

Audio Transcript of Sermon

March 28, 2021

First Day of the Christian Feast of Unleavened Bread

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Today we observing the first day of the Christian Feast of Unleavened Bread. While many Christians are looking forward to Easter, we instead observe this feast and today we will review Biblical reasons for our observance of the Christian Feast of Unleavened Bread. We'll start our review of this day by considering an event from the time of Jesus's earthly ministry that occurred shortly before the Passover. Jesus had just sailed across the Sea of Galilee and walked into the mountains on the other side. He was with His disciples at this location shortly before the Passover. As he looked up beyond the immediate company of the disciples, Jesus saw a huge crowd coming to him and used this opportunity to teach a lesson by asking Philip where they could buy bread. Right away Philip let Jesus know it would be expensive to buy enough bread to feed the crowd and Andrew drew their attention to a boy selling fish and bread but knew this would not even come close to feeding the crowd.

Jesus had them sit the crowd down and the group was about five thousand people. Jesus then gave thanks for the food that they had and had the disciples distribute the food among the crowd. Miraculously, they did not run out of food, and the crowd having seen the amount of food that was on hand at the beginning and noticing that the five thousand were fed knew they had seen a miracle. John chapter six beginning with verse four.

John 6:4-14

4. And the passover, a feast of the Jews, was nigh.

5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6. And this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The next day, after walking on water, Jesus further taught the disciples and the crowd that was still present about the bread of life, reminding them how during the exodus, the children of Israel were given manna, bread from heaven, to eat. He reminded them that it was God the Father and not Moses who gave them that bread from heaven Who was now giving them the true bread from heaven, the bread which gives life. Let's continue reading in verse twenty-seven.

John 6:27-58

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

The disciples wanted to eat of that bread and Jesus told them He was the bread of life. All whom would be called by God the Father would come to Jesus and would never spiritually hunger or thirst. These same people responding to the calling of God the Father would never be rejected by Jesus, because it was part of God's purpose that Jesus lose no person who is called by the Father, that all who are called will have eternal life.

This caused a controversy among the crowd with some reminding the others that Jesus was just a common everyday person, in effect suggesting that what Jesus was saying was of little value. Jesus then added an important caveat overlooked by many today. Unless a person is first called by God the Father, that person cannot come to Jesus. Today there are those who murmur against Jesus by practicing a faith inconsistent with what is in the Bible. They keep Sunday, Easter, and Christmas instead of the Sabbath and Holy Days. They look at what is written in the Bible, what Jesus taught and somehow rationalize why these do not apply. It is to the people who murmur against God the Father, Jesus Christ, and what is recorded for us in the Bible who Jesus reminds that only those who are called by God the Father can come to Jesus. Since you are listening to this message today, on a Holy Day commanded by God and observed by the first century church, you are doing so because you are responding to what God the Father speaks to you through the life and resurrection of Jesus Christ and the words recorded for us in the Bible. You are responding to the calling of God the Father. Verse thirty-four.

34. Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36. But I said unto you, That ye also have seen me, and believe not.

37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

- 41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.**
- 42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?**
- 43. Jesus therefore answered and said unto them, Murmur not among yourselves.**
- 44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**
- 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.**
- 46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.**

As we respond to God's calling and live a life aligned to the Holy Spirit by seeking first the Kingdom of God and His righteousness we demonstrate our belief in not only God the Father but Jesus Christ without Whom we would have no opportunity for eternal life. Because we have been called and have this belief we have the gift of eternal life. That gift will be bestowed upon us as is recorded in verse thirty-nine at the last day. From other New Testament verses we know this means at the return of Jesus Christ, at the last trumpet, which plays into the fall Holy Days. The bread from heaven that the children of Israel ate, the manna, did not give them eternal life. They all died. The bread of life is Jesus Christ symbolized by His body. Jesus also taught that we were to drink His blood. Today from events immediately prior to His death, we know that the unleavened bread and red wine that are symbols during the Christian Passover are how we physically eat the flesh and drink the blood of Jesus. Verse forty-seven.

