I would like to say, "Hello," and "Welcome," today to everyone on this High Day, God's High Day during the Feast of Unleavened Bread, on this last day of the Feast of Unleavened Bread.

Brethren, in the last sermon we were looking at God's garden, and we will continue on today in that theme, and this will be God's Garden, Part 2.

Today we will go back and look at some events that took place a long, long time ago when God delivered Ancient Israel out of Egypt. We've just been through a series of sermons about the rebellion of Ancient Israel and how they constantly rebelled against the Great God of this universe. And in the last sermon we looked at how God refers to what He is doing as His garden, His vineyard. God uses the analogy of a farm, a vineyard, a garden. And God intends to reap a harvest from His garden, His vineyard, and God has had a plan from the beginning to do so.

Let's turn to Genesis 3, Genesis 3. And we looked at some of this in the past sermon, and this is where we will start today. Genesis 3:4—And the serpent (Satan) said unto the woman, You will not surely die. So we can see the very first lie coming out of that being to influence the woman. For God does know that in the day that you eat thereof then your eyes will be opened, and you will be as Gods, so this is the enticement, "to be as God," to have the understanding, to be smart, and to know good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, so we can see the enticement, "to make one wise" (to make one smart), and she took of the fruit thereof and did eat. And gave also to her husband with her, because he wanted to be smart also. I'm sure she explained this to him, that this would make him very smart, as smart as God, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, so they had become very smart to figure out that they were naked, and they made themselves aprons.

And they heard the voice of Yahweh Elohim walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden, the garden that God had created for them. Every need out of that garden was supplied to them. And the LORD God called to Adam and said unto him, Where are you? And he said, I heard Your voice in the garden (the garden that God had created for Adam and Eve to supply their every need). And let's notice something else that had taken place… I was afraid. So fear had entered into the mind, the mind that was made "smart," because I was naked; and I hid myself.

And He said (God said), Who told you that you were naked? So that's the question that was asked of Adam and Eve. Have you eaten of the tree whereof I commanded you that you should not eat? Then the man said, The woman whom You gave to be with me, she gave me of the tree, and I did eat.
justification and "pass the buck," so to speak. And the LORD God said to the woman, What is this that you have done? And the woman said, The serpent beguiled me, and I did eat. So justification and passing on to Satan.

And the LORD God said to the serpent: Because you have done this, you are cursed above all cattle, and above every beast of the field; And upon your belly shall you go, and dust you shall eat all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; And it will bruise your head, and you shall bruise His heel. This verse actually is referring to Jesus Christ, when He will come and bruise Satan. So it's prophetic in nature because we know God's plan, and we know that Jesus Christ will come back to this earth and He will gather up Satan and the demons and put them in their prison for a thousand years. And eventually, Satan will be put to death, never to have life again.

Verse 16—Unto the woman He said: I will greatly multiply your sorrow and your conception; In sorrow you will bring forth children; and your desire shall be to your husband, and he shall rule over you. And unto Adam He said, Because you have hearkened unto the voice of your wife, and have eaten of the tree of which I commanded you, saying, 'You shall not eat of it': Cursed is the ground for your sake; In sorrow shall you eat of it all the days of your life. Thorns and thistles shall it bring forth to you, and you shall eat the herb of the field. And in the sweat of your face shall you eat bread till you return unto the ground. For out of it you were taken; for dust you are, and to dust shall you return.

So we can see the garden that God had prepared for Adam and Eve would no longer exist for them. And now they were to till the earth where the thorns and the thistles, the weeds... and man is still battling that to this day. If you don't believe that, just come down to Georgia and I'll show you the results of this very thing.

In verse 21 let's notice what God did. Here is the first slain animal for mankind, and it's very interesting because it was because of what Adam and Eve did that an animal lost its life. And I'm pretty sure it was a lamb or a goat that gave its life because of what they did.

Verse 21—Unto Adam also, and to his wife did the LORD God—let's notice—make coats of skin, and clothed them.

And the LORD God said, Because the man has become like God (better said), to know good and evil. and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever, therefore, the LORD God sent him forth from the Garden of Eden... Can you imagine such a punishment? They had no idea what they were about to face, brethren, because this garden had provided their every need. But now they were to till the ground from whence he was taken. The very dust, the very thing that he was formed out of, now he would have to till that ground forever for the rest of his life. So He drove out the man; and He placed at the east of the Garden of Eden cherubim and a
flaming sword which turned every way, to keep the way of the tree of life. So it was pretty significant of what God did, to place those “cherubim and a flaming sword that turned every which way, to keep the way of the tree of life.”

Genesis 4:1—Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Eternal. And she again bare his brother Abel. And let’s pay attention to what Abel’s job was. And Abel was—let’s notice—a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground—let’s notice what was taking place; an event was taking place—an offering unto the Eternal.

And in verse 4 we find an offering of the first of the flock being offered to God. And he was the keeper of sheep, as we read in verse 2. And Abel also brought—let’s notice—the firstlings of his flock and of the fat thereof. And the Eternal had respect unto Abel and to his offering, but unto Cain and his offering, He had no respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why are you wroth? And why is your countenance fallen? If you do well, shall you not be accepted?

And if you do not well, sin lies at the door. Here we find God telling these first two that were born into the world that something would lie at the door, sin. So sin has to be rebellion against what God... against the way that God says to live, live life. And here God is telling us about sin and He’s telling it to the firstborn individuals upon the face of the earth. And He’s telling them that if they do not do well (in other words, if they do not follow God’s commands) that sin lies at the door.

And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him. So we can see a great sin that took place upon the face of this earth, and the first murderer in the human family.

Genesis 6:5—Let’s move forward in time. We can see that great sin entered into the human family, and the first murderer was now upon the face of this earth. And since God had closed up that Garden of Eden and cut man off from His spirit, man just degenerated (so to speak), and now we move forward in time, and let’s see what had taken place. God saw that the wickedness of man was great in the earth, this is what had taken place since the Garden of Eden, since Adam and Eve were cast out of that garden, and that every imagination of the thoughts of his heart (his mind) was only evil continually. That’s how it had degenerated. That’s how bad it had become.

