

Yesterday we observed the 7th day, the last day of the Feast of Unleavened Bread. Last Sabbath, which was the 1st day of Unleavened Bread we had the sermon that was entitled, *The Passover*, and today we're going to continue with that sermon with this being the final part, *Part 2*.

We're going to pick up from the last verses we were focusing upon, Leviticus 23, concerning the command to observe these days. It has been referred to as we were going through that sermon last Sabbath and it concerns that which follows the Passover that should be ever so obvious to us. So let's go back to the basic instruction concerning the meaning of these days that we have just observed.

Leviticus 23:5. So again, referring to the command for keeping of the Passover it says, **In the fourteenth day...** And I've said a great deal about this in coming up to this period of time in sermons, mentioning it from time to time, and mentioning it now again in this sermon today as last Sabbath. But again, how incredibly important and how simple, and how basic this is, yet what great confusion that existed in God's Church concerning a simple phrase like this that would seemingly be able to be easily understood and yet was not as people read things into other verses.

And some, some of that we'll even possibly see toward the end of this sermon today, of some verses that people read things into and don't grasp and understand that which is so awesomely basic. But it says, "In the fourteenth day." It doesn't say, "In the thirteenth." It doesn't say any part of it is to be kept in the fifteenth, and yet that happened in God's Church where many people became confused and ministers began to teach a 14th/15th Passover. Some went so far as to just teach a 15th day observance of the Passover. And that's a sick thing. It's so sick to take away from something so sound and so basic that God gives, simple basic instruction, a command to keep a specific time and appointment with Him. If you keep it on the 15th, go into the 15th, then you're not keeping the right appointment with God! That should be so easy to understand. And yet many before us, many around us who were a part of Worldwide, who were a part of that which led into the Apostasy and that which followed, many, *many*, went by the wayside in this doctrine. And as soon as they began to pervert and distort *this* doctrine they most assuredly were instantaneously fully cut off! Not just weakening of God's spirit, but fully cut off from the flow of that spirit into their life. Because it isn't a small thing to take away from something so basic and so sound that God gives that has great meaning in it.

So, **In the fourteenth day of the first month at even**, another word, something else that hasn't been understood. We've been going through the sermon series, again, talking about the truths, the truths that we have been given, the awesome blessing of the mind, the Word of God that we're blessed to partake of, that we're blessed to see. And if we're cut off from the flow of God's spirit, if someone falls asleep spiritually and is fully cut off from the flow of that spirit they can't understand. They can't understand. They can't see this which is so basic right here. And people who have gone before

us, those in the scattered body do not understand this phrase, or this particular word here and what it means.

This Hebrew word, "bane ha erebyim," which means, "between the evenings." So simple. Not a period of time between when the sun begins to set in the sky and a new day begins, between that period and moment that is what was called "twilight" in the sky where there was still some light because of the sun not fully disappearing yet and night fully setting in and people trying to discern or find out or determine when that time was. It's not between that evening that the Passover was to be observed. It's like any Holy Day. It's like any observance of any period of time that God gives. It's between two evenings! So simple! So basic! And God just making it so plain and driving the point home, "IN the fourteenth day, between two evenings." None of it in the 13th. None of it in the 15th. So simple. But as to how we respond to God and what we obey says much about us in our minds and how we think. People who think that they have something important to teach, that all of a sudden they "see" and understand and grasp that God hasn't given to the ministry in the sense of through God's apostles and prophets to the Church. Because that's how God has *always* taken care of, fed, nurtured the Church - from the top down - from God Almighty Himself, through Jesus Christ, all things have been given to him, and then that which then he gives to the Church. There's a way it works and it *never* works any other way.

In the fourteenth day of the first month at even (between the two evenings) is the Eternal's Passover. It's God's Passover. It's His Passover that's been given to us. **And in the fifteenth day of the same month is the Feast of Unleavened Bread.** So again, it begins at sunset on the fourteenth, a new day begins. In that evening, the fifteenth, a whole new day begins, a Holy Day begins. And that's what it's discussing here, that which follows the Passover. Immediately after the Passover, the sun has set on Passover day, then a new day begins.

And in/on the fifteenth day of the same month is the Feast of Unleavened Bread unto the Eternal. Seven days you must eat unleavened bread. What a beautiful picture here. Some even beginning to try to change some of this where they said, well, it was okay to eat bread that was unleavened, obviously, at any time during that period of time. Some were teaching that, you know, if you ate bread that it had to be unleavened. They didn't teach that you had to eat it every day within seven days - because that instruction is here. It says, "Seven days you must eat unleavened bread." So there's no reading something else into this as some began to do in saying, well, if you do happen to want to eat bread, then it has to be unleavened. No. It says you must *eat* unleavened bread each day of seven days. That's what it's talking about there.

And we should understand what that means for us spiritually in God's plan of that which is complete, number seven, seven days, seven... Or seven days there, not seven annual Holy Days. But seven days during the days of Unleavened Bread, the one that begins it and the one that ends it both High Days, Holy Days. But again here, showing God's great presence in that, by that plan, by that purpose. And then seven days, that which is complete, that we're to be complete and being delivered out of sin, to come out of sin, to eat unleavened bread all seven days. Because if we're not eating of the

unleavened bread of life every day of our life, then we're missing the boat, we're missing the mark. So something else here to understand, that doing this requires sacrifice, to observe this, this Passover that's being talked about. And to eat unleavened bread is to eat of the true bread of life, the Word of God, which is to live by God's laws, to live by the truth, the truth that we have been focusing so much upon before these days. That requires sacrifice on our part, the sacrifice, primarily, of self. That's an awesome picture in itself, that it's about sacrifice of ourselves, of our own will so that we live God's will, to do His will.

I think of those scriptures that speak of that in Hebrews, where Jesus Christ spoke of him coming, not to do his will but the will of God, the will of his Father. That's what it's talking about.

So again, our will, we're to sacrifice of our will so that we live God's will. That's what it's about. It's about a choice, constant choices in our mind. So it's a matter of coming into unity and oneness with God, and Jesus Christ made that possible. Our Passover. Great sacrifice. It was great sacrifice on the part of the Father to watch, to see these things that were going to happen to His own son, the kind of death he would go through and the excruciating suffering that he would experience. And God sacrificed a great deal to just allow that. And then Jesus Christ himself to yield to that, to do his Father's will, to be a part of His Father's plan. That's why he said, "Nevertheless, not my will," you know, "If this cup can be taken from me, not my will but Your will be done." Awesomely beautiful example. And that's what our lives consist of, a matter of a choice to sacrifice in order to come out of sin, that which these days picture, choices we have to make to enter into the sufferings of Christ.

Let's continue, **Leviticus 23:7**—**In the first day you shall have a holy convocation, and you shall do no servile work therein.** And so just mentioned that a moment ago, on the first and the last day of the days of Unleavened Bread that it's a holy convocation. It's a commanded assembly of God's people, that we're to assemble before Him, first and foremost, and if we have opportunity to be with others, to fellowship with others in that assembling before God, to observe that time to set it aside as holy a holy time, a holy meeting, a holy convening before God because we're keeping that appointment, that appointed time that He's given to us. We've set it aside already in our own lives. Even if we're by ourselves at home we set that day aside.

Verse 8—**But you shall offer an offering made by fire,** each individual has to choose to do that in their life, to offer up self. It's a sacrifice! And it says here, "an offering made by fire," knowing that that means hardship, trials, tests. Doesn't mean an easy way, doesn't mean an easy way that makes us comfortable and we're fully comfortable and everything we have to go through that everything just works out hunky dory in life and everything we do we have no problems and God just takes care of everything around us for us. No, we'd be hideously selfish! Far more selfish! We would turn far more inward if that were the case. *Spoiled!* That would be the case. Spoiled!

