purely us fighting against leaven (sin). We don't want it in our lives, we want to keep it out.

Verse 19 again - For seven days no leaven shall be found in your homes. Whoever eats what is leavened that person shall be cut off from the congregation of Israel, whether he is a stranger or a native in the land. Well, when we sin, brethren, we're cut off from God, we're cut off from that relationship - but through God's mercy we can repent and come back into that relationship because our sins can be forgiven. **You shall eat nothing leavened. In your dwellings you shall eat unleavened bread**.

So brethren, we're at that time now where we are in the process of leaving Egypt. The physical exodus of Israel from Egypt was a 'type' of the spiritual exodus everyone must undertake. Once anyone is called by God they must first accept the Passover sacrifice of Jesus Christ to continue with their calling, to continue their spiritual exodus. The Days of Unleavened Bread picture a spiritual exodus. We have put leaven out of our homes as a symbol of not desiring to have sin dwell in our life. We desire to be unleavened. We desire to live a way of life that does not involve sin.

A great spiritual exodus will soon begin just before the return of Jesus Christ. This spiritual exodus will continue on throughout the next 1,000 years, during the Millennium, and then again during the next 100 years, because during this next 1,100 years *everybody* that has ever existed and has been resurrected during the hundred years will have to enter a spiritual exodus, because that's what they have been called to do, to exodus sin.

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