Genesis 6:8, we find an individual upon the earth. And let’s notice what God said. God said that Noah found grace in His eyes. God said that Noah was a just man (verse 9, last part) and perfect in his generations. And Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth.

And let’s notice verse 11—The earth was corrupt before God, and the earth was filled with violence. And that’s what happens when lawlessness abounds, brethren. That’s actually what takes place. It’s what it will degenerate into. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted His way upon the earth. In other words, they did not even entertain God’s way of life.
anymore. That's how bad it had gotten. And God said unto Noah, The end of all flesh has come before Me, for the earth is filled with violence through them; so I will destroy them with the earth.

Verse 17—And behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life from under heaven; and everything that is in the earth shall die. But with you, let's notice what's taking place, I will establish My covenant; and you shall come into the ark—you and your sons, and your wife, and your sons' wives with you. And of every living thing of all flesh, two of every sort shall you bring into the ark to keep them alive; they shall be male and female.

Genesis 7:1—And the Eternal said unto Noah, Come you and all your house into the ark; for thee have I seen righteous before me in this generation. We can see that Noah looked to God and Noah lived the way that God said to live. And He told Noah, Of every clean beast you shall take to you by sevens. Now, all you hear out of the Protestant world is the song that they sing, "Two by Two," and they never pay attention to this one verse. And the reason every clean beast was by sevens was so they would have food to eat, brethren. They were not to eat the unclean. They were only to eat the clean. ...the male and his female: and of beasts that are not clean by two, because you're not going to eat those, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. So we can see that God made a covenant with Noah.

And now let's move forward in time. Let's go over to Genesis 12:1. Genesis 12:1—Now the Eternal has said unto Abram, Get you out of your country, and from your kindred, and from your father's house, unto a land that I will show you. So Abram left family just as we all have had to leave our families to obey and serve God. That's what happens to most when God calls.

Verse 2—And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing: And I will bless them that bless you, and curse them that curse you: and in you shall all the families of the earth be blessed. So this is talking about "in time," "through time." And it is about Jesus Christ, "the Seed," that would come in time. And that is how "all the families of the earth will be blessed," and it's through that Seed, Jesus Christ, the Messiah. So Abram departed, as the Eternal had spoken unto him; and Lot went with him: and Abram was seventy-five years old when he departed out of Haran.

Genesis 14:18, we find God Himself manifesting Himself as Melchizedek to Abram. Genesis 14:18—And Melchizedek, King of Salem (King of Peace), that's how God manifested Himself upon the face of the earth at that time, and He brought forth bread and wine: and he was the priest of the Most High God. And He blessed him. So here we see Melchizedek had the power to bless, and said, Blessed be Abram of the Most High God, possessor of heaven and earth. So we see God as Melchizedek blessed Abram.
Verse 20—Blessed be the Most High God, which has delivered thine enemies into your hand. Let's notice, And he (Abram) gave Him tithes of all. So here we see Abram paying tithes to Melchizedek. And we know that Melchizedek was how God manifested Himself to Abram.

Let's go to Genesis 22:1—And it came to pass after these things, that God did test Abraham, and said unto him, Abraham: and he said, Behold, here am I. And He said, Take now your son, your only son Isaac, whom you love, and get you into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I tell you of. So we have to look back in time and understand the faith and the trust that Abraham had to have. We remember that Melchizedek manifested Himself to Abram. Abram understood who Melchizedek was, that it was actually the Great God of this universe that had manifested Himself to him. We can see that Abraham had more trust than what someone normally would have because of the way that God manifested Himself to Abram.

So Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him (that's his donkey), and he took Isaac his son, and the wood for the burnt offering, and went unto the place that God had told him to go.

Verse 9—And they came to the place that God had told him about; and Abraham built an altar there, and he put the wood in order, and he bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took his knife to slay his son. And the angel of the Eternal called out to him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not your hand upon the lad, neither do you anything to him: for now I know that you fear God. In other words, the type of fear that is being talking about here is obedience, to fear to go against the commands of the Great God of this universe. And that's the type of fear that is being talked about. God saw that Abraham would obey Him, and this was the ultimate test for Abraham. God had to know Abraham from this point on, to know what Abraham would do, seeing that you have not withheld your son, your only son from Me. And when we just look at the gravity of this situation that Abraham was in, he knew that God would have the power to resurrect his son. And Abraham was willing to obey the Great God of this universe and to obey His every command, even if it meant taking the life of his son.

Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering instead of his son.

Verse 15—And the angel of the Eternal called unto Abraham out of heaven the second time, and said, By Myself have I sworn, says the Eternal—let's notice, the Great God of this universe— because you have done this thing, and have not withheld your son, your only son— let's notice—That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of heaven, and as the sand which is upon the seashore; and your seed shall possess the gate of his enemies; And in your Seed shall all the nations of the earth be blessed. This is talking about Jesus Christ, "the Seed," the Messiah.
That's what's being said. "And in your Seed shall all the nations be blessed," because (let's notice) you have obeyed My voice.

And now with all this being said, let's turn over to the book of Acts. Acts 7:29—Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. So the timeframe here is where Moses had fled into the wilderness, into the desert.

Verse 30—And when forty years were expired, so Moses was eighty years old here, there appeared to him in the wilderness of Mount Sinai—let's notice the location—an angel of the Eternal in a flame of fire in a bush. And when Moses saw it, he wondered at the sight, and he drew near to behold it; the voice of the Eternal, the voice of the Great God of this universe, came unto him, saying—let's notice what God said and the way He said it to Moses—I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. And we know how those blessings were passed down, through Isaac and through Jacob, and let's notice—Moses trembled.

Verse 33—Then said the Eternal to him, Put off your shoes from your feet, for the place where you stand is holy ground. And the reason it was holy is because he was in the presence of the Great God of this universe, brethren. And we've been through some of this before in past sermons.