And in the seventh day is a holy convocation, and you shall do no servile work therein. So it's set aside. We choose to set that time aside. We choose not to have any kind of labor and work that is a matter of occupation or that is a matter of routine things in our lives that we can do on other days of

the week, such as washing clothes or the ironing that has to be done, or you know, whatever it might be, the cleaning up of the yard, or some kind of upkeep and maintenance or working on the car. Whatever it might be, those things we do not do that can be done at other times. Food and preparation for it and all the things involved there, eating out, whatever those things are for physical sustenance, we're blessed to be able to do, thankfully. They're not fast days. And God makes that distinction even in other scriptures.

So once again, on that final night of Jesus Christ's physical life on earth, on that Passover night, he gave some of the greatest and most important of all instruction to his disciples. I marvel when we go through these things and I marvel what God has given us in this end-time, to His remnant Church, to those few of us - to those few of us who are around. I think of a good question that someone just asked, one of the ministers sent in a report and just pausing and thinking about some of the things written in Chapter 6 and posing the question that some of it is hard to understand in the sense that how God can make a determination toward an entire world depending on a few hundred people. Just on a few hundred people that what might happen to the world would be dependent upon them. And yet that's the marvel of it all! God's Church, His Family, His love - that's a beautiful thing to understand, to grasp and understand what God has given to us and that the focus is upon the Church. Small or large, God's desire is that it's about to change in this world to where it becomes exceedingly large. But it hasn't been that way for the past 6,000 years, or especially the last 2,000 within the Church.

So what an awesome thing to understand, what God has given to us, the blessings that we have through sacrifice, the opportunities we have, and that God is so focused upon us, upon the Church, upon each and every one of us, that we have such opportunities, that we're able to have such a relationship with God.

So again, I think about how this instruction that Jesus Christ gave on that final night, the great love that God revealed to us at a time when Jesus Christ was about ready to go through incredible suffering. He knew what was coming and so before he departed some of the greatest instruction, guidance, and direction, teaching and the like was given on this particular night, on his last night, his Passover night.

So in John 13... And we read through these scriptures. We read through things of John 13, 14, and 15 every Passover. Every Passover we go through these. They are *exceedingly* important. They are the beginning, in that respect, of the plan of God. The Passover is the beginning of the plan of God. You can't get into the Holy Days, you can't observe the Feast days, the annual High Days, you can't enter into God's plan - because that's what those days mean. It means being a part of entering into a plan and a purpose that God has for us. And we can't even enter into that until we have received the Passover, until the Passover. And so it's *awesome* to understand the kind of instruction then that was given on the Passover. And God's blessed us this year in being able to focus on this a little bit more than normal. We're focusing on this a little bit more than we normally have in times past - actually, a lot more because we've been talking about various things in some of the sermons leading up to even

talking about the truths. But as we've been going through those we've been talking about some of this as well. And now, during the Feast of Tabernacles, or, I'm sorry, during the Feast of Unleavened Bread here we have been focusing upon that again, and aptly so.

John 13:34—I give unto you a new commandment. How awesome is that? On Passover night one of the first things he began to instruct them in, began to guide them in, before the Church was ever formed (because it didn't come together, it didn't start until Pentecost 31 A.D), he says, **I give unto you a new commandment, That you love one another**. Now, God's desire is that we love others anyway. All people. But how much more when we understand what all this means? How much more when we understand the context of all of this? Because it is incredible what's being said in the context of the Passover, in the context of Christ's last Passover observance as a physical human being and what he wanted to pass on to them before they became a part of the spiritual body of Christ, the Church.

And so he says, **I give unto you a new commandment, That you love one another**. So what's new about that? What's new about that commandment that we're to love others? That God's law is about love? The last six commandments that God gave, we understand, they're about love and they're about how we love others. But notice the rest of the verse... **as I have loved you, that you also love one another**. In the same way. In the same manner. "AS I have loved you." Now that takes it to a whole new dimension. That takes it to a *whole new level*. It isn't just about loving others, but it's in the manner, it's in the way that Jesus Christ shows his love to us.

By this shall all men know that you are my disciples, if you have love one to another. What kind of love? His kind of love! "As I have loved you," he said. To exercise that kind of love. That's what's going to be seen. That's what's going to become known in time, who God's people are. That's what's going to be seen, that witness that's established within the Church, that has been for 2,000 years, of how the Body cared for one another, those who remained faithful to the end, that they were of the same mind, that they understood this, that they lived this. It may not be that they fully grasped and understood the depth of it spiritually, but they lived it. They did it.

So again, in the sermon series we've just gone through entitled, *The Virtue of Truth*, we covered some of what Christ said on that last night. And it would be good to review some of that again. I am always amazed as I'm able to look over a period of time, because there's always something unique, a little different, a special focus that God always gives us during special moments in time. And some of the greatest special moments in time have to do with the Holy Days, has to do with the beginning here of this period of time of Passover and the days of Unleavened Bread, then around Pentecost, and then the fall Holy Days and all the things that are focused upon at that time. And there's always something unique in the sense of what God leads us to as we approach those days, and then especially during that period of time and what God gives us to see during that time. Because it's what God is giving us. It's a matter of something that God guides and leads and reveals to us and gives to us so that we can see what He desires that we see and focus upon during those periods of time.

This period of time is exceedingly important for God's Church. We have gone through a unique period of time during the sixth period of 1260 days. That is a period, an end-time prophetic period that we are going to have experienced before Jesus Christ returns, seven of them in total. And that sixth one was indeed exceedingly unique to all of us. It was exceedingly unique to me and to my family, and because of that it was also very unique to all of the Church and things we've gone through and experienced in a different manner than we were accustomed to previous to that. And so God blessed us, and He has continued to bless us and give us more and more and more. And now, in this opportunity we have now, God is showing us what we really need to focus upon. And it has to do with the things we're hearing during these... Well, we just heard during these days of Unleavened Bread and now this day that follows it, this Sabbath, weekly Sabbath that follows that period as we are continuing now with this final sermon, *Part 2, The Passover*.

John 15:1—I am the true vine, and my Father is the husbandman. Beautiful verses here. An analogy of something that God gives. "I am the true vine." **Every branch in me that bears not fruit He takes away.** And so in speaking of a vine, in speaking of a vineyard there are so many things to think of. I have been blessed to live in a region where I saw and became more aware of what it was like to have a vineyard, what kind of work went into it. Actually had work parties where we went out and gathered at one time certain fruit, certain grapes that were special to a particular farmer. Rather than using machines he had us go out there and we picked those things. We cut them and gleaned them in that respect. And it was a very unique experience. And then to watch them, how they cared for the vines then after the harvest, as the fall began to set in and the leaves had fallen off and the kind of pruning and the kind of work that takes place so that it can produce the next year in a great way again, that desire being there.

So he says, "Every branch in me that bears not fruit he takes away." And especially if something isn't bearing fruit, it's of no value. It hurts the rest of the vine. It takes away that which in order to try to heal itself or just to be alive and live without being able to produce fruit on it, it takes away from the rest of the vine as well, the rest of the plant. And so it's better to cut it off. If it's starting to die, if it's starting to not have that which is needful as far as nutrition that goes through the vine itself, out to and able to feed abundantly grapes, or it takes away from others, steals from others, hurts others, the growth of others, then it's better to prune it back.

So that which does not bear fruit, and might add to that, in that respect, thinking about this, "that which does not bear fruit," which takes away from other fruit as well, there is that which happens spiritually within a body. That because of what someone or a group of people are doing, it can take away from, because of what's being said, of the actions, of an example that's there of sometimes, can begin to hurt others because others can be hurt by, then, that kind of thing to where it doesn't produce the kind of fruit in other people's lives if they weren't around that kind of environment. And so there has always been a process in God's Church ever since I've been in it, of every year some, some who I know ever year being purged from, pruned from the vine, cut away from the vine.