- 47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.**
- 48. I am that bread of life.**
- 49. Your fathers did eat manna in the wilderness, and are dead.**
- 50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.**
- 51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**
- 52. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?**

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Beyond the physical symbols of the bread and wine during the Christian Passover ceremony is the spiritual mindset we must develop. Do we spiritually consume Jesus Christ in our life? There is this old saying, *"You are what you eat."* We become like Jesus Christ as we consume Jesus Christ. If all we do is partake of the physical symbols of the Passover, the bread and wine and do not also spiritually consume Jesus Christ in our life, we need to ask ourselves if all we are doing is eating and drinking damnation to ourselves. Verse fifty-four.

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Imagine if you had prepared an incredible meal that would be the greatest culinary delight of all time for your guests, only to find that your guests were not that interested in what you had prepared. Instead of enjoying the food to the fullest, they picked at the food choosing what they would eat. It would understandable if the host had misgivings about inviting these guests or preparing such a wonderful meal. When it comes to our relationship with Jesus Christ and God the Father we have to be mindful that we are not that picky dinner guest. As Christians we do not have the luxury to pick at the body of Jesus Christ. When we are told to eat the flesh and drink the blood of Jesus we in essence are being told to totally consume Jesus Christ, and if we were to act in a cannibalistic manner, and actually eat a body, only the non-edible part, the bones, would remain.

We know we are given a spiritual example and being taught to totally consume Jesus Christ, who is the Word of God. Just like we are taught to totally consume Jesus Christ, we are being taught to totally consume what Jesus taught and what is taught in the Bible. Just like we are not given the choice to pick and choose

what part of Jesus to eat and drink, we do not choose which teachings of Jesus we keep or other teachings in the Bible. We consume it all, if we wish to have eternal life. It is with this understanding of how we totally consume the Body of Christ, the Word of God, what Jesus taught and what is otherwise recorded in the Bible, that we have access to eternal life which will be given to us at the return of Jesus Christ.

Some may wonder why we are observing the Feast of Unleavened Bread and why we observe the Christian Passover because they might think that when Jesus died, so died the commandments and the Holy Days. The New Testament provides evidence that the church believed otherwise. In writing a letter of correction to the Corinthians Paul references the Passover and unleavened bread, relevant to this time of year. If these were to be done away with, Paul would have found the scriptural authority to clearly and definitively provide this information. Nowhere does Paul do this. Instead, he tells the Corinthians and people like you and me reading today that Jesus Christ is our Passover and to keep this feast, the Feast of Unleavened Bread, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Sincerity and truth comes from not only partaking of the physical symbols of the Passover, but day in and day out totally consuming Jesus Christ in our life. We do not pick and choose which teachings of Jesus we observe. We do not pick and choose from other parts of the Bible what we observe. We consume the words of the Bible as these are reflected in the teachings of Jesus and become what we spiritually eat. First Corinthians five starting in verse one.

1 Corinthians 5:1-8

- 1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.**
- 2. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.**
- 3. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,**
- 4. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,**
- 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**

- 6. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?**
- 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:**
- 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**

The early church was keeping the Passover and Feast of Unleavened Bread because these are commanded, as are other Feasts of God, in the Bible. Notice what is written in Leviticus twenty-three verse five.

Leviticus 23:5-8

- 5. In the fourteenth day of the first month at even is the LORD'S passover.**
- 6. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.**
- 7. In the first day ye shall have an holy convocation: ye shall do no servile work therein.**
- 8. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.**

You can read the other feasts of God in Leviticus twenty-three. We know the Feast of Unleavened Bread is kept with unleavened bread and understand when Paul was writing to the Corinthians it was the Feast of Unleavened Bread he was referencing. From reading the passage from Leviticus twenty-three, it is clear that back when this passage was recorded that offerings made by fire were part of the observance and because we totally consume the Body of Jesus Christ, the Word of God, we do not only consider the passage from Leviticus in observance of this Holy Day, we consider other passages as well, including a passage from Hebrews, which shows Jesus died once for all, there is no longer a need for the sacrifices and offerings mentioned in the Old Testament. This is beautifully explained for us beginning in Hebrews chapter ten beginning with verse one.

Hebrews 10:1-7

- 1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**

- 2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.**
- 3. But in those sacrifices there is a remembrance again made of sins every year.**
- 4. For it is not possible that the blood of bulls and of goats should take away sins.**
- 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:**
- 6. In burnt offerings and sacrifices for sin thou hast had no pleasure.**
- 7. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**

The Old Testament passage that is quoted begins with Psalm forty verse six.