Verse 34—I have seen the affliction of My people which is in Egypt, and you notice God is calling them "His people." There were promises made to Abraham, brethren, and when we look, bring it down to our time, the American here in America, and the promises that went to mostly the English speaking nations of this world, we can look around and tell who they are. And we know who they are, the western nations of Europe, Australia, New Zealand, just to give you an example. But let's continue on. God said He had "seen the affliction of His people which was in Egypt," and He said, I have heard their groanings, and have come down to deliver them. And now come, I will send you into Egypt.

This Moses whom they refused, saying, "Who made you a ruler and a judge?" the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. And he brought them out, after that he had showed signs and wonders in the land of Egypt, and in the Red Sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel—let's notice what he said—A prophet will the LORD your God raise up unto you of your brethren; Him shall you hear. This is talking about Jesus Christ. This is he (Moses) that was in the church in the wilderness with the angel which spoke to him in Mount Sinai, and with our fathers: who received the lively oracles to give to us, talking about the 10 Commandments. To whom our fathers would not obey, and we've looked at this, down through time rebellion upon rebellion. To whom our fathers would not obey, but thrust him from them, and in their minds they turned back again to Egypt, saying to Aaron, Make us gods to go before us. As for this Moses, which bought us out of the land of Egypt, we don't know what has become of him. So this was the excuse that they used to make that golden calf.

Verse 41—They made a golden calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven—
let's notice what took place—"God gave them up to worship the host of heaven," as it is written in the book of the prophets, O you house of Israel, have you offered to Me slain beasts and sacrifices by the space of forty years in the wilderness? It's the question. Yes, you took up (let's notice what they did) the tabernacle of Moloch, and the star of your god Rephan, figures which you made to worship them: and I will carry you away beyond Babylon. So what this is saying is it's talking about carrying them back into captivity (that's what's being said), because of what they did.

Back up in verse 38 we see that the congregation of Israel was called "the church in the wilderness," in the day of Moses. And the word "congregation" that is used throughout the Old Testament is just another rendering that has the same meaning as the word "church" in the New Testament. The word "congregation" translated in the Old Testament is "ecclesia." It's the same meaning of the Greek word that's translated "church" in the New Testament. All of it means one and the same. Israel was both church and state, as we know, and Israel, as a kingdom, was ruled for years by a system of judges. And later, we know, they demanded a king, and that they did have that king that they demanded. But as a "congregation" or a "church," Israel was organized with a leader, such as Moses and Joshua and the priests of the tribe of Levi, and that's an example of how it was done.

The law of Moses contained ritualistic or ceremonial laws which were added, and they were added because of transgressions that took place. And these ritualistic (ceremonial) laws consisted of meat and drink offerings, and it consisted of various washings that took place and physical ordinances. And they had the sacrifices as the substitute for the sacrifice of Jesus Christ and that sacrifice paints you and me a picture down through time.

So let's turn over to Exodus 12, (Exodus 12). Prior to the law of Moses in the 12th chapter of Exodus, while the children of Israel were in Egypt, long before any of the law of Moses had been given, prior to the time when God revealed to Moses and the Israelites that He would make the Old Covenant with them, we find that God's annual Holy Days are being observed. We know that in Leviticus 23 we find all these Holy Days explained, and it's explained when we are to keep them. And we'll go through some of this later on. But when God made the Sabbath command He gave man a rest day that carries great purpose and great significance. God said to the church in the wilderness, His church in the wilderness, that the Sabbath was a covenant sign between Him and His people. God said, "for in six days the Eternal made heaven and earth, and on the Sabbath day He rested." God said that it is a memorial of creation and creation, actually, is the proof of the existence of the Great God of this universe. And when we look through that Hubble Telescope at God's creation, with those pictures that are broadcast back to this earth, how could anyone deny that there is a creating God? A God that had created all these things that we can just get a glimpse of? God says that the Sabbath is actually a memorial, a weekly memorial of creation. God says that it is a weekly reminder of the Great God of this universe and His power to create. And we know that He is a creating God; the Church of God knows this.

The seventh-day of the week has great significance and meaning to you and me, and the Sabbath was designed to keep you and me in the true worship of the Great God of this universe and His Son. God gave His Church seven annual Holy Days, seven annual Sabbaths, and these days were given to keep God's
people in the true memory and the true worship of the Great God of this universe, and it gives you and me understanding of God's great plan. These Holy Days paint you and me a picture of what God's plan is for mankind, and these Holy Days have important symbolisms and meaning to you and me, and we saw through past sermons about Ancient Israel and how they rebelled over and over and we saw how they began to worship idols. And we saw how they then profaned God's Sabbath days, God's Feast, God's Holy Days and all of these were commanded to be kept year after year and forever. The High Sabbaths (the Holy Days) paint you and me a picture, and it keeps us (God's Church) in the true understanding of His plan.

Brethren, the very first event in God's plan for man was the death of Jesus Christ. That's the beginning, and as we read earlier in the book of Genesis, in the Garden of Eden when God killed a lamb or a goat in order to cover Adam and Eve's nakedness (which I think is an implication to you and me as the Church of God that there was sin involved...and there was because of their rebellion against God's commands not to eat of that tree), and it represents to you and me the sin of Adam and Eve when they rebelled and disobeyed God by taking of that forbidden fruit. Then we saw Abel sacrificing a lamb. And we in God's Church use the examples of Egypt. We use "Egypt" as a "type" of sin, coming out of sin, coming out of Egypt. And we know that God's people today, we know that we are in Babylon (so to speak). We are in Satan's world, the world that has been created through that being. And we looked at in the beginning how it had become so corrupt that God destroyed every living human upon this earth by bringing about the flood. We know that we will be delivered after God pours out His plagues upon Babylon (upon Satan's system, upon this earth).

The Israelites were delivered out of Egypt after the pouring out of the plagues by the Great God of this universe. And for over two centuries the Israelites were in severe bondage, and we know that they had harsh taskmasters over them. There was no written word of God (no Bible), and they were not permitted to worship God. They were forced to work seven days a week, and they had lost sight of the Sabbath day. When they were in captivity in Egypt they had even lost the proper time for the beginning of the year, and that is why God, after delivering the Israelites from Egypt, taught them the correct way to keep time, in the Wilderness of Sin. And you can go back and read that in Exodus 16. God taught them for forty years.