So, every branch in me that does not bear fruit He takes away, and every branch that bears fruit, He purges it. So if there is a branch there and it's producing fruit it's still going to be cut back so that it can be even healthier, because there are little parts that are coming off of it that will take away from it. And so it's better for those things to be cut away. The things that even individually in our own lives that we have to come to see that we have to cut away from our lives to be better focused, distractions of things, whatever it might be in the world or family around us that can cause us to be distracted from the focus that we really need to have. But those choices are ours. We might be led, guided, and inspired by God's spirit to see some of those things, but oftentimes they're ignored in life.

So, He purges it that it may bring forth more fruit. Now you are clean through the word which I have spoken unto you. That's what cleanses us, the Word, God's Word, the Logos, the mind of God, the *truth* of God. That strengthens us and it, as it says here, "Now you are clean." That's what cleanses us! If we receive it into our life - and receiving it doesn't just mean to hear it, but it means that it works in us. It works through the vine to produce fruit.

Abide in me, that word, that beautiful word, "to continue in," "to dwell in," "to live in," "to abide in." **Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.** Now, I can't help it when I read something like this, and I think of the hundreds of people I have known - perhaps into a few thousand over time that I have known - that they either didn't really know this or they truly forgot it through time. That the only way that they could hold on to what is true, the only way they can see what is true is by being close to God and Jesus Christ, by staying close to them, by being alert and on guard and watchful spiritually, to be focused.

I am the vine, you are the branches. He who abides in (dwells in, lives in) me, and I in him, the same brings forth much fruit. For without me you can do nothing. What will happen is instead that which is a false kind of thinking that enters in. When people begin to drift away, begin to get cut off the mind begins to work in a manner that is false, and it will begin to justify its thinking, and sometimes begin to come up with different ideas and different teachings and different beliefs and not believing everything that they hear given by God to His Church.

If a man does not abide in me, he is cast forth as a branch, and is withered. And men gather them, and cast them into the fire, and they are burned. So very descriptive of what can happen if that state continues. If for whatever reason a person cannot be awakened out of spiritual sleep, if for whatever reason a person has come to a point in time where they have rejected God and Christ and His Word and His way of life, then it can end. End, period, forever. That is the worst, obviously. Yet God has also shown in the midst of much deception and many who have been called that many are going to have the opportunity of being able to see once again, of being able to have their eyes opened again from spiritual sluggishness and have the opportunity to choose to repent, to recognize the great danger of such a mindset, of such thinking.

On down a couple of verses here, a little farther, **verse 9** it says, **As the Father has loved me, so have I loved you. Continue you in my love.** "As the Father has loved me." Now, there's a lot said there. Incredible, great love. That's why I think of how God's love is so great toward a few hundred people, that by bringing us through what He did, giving us the opportunity that we were able to be of a strength, of a measure that we could continue to go forward, that He gave us the ability then to do so and what that means for the world. What an awesome thing to recognize the value of God in our life, the value of Jesus Christ in our life, and the value of the Church of God in our life and in the lives of billions in time. So, "As the Father has loved me, so have I loved you. Continue you in my love." Now, a lot, again, is said here, as I mentioned. What did we just read a little bit ago? What kind of love is that? It's a sacrificing kind of love. Jesus Christ knew, he understood the sacrifice God had made, was making in order for him, Jesus Christ, to be His son, in order to him to fulfill the things he was going to fulfill as well in his life.

If you keep my commandments (verse 10) you shall abide in my love. "If you keep my commandments. If you live this way of life and live the truth that has been given to you, you shall abide (live in, dwell in) my love." Because to live by God's commandments means sacrifice for any human being because of our nature. It means we have to sacrifice self. **...even as I have kept my Father's commandments, and abide in His love...** "dwell in (live in) His love."

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. Beautiful verses here in what is being stated. God's desire, Jesus Christ's desire for the Church is that we be filled with life and enjoyment and excitement for life, an excitement for the things that God is doing and giving to the Church - the truths, everything that He gives to us and nurtures us in. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." God wants us to have a full, abundant, meaningful life, that we're filled with life.

This is my commandment, That you love one another, as I have loved you. So he says it again, just the same thing as what he mentioned back there in chapter 13.

Notice: **Greater love has no man than this, that a man lay down his life for his friends.** That we have that attitude in mind toward one another. That we truly are willing to sacrifice of self in order to give to others. To give - that means a lot. Now, we don't really oftentimes understand all that's involved in that. It can have to do with the things that follow not just regular fellowship that we have in Sabbath services, but perhaps other times, other communications we might be able to have with one another. And certainly around the Holy Days we're able to do this even more so. But it's about a special bonding and bond that we're able to have with one another. In order to do that oftentimes means we have to sacrifice, and often times it's a matter of sacrificing of our own wants and our own time for the sake of others. And then oftentimes people learn then through that process when they start applying it and practicing it and that becomes the norm in their life, they realize how full that is, how enjoyable that is. Because it's a giving that comes back to us. When it's a matter of sacrifice of self you just receive back. And your enjoyment in life, your fullness in life, and your

feeling toward, your desire toward one another becomes greater then. The bond that is developed there goes beyond words.

Verse 14—You are my friends, if you do whatsoever I command you. So again, his willingness to do what he did for all of us, for all who follow through time, friends, a relationship that we're able to have, a closeness that we're able to have. And because we're all in the same body, the Body of Christ, we're able to have that with one another if we will love in the same manner, in the same way as a matter of sacrifice. Not selfish! Not just going off and doing our own thing because we're tired or because that's what we want for ourselves and we just don't want to put ourselves out and it's not natural, it's not easy, it isn't easy to do certain things at times or to talk to certain ones. It's not easy. You have to drive yourself and you'd just rather leave early or leave and do something else or not get together, or whatever it might be. Whatever excuse, whatever thing might be there because it's easier some other way, perhaps, or we have something else we want to do or someone else we'd rather be with perhaps. Whatever.

And what is the basis, again, of this new commandment? Can't forget it. Awesome! To love one another. Say it over and over again, "as I have loved you." Based on sacrifice! You can't get away from it. That's what it requires. And then what comes back is a full life, a life filled with joy, a fullness of life.

Let's turn over to Ephesians 4. Because when we talk about relationships, when we talk about times when we're together with one another, maybe talking to one another on a phone and what we might share with one another, or in an email, whatever it might be. We have to be on guard. We have to be alert to what we're doing. We have to desire to be careful and to make certain that we're striving to do things the way God wants them done. So coming out of sin, which is what the Passover means in our life, that we can do, it's a part of a process. Once we're baptized, once we're submerged under the water and we come up to live a new life a new person, we're to walk in newness of life, God's way of life in the truth, in His Word, in His way - not selfishly, not going off and doing our own thing, not ignoring our ability to love one another and our ability to love the brethren that God has placed before us in an environment of fellowship. Because that's what He's given to us. He's given us that ability. And if we don't receive that ability and use that ability then we're not sacrificing.

Ephesians 4:29—Let no corrupt, means "rotten" or "worthless," **communication proceed out of your mouth,** or out of your fingertips, you know, on a keyboard, whatever it might be. "Let no corrupt," in other words, rotten or worthless is what the word means here (describes it for what it is), "kind of communication proceed out of your mouth." We have to guard our tongue. We have to guard what we say. We have to be careful of what we say so we don't hurt someone, so we don't... so we're not flippant about things we say and cause hurt to someone.

I so regularly hear of things that people have said. I think of something I just heard today in an email as far as a matter of an elder's report that came in and mentioning another minister and something that had been said to them, two ministers, and it was rather cutting in one way, it was rather... I

don't know how you can describe it fully. It was void of compassion, void of mercy. It was just blatant, not worrying, you know, kind of rubbing salt in a wound kind of thing, you know, rather than showing compassion and mercy and realizing that sometimes we go through things, we go through trials, we go through hardships, and when we're going through certain things that's not a time to take out the ball bat and start swinging it around and saying, "Well, have you learned your lesson now? Have you learned from this? Have you learned? Have you learned? Huh? Huh? Huh? Have you learned?" And try to put somebody down farther and farther and farther, you know, like they haven't been humbled enough by what they've gone through and by the fact that something might be out in the open and they're going through troubles and hardships? You know? Amazing!

