

*Christian Biblical Church of God*

Spring Holy Days—2007  
Tape #3

Sabbath During the Feast of Unleavened Bread

Fred R. Coulter – April 7, 2007

And greetings brethren, welcome to the Sabbath during the Feast of Unleavened Bread—and it's really quite a situation for us with the, the Passover and Feast of Unleavened Bread. And as we're going to see, that it is a whole, complete unit for us.

Beginning with the Passover: Christ died for our sins. Sacrificed for the sins of the world. And His one sacrifice takes away all sin for those who repent, ***forever!***

Then we have the Feast of Unleavened Bread. The first day begins with the Night Much to be Observed. And that's when the children of Israel left Egypt. But it also is the day, the first day of the Feast of Unleavened Bread, which God told Moses to tell the children of Israel ***to remember***—because that was a day of dedication of the firstborn. Because of slaying of the firstborn of the children of Egyptians and sparing the firstborn of the children of Israel.

Now we come, we come to the Sabbath during the Feast of Unleavened Bread. And this year it's different than the sequence when you have the Passover in the middle of the week, where then there are three days and three nights up to the end of the Sabbath during the Feast of Unleavened Bread. So let's concentrate on a couple of other things and the meaning and the whole package for us concerning the Feast of Unleavened Bread.

Now, let's come to Romans, the eighth chapter. Now, Romans 8 is a very important chapter because it, it talks about the ***operation of the Spirit of God***. And what we're going to see today is this: God, through His Spirit and with our full knowledgeable cooperation, is re-creating in us that spiritual character that comes from Him.

Let's see how He does this. Let's pick it up here in Romans 8:1. “Consequently, *there is* now no condemnation to those who are in Christ Jesus, who are not walking according to *the* flesh, but according to *the* Spirit” (Rom. 8:1, *FV*).

Now, that tells us an awful lot. Not walking according to the flesh is this: you're not living your life the way that you think, the way you think is best, the way that you feel is best—rather you are living your life according to the commandments of God, the laws of God ***as led by the Spirit of God***. Because God, as we're going to see, is dealing with us and is forming in us that spiritual character. And in order to do that, there has to be an elimination of sin. Sin is eliminated first by repentance, and God wipes the slate clean as we'll see, as we've already seen. And then He begins dealing with us in a special way. And we have our part.

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Now, this is called, as we will see, “the law of the spirit of life in Christ Jesus.” And another thing that you could put down there, which I have in my notes. That what we are attending, what we are doing—it’s not a religion, it is, it is not (how should we say) a movement—rather, you are attending with the Sabbath and Holy Days, and constant prayer and constant Bible study, you are registered, not only in the “book of life,” but in the University of Eternal Life—if you could put it that way. Because **God is teaching you. God is leading you.**

And that’s the whole thing that’s important. That’s why it’s so necessary for us to understand. And always remember, you have direct connection between you and God the Father through Jesus Christ—and **no man** should ever place himself in between.

Now let’s go on here. “...but according to *the* Spirit...” That means you’re walking in the laws of God, the commandments of God, as led by the Spirit, ***in the Spirit of the law.*** Not just in the letter. And that you are being molded into perfect character. And of course, that perfection of character will be finalized at the resurrection. “But according to the spirit...” (v 1).

Now, if you’re baptized and you’re still walking according to the flesh, well then, you’re, you’re not growing in grace and knowledge. And the whole purposed of the Feast of Unleavened Bread is to get rid of sin. You have you’re part, God has His part, and that is why there is no condemnation, because then, you are ***under the grace of God.***

Now, here’s what has happened. Now, we read this so we’ll just review it. “Because the law of the Spirit of life in Christ Jesus has delivered me from the law of sin and death” (v 2)—which means this: Without the Spirit of God, you cannot please God, you cannot keep the commandments of God, you cannot have a relationship with God. That’s important.

The “law of sin and death” motivates and leads your life and, as we will see for the last Holy Day, Satan the devil is right there leading and guiding and directing all of those who walk according to the flesh. In one way or another, one degree or another, and that people choose his way.

Now notice, verse 3: “For what *was* impossible for the law to do...”