Exodus 12:1 we find God delivering His people from Egypt. And God says in verse 2—This month shall be unto you the beginning of months.

Verse 3, something was to take place. On the tenth day of the first month the Israelites were instructed to take a lamb, without blemish, and they kept it until (not after) the fourteenth of the same first month. And they were to kill it "at even." And the shed blood of this lamb paints you and me a picture of the sacrifice that would come in the future, the sacrifice of Jesus Christ. They ate the flesh in that night, and at midnight the death angel came, and it passed over every house where the blood had been sprinkled.
Exodus 12:6, we find that they killed that lamb “at even.” And verse 8… They shall eat the flesh in that night, still the fourteenth. Verses 9-11 continue to describe how it will be roasted and eaten and it’s still the same, the fourteenth.

Verse 12—I will pass through the land of Egypt this night, and will smite all the firstborn, so we can see it’s still the night of the fourteenth.

And let’s notice verse 22—You shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two door posts with the blood that is in the basin, and let’s notice the instructions that were given, none of you, “none of you,” shall go out of the door of his house—let’s notice—until morning, until the sun comes up. So we can see that no one was permitted to leave their houses that night, and they remained in their house until morning. They remained there all night.

Verse 29—At midnight, the fourteenth, the Eternal smote the firstborn of Egypt…

Verse 30—Pharaoh rose up in the night, and this was after the death angel passed through at midnight, and Pharaoh called for Moses and Aaron. And this had to have taken some time—still the same night but after dawn.

Verse 33 we find the Egyptian people were urgent to get rid of the Israelites.

And verse 35 the Israelites asked “of the Egyptians silver, and gold, and clothing, and spoiled the Egyptians.” This, we know, had to take several hours to do this. And we know that the Israelites lived in the land of Goshen, which was some distance from the Egyptians. The Israelites were forbidden to leave their houses until morning, as we just read, and now we see them asking of the Egyptians. So this had to have taken place in the daytime portion of the fourteenth. The Israelites did not go out from the land of Egypt, as we know, until the night of the fifteenth of Abib.

Exodus 12:41—And it came to pass at the end of the four hundred and thirty years, even the same day it came to pass, that all the hosts of the Eternal went out from the land of Egypt. It is a night to be much observed unto the Eternal for bringing them out from the land of Egypt: this is that night, so we can see that it’s night, it’s not daytime, of the Eternal, to be observed of all the children of Israel in their generations. And so we know that the night of the fourteenth they were not to come out of their house, but now we see a different night.

Let’s go over to Deuteronomy 16:1 (Deuteronomy 16:1), and let’s just look at another scripture quickly. Deuteronomy 16:1—Observe the month of Abib, and keep the Passover unto the Eternal your God: for in the month of Abib the Eternal your God brought you forth out of Egypt—let’s notice—by night. So we can see it was night-time. And this is telling you and me that they went out the night of the fifteenth of Abib.

Let’s go over to Numbers 33:1 (Numbers 33:1), and let’s take a look. Numbers 33:1—These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under
the hand of Moses and Aaron. So this is the explanation of what's taking place. And Moses wrote their goings out according to their journeys by the commandment of the Eternal. So God told him to write it down, and he's writing it in a book. And these are the journeys according to their goings out. And they departed from Rameses in the first month, so here's when they went out, on the fifteenth day of the first month—let's notice—very specific—on the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians.

So we can see the Israelites were not permitted to leave their houses that night after eating the lamb on the fourteenth. They remained in their houses in the land of Goshen until daylight. Then they went to the Egyptians and took the articles of gold, and silver, and clothing, and they spoiled the Egyptians, as we read earlier. And there were millions of them, brethren, so it had to take some time to collect all these things from the Egyptians.

Let's go back to Exodus 12, Exodus 12:10. Exodus 12:10 tells us that whatever remained of the lamb that was uneaten until morning, so that's daylight, they were to burn it with fire when the sun came up. So this shows that they stayed in their home until morning, also.

Verse 15—Seven days—let's notice what's being said—Seven days shall you eat unleavened bread; even the first day you shall put away leaven out of your houses: for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. So here are instructions being given.

Let's notice verse 16—in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, except that which every man must eat, that only may be done of you. And you shall observe the Feast of Unleavened Bread; for in this same-sel day have I brought your armies out of the land of Egypt: therefore, you shall observe this day in your generations by an ordinance forever. In the first month, here we go, the explanation, In the first month on the fourteenth day of the month at even, when Passover is over, at the end of Passover, you shall eat unleavened bread, until the one and twenty-first day of the month at evening. Seven days shall there be no leaven found in your houses: for whosoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. You shall eat nothing leavened; in all your habitations shall you eat unleavened bread. The seven days begins after the fourteenth, after the Passover has ended. And this seven-day period begins on the fifteenth. The fourteenth is the Passover, the fifteenth day is the beginning of the Days of Unleavened Bread. So the fifteenth day is established as a holy convocation, and the seventh day is established as a holy convocation. So the fifteenth day establishes a Sabbath, a holy convocation, a High Sabbath. It's forever. And it is forever as a Feast day. So this paints you and me a picture of having our sins forgiven through and by the blood of Jesus Christ. And this is pictured on the fourteenth.

And then another picture is painted for you and me that we are not to remain in sin. There is something that we are to be doing, and it paints us a picture of what that is, and that we are to put sin out of our lives and we are to observe the Passover, which pictures the remission of past sins. And then the Feast of
Unleavened Bread pictures the coming out of sin. We are to keep the Feast of Unleavened Bread for seven days, symbolizing the putting away of sin out of our lives. And this period of time has two High Sabbath’s, two High Days, and this was given to the Israelites before the ceremonial law of Moses, before it had been given and before God even gave the Old Covenant. So this alone proves that the Holy Days and the seven days of Unleavened Bread are binding forever, brethren.