"Let no corrupt communication proceed." That's corrupt communication! Worthless! Worthless! Worthless to hurt somebody, to tear at somebody with what might consider mild... "Well, I didn't mean it that harsh or that hard." Well, think about what you're saying before you say it! Don't let just garbage flow out of your mouth. Don't let unfeeling thoughts, you know, go out the tongue, across the tongue that might hurt someone, that might offend. Not necessarily offend but just to hurt someone. I've talked about in times past if somebody becomes offended by something that's said, well, you know, they shouldn't. But you know, sometimes people are offensive in things they say, and that shouldn't be there either because it does hurt! You know a person can hurt and not be offended. A person can hurt inside and feel betrayed inside or feel stabbed inside and not supported inside and not loved inside. We have to be careful in what we say. It is *not right* to say whatever we want to, even if it's true, if it hurts. There are things that are true that sometimes just hurt and it's better not to be said.

"Let no corrupt communication" - which oftentimes they're just not fully true anyway or not in the right balance - "Let no corrupt communication proceed out of your mouth, but that which is good." Can we look at everything and say, "That's good. There's something good in that, what's being said." And if it's good it's coming from, you know, because it's in agreement with God. It's in agreement with God's word. It's in agreement with what is right and what is okay to be said, that's not hurting toward someone else.

Now, if a person has a job and they have responsibility and they truly have a duty in a particular case to say something to someone else because it's been given to them to do so... Just like every once in a while remind associate elders, assistant elders, whatever, and elders, that correction, things that have to do with brethren in the Church, that they're not over the Church. They're there to administer and to serve the needs of the ministry in what areas have been given to them by those who are above them, and no more. And people have to be careful of that, because sometimes in doing so they take things upon themselves and do more damage than good in the long run, thinking they're doing good, thinking they have a responsibility to watch over or to make sure that people don't do certain things or say certain things. And you have to be careful. There's a fine line in there and a fine balance. Sometimes there is a need to stand up. But you got to, better make sure it's sin when you stand up! You better make sure there is sin involved, sin that needs to be addressed. You know, there

are some things that are a matter of foolishness or stupidity or not a good choice in life, not a matter of something that's sin that a person has to repent of. So we have to be careful.

Anyway, ever learning. Ever learning. And everybody can learn from those kinds of things, and those kinds of examples. They're there for that reason, so that people can learn from them.

So, "Let no corrupt communication," you know, rotten, worthless communication, "proceed out of your mouth," **but that which is good**. It should always be **good to the use of edifying**. In other words, building up. You know, if it tears down, if it hurts, if it cuts, if it's cutting deep, what's the purpose in it? Do you have a responsibility to do that? Is that your job? Is there something you had to address that's a matter of sin in somebody's life, or is it just a matter of careless, foolish talk on your part and you don't care who you run over? So again, we have to be careful of what we say, what we do and how we do it. And it should always be something that encourages, that edifies, something that helps, not something that tears down or breaks away or whatever. ...**that it may minister (serve) grace to the hearers**. Favor. Help. That's what that means. Is what we say, does it do that?

And grieve not the holy spirit of God. See, God's spirit that desires... God's desire is to live and dwell within each and every one of us, and if we're careless, careless about things that come out of our mouth sometimes, kind of bombastic and don't care who gets hurt, who gets put down in it... Because sometimes people just do that and they shouldn't do that. They shouldn't talk that way because it grieves the holy spirit of God. God's spirit doesn't want that to happen. God's spirit doesn't want to hurt others. It wants to edify, build up, encourage, grace, give grace, mercy, favor, help to those, to others. That's what draws us closer together as a family.

And grieve not the holy spirit of God whereby you are sealed unto the day of redemption. Let all bitterness, and wrath. You know, bitterness. Sometimes people just can't acknowledge or admit that they're bitter about something, that they're upset about something. And when you're bitter about something, when you get embittered a little bit about something that someone has said or something that someone has done that you can't quite forgive them of or forget and put out of your mind, you know, it's easy to snap back or to say something that, again, goes back to that corrupt, rotten, worthless communication that comes out of the mouth, instead of grace, instead of serving and edifying and building up.

See, we're talking about sacrifice here. We're talking about something incredibly, awesomely, important as to how God wants us to live toward one another and how we love one another as Christ loved us. A willingness to sacrifice of self, of our own desires, of our own wants, of our own time, whatever it might be, of our own will in order to do God's will.

Let all bitterness and wrath... This word "wrath" meaning "indignation." So sometimes people can become indignant about something that someone has done or something that someone has said, sometimes mixed with some jealousy or envy or whatever it might be and a kind of indignation that enters in there or a wrong kind of judgment about various things in someone else's life. And then

before long something is said and comes out of the mouth that you can't take back. So again, **and wrath**, indignation, especially in considering someone to be unworthy. Someone is considered to be unworthy of this way of life or of the truth or of their friendship, or whatever, and tended to be looked down upon because they're not quite as good as. You know, there are things there that can just cause hurt sometimes. And I'm speaking about things that happen! Maybe not on a massive scale like I've known of in times past when the love of many began to wax cold and this kind of thing was everywhere on a constant basis it seemed like. But every once in a while it rears its ugly head. And sometimes some have that inclination anyway. That's their battle. So you have to be more on guard don't you?

Let all bitterness, wrath, and anger... Never should be anger. Anger toward someone else? To be angry? That's just... God calls it what it is. It's murder. It's hatred. It's murder. It leads to murder. That's the spirit of murder, anger, to be angry with someone, **and clamor**, you know, this word that just means "outcry" at what someone else has done. Sometimes you just can't hold back and begin to talk about, chatter about, gossip about what someone else has done that's affected you that you just don't like, and rather than dealing with it the way God said to deal with it. If you really think something has been done... because a lot of times people *think* something's been done against them and that thinking is just off base. But if you *know* something has been done and you've prayed about it and you've asked God for help, guidance, and you're in a right spirit and a right mind, then He says to do something about it. Go to your brother alone. Go to your brother alone. Sometimes it's just in your own mind. It's not in their mind toward you.

I think of some things that have happened in times past. I think of something I just read here just recently where someone had acknowledged that they had some kind of a battle toward me and, you know, it was in their mind. It's in their mind. I can't help that. I can't deal with that. I can't change that. There was no wrong done. But you know, if a person has that battle then they have that battle and they just have to conquer it and ask God's help to conquer it, to get their mind right. And oftentimes that's the way it is. It's a matter of getting your mind right toward someone else because you imagine things in your mind because of, maybe, your past, or because of whatever else you allow to come into your mind. You begin to think about this, "Well, they really don't love me. They don't care for me. They don't really like me." You know, blah, blah, blah, whatever it might be and whatever happens sometimes in people's minds and that they work up. You can work things up in your mind to where you think wrong towards others.

So again here, **and evil speaking**. Because that's what follows such things when we begin to think about injustices or whatever it might be. Evil speaking, it's just a word that means slander, to talk about someone else. You know, sometimes even within the Church people think they're sometimes... sometimes people think they have the right to talk about their own family or family members who might not be in the Church with others in the Church, to tear them down. We let them know, you're wrong for doing that. That's wrong. That's sin. You can't tear down people. What's going to happen on the day that someone is called and drawn and they see how you've talked about them all this time to

others in the Church? Because that's coming! That's coming soon. And how are you going to be looked upon? Are you going to be looked upon as someone who is living the way God says to live or not. Because that's the "or not." It's not living the way God says to live towards someone else. So it doesn't always have to be toward someone in the Church, how we live, because how we live towards others, we should be even more alert with brethren and people in the Church because it's toward God and that becomes even far more important, but it is toward the world as well, if we really grasp it.