Now, this is referring to the, to the Old Covenant—not the laws of God, because, as we saw last time, the laws of God convert the mind, change the heart. They’re to be written in our hearts and our minds, so this has nothing to do with keeping the law in the Spirit, motivated by the Spirit. But, this has to do with the Old Covenant.

And you go back and read the Old Testament and what do you see? Sin, sin, sin, other gods, self-will, going against God, depravity, exile, captivity, punishment. Why?

“... in that it was weak through the flesh...” (v 3).

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In other words, since God did not give them the Holy Spirit under the covenant that He gave to Israel, they had the weakness of the flesh. There is no way that they could please God. That's why God said there in Deuteronomy 5:29. He said, "Oh, that there were such a heart in them that they would fear Me and keep my commandments always." See, because God had not given the Holy Spirit to them—only to those whom God had chosen before Christ came.

So, "... God, having sent His own Son in *the* likeness of sinful flesh, and for sin, condemned sin in the flesh..." (v 3).

And as we saw, He had to have the law of sin and death in Him because the Greek there means: "in the likeness of sin of flesh." So He had to have the "law of sin and death" in Him so He could become the perfect sacrifice and only God in the flesh could take within Himself the "law and sin and death" and yet, *never sin by choice*.

See, because everything that we do is a choice. And we need to understand this. And I'm going to bring a sermon on it later. But, it, it's this: *No human being, anywhere in the world, at any time, is free from God!* Now, you need to think on that.

- Because God created us.
- God gave us life to all
- He gives food to all
- He owns the earth
- He gives all those thing to support physical life—and if you don't breathe you're dead

Right? *Yes!*

Now, if you're a sinner, you still can't get away from God because there are the laws of God and the punishment automatically—just like the law of gravity—for sin. So, even though you say there's no God, they are still, they are still *not free from God!*

Now we, who have the Holy Spirit of God, now that's a different proposition, you see. Now then, God wants us to overcome the carnal mind, the hostility of the carnal mind, overcome sin and we have been set, we have been delivered from the "law of sin and death."

It hasn't been removed from us. We still have things that we need to do. But let's look at something here very, very important. Let's come to the, let's come to the Old Testament and let's come to Micah, come to Micah 7—and remember this about your sins. Now tie this together with, with Hebrews, the tenth chapter, that "their sins and their unrighteousness **I will remember no more.**" And tie this in with Psalm 103: "that He removes from us our sins as far as the east is from the west."

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Now, those are all past sins. Now then, let's see how it's expressed here in Micah, the seventh chapter. And in going through and re-editing the things concerning the Old Testament, for the Old Testament project, this just jumped out at me when I came to Micah the seventh chapter—Micah 7, it's the last chapter here, and let's pick it up in verse 18—verse 18, Micah 7:

“Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?... [Now, brethren, we are the remnant of the heritage of God. The Church of God is, wherever the Churches of God are, they all are those who are of spiritual Israel—and we're the remnant of God] ...he retaineth not his anger for ever, because he delighteth *in* mercy” (Micah 7:18, *KJV*).

And as I mentioned, concerning the series on prayer and what we have covered there, also leads up to and adds to what we are covering here during the Feast of Unleavened Bread, that the character of God, that the nature of God is love and forgiveness.

Now, notice this: “He will turn again, he will have compassion upon us... [and that's true any time you repent] ... he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea” (v 19).

Now, this is important for us to understand. Because we're going to see today that there is still a lot of work that we need to do, and God needs to do, to get the sin out of our minds. Now, before His throne, He can cast them away. Just like when, when Balaam went to pronounce the curse against Israel, he got up there and he said of Israel, after all their sins that they had done in the wilderness, he said, “I see no sin in Israel.” Now, think about that in relationship to us. If God gives us, through His mercy and kindness and goodness, in eliminating our sins, now what do we do? And that is answered by the Feast of Unleavened Bread, as we started to cover on the first Holy Day, so we're continuing this now.

Now, let's come back to 1 John, the third chapter, and let's see something that is very important for us to understand in our relationship with God; and in our prayers to God; in our repentance; and in our yieldedness to God. Because, you see, the longer you have the Holy Spirit, and the more that you overcome sin, and the more that you—every year—keep the Passover and Unleavened Bread and Pentecost and all the rest of the Holy Days of God, the more that you grow in grace and knowledge. Now, you see. For those of us who teach, it's very important, that as Paul said, preach in season and out of season. And there's a reason for doing so—so that we can preach and teach the things that are necessary so we can grow closer to God.