Let’s go over to 1 Corinthians 5 (1 Corinthians 5). I Corinthians 5:6—Your glorying is not good. Know you not that a little leaven leavens the whole lump? So it’s a question being asked, that don’t we know these things? And leaven puffs up; we know that. And if we find a little leaven it will leaven the whole lump. God says to purge out, therefore, the old leaven, that you may be a new lump, as you are unleavened. For even Christ our Passover is sacrificed for us. And that’s the reason we are unleavened. God sent His Son, Jesus Christ, as the Passover, the Messiah. And Jesus Christ died for our sins - first and foremost, for the Church of God, and then for the whole world, as we understand the plan of God.

Verse 8—let’s notice what’s being said— Therefore, let us keep the Feast, not with old leaven, in other words, “not with old sins,” neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. So this is the time of year that you and me, as the Church of God, should examine ourselves. And God had it written here not to keep it with the old sins. We need to focus if sin is in our life and be putting it out of our lives. And we should not have “the leaven of malice,” is the way it was written, “and wickedness.” We should have all of that out of our lives before we enter this season. And God says we are to keep it “with the unleavened bread of sincerity and truth.”

Brethren, the number seven, as we know, it has meaning and the number seven is God’s number for completeness. And you and me, as the Church of God, we are to follow the Passover with seven days of Unleavened Bread. We know that that seven is a number for completeness, and we are to follow seven days of unleavened bread, which pictures the putting out of sin out of our lives, pictures putting sin out of our lives completely (as the number seven shows us, is for completeness). And we should completely eradicate sin as much as possible out of our lives. But we know the Passover is there for when we do slip up.

The Passover pictures the death of Jesus Christ for the remission of sins that are already passed. It’s what it pictures. The accepting of the blood of Jesus Christ does not forgive sins that we may commit in the future, later commit, because we have to do something; we have to repent for them to be forgiven in the future. And it does not give you and me a “license to sin,” so to speak, and we understand this. But we find our self in Satan’s world, in bondage to this world. And this Holy Day season paints you and me a picture, and it tells us how we are to come out of sin, and gives us the means to do so. So can we see the meaning of this season? Can we grasp the significance of this season? And do we see God’s purpose for this season, of having it year by year?

The Passover pictures the death of Jesus Christ for the remission of sin. The Feast of Unleavened Bread paints you and me a picture of keeping sin out of our lives with that number seven. And we are to keep it out of our lives completely. And we know that we cannot do that in this physical body in Satan’s world,
until our change comes. But we are to constantly strive to keep that sin out of our lives, and we are not
to use it as a license to sin. But when we do slip up and sin we do have that Passover sacrifice that was
made for you and me. The seven Days of Unleavened Bread following Passover paints us a picture of
putting away sin, and to do that we have to keep the commandments of God (after past sins are
forgiven). We know that Jesus Christ is now at the right hand of God the Father working on our behalf as
our High Priest, cleansing us of sin and delivering us from its power through that sacrifice that was made.

Let's turn over to Romans 3 (Romans 3:10). Brethren, we know that all have sinned, and we know that we
still sin, but thankfully we do have that sacrifice that was made first and foremost for the Church of God.

Romans 3:10—As it is written, we know this, There is none righteous, no, not one. There is none that
understands, there is none that seeks after God. They are all gone out of the way, they are together
become unprofitable; there is none that does good, no, not one. Their throat is an open sepulcher (a
grave); and with their tongues they have used deceit; the poison of asps is under their lips: Whose
mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are
in their ways: And the way of peace they have not known: There is no fear of God before their eyes.
Brethren, this is a good description of Satan's world. We saw the world in the beginning, before God
destroyed it with that flood, and now you and I find our self at the end of an age, and this is a very vivid
description of where you and I live at the end of an age. "And there is no fear of God before their eyes,"
in Satan's world that has been created, Babylon.

Verse 19—Now we know that what things so ever the law says, it says to them who are under the law,
the death penalty. That's what it's talking about, that every mouth may be stopped, and all the world
may become guilty before God. There is great judgement coming upon this earth, brethren, in just a
short while, and mankind will be given the opportunity to repent as Satan's world comes to a close,
comes to an end.

Verse 20—Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the
law is the knowledge of sin. So what this is telling you and me is how we know. Sin is the transgression
of God's law, and we know that God's law is the 10 Commandments.

Verse 21—But now the righteousness of God without the law is manifested, being witnessed by the
law and the prophets; Even the righteousness of God—let's notice—which is by faith of Jesus Christ
unto all and upon all them that believe: for there is no difference.

Verse 23 tells us... For all have sinned, and come short of the glory of God; Being justified freely by
His grace through the redemption that is in Christ Jesus: Whom God has sent forth to be—let's notice
—a propitiation through faith in His blood, to declare His righteousness for the remission of sins that
are past—just what we've been discussing—through the forbearance of God; To declare, I say, at this
time His righteousness: that He might be just, and the justifier—let's notice—of him which believes in
Jesus. Where is boasting then? It is excluded. By what law? Of works? No: but by the law of faith.
Therefore, we conclude that a man is justified by faith without the deeds of the law. Is He the God of
the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also. Seeing it is—let's notice—one

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God, which shall justify the circumcision by faith (or through faith), and uncircumcision through faith. Do we then make void the law through faith? The question that is asked. God forbid: we establish the law.

Let's go back to Exodus 31:12. Brethren, the 10 Commandments are just as much in effect today as they were when they were given. And you and me, the way we are to live our life, we are to establish that law in our lives, the way we live day by day. And it's like we read earlier, when we sin we have that Passover sacrifice to cover our sins. And Jesus Christ is sitting at the right hand of God, and that's what He's doing.

Exodus 31:12—And the Eternal spoke to Moses, saying, Speak you also unto the children of Israel, saying, Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am the Eternal that does sanctify/that does set you aside. You shall keep the Sabbath, therefore—let's notice— for it is holy unto you. Every one that defiles it shall surely be put to death: for whosoever does any work therein, that soul shall be cut off from among his people. So brethren, we can see the importance of obeying the Great God of this universe and not rebelling about the way that He says to live our lives. God says this Sabbath day is holy. The Sabbath's are holy to you and me, all of them!