So again, **and slander**, you know, tearing someone down, cutting someone down. You know, no one should ever talk, you know, come and start talking down about someone else, about other people, about relatives, you know, a mate, a child, a parent, and telling someone else in the Church about them and tearing them down. What is the purpose of that? What is the object of that? Just to tear them down? Now, maybe to share a certain thing of a trial or a battle and what someone is doing is one thing, but to really tear them down just because you're mad at them, you're upset at them and that's what comes across, and whatever? We have to be careful. We have to be careful of what we do and what we share. Sometimes it's fine to share certain things, but we have to be careful of what we share and how much we share and what light we put it in and whether it's really necessary. So slander, if something is a matter of slander, gets to a point where it's just a matter of tearing down, ripping into, and no good being spoken of, no good seen whatsoever, no potential good outcome in time, whatever that might be. And sometimes there are situations like that, where unless, until in time somebody's called, you know, they're not going to change and they get themselves in pickles and sometimes to share that with some who are closest to us and because out of concern and love, that's a different matter. It's a different matter if it's genuinely done out of love and concern for the other party. But sometimes, and too often, it's not out of genuine love and concern for that person, it's just a matter of tearing them down and speaking bad about them and whatever.

But going on... **be put away from you**, so these things should be put away from you, evil speaking, slander, clamor, wrath, **with all malice**. In other words, put it away with all over evil because it's just evil. That which comes out of the mouth that's uncaring and just blurt something out and doesn't care about who it hurts and maybe even thinks there's some right in doing it sometimes in order to teach somebody something, in order to maybe rub their nose a little more in humility. Why do that? What's the purpose of that if they've gone through it and they've learned something, they've gone through a hardship and they're struggling with it? Do some encouraging in a positive light of coming through a trial and going through a test. So some things are just evil and some things shouldn't exist in our life.

And be kind. See, there's some things that just aren't kind to one another. There are just some things you just can't classify as being kind. But we're to **be kind one to another, tender-hearted, tender-hearted**, not gruff, not bombastic, not carrying a club, not kicking someone in the rear end a little bit farther when their rear end's already hurting. "And be kind one to another," not hard-hearted, not condemning, not judgmental, not rubbing someone's nose in something. What's the *purpose* of doing something like that? ...**forgiving one another**, cause often times it has to do with willingness to

forgive what we think maybe they've done to us or how they've affected us in our life, **even as God for Christ's sake has forgiven you.** We learn the big lesson. If we really grasp what we've been given, if we really understand what we've been given by God, the kind of patience, the kind of mercy, the kind of love, the kind of forgiveness over and over and over again in our lives, shouldn't we live that towards others? Isn't that what it's all about? Because it is what it's all about. And if we can't learn that part and we can't begin to do it then we're just on the get side, we're just on the take side. "I'm going to take it. I'm going to get it." Just like grace and favor, "I want to get all I can get from God, but not going to change my life to help give this to others." That's really what's being said and being done in too many cases sometimes in life.

Then it goes on in the next chapter and becomes even more specific. **Ephesians 5:1—Therefore, be followers,** that word "imitators," "to follow the example of." "Be followers of God." That's mind. That truth. That Word. That way of thinking toward others. How He's blessed us, treated us, worked with us. Shouldn't we do the same, then, toward others? **...as dear children.** Beloved. Beloved, "dear," beloved children. **And walk in agape,** God's love, walk in it. It's a choice. To love or not to love. To sacrifice or not to sacrifice, that's what it's about. **...as,** *as*, again here, just like what we read back there in John 13, **as Christ also has loved us and given himself for us, as an offering and a sacrifice to God for a sweet-smelling savor.** Because that's what God loves. That's what God desires, to see us have and exercise a willingness to sacrifice our comfort zone, our comfort, our time, our money, whatever it might be, for others.

Sometimes people don't realize how they've been blessed. Sometimes even physically. Sometimes people just don't grasp. Sometimes people go out to eat together and they're blessed and are they sharing? Are they sacrificing for those who are not as blessed, and they're sacrificing and picking up tickets and meal tickets and so forth? We need to do the same, every one of us. We need to strive to sacrifice and give where we can. And sometimes people have the greater means and don't even do it then. You need to take a good, hard look at self and say, "What am I sacrificing?" Because it does come down to a willingness oftentimes to sacrifice of time, energy, whatever it might be, of self. And a lot of times that includes money. A willingness to give because we've been given to. We've been given a great deal. How much do we give back, give to others in that respect?

Verse 3—But fornication (immorality, in other words), **and all uncleanness** (in other words, impurity). It's what it's talking about, that which is impure, that which is immoral, **or covetousness,** in other words, desiring more, desiring to get something more, **let it not be named even once among you, as is becoming of saints.** Don't try to get power. Don't try to be noticed. Don't try to be recognized so that we can get something in power and recognized, in ordination or whatever it might be, because that happens. It does happen. And most generally I can see right through it whether a person even sees it themselves or not. It's one thing to be friendly and nice and kind and so forth, it's another thing to go that extra mile to do certain things to push and drive one's self in that respect to be seen for the wrong reason. That's just wrong.

So again here, **neither filthiness**, that which is shameful or sordid, **nor foolish talking**, no foolish talking. Again, have to be careful what comes out of our mouth, don't we? ...**nor jesting**, in other words jabbing, ridicule, disrespecting is what this word means, of others. Because sometimes by what comes out of our mouth it reveals there is no respect, there is no real respect like there should be for God's children, God's family. ...**which are not convenient**, in other words, are not proper or fitting. They're not right. ...**but rather the giving of thanks**. That's what should be in our minds, the giving of thanks, being thankful for what God has given to us, the ability to give to others of the same that God gives to us. That mind that lives through us then, grace that we receive that can live through us. That's what grace is all about. It's a beautiful truth. It's God's desire that His grace work through us to the benefit of others.

Verse 17, dropping on down—**Therefore, do not be unwise, but understanding what the will of the LORD is**, what God's will is. **And do not be drunk with wine, wherein is excess**. In other words there's something to be learned from that which can happen physically. We understand that we're to only drink in moderation and not to drink too much. And sometimes we even have to give more guidelines to make sure that people don't even go beyond that in a sense of example and so forth, and that we need to watch ourselves. We need to watch ourselves in that behavior as well. So fine to have wine, to have alcohol, to have those things in moderation with others, but to do it in moderation. But if it's gone too far then and it's in excess, the example, the analogy is given here, **but be filled with the spirit**. In other words, if you want to be filled to the excess with something, then make it God's spirit, because you can't have too much of it. You can't have too much of God's spirit. So that's the analogy that's given there.

Verse 19—**speaking to yourselves**, this can also just as easily be translated as, "speaking to/of one another," **in psalms and hymns and spiritual songs**. In other words, it's how we speak. It's not that we're quoting psalms or proverbs or actually making a literal sound. It's not something physical, it's something spiritual in how we, in what it is reflected by what we're doing. And it's beautiful, like a beautiful song, beautiful music, that which has a good melodic (if I've said that right) sound to it. It's good. How good and how pleasant it is when brethren dwell together in harmony and unity and there's a purity about it, a beauty about it. And just as with music, it lightens one's life, it gives joy to one's life just like music can do. And so that analogy is being given here. ...**and making melody in your heart to the LORD**. So it's that which is a joy and a fullness of life that's being described in a physical sort of way here, but to try to understand something on a spiritual plane that can only come through experience, that excitement, that joy, that fullness that fills you up and stirs you. Stirs you, music can stir you and so can right living and right conversation and right fellowship can stir us and be a joyful thing.

...**giving thanks always**. See, that's what we talked about in a very great way during the sermon series, and we've been going through about the virtue of truth, giving thanks to God for what He's given to us and realizing and focusing on and understanding to be thankful about a lot of things, you have to think about them. You have to stop and think about what it is you have to be thankful about.