Psalm 40:6-8

- 6. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.**
- 7. Then said I, Lo, I come: in the volume of the book it is written of me,**
- 8. I delight to do thy will, O my God: yea, thy law is within my heart.**

Returning to Hebrews, we clearly see that the death and resurrection of Jesus is what allows for our salvation. Because of His sacrifice and forgiveness of sin, there is no longer a need for these sacrifices. Hebrews ten verse eight.

Hebrews 10:8-18

- 8. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;**
- 9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**
- 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**
- 11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:**
- 12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;**
- 13. From henceforth expecting till his enemies be made his footstool.**
- 14. For by one offering he hath perfected for ever them that are sanctified.**

15. Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17. And their sins and iniquities will I remember no more.

18. Now where remission of these is, there is no more offering for sin.

The death of Jesus removed the penalty of sin from our life; therefore there is no need for offerings and sacrifices to cover our sins. That price has been paid once by Jesus Christ for all people. If we only looked at the New Testament we would not clearly see the Holy Days, and if we only looked at the Old Testament, we would not understand the sacrifice of Jesus Christ and how this changes the need for sacrifices and offerings. By totally consuming the body of Jesus Christ, the Word of God, we understand all.

With this understanding, let's examine how the Feast of Unleavened Bread was introduced to the Children of Israel by looking at Exodus chapter twelve beginning with verse fourteen.

Exodus 12:14-20

14. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

During the Feast of Unleavened Bread, also known as the Days of Unleavened Bread, we are to eat unleavened bread. By the first day of the Feast of Unleavened Bread, we are to have removed leaven from our houses, and again common leavening agents are yeast, baking soda, and baking powder. If prior to today you were unaware of this requirement, today would be a good time to remove the leaven from your house. We are not to eat leavened bread. Virtually all bread including flour tortillas have leavening, as do cakes, cupcakes, pancakes, biscuits, waffles, cookies, and candy bars made with cookies. Self-rising flour also has leavening. The only way to know if a bread doesn't have leavening is to read

the ingredients. Sometimes a leavening agent is listed by another name. For example, sodium bicarbonate is often listed for baking soda. Verse sixteen.

16. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

The first and last days of the Feast of Unleavened Bread are Holy Days, today and next week on the weekly Sabbath. No work is to be done except for food preparation. It's a time to come together for fellowship and worship God. Verse seventeen.

17. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

The children of Israel were brought out of Egypt during the Feast of Unleavened Bread, and we remember this freedom from Egypt during this time of year. As Christians we also believe that Egypt is used as a representation for a sinful lifestyle with leavened bread used as a symbol of sin, and the Feast of Unleavened Bread is a time for us to reflect on our own journey from sin. Our Journey out of sin as Christians is made possible by the death of Jesus Christ. Verse eighteen.

18. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19. Seven days shall there be no leaven found in your houses: for whosoever eateth 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.

20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

In verse eighteen through twenty we are again reminded that we are to eat unleavened bread, that we are not to eat leavened bread, and that there is not to be leaven found in our homes. We know from the passage we read in first Corinthians we are to eat the unleavened bread of sincerity and truth and that this is possible when we spiritually totally consume the body of Jesus Christ.

In that passage from first Corinthians, Paul compares leaven to malice and wickedness and unleavened bread to sincerity and truth. Instead of doing malice and wickedness we are to instead act with sincerity and truth. Sincerity is acting without a hidden agenda from a pure heart and we are not to stray from the truth. By keeping the Feast of Unleavened Bread, we affirm the value of truth in our life that is made possible by spiritually totally consuming the body of Jesus Christ. Jesus warned his disciples about the leaven of the Pharisees and the Sadducees in Matthew sixteen beginning with verse one.

Matthew 16:1-4

- 1. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.**
- 2. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.**
- 3. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?**
- 4. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.**

The Pharisees and the Sadducees came to Jesus hoping to tempt Jesus to give them a sign that He was the Messiah. Jesus did not take the bait. The only sign that would be given to people was the sign of the prophet Jonah. That sign was spelled out in more detail in Matthew twelve beginning with verse thirty-eight.

Matthew 12:38-40

- 38. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.**
- 39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:**
- 40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.**

The time given by Jesus was three days and three nights in the grave before his resurrection. Those of us who observe the Feast of Unleavened Bread do not see

it possible to count three days and three nights from the traditional Good Friday death and Easter Sunday resurrection. Let's return to Matthew sixteen verse five.

Matthew 16:5-12

5. And when his disciples were come to the other side, they had forgotten to take bread.

6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7. And they reasoned among themselves, saying, It is because we have taken no bread.

8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10. Neither the seven loaves of the four thousand, and how many baskets ye took up?

11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Jesus warned his disciples to be careful of the leaven of the Pharisees and the Sadducees, and while it took his disciples time to understand what Jesus was teaching, they finally did understand it. Jesus was saying the doctrines of the Pharisees and Sadducees had caused them to become puffed up and arrogant. Think about that for a moment. Is it possible to become arrogant and puffed up over religious teachings? According to Jesus, it is. Doctrines are man's interpretations of what the Bible teaches, and we need to be careful that what we believe is centered on what the Bible teaches, based on spiritually totally consuming the Body of Jesus and not what man teaches because if we get this wrong, it can have disastrous consequences.

Luke records the passage of the leaven of the Pharisees slightly differently. Let's look at Luke twelve verse one.

Luke 12:1-3

- 1. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.**
- 2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.**
- 3. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.**

Jesus shared that the leaven of the Pharisees in Matthew sixteen verse twelve was their doctrine and in verse one of Luke twelve that their leaven was hypocrisy. Jesus affirms that it is possible for a religious group to have hypocritical doctrines. We cannot proclaim liberty while we oppress, and all that Jesus had issue with regarding the Pharisees was their oppressive and hypocritical doctrine. Oppressive doctrines make it more probable for somebody to err in relation to the doctrine and gives place for accusations to be hurled against the people who could not live up to the requirements of the doctrine. Like the Pharisees and Sadducees who oppressed people through their doctrine that was based on scripture yet perverted the scripture, we must be careful to solely base doctrine on totally consuming the body of Christ. We cannot read into the Bible what is not there. When we do read into the Bible what is not there, we worship ourselves and make God and Jesus Christ to be after our image and likeness, a complete 180 degree turn from how it should be.

We can deceive ourselves into believing we are acting righteously out of love towards God, and yet we must examine ourselves according to the standard given to us in the first letter of John chapter four, beginning with verse twenty.

1 John 4:20-21

- 20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?**
- 21. And this commandment have we from him, That he who loveth God love his brother also.**

When we act hypocritically and oppress people we know, we cannot claim that we love God. We cannot hide behind the commandments as a reason to oppress other people, because the commandments are a source of liberty, not oppression. We are to be righteous so that our righteousness exceeds that of the scribes and Pharisees. Notice Matthew chapter five beginning with verse seventeen.

Matthew 5:17-20

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Are we to disregard the commandments? No, because Jesus says we would be called least in the Kingdom of Heaven. Did the Pharisees and scribes keep the commandments? They did. Did they also oppress people by going beyond what was required in the Bible? They did. We are to exceed the righteousness of the scribes and Pharisees by keeping the commandments without placing a burden of our creation on other people.

Instead, we are to grow and mature through the development of our faith. Let's read second Peter one beginning with verse one.

2 Peter 1:1-11

1. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

We have been given the promise of eternal life which will help us escape the corruption of this world that comes through lust. Being diligent in our faith we must add to our faith. Verse five.

5. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6. And to knowledge temperance; and to temperance patience; and to patience godliness;

7. And to godliness brotherly kindness; and to brotherly kindness charity.

8. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

When we allow our faith to grow and develop, we make our election and entrance into the Kingdom of God sure, and we do this by every day practicing what we are doing during the Feast of Unleavened Bread. Like Paul wrote in first Corinthians five verse eight, we remove the leavening of malice and wickedness from our lives, that which causes us to act puffed up. We completely dedicate our life to God the Father and Jesus Christ remembering we spiritually must eat the flesh and drink the blood of Jesus. We understand that without the sacrifice and resurrection of Jesus Christ, there would be no hope for eternal life. We cannot be like the Pharisees and Sadducees who kept the law and also oppressed. Instead of being hypocritical in our religious faith, we will act with sincerity and truth because through diligence, we will be allowing our faith to grow and mature, and in so doing, the Holy Spirit will lead us into the Kingdom of God. The

first Day of Unleavened Bread is the first of seven annual Holy Days that are observed each year, and each helps us to more completely better understand God's plan of salvation for mankind.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath which this year will also be the next Holy Day, the Last Day of Unleavened Bread. Until then, thank you for joining us today.