Verse 15—Six days may work be done; but the seventh is the Sabbath of rest, holy to the Eternal: whosoever does any work in the Sabbath day, he shall surely be put to death. And at the end of this age we know that there is the lake of fire, brethren, because all that will inherit eternal life will have to be obedient to the Great God of this universe and His Son. And just because judgment is delayed, doesn't mean that judgment is not there.

Verse 16. We know the lake of fire will be there for those that rebel. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations—let's notice—for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Eternal made the heaven and earth, and on the seventh-day He rested, and was refreshed. And He gave unto Moses, when He made an end of communion with him upon Mount Sinai, two tables of testimony, two tables of stone, written—let's notice—with the finger of the Great God of this universe, brethren.

God's true Church is to have these Feast days in our mind, "in our right hand and our forehead," as God says, "as God's sign," so that we can keep His Commandments. And not only is the weekly Sabbath God's sign, but the annual Sabbaths, the High Days are signs as well.

Exodus 13:17—It came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straightly sworn the children of
Israel, saying, God will surely visit you; and you will carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Eternal went before them by day in a pillar of cloud, to lead the way; and by night in a pillar of fire. Can you imagine seeing such an event? I don't see how you could deny the Great God of this universe when you were experiencing such events as these. A pillar of cloud that just appeared, and a pillar of fire that appeared every night, to give them light; to go by day and night, so that we can see that they traveled by both. And God took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. So here we see the children of Israel coming out of Egypt, and they did not get far until Pharaoh came after them. And this is a picture to you and me that we use, this analogy, coming out of sin, being freed from sin. And they didn't get far until Pharaoh came after them. So it paints you and me a picture of after baptism and receiving God's spirit. Pharaoh is an example that we use for Satan, and once you are baptized and receive God's spirit it doesn't take “Pharaoh” (or Satan, so to speak) long to come after you.

Exodus 14:1—The Eternal spoke to Moses, saying, Speak unto the children of Israel, that they turn and camp before Pihahiroth, between Migdol and the sea, over against Baalzephon. Before it shall you encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness has shut them in. And after baptism it doesn't take us long to realize that we are in a minority, and we are in a wilderness (so to speak), and that's where the Church of God finds itself at this time, in that wilderness waiting for God to deliver us once again, to lead us through that Red Sea (so to speak).

Verse 4—I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Eternal. And they did so. And it was told the king of Egypt that the people fled: and the heart (the mind) of Pharaoh and all of his servants was turned against the people, and they said, Why have we done this? They then realized that they had let their workforce go, and that we have let Israel go from serving us? And now there was no one but them to do the work.

Verse 6—And Pharaoh made ready his chariot, and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Eternal hardened the heart (the mind) of Pharaoh, the king of Egypt, and he pursued after the children of Israel. And the children of Israel went out with a high hand. They were happy, brethren. They were freed from all that slavery, from all those hard taskmasters, and they were happy. And it's the same for you and me when we learn about God's truth and God begins to deliver us out of Satan's world, out of Babylon and open our minds and give us the truth of the matter. And we are happy when that takes place.

Verse 9—The Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, his armies, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon. And when Pharaoh drew near, the children of Israel lifted up their eyes, and can you imagine seeing such a sight? All these Egyptians on the horizon and they were coming after them. And
they were sore afraid: and the children of Israel began to cry out to the Eternal. They could see them, brethren. And they said to Moses, Because there were no graves in Egypt, in other words, they thought they were going to die (that's what they thought), and they are blaming Moses here for taking them away to die out there in that wilderness. And they said, Why have you dealt with us, to carry us out of Egypt? "Why did you do this, Moses?" Is not this the word that we did tell you, "Didn't we tell you this before while we were there?" So it's not the first time they had accused Moses: Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said to the people, Fear not, stand still, and see the salvation of the Eternal, which He will show to you: for the Egyptians whom you have seen today, you will see them again no more forever. The Eternal will fight for you, and you will hold your peace. And you and me have to do the same at the end of this age. We have to hold our peace and see how the Great God of this universe will deliver us into the Kingdom that is coming to this earth in just a short while.

And the LORD said to Moses, Why do you cry unto Me? Speak to the children of Israel, that they go forward. Lift up your rod, and stretch it out over the sea, and divide it: and the children of Israel shall go over on dry ground through the midst of the sea. And I will harden the hearts of the Egyptians; they will follow them: and I will get Me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And God will do this once again, brethren, in just a short while when He sends Jesus Christ back to this earth. And He will get honor over Satan and those demons, and He will put them in a place of restraint for a thousand years. And then He will get honor over Satan once again when he ceases not to exist anymore. The Egyptians shall know that I am the Eternal. And so will Satan at the end of this age when it's all said and done, when God has gotten honor upon Satan and upon all his demons.

Verse 19—And the angel of God, went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it will happen again in just a short while. The Great God of this universe will send Jesus Christ back to this earth with a host of angels and 144,000 to capture a being called Satan and put him in a place of restraint for a thousand years. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud of darkness to them, but it gave light to these: so that the one came not near the other all the night. And Satan will not be able to come near any human being for a thousand years, brethren.

Moses stretched out his hand over the sea; and the Eternal caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all of Pharaoh's horses, chariots, and horsemen. And it came to pass, that in the morning watch when the Eternal looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Eternal fights for them against the Egyptians. And the Eternal said unto Moses, Stretch out your hand over
the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the Eternal overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, the horsemen, and the host of Pharaoh that came into the sea after them; and there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Brethren, there's coming a time when this will be fulfilled once again, and all the "chariots," "the horseman," the demons and Satan, all the host of Satan, "all the host of Pharaoh," there will not be so much as any of them that will remain.

Thus the Eternal saved Israel (verse 30) out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Eternal did upon the Egyptians: and the people feared the Eternal, and believed the Eternal, and His servant Moses. So now they believe, brethren, after they saw all this take place.