Oftentimes in prayer it's good to do that, just what you have to be thankful about. Write it down perhaps, or at least pray about it and just tell God, "I have so many things I know that I have to be thankful about. Help me to focus upon them." The more you focus upon and see the things you have to be thankful for the more you really begin to get it better. You know, really. So again, **giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ.**

So again, all these things have to do with what? Receiving our Passover, receiving him into our life, to love others as he has loved us, to sacrifice, to have a willingness to sacrifice all for the purpose of what? Of changing. Of being transformed. Of coming out of sin. That's what the Passover is about, helping us to come out of sin, helping us to come out of spiritual Egypt.

So again, that matter of sacrifice and what it means, it's "to forfeit or to give up one thing for another thing that is of *far greater value*." What is of a greater value and what is it we truly cherish in that respect?

Let's turn over to the book of 1 John 3. There is so much said over here. You know, John recorded a great deal here about what Jesus Christ said on that last night. And later as he grew through time and the things that God gave to him came to deeper and deeper understanding of what was said by Jesus Christ on Passover night, those things in John 13, 14, 15 and so forth and then expounded upon those things even more so, like here in the book of **1 John 3:16**. It says, **Hereby we perceive the love of God**. What we've been talking about, the love of God, a sacrificing kind of love. That's the kind of love He loves us, and that's the kind of love Jesus Christ has loved us with and they continue to give that to us, to sacrifice, to give to us. That's something to think about. What does that mean that they continue to sacrifice to give to us?

Hereby we can perceive the love of God, in other words, it's God's love. But Jesus Christ, again, lived that sacrificing love as an example to us even more so, so that we can learn from it, what it means, that we perceive that kind of love. Because that's the only way we can ever live it. And then it goes on to say, **because he laid down his life for us**. In other words, that sacrifice. **...and we ought to**—What? Incredible!—**lay down our lives for the brethren**, for one another. Sacrifice! Not a selfish calling. We're not, we can't do just whatever we want to do that satisfies us, that's convenient to us, that we consider to be our own comfort. You know, we're missing the mark anyway if we think that's what's comfortable, and that's what's really the satisfying thing. Because really what's the greater thing, once we live it and begin to learn it more and more in our life, the greater part comes from the reward and the blessing of God's people and being with God's people and being around them when those opportunities are there. That's the family. And therein is the fullness of life that can be received in a far greater way. Otherwise, if we don't experience that, exercise that sacrifice, we can't experience it, the blessings of it and what it means.

So again, Jesus Christ set the example for us and gave of himself willingly, to sacrifice his life for God's people according to God's will in order to love us. Just exactly what we are to do as well when we receive of that love in our life.

1 John 3:9. So often then how this is truly accomplished is explained fully in the verses that precede this verse, and this is very much what this Passover season is about, and specifically now, these days of Unleavened Bread, what they're all about.

1 John 3:9—Whosoever is born of God, begotten spiritually, in other words, does not commit, and this word means "practice," does not practice sin. It doesn't mean that there's not going to be some sin in your life that you have to repent of. We have to repent day after day after day. And so in part once we're literally born spirit then there will be absolutely no sin, but in the meantime, while we're physical human beings, only begotten spiritually, when there is sin this is talking about we don't practice it. We're not to practice it. We're to get out of it. We're to fight it. We're to flee it. We're to escape it. We're to move away from it - go in the totally opposite direction away from it, to come out of it.

Whosoever is born, in other words, begotten spiritually of God, does not practice sin, for His seed remains in him, and he cannot sin, because he is born (begotten) of God. So again here, this process of being begotten of God's spirit and what it means. Because if God's spirit is in us then one can't practice it. Because if one practices sin they're cut off from the flow of that spirit and that life will not continue to be inside of us. It won't continue to flourish in it. Just like what's happened with those who have gone asleep in a scattering. That life is not alive right now. That flow of God's spirit is not there.

Verse 10—In this the children of God are manifest, and the children of the devil. Whosoever does not practice, or does not righteousness, in other words, does not practice it. It's a matter of what you practice. You either practice righteousness or we don't. We either practice and live this way of life or we don't. And so **whosoever does not, in other words, does not practice righteousness is not of God.** We're cut off if that's the case. One's cut off. ...**neither is he who does not love his brother.** Oftentimes we think in the terms physically, that well, yes, we love everyone. But is it reflected in what we're living? Is it reflected in everything we say? Is it reflected in our actions? Is it reflected in reality by our spirit, by our mind, by our life, in actuality by the sacrifice that's evident in our life? Do we know the sacrifice that's been there in order to love others? If there is no sacrifice then we're really not loving. We're just getting our own way. We're doing our own thing. We're having our own control in our own life, in our own family, whatever it might be, we're controlling things and we're not really sacrificing.

So what does that mean, to really sacrifice for others so that they can grow, so that they can be blessed, so that they can have a better life, so that their life can be enriched, happier, more fulfilling, more fulfilled.

So again, **whosoever does not righteousness is not of God. Neither is he who does not love his brother.** So again, that's what this is all about. **For this is the message that you heard from the beginning, that we should love one another.** It's a sacrificing love, isn't it? It's a sacrificing spirit - *self*-sacrificing. **Not as Cain, who was of that wicked one, and slew his brother. And why did he**

slay him? **Because his own deeds were evil, and his brother's righteous.** You know, the jealousies, the envyings that sometimes can enter into people's lives, that's where they come from.

Verse 13—Do not marvel, my brethren, if the world hates you. We know that we have passed from death unto life, because we love the brethren. Beautiful verses here and what's being stated. "Passed from death unto life." That's what coming out of sin is about. It's about life! It's about growing in God's way of life and *because* we love, because we sacrifice in order to be a part of a fellowship. **He who does not love**, in other words, if you have the ability to love, you know what to do, you know how you can do it, you know the things you can do in your life, the things you do have to refrain from saying, the things you can involve yourself in doing in order to love someone else. But if we're not willing to love someone else by sacrificing of our time, energy, money, whatever it might be, and you know... Again here, **He who does not love his brother abides in death.** So if we're not willing to love by sacrifice in our life then we're not living this way of life. We're just walking around the courtyard acting like it.

Whosoever... And so, brethren, this is what's exciting about this period of time that we've just gone through in the days of Unleavened Bread and what it pictures and this sermon that follows up now on this Sabbath day that follows the Feast of Unleavened Bread that we've been keeping. And what an awesome message that God is giving to us before and during now, and even after here, this Holy Day season, the Passover and the Feast of Unleavened Bread. The blessing and the focus God wants us to have in the Church is about one another. It's about how we live toward one another. Faith, we've been blessed mightily in that. As I've talked about in past sermons here, we've been blessed mightily in faith, in the confidence and the boldness we have, that we had in coming up to 2012, and now going toward 2019, it's there. And I, candidly, this is what we live because this is what God has given to us as our focus, just as we had 2000, He gave us that focus. He blessed us to have that focus for a purpose and a reason. People can overanalyze some of those things, instead of just receiving and acknowledging and accepting what God has given to us. Because we have the truth. Because we know the truth. And so this matter of what we live as an aside, of how we live, how we focus our life and live by faith, it's just a part of us. It's a part of our being. But now we're to focus more keenly on, more clearly on our relationships.

Because this is the area that needs to be cleaned up, that needs to be addressed so that we can proceed forward now and do what's ahead of us. That we can work on these things now over the next year, between the two Feast of Tabernacles especially, and to focus upon these things in a very powerful way in our lives within the Church to become much, much stronger in spirit, and mind and unity and oneness with God so that we can do what's ahead of us that we don't fully know how to do yet. But we will do it. We will do a great work that God is preparing us to do as we move toward 2019. And if we go beyond that, we go beyond it. I'm just being open and honest with you about that. We have learned that. We go wherever God leads us. If there's a purpose in it, He'll reveal it. Doesn't matter if the world laughs at us, if your family laughs at you. You go forward because you know what

the truth is. And what would you be if you didn't live what you're given by your God for the present truth for a purpose, whatever that purpose might be.