Now, let's pick it up here, let's pick it up here in verse fourteen, 1 John, the third chapter, because this is a very important section for us to understand. And one thing God does not want you to be worried about, which is this: Will you make it to the resurrection? The answer is *YES! If you love God with all your heart, mind, soul and*

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*being. If you keep His commandments, and if you keep them in the Spirit. And if you are led by the Spirit of God, YES, you will make it.* That's important for to understand.

To commit the unpardonable sin is a choice that people make in rejecting God. So, when we sin, we will see this: God gives us, through our conscience and His Spirit, He gives us what you could call a "guilt feeling." And He does it for a special purpose. Now let's see why He does it.

Now verse 13, 1 John 3, *FV*: "My brethren, do not be amazed if the world hates you. We know that we have passed from death into life because we love the brethren... [And you can't love the brethren unless you love God first.] ... The one who does not love *his* brother is dwelling in death" (vs 13-14).

And that's why it's so important all the times that Jesus said, "Forgive that you may be forgiven."

"Everyone who hates his brother is a murderer, [so now we are dealing with what is in our hearts and our minds, you see] ... and you know that no murderer has eternal life dwelling within him. By this very act... [that is the act of the forgiveness of our sins] ... we have known the love *of God* because He laid down His life for us: and we ourselves are to lay down *our* lives for the brethren" (15-16).

How do we do that? *In prayer, in service, in tithes, in offerings and making sure that we help people—that we encourage them*, you see, in every way.

Verse 17: "But whoever has this world's goods, and sees his brother in need, and shuts up his feelings of compassion from him, how can the love of God be dwelling in him?"

See, because as I mentioned in a, in a sermon earlier: the greatest tool for overcoming is the love of God. That's the greatest tool. Now, notice what he says here:

Verse 18: "My little children, we should not love in word, nor with *our* tongues; rather, *we should love* in deed and in truth." Toward God and toward the brethren.

"And in this *way* we know that we are of the truth, [and here's what it does:] and shall assure our hearts before Him..." (v 19). Because when you come to pray before God, and you get on your knees and He's given you that direct access into the Holy of holies and heaven above:

- He wants you to be assured.
- He wants you to know your prayers are heard.
- He wants you to know that He loves you.
- He wants you to understand that He has called you.
- He wants you to understand that He has delivered you from "the law of sin and death."

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- And now, He wants to create His character in you, to prepare you for eternal life.

Verse 20—very important key: “That if our hearts condemn us, God is greater than our hearts, and knows all things.” Now, why do our hearts condemn us from time-to-time? *Because, when we sin, the Spirit of God in us convicts our conscience*—so that we can be led to repentance. Now, that’s how God leads us to repentance. Didn’t we cover that? That God, in His mercy and graciousness, leads us to repentance. That’s how He does it.

Now notice, this is important: “If our heart condemn us, God is greater than our heart **and knows all things.**” So remember this, as I’ve said before, if and when you sin, don’t wait to try and make yourself right with God before you go repent, because the only way that you’re made right is through Jesus Christ and repentance. It’s an oxymoron—or a moryoxon—to try and do it yourself!

Now verse 21 is a key: “Beloved, if our hearts do not condemn us, *then* we have confidence toward God. And whatever we may ask we receive from Him because we keep His commandments and **practice those things that are pleasing in His sight**” (vs 21-22).

And let me tell you something. If you have a contrite and humble spirit, you’re striving to serve God, you’re loving God, you’re loving the brethren, you’re loving your neighbor as yourself, that’s pleasing to God. ***You can please God!*** Not on your own, not in your own way, but through Christ in you as led by the Holy Spirit.

“And this is His commandment: that we believe on the name of His Son Jesus Christ, and that we love one another, exactly as He gave commandment to us” (v 23).

Now, here’s the key, here is what we need to understand, because building Godly character is a joint project ***between you and God*** as you are led by the Spirit of God and the Word of God. And we will see how this is to be done then.

“And the one who keeps His commandments is dwelling in Him, [that is Christ] and He in him [Christ is dwelling in us]; and by this we know that He is dwelling in us: by the Spirit **which He has given to us**” (v 24).