The children of Israel went out with a high hand and with much excitement, but soon that excitement turned to fear as Pharaoh pursued them. And it did not take long for Pharaoh to come after them, and it was the same for you and me; it didn't take long after baptism, after receiving God's spirit that Satan came after you and me. And it did not take long for sin to enter our lives once again and we had to use that Passover sacrifice and we've had to use it over and over in this flesh.

Brethren, Egypt is a picture for you and me and we use Egypt, "coming out of Egypt," coming out of sin, and we use Pharaoh as a "type" of Satan, and "the army of Egypt" is Satan's demons. While Israel was in Egypt they were Pharaoh's slaves and they were powerless under those taskmasters. And it's just as the centers in the powers of Satan in his world, Satan's world. But when Israel took the blood of the lamb that we read about, we see that God acted. And as a result, we see that Pharaoh released Israel, when God acted. And when we accepted the blood of Jesus Christ, God acted for you and me and Satan had to release us, and just as the Israelites went out with a high hand, with happiness and with excitement, excitement about their deliverance, being delivered from Egypt, from that bondage, we did the same when we were baptized, when we accepted the blood of Jesus Christ, our Passover, our High Priest and our soon coming King. And we received God's spirit. We were happy. But then something happens. Satan comes after us and we find that sin is back in our lives. And the examples of Egypt, and the examples of Pharaoh, paint you and me a picture about this season of the year, and the Holy Day season paints you and me a picture of deliverance from Satan and from sin, and it paints us a picture of how we are to put sin out of our lives and live the way that God says to live our lives and to keep sin out of our lives.

Exodus 14:10—When Pharaoh drew near, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were so afraid. And I can imagine being in that situation, to look up and see that army pursuing you, and the children of Israel cried out to the Eternal. And they said to Moses... And here they blame Moses over and over. But verse 14 tells us that the Eternal will fight for us, just as He did for them, and that we should hold our peace (as verse 14 tells us). And just as they found themselves helpless - and I can imagine how helpless they felt seeing that army coming after them,
but you and me, we have to do the same as they did and do just as Moses told them to do – to stand still and let God fight for us. God says that He will never leave or forsake us, and that applies to you and me that find ourselves at the end of this age, just before Jesus Christ will return to this earth.

We understand that we cannot keep the commandments of God through our own power. We have to have help. We cannot do it through our own strength. We see this through the examples of Ancient Israel, which teaches you and me that we have to have help. We have to have God's help, and we know that we have to have the holy spirit to keep God's commandments. And we can do that by Jesus Christ and God the Father living in us through that holy spirit.

Exodus 14:19, we can see God's protection where that angel went before and behind, and it stood between that army, and it came between the Egyptians and the camp of Israel. And we saw how God destroyed Pharaoh and his army and how God protected Ancient Israel from Pharaoh. And God has to do the same for you and me, and He does promise us that protection if we don't rebel and if we are obedient to the Great God of this universe. Israel saw the great work which the Eternal did upon the Egyptians. Then the congregation believed the servant Moses, when they saw all this, and then they began to believe the Great God of this universe. When Pharaoh and his army attempted to follow the Israelites in this divinely created path through that Red Sea... It was a divinely created path, brethren, and God has created a *divinely created path* for you and me to make it to the promised land, so to speak. And He has provided that path through that Red Sea, so to speak, for you and me.

And it was the waters that completely covered them, just as God's spirit covers our sins, my sins and your sins. And this paints you and me a wonderful, wonderful picture.

Let's go over to Isaiah 55 (Isaiah 55:1). *Isaiah 55:1—Ho, everyone that thirsts, come you to the waters, that he that has no money; come you and buy and eat; yes, come, buy wine and milk without money and without price. Wherefore do you spend money for that which is not bread? So it's a question that's being asked: And your labor for that which satisfies not? Another question. Let's notice what's said, Hearken diligently unto Me, and eat you that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear—let's notice— and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, you shall call a nation that you know not, and nations that knew not you shall run unto you because of the Eternal your God, and the Holy One of Israel; for He has glorified you. Seek you the LORD while He may be found, call you upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Eternal, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, says the Eternal. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain comes down, and the snow from heaven, and returns not thither, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall My word be that goes forth out of My mouth: it shall
not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing
whereto I sent it.

Brethren, God's plan will take place. It will come to fruition. And these are wonderful words from the
Great God of this universe, things for you and me, of what we are to do, and we are to place our trust in
the Great God of this universe and His Son. God says that what He has said in this book will come to pass,
all of it, and that it will “prosper in the thing He sent it to do,” to bring about the Kingdom of God to this
earth, to send Jesus Christ back to this earth to set up the Government of God upon this earth, and to do
away with Pharaoh and his armies, to do away with Satan and the demons eventually, so that they will
have no influence upon this mind again.

Verse 12, God says, For you will go out with joy, and be led forth with peace. The mountains and the
hills will break forth before you into singing. We know that the mountains and the hills don't sing. We
know this is talking about the nations, the large nations and the smaller nations, and the trees of the
field, we know that they don't, clap their hands. So we know this is talking about the multitudes of
people. It's talking about a joyous time upon this earth. And let's notice, Instead of the thorn shall come
up the fir tree, and instead of the brier shall come up the myrtle tree. The curse will be taken away,
that we read about at the beginning of this sermon. There will eventually be no more curse upon this
earth, and it pictures a wonderful time upon this earth, and it will be to the Eternal for a name, for an
everlasting sign that shall not be cut off.

Let's go over to Jeremiah 7. Jeremiah 7:22—For I spoke unto your fathers, nor commanded them in
the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But
this thing I commanded them, saying, this is what it was about - obedience. Obey My voice, and there
is coming a time when this will take place, that we just read about, “instead of the thorn will come up
the fir tree, instead of the briar shall come up the myrtle tree,” when the curses are all taken away. And
when the lake of fire has taken place and then there will be all there that will obey God's voice. God
says, Obey My voice—let's notice—and I will be your God, and you will be My people: Finally, brethren,
finally! And walk you in the ways that I have commanded you, that it may be well unto you. And it
will take place. It's coming in the near future, the beginning.