And Chapter 6 has brought out a great deal of that purpose. Beautiful! I believe with all my being, just as I did before 2012. I believe 2019. Because sometimes people can get a little shaken up by some of that. But we just live a reality of life that's before us. That's what we're doing, a reality of life. And we live God's way of life. And really, what we're going through in this sermon here today and what we started on the first day, it's what we live toward each other. It's how we live toward each other. That is some of the most important of our life, how we live spiritually and whether or not we're truly living a spirit led life but being filled with God's spirit. This reveals it. This reflects it. And if we don't have love, it doesn't matter what else we have. We have nothing. Because this is what it's all about, a relationship with God and a relationship with one another and we keep moving forward.

So again, **Hereby...** I'll back up and read this because I want it all in context. **Do not marvel, my brethren, if the world hates you. We know that we have passed from death unto life, because we love the brethren.** Because we see our sacrifice. We know where the sacrifice is. We know what self wants to do sometimes and we say no, and we do what is best for the body, what is better for the body. **He who does not love his brother abides in death.** Lives in, dwells in. **Whosoever hates his brother is a murderer.** That's a strong word, but it just means a failure to love, a refusal to love. If we're not sacrificing in love toward one another then God calls it what it is. It's hate. Because we have the ability, we have the knowledge, we've been given the means whereby we can love one another. It's just a matter of making choice in our lives to do that. In all the verses we've just gone through already and looked at and focused upon in how we live and how we talk and so forth toward one another.

Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. So again going full circle and coming back to that verse. Beautiful what we're told. Beautiful what we're given.

Let's go on here to Exodus. Exodus. Reminded of these particular days and some of the things that are discussed here because here is a physical example of something that happened to teach so many spiritual lessons and examples of things that we can benefit from. So let's go back and focus upon those things that God gave to the Israelites from the beginning when He told them to observe their first Passover.

Exodus 12:14—And this day, speaking of Passover, shall be unto you for a memorial; and you shall keep it a feast, or "you shall keep a feast." So again here, this period of time was not just about a day. It is about a period of time. And again here, these are some verses that people get all twisted up and distorted. And so in context some of the things being spoken of here, talking about the Passover. But we understand that it's the Passover period. It's the Passover time. Passover time includes the Feast of Unleavened Bread that follows it. And God makes that abundantly clear here. So we're to keep this time, if you will, this period of time, and especially the Passover is as a memorial and God

shows us that in other verses, in other scriptures. It is a time that we're to focus upon year by year, a remembrance, a time to remember, to think upon because we can't enter into God's plan until we receive the Passover. And then we can go into exactly what follows this and when it talks about the rest of it.

And you shall keep a feast, whether the word, you know the "it" sometimes it can be misconstrued with that. It's not talking about the first day. Passover is not a Feast. We know what the Feast is. It's very clear in Leviticus 23. We just read it! It explains it very clearly what days are involved. "In the fourteenth day between those two evenings," when it starts and when it ends, "is the Passover." That is the memorial. That is something that we're to remember year by year, and remember all the rest that follow as well, but this one here is special and it leads into. What follows it, what's connected to it is coming out of sin, the days of Unleavened Bread and what it pictures, partaking of the unleavened bread of life, the spirit of God into our lives.

So again here, **you shall keep a feast to the Eternal throughout your generations. You shall keep a Feast by an ordinance forever.** That's the correct wording here of what it should be. Not referring back to the Passover. Now it's referring to a Feast. The Passover is not a Feast. We understand that. **And seven days shall you eat unleavened bread.** We know that's not Passover. We know that's the Feast. **Seven days shall you eat unleavened bread; even the first day you shall put away leaven out of your houses.** In other words, by that time it's to have been fully out. It doesn't mean you start putting it out on the first day, it's to be out. It's not to be there. ...**for whosoever eats leavened bread from the first day**, the fifteenth day of the first month, **until the seventh day**, that we just had yesterday, **that soul shall be cut off from Israel.** Cut off from God. You know, people aren't going to obey God the way God says to do it, then they're not a part of God. God's not in them.

And in the first day there shall be an holy convocation, and in the seventh day. So yesterday was the seventh day, the twenty-first day of the first month. ...**there shall be a holy convocation to you. No manner of work shall be done**, in other words, prepared or performed in them, **save**, in other words, **except that which every man must eat, that only may be done of you.** So again, whether it be something that people have and prepare on that day and work that's involved in that or going out to eat. Those things are all a part of it. They fit perfectly. People get all messed up in some of those things.

Going on, **verse 17—And you shall observe the Feast of Unleavened Bread. For in this selfsame day that I brought your armies out of the land of Egypt.** I think of what's coming. Armies. Armies! Masses of people! That's what it's picturing here. Masses of people coming out of an entire nation and how long they'd been here and the size they'd grown to, and they were being taken out of Egypt by God. I think of what's coming. We're almost there! Almost there! I think of the awesomeness of where we are in time and that we're almost to a time, as God's getting ready to have a far greater exodus out of spiritual Egypt into a promised land, into a period of time governed by Him, when His government will rule and reign on the earth. **And you shall observe the Feast of Unleavened Bread.**

For in the selfsame day that I brought your armies out of the land of Egypt, therefore, shall you observe this day in your generations by an ordinance forever.

In the first month, in the fifteenth day of the month at even, "ba erev," means, "at sundown." We know when that is, when that day begins, **you shall eat unleavened bread**, so as soon as that day begins. So, **On the fourteenth day**, as it says here, **until even**, in other words, when the sun sets on Passover. That's what it's saying, when sun sets at Passover and the fifteenth begins, the fourteenth is over. I hope I said fourteenth, that's ... seems like I might have said fifteenth here. Anyway, it's the fourteenth. **On the fourteenth day of the month at even**, in other words, the Passover, when Passover's over. We know when that is. ...**you shall eat unleavened bread**. We understand that begins during the Feast of Unleavened Bread. Passover day is not a part of the Feast of Unleavened Bread. It's not a day that we're to eat unleavened bread except one moment in time for those who are baptized members who partake of a bit of unleavened bread during the Passover service.

So again here, **You shall eat unleavened bread until the one and twentieth day of the month at even**. So the twenty-first day of the month at even when the sun goes down on that, then the Feast is over. So last night at sunset, yesterday at sunset, when the sun came/went down in the sky in the west and disappeared that seventh day was over with, that twenty-first day at even, and the Feast of Unleavened Bread was over. And not long after that people had leavened bread again. You kind of miss it. You kind of miss it. Not to draw any wrong analogies from that, but there is nothing wrong with that in physical life. So we're able to separate those things of physical examples that God gives to us and use them in proper proportion to things that He has given to us for right examples of things that are spiritual in our life.

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. And what does that mean? Means the same thing spiritually. You know, if you're going to eat of and partake of that which is leaven in life, if you're going to partake of sin, you get cut off from the holy spirit, from the flow of God's spirit. And you have to repent and go right back to the Passover and receive your Passover in your life and ask God to forgive you through your Passover, through the Passover sacrifice that enables us to be forgiven of sin through Jesus Christ.

So, and then, finally, **verse 20—You shall eat nothing leavened; in all your habitations you shall eat unleavened bread.**

Verse 25, dropping on down here—**And it shall come to pass, when you come into the land which the Eternal will give you, according as He has promised, then you shall keep this service. And it shall come to pass, when your children shall say unto you, What does this service mean? That you shall say, It is the sacrifice of the Eternal's Passover.** And the lessons of what we've just gone through in this sermon mean so very much to us when Jesus said there in John 13, "A new commandment I give unto you, that you love one another." Doesn't stop there. "*As I have loved you.*" So this is talked about here, spoken of then, this period of time, of a sacrifice that was given, the

sacrifice of the Lord's Passover that was given in order to bring us out of Egypt, in order to take them out of Egypt, in order to bring us out of spiritual Egypt, out of sin. ...**who passed over the houses of the children of Israel in Egypt, when He struck the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away and did as the Eternal had commanded Moses and Aaron, so they did.**

Verse 29—And it came to pass, that at midnight the Eternal struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. So all the things of livestock and so forth.