Now that’s, that’s the key, important thing to really understand. Using, be led by the Spirit of God—and letting God mold you. Now, let’s first of all, before we get into the molding of God in our life and in our character, let’s first of all what we are to do.

Now, let’s come back here to Proverbs 16, because you see, the whole Feast of Unleavened Bread is this: ***put out sin, put in righteousness.*** Or you can say another way: put out carnality; put in spirituality; put out hate and put in love.

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Now, let's come back here to Proverbs 16, because this tells us what we are to do, and how we are to do it. And here is a guarantee. Now, I want, I want you to think. All of those of you who have gone through very traumatic experiences. Now, there are many people who have been in combat in war, and they've seeing killing, they've seen death, they've seen wretchedness. And people have been through experiences with drugs and sex and perversion, and satanism, and all of these things. And these have left and indelible, *and indelible*, mark upon your mind.

Now, let's understand something important. Since God has removed these from you spiritually, before Him. Now, you have your part to cooperate with God and His Spirit to let those things be erased from your mind. So, whatever your past experience has been—now, there have been a lot of people who have been in the Catholic Church and other churches, and Buddhism or where there is rampant sexual abuse and it leaves a mark on the mind.

Now, you see, *only God can erase that*. You have your part to do, too. Now, you can't go back and be thinking on those things and let them continue come up in your mind, you see. You have to do like we covered last time, that you have to “cast down every vain imagination and evil thought” that comes into your mind and “bring it into captivity to the obedience of Christ.” Now, that's what you have to do with these things. You have to pray and say, “Oh, God, please erase this from my mind. Oh, God, please eliminate this horrible trauma that I have been through and give me a new heart and give me a new mind. And give me peace of mind.” That way then, as we're going to see, you don't end up with bitterness and bad memories and so forth.

Now, Proverbs 16:1, *KJV*: “The preparations of the heart in man, and the answer of the tongue, *is* from the LORD.... [So, God has given you the ability. Verse 2:] ... All the ways of a man *are* clean in his own eyes... [So, that's why we constantly need the Word of God and the Spirit of God to lead us and direct us so that we don't go our own way in our own eyes. And there are a lot of things that people can do that are, that really seem good and nice and right and fine, but they are the ways that lead to death. But, remember this, as I said:] ... but the LORD weigheth the spirits.”

In other words, there's no way that anyone is going to be free from God. Absolute impossibility! So here is what you do:

“Commit thy works unto the LORD...” (v 3).

What works are we to do?

- Keeping of His commandments,
- Loving Him,
- Growing in grace and knowledge,

And notice: “... and **thy thoughts shall be established**” (v 3).

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Now, that's how you have these things erased from your mind. And it's a process. And some of the things are in there so deep that it takes an operation of many, many erasings. And we'll see a little later on, that's called "the washing of the water of the Word."

Now, verse 6: "By mercy and truth iniquity is purged..." Now, that's how you get it out, get it out of your, your mind:

- by mercy,
- repentance toward God,
- forgiveness that God gives you,
- and by truth—the truth of God's Word—
- and the Holy Spirit, which Jesus said is "the Spirit of Truth."

Now, that's *how* you purge iniquity. It's a process. That's why Psalm 19 says it "converts the mind."

"... and by the fear of the LORD... [you can also put in there, 'the love of God'] ... *men* depart from evil" (v 6)..

Now notice, verse 7 picks right up where we left off in 1 John 3: "When a man's ways please the LORD, he maketh even his enemies to be at peace with him." In other words, He's going to give you peace of mind, as well. So, that's important to understand, see. Now, this is part of our part.

Now, let's come back here to Proverbs, the third chapter and let's put this in full operation. Proverbs 3:1—now, this is a very key, important, important chapter. And let's pick it up beginning right here in verse one:

"My son, forget not my law; but let thine heart keep my commandments..." (Prov. 3:1, *KJV*). See, because everything that God has done is for our good.

- His laws,
- His commandments,
- His statutes,
- His judgments,
- The spirit of keeping them and so forth.

"For length of days, and long life... [we can say, for us, eternal life—is that not long life?] ... and peace... [we have peace with God, right?] ... shall they add to thee. Let not mercy and truth forsake thee... [and what did we just read back there in Proverbs 16: 'by mercy and truth, iniquity is purged.'] ... bind them about thy neck... [so here, you let mercy and truth purge it, but then you begin putting in] ... write them upon the table of thine heart... [Now, when you do this, you're rewriting, you are reprogramming your mind. That's what God wants. He wants it to be programmed with the mind of



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Christ, by the Spirit of God.] ... So shalt thou find favour and good understanding in the sight of God and man” (vs 2-4).

Now, here’s another aspect that you do which is an extension of faith. You believe in Jesus Christ. You believe in God. Now what do you do?

Verse 5: “Trust in the LORD **with all thine heart**; and **lean not unto thine own understanding**.” That’s why you need to study the Word of God. That’s why you need to pray to God. That’s why you need to ask God’s will to be done in your life, you see.

“In all thy ways acknowledge him, and he shall direct thy paths” (v 6).

- Because He’s with you.
- Because He loves you.
- Because He wants you to develop and form the very character of God.

***And this is your part in doing it.***

Now, we’ll look at God’s part here in a little bit.

Verse 7—we’ve already covered about having a humble heart, a contrite spirit and this is the one that God looks to. Now, in line with that, verse 7: “Be not wise in thine own eyes... [Now, that’s quite and important one, isn’t it? No, don’t be a smart-aleck, don’t be a show-off, you see, just be thankful and grateful—and, and let’s all understand this, see: What we understand and what God has revealed to us, that’s fantastic, that’s marvelous. But, let’s also understand this: We still don’t nothing as we really do and we still “look through a veil darkly,” don’t we? *Yes!*

So, whatever we have, whatever we do, whatever God has given us, that’s marvelous, that’s wonderful, because we have nothing we, we haven’t received. And give God all the glory and honor.

“... fear the LORD, and depart from evil. It shall be health to thy navel... [that is your inward parts] ... and marrow to thy bones... [because marrow is what develops and builds the blood in the system]. ...Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine” (vs 7-10).

Now you can take this same thing here and just realize how spiritually we can apply it, and grow and change and overcome.

Now, let’s come to Psalm 92—now, Psalm 92:5, *KJV*—I want you to notice this verse and let’s expand this out now as to what God is going to do ***spiritually***: “O LORD, how great are thy works!... [They are. God has created the heaven and the earth and everything that there is—and all human beings. And it’s a marvelous and fantastic creation that God has done and, as we know through the sequence of the Holy Days, that

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God is going to save the vast majority of human beings that choose eternal life in the final analysis. Now, notice the second part of this verse:] ... **and thy thoughts are very deep.**”

And, as we read before, God says, “My thoughts are not your thoughts, and My ways are not your ways.” So you see, when we come to God and start going His way, and it’s called “the way of the Lord,” isn’t it? *Yes!* “Guide me in the way that I should walk, help me in the way that I should think.”

All of these things all have to do with it and are very important for us to realize and understand.

All right, now, let’s, let’s come here and see what is God’s part. ***What is God’s part?***

Since we’re here in the Psalms, let’s come to Psalm 10:17, then we’ll go to the book of Ephesians. Psalm 10:17—Let’s see what God’s part is for us in here.

“LORD, thou hast heard the desire of the humble... [He will here us—pray, ask God for His Spirit, for His love, for His truth, for understanding.] ...thou wilt prepare their heart... [God is going to prepare our hearts. And we’re going to see how does God do this, because it is a tremendous thing indeed. See, because it’s the law of the Spirit of life in Christ Jesus. Through His Holy Spirit that is working in us.] ... thou wilt prepare their heart, **thou wilt cause thine ear to hear**” (Psa. 10:17, *KJV*).

Now, let’s come back to Ephesians, the second chapter, and let’s see how God does this. Ephesians 2—very important for us to realize. God really has a tremendous plan in doing it. Now, let’s come here to Ephesians, the second chapter and let’s, let’s see this here. Okay, let’s pick it up in, let’s pick it up in verse four.

Ephesians 2:4, *FV*: “But God, Who is rich in mercy, because of His great love with which He loved us, Even when we were dead in *our* trespasses, has made *us* alive together with Christ. (*For* you have been saved by grace.)” (vs 2-5).

And God’s grace is just like a covering of an umbrella, from which comes:

- His love,
- which comes His mercy,
- which come His kindness,
- which comes forgiveness,
- which comes the giving of the Holy Spirit
- which comes the character of God
- The mind of Christ
- And ***all*** of those things.

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Now, let's pick it up here in verse 8: "For by grace you have been saved... [and that's what it is in the Greek—and this means *saved from Satan the devil*, who's the 'prince of the power of the air' (vs 1-3). We've been saved from our sins. But we also know that salvation is a process, and salvation is creation. Because Paul also said in 1 Corinthians 15 and 1 Corinthians, the first chapter, that we are '*being saved*' if we stand in the gospel. That is: stand in the way of God and the gospel of Jesus Christ. So it is a process of salvation.

So there's initial salvation, there's a process of salvation and then, the finality of salvation is the resurrection—when we're changed from flesh to spirit.

Now notice: "By grace you have been saved through faith, and this *especially* is not of your own selves; *it is* the gift of God, Not of works, so that no one may boast. **For we are His workmanship...**" (vs 8-10).

Now, I want you to really key in on this verse, because this verse then defines what God is doing with us.

- Why did God call you?
- Why did God choose you?—because He personally chose you.
- Why did He bring you to the knowledge of the Truth?
- Why were you led of the Holy Spirit?
- ***So that He could work His "workmanship" in you!***

"... we are His workmanship, created in Christ Jesus..." (v 10).

Now, I want you to recall what I covered on the first Holy day: "Create in me a clean heart, oh God!"—that's what David said: "create." It's got to be ***created*** so that you gradually become a new creature in Christ, by being changed through God's Spirit:

- from carnality to spirituality,
- from self will to God's will,
- from being led of Satan the devil to being led of God and the Holy Spirit.

"... [We are] created in Christ Jesus unto *the* good works..." The works of love and faith and joy and hope and peace and longsuffering, you see. The works of loving God, loving each other 'unto good works.

And you go back and read in Revelation 2 & 3, that Jesus said: "I'm going to give to everyone according to what his works shall be." So if Christ is working you, the Father is working in you, and developing the very character of God—this is how He does it, see.

"... creating in Christ Jesus unto *the* good works that God ordained beforehand in order **that we might walk in them**" (v 10).

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Now, let's come to Ephesians, the second chapter—oh, we're here, second chapter—fifth chapter, beg your pardon. Here is the operation by how, the way, that God does it. He wants to take us from being evil and carnal to being spiritual and holy. From having a mind of sin to having a mind of Christ. And this has to be the operation of God within you.

We saw the part that we need to do:

- We need to repentant.
- We need to be humble.
- We need to be seeking God's commandments.
- We need to be putting them into our hearts and minds and letting God write them into our hearts and minds.

All right, now let's carry this one step further, ok. Now, here's what He is doing. Let's pick it up here in verse 25: "Husbands, love your own wives, in the same way that Christ also loved the church, and gave Himself for it; So that He might sanctify it..." (Eph. 5:25-26, *FV*). Now, "sanctify it" means *to be made Holy*. **To be made Holy**. And the whole process that I'm talking about here is being made Holy.

Now—just hold your place—and come back here to Ephesians, the first chapter, because this is really very, very inspiring and uplifting. Now, let's come back here, Ephesians, the first chapter, and let's pick it up here in verse four.

"According as **He has personally chosen us for Himself**..." (Eph. 1:4, *FV*). That is, God the Father has personally chosen you for Himself.

Now, I know I have mentioned this, and repeated and repeated and repeated this, but sometimes, because we get so down on ourselves and sometimes we feel so alone we need to understand that God *loves* you, God has *called* you, He has personally done it—and that is to inspire us. And God hasn't made any mistakes. He knows your weakness. He knows your sins. He knows the problems you've gone through. Yet He's chosen you.

Now notice: "... chosen us before *the* foundation of *the* world... [that means He had His plan in order] ... in order that we might be holy and blameless before Him in love... [And that's what it means, "that He might sanctify it." That you're] ... holy and **blameless before Him in love**. Having predestinated us for sonship to Himself through Jesus Christ, according to the good pleasure of His own will..." (vs 4-5).

So, that's what it means back here—let's come to Ephesians, the fifth chapter again—"to sanctify it." To sanctify everyone. Now what does, what does Paul call us—in the New Testament? We are what? *We are "Holy brethren,"* right?

- That's because God has called us,
- He's forgiven us our sins,
- He has given us His Spirit,
- we are walking in His way.

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What is another word that is used in the New Testament for us. We are called “saints.” Now what is a saint? *A saint is someone who has been put into this Holy position before God.*

Now, let’s continue on here: “Having cleansed *it*... [Now, we’ve already covered the ‘cleansing’—purging, cleansing, getting rid of our sins] ...with the washing of water by *the Word*” (Eph. 5:26, *FV*). So this is a continual washing, a continual cleaning, a continual giving us of His Spirit. And of course, the Holy Spirit is likened unto water, right? Because Jesus said, when they receive the Holy Spirit, it’s like “rivers of living water” coming out of His belly.

Well, the Holy Spirit coming from God continually cleanses us, washes us, takes away the sin.

Now, I want to expand this a little bit further, and say that you need to let the Holy Spirit wash your mind and all of your traumatic, evil experiences that you have had in life—and ask God to give you the *forgetfulness* of it. Don’t let that haunt you! Don’t let anything, regardless of how traumatic it may be: loss of loved one, being, seeing someone shot or murdered or blown up, or being in war, or being kidnapped, or being sexually abused, or having given yourself over to drugs and God was merciful to call you out of it, you see.

Let God help you *erase* that out of your mind by the “washing of the water of the Word.” Because, when He does, then He can replace it with His Spirit, with His character, with His love, with His kindness, with His goodness, and that’s what God wants. And this is God’s part with the “washing of the water of the Word.”

(Break)

Now, let’s continue and see how God is creating in us. And you see the thing to understand is this: when we read in the Old Testament, concerning Israel, let’s apply that to the Church. Because not only is there a physical application to it, but there’s a spiritual application. See, we were created and born into this world for the very purpose of receiving God’s Holy Spirit; for the very purpose of entering into eternal life.

But God has decreed that you must be qualified, by Him—and we’re covering the actions that He does, and our actions and our free choice—so that we can be born into eternal life through the resurrection. So when we are reading these, though they apply to Israel, let’s think of them in that light, the spiritual application of it.

Let’s come to Isaiah 43, Isaiah 43—Isaiah 43 and we’ll begin just here in verse 1. “But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, **Fear not**...”

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See, God is forming and creating in us—we'll see this, we are being created, we are His “workmanship,” being created in Christ Jesus. So, what God is doing, doing now, is completing His creation. First, there's the physical, then there's the spiritual. And, in between, there's the growth of character, through the love of God, the Spirit of God and all of these things. So, let's keep all of that in mind. He says: “I have formed you, O Israel, fear not...” That's why Jesus said, “Don't be afraid, I have overcome the world. Be of good courage.”

“... for I have redeemed thee...” (v 1). Now, think about these words as Jesus is referring to us.

“... I have called *thee* by thy name...” (v 1). And yes, He's going to give us a new name, isn't He?

“... thou *art* mine...” (v 1). Now, think about that for a minute. You belong to God the Father and Jesus Christ. You belong to no man, you belong to Them.

“When thou passest through the waters...” (v 2). Let's just think about being baptized.

“... I *will be* with thee; and through the rivers, they shall not overflow thee...” (v 2). And of course, we know this is a type of trial and test as well. Because when Satan persecutes the church and it's taken, those who go to a place of safety or taken into the wilderness, Satan casts out a flood to try and overcome them, and God helps. So we have the physical and the spiritual type.

“... when thou walkest through the fire...” (v 2). That's your fiery trial as Peter said.

“... thou shalt not be burned...” (v 2) Just like Shadrach, Meshach and Abednego.

“... neither shall the flame kindle upon thee. For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee” (vs 2-3).

Now, think about what God has done for us in giving His Son, and in taking us away from the grips of Satan the devil.

Verse 4—Now, I want these words to sink in, especially whenever you have a trial or difficulty that you are going through, think on this. Just like the, the sermon I refer to many, many times—which is the first one in the *love series*.

***Remember, when all else fails, God loves you!***

Now, let's read verse 4: “Since thou wast precious in my sight, thou hast been honourable [and that's through Christ], and **I have loved thee**: therefore will I give men for thee, and people for thy life. [Isn't that what God is going to do when Christ returns. Think of what He's going to do to establish the Kingdom of God for us. The dead are going to be from one end of the earth to the other. Verse 5:] ... **Fear not: for I am with thee...**”

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***Never forget that.*** You have the Spirit of God wherever you are, whatever your circumstances are, whatever you are going through, ***God the Father and Jesus Christ are with you!***

“... I will bring thy...” and it talks about bringing back the return of the children of Israel.

Now, let’s come over to Isaiah 44, let’s pick it up here in verse 21—Isaiah 44:21. Now, a lot of these things because I recently am going through our third edit of the Old Testament project—I finished up the book of Isaiah. Now, we still have two more, two more edits to go through with it, but these things came to mind as I was going through that.

Now, Isaiah 44:21, *KJV*: “Remember these, O Jacob and Israel; for **thou art my servant: I** have formed thee...” And this goes clear back, beginning with when you were begotten by your father in your mother’s womb, ***the Spirit of God formed you*** and you were born.

Now then, God wants to form the ***spiritual character*** in us, you see. A two-step process.

“... O Israel, thou shalt not be forgotten of me” (v 21). Understand that! God loves you! He’s not going to forget you.

“I have **blotted out**, as a thick cloud, thy transgressions, and, as a cloud, thy sins: **return unto me**; for I have redeemed thee” (v 22). And this is exactly the whole purpose of the Feast of Unleavened Bread, is it not?

- To be rekindled.
- To renew the New Covenant.
- To return to God with all our hearts and mind and soul and being.
- To get rid of the sin.
- To get rid of the carnality.
- To put all of those things out of our lives because, as the Apostle Paul said, “Let us therefore keep the Feast because Christ, our Passover, was sacrificed for us.”

And that’s what we’re doing here. Let God, let God to do the changing, and the redeeming, and the forming, and the things that are there.

Now, verse 23: “Sing, O ye heavens; for the LORD hath done *it*... [Now, there’s going to be an awful lot of singing and rejoicing at the resurrection, isn’t there? *Yes, indeed!*] ... shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.” And ***we*** are spiritual Israel, and He is being glorified in us. By ***His*** power!

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Verse 24: “Thus saith the LORD, thy redeemer, and he that formed thee **from the womb**, I *am* the LORD that maketh **all things**; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself... [Now, notice what He does. He’s going to fight our battles for us and that’s the theme of the last day of the Feast of Unleavened Bread] ... That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish; That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited... [And that’s going to be one of the names that’s going to be put on us, isn’t it? By Christ. *Yes!*] ... and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: That saith to the deep, Be dry, and I will dry up thy rivers...” (vs 24–27). And then he talks about the type of it being Cyrus.

Now, since we’re here in Isaiah, come over here to chapter 46, chapter 46, and verse three. Now this is God’s part in what He is doing for us—so that we respond to Him. And we’re going to see it as a joint effort. We have our part, God has His part. We have our part, God has His part. And it works together. That’s why we’ve been begotten in the spirit of our minds so that we are begotten by the Father. We have the Holy Spirit, which has the two functions of the begetting by the Father and the Spirit of Christ for the mind of Christ.

Now, Isaiah 46:3, *KJV*: “Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb...” See, so it starts right back from when we were conceived. Isn’t that amazing? Think on that. And God has intervened to call us.

Now, let’s understand this: God is going to be always there. “I am with you always,” Jesus said.

Now, verse 4, Isaiah 46: “And ***even to your old age I am he***...” Because God will not leave us alone when we’re old, when we’re weak, when we’re at the very most vulnerable part of the time of our living, when we come to the time when we’re ready to expire in the flesh. ***He won’t leave us***, regardless of what you may have to go through to die.

“... even to your old age I am he, and *even* to hoar hairs will I carry *you*: **I have made, and I will bear; even I will carry, and will deliver you**” (v 4). Now, that’s something! And that gives us hope—great, great, fantastic hope!

Now, notice verse 5: “To whom will ye liken me, and make *me* equal, and compare me, that we may be like?” Isn’t that something! That we “may