Galatians 3:19… Galatians 3:19—Why then serve the law? That's the question that's being asked. But
this is talking about the sacrificial system. Let's notice… It was added because of transgressions, till
the Seed, talking about Jesus Christ, should come to whom the promise was made; and it was
ordained by angels in the hands of a mediator.

Let's go back to Leviticus, Leviticus 23. The Holy Days are memorials, brethren. Leviticus 23:25—Speak
to the children of Israel, saying, In the seventh month, in the first day of the month, you will have a
Sabbath, a memorial—let's notice— a memorial of blowing of trumpets, a holy convocation. The
Passover, the Feast of Unleavened Bread was ordained and established forever prior to the Old Covenant.
They existed before the law of Moses and are binding today just as much as they were then. The Sabbath
existed before the law of Moses, and we've been through that in previous sermons. The Sabbath was
made holy and to the Eternal before the Mosaic law was given. When the law of Moses came with its sacrificial ordinances in meat and drink offerings (the sacrifices), and meat and drink offerings were instituted temporarily until Jesus Christ - and there were some daily, some weekly, on the weekly Sabbath, some on the first of each month, and some on each of the annual Holy Days. The Sabbath existed before the sacrifices were added, and also did the Holy Days. They began before the ritualistic law of Moses. The sacrifices came and went with the law of Moses, but the Sabbath's are binding forever, and the Holy Days forever.

God gave us the Holy Days and the Sabbath so that we could understand the plan of God, and it paints you and me a picture (those of us in God’s Church). And as we saw in the last sermon, God uses farming principles that show us His plan, and God uses the harvest seasons in Ancient Israel as a picture of a spiritual harvest. First is a spring grain harvest. Second, the fall harvest. God intends for the Holy Days to picture to His Church repeatedly, year after year (year by year), that only those that God calls can become His begotten children now. And we are approaching that first harvest, the firstfruits, the 144,000 that will return with Jesus Christ to set up the government of God upon this earth, to bring the Kingdom of God to this earth. And it will occur at that spring harvest on the day of Pentecost.

Leviticus 23:1—The Eternal spoke to Moses, saying, Speak to the children of Israel, and say unto them, Concerning the feasts of the Eternal, which you shall proclaim to be holy convocations, even these are My feasts, appointed times.

Verse 3—Six days shall work be done: but the seventh-day is a Sabbath of solemn rest, a holy convocation. You shall do no work in it. It is the Sabbath of the Eternal in all your dwellings.

Verse 4—These are the appointed times (better said) of the Eternal, holy convocations, which you shall proclaim in their appointed times.

Verse 5—In the fourteenth day of the first month at even is the Eternal’s Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Eternal: seven days you must eat unleavened bread. On the first day you shall have a holy convocation: you shall do no customary work on it. But you shall offer an offering made by fire to the Eternal for seven days. The seventh day shall be a holy convocation: you shall do no customary work on it. And the Eternal spoke to Moses, saying, Speak to the children of Israel, and say to them, When you come into the land which I give to you, and reap it's harvest, then you shall bring a sheaf of the beginning of your harvest to the priest (better said). He shall wave the sheaf before the Eternal, to be accepted on your behalf: on the day after the Sabbath the priest shall wave it. And you shall offer on that day when you wave the sheaf a male lamb of the first year, without blemish, as a burnt offering to the Eternal. And this is the day after the Sabbath inside the Days of Unleavened Bread. And this also pictures Jesus as unleavened, Jesus Christ as being unleavened. His grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the Eternal for a sweet aroma: and its drink offering shall be of wine, one-fourth of a hin. And you shall not eat neither bread, nor parched
grain, nor fresh grain, until the self-same day that you have brought an offering to your God: it shall be a statute forever throughout your generations in all your dwellings.

And you shall count for yourselves from the day after the Sabbath, the weekly Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be completed. Seven Sabbaths. Count fifty days to the day after the seventh Sabbath and you shall offer a new grain offering to the Eternal. You shall bring from your habitation two wave loaves of two-tenths of an ephah: they shall be of fine flour; they shall be baked with leaven—and let’s notice—they are the first fruits to the Eternal, the 144,000, brethren. And this will take place on Pentecost. And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, two rams: they shall be as a burnt offering to the Eternal, with their grain offering, and their drink offerings, an offering made by fire, for a sweet aroma to the Eternal. Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of peace offering.

And let’s notice verse 20—The priest shall wave them with the bread of the first fruits as a wave offering before the Eternal with the two lambs: they shall be holy to the Eternal for the priest. And you shall proclaim on the same day, that it is a holy convocation to you: you shall do no customary work on it: it shall be a statute forever in all your dwellings throughout your generations. So we can see that the firstfruits will return with Jesus Christ on the day of Pentecost.

Brethren, the New Testament Church was founded on a Sunday. It started on Pentecost. And another name for that is the Feast of the Firstfruits. It’s also called the Feast of Weeks, and this will be the first harvest out of God’s garden, that 144,000 that will return with Jesus Christ on this day of Pentecost. God uses the yearly harvest, those harvest seasons in Ancient Israel, and God uses it as a picture for you and me and it pictures a spiritual harvest, the Feast of the Firstfruits, the first harvest. And then we know about a greater harvest that will take place. God paints you and me a picture about that fall harvest.

But Passover symbolizes Jesus Christ and His sacrifice for the remission of our sin - God’s sacrifice. Unleavened Bread pictures the putting away of sin. Pentecost pictures the first part of the spiritual harvest, the firstfruits, the 144,000. These Feasts, Unleavened Bread and Pentecost, fall at the beginning of the year, and the events that they picture occur at the very beginning of the plan of salvation. The Holy Days that come at the end of the year is a picture of events in God’s plan that are yet to occur, that fall harvest. The first harvest, the firstfruits of God’s plan out of God’s garden, are being tried and tested now, brethren. The temple is being measured and we are in the Year of Dedication, brethren. So, brethren, remember we are God’s garden and God will reap a harvest out of His garden.

And that will conclude the sermon today. 