There's really more than just cattle here, but all the firstborn of those died as well. What an incredible thing to have taken place that God did, and while the children of Israel were eating the Passover. They were still eating. They started cooking the Passover, roasting in fire and so forth, and they were to stay up all night. And so they continued to have that period of time where they were able to visit together. And they were told they weren't to go to sleep. They were to stay clothed. They were to be ready to leave at a moment's notice. So they were in anticipation of something that was coming.

I think of us being more and more in anticipation of that which is coming. And we realize that something great is getting ready to happen in this world. And this was one of the great things that happened there in Egypt then that led to the children of Israel being able to come out of Egypt and being delivered from Egypt. And I think of all the things that are going to take place that are going to deliver, that will be used to deliver this world out of spiritual Egypt, out of spiritual Assyria, out of spiritual Babylon, out of evil in this world into God's new age of His Kingdom reigning on this earth.

And it says in **verse 30—And Pharaoh rose up in the night, and all his servants, and all the Egyptians; and there was a great cry in Egypt for there was not a house where there was not one dead.** Incredible what took place! It's hard to imagine. It's hard to grasp. And yet what's coming is going to be more massive than this, it truly is, the things that are going to be done to deliver this world out of the grips of Satan and to bring in a new government upon this earth, to deliver people out of bondage.

So the time in which we live, again, is so incredibly awesome. And even right now the world is being prepared to receive its Passover - *the* Passover. It's going to take on such great meaning in such a short time. And the world is ignorant of it, doesn't even know it. So in this period of time, in this seventh and last prophetic end-time period of 1260 days the world is increasingly being prepared to receive its Passover. How awesome! Time's nearly upon us for when our Passover begins being more fully revealed to the world. It's getting so close. And that is much of the work, candidly, of this third book that is drawing near to publication. Getting closer and closer. But we have this time to do these things and it's all according to God's timing. Everything. Everything that happened from the writing of it and on.

So God's Messiah, the Christ, is rapidly drawing close to the time for being fully revealed to this world. We're toward the very end of it now. However, before this world can truly receive the Messiah, the Passover, the King of kings, many will begin to look to Him as their Passover. There are going to be things that happen in people's lives, things that begin to change, and people that begin to listen in greater ways the farther we go into this end-time, and especially during those last fifty days and the things that are going to happen in so much of the world at that time that so many will not be able to deny any longer and they'll have to address it one way or the another. Where is it from? Where is it coming from?

So again, as it was with this year, the weekly Sabbath was also the first day of Unleavened Bread, and after sunset on that day, beginning the first day of the week is the time of the Wave Sheaf. That's unique. It's something that's going to happen again here. You think of the timing of things and how they happen and some of the things that have taken place. It's going to be the day of our Passover who will become the Wave Sheaf, will become revealed to the world with great power. It's an awesome thing to understand, to grasp the time that God received him and the time he's going to be revealed to the world. Because he's never been recognized as the Passover. Has never been recognized as the Wave Sheaf that God accepted as our Passover. And yet the greater fulfillment of that is nearly upon us. And that's an awesome thing to understand. And the firstfruits that follow all that as well.

Let's turn over to Revelation 19:1—And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the LORD our God: For true and righteous are His judgments. And He has judged the great whore, who does corrupt the earth with her fornication, and has avenged the blood of His saints at her hand. And again they said, Alleluia; And her smoke rose up forever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. So be it and glorifying God.

Verse 5—And a voice came out from the throne, saying, Praise our God, all you servants, and you who fear him, both small and great. I think of the things that are coming. I think of the things that are going to happen and the change that's going to take place as people are able to begin to receive their Passover, begin to grasp who their Passover is. But they're going to recognize as well during the same period of time a Lion, if you will - not the Lamb, but a Lion - the King of kings with great power.

And I heard as it were (verse 6) the voice of a great multitude, and as the voice of many waters, and as a voice of mighty thunderings, saying, Alleluia: for the LORD God omnipotent reigns. Let's be glad and rejoice, and give honor to Him. For the marriage of the Lamb has come, and his wife has made herself ready. It's very moving to think about deliverance, deliverance out of spiritual Egypt and what this world is going to go through for a second kind of exodus, if you will, a total removal from this world, from Egypt, from the spiritual bondage of sin and a beginning of a

deliverance into a new age that's going to be so awesome we can't even begin to grasp it right now. A lot of work to be done before us, brethren. Exciting times!

Verse 8—And to her was granted that she should be arrayed in fine linen, clean and white. And the fine linen is the righteousness of saints. The 144,000. God's government that's going to be established. And he said to me, Write, Blessed are these who are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said to me, See that you do it not. I am your fellow servant, and your brethren that have the testimony of Jesus. Worship God: For the testimony of Jesus is the spirit of prophecy. So again, awesome events that take place, things that we can't, again, we can't... We can read about them. We can try to imagine them, but we cannot grasp them. But there will be those of us sitting here that are going to experience some of these things in a profound way, truly.

Verse 11—And I saw heaven opened, and behold a white horse; and he who sat on him was called Faithful and True, and in righteousness he does judge and make war. We realize what we're headed toward - great war. And there is going to be great war toward the very end and God begins to take control of this earth, and Jesus Christ takes control of this earth. **His eyes were as a flame of fire, and on his...** I'm just going to say here, brethren, there are things we don't fully grasp in how all those things are going to be done during a period of time before Jesus Christ stands upon the Mount of Olives. But there are going to be some powerful events that take place on this earth and those final events are going to be some of the greatest, they truly are, that begin to really change mankind from one way to another way of thinking, toward a way of pride toward one of humility. Because people are going to hold on to pride for a long, long time, even up to that point in time. And some of the greatest things have to take place, have to take place afterwards even after nuclear war.

So again, **In righteousness he does judge and make war. His eyes are as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.** The Word made flesh. So awesome, so beautiful, things that we grasp and understand about that, that has been given to the remnant Church that is exciting and inspiring to God's people.

And the armies which were in heaven followed him upon white horses, the atmosphere above the earth, those that come, God's government that's going to be established on this earth, 144,000, **clothed in fine linen, white and clean.** Transformed, born of spirit, made fully unleavened, changed even from mortal to immortal.

And out of his mouth will go a sharp sword, that with it he shall smite the nations: and he shall rule them with a rod of iron: as he treads the winepress of the fierceness of the wrath of Almighty God. Things that he will be involved in throughout that fifty day period.

And he has on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords. So again, what an awesome time.

As was stated before, these verses in Revelation, you know, God's Messiah, the Christ is rapidly drawing closer to the time for being fully revealed to this world. We live in awesome times, brethren. However, before this world can truly receive a Messiah, the Christ as King of kings, thankfully many are going to begin to look to him as their Passover. That's exciting. I look forward to those things, those events that happen. Because those things are going to give us great strength as we see what God begins to do with various people's as time goes on, once Trumpets become powerful in their fulfillment, before these events here begin to take place when Jesus Christ is seen in the atmosphere above the earth even. Thankfully there will be so many who will begin to turn their lives and begin to see the Passover, finally, after so long a time.

So Jesus Christ is our Passover and the Passover for all mankind. He is the Lamb of God. But before he can be fully received as God's sacrifice of the world, the world will begin to see him as the Lion of God as well. And for those especially in that last fifty days and the time that follows immediately afterwards, they're going to recognize him - not as a Lamb, but as a Lion with great power and might, the King of kings. So he is both the Lion and the Lamb of God to deliver this world out of sin, to deliver this world out of spiritual Egypt, out of spiritual Babylon and out of spiritual Assyria, and to give us God's true and righteous government.

So, brethren, what an awesome period of time we've just observed. We are so blessed. And I know we are so very thankful to our Great God and to His Son, our elder brother, Jesus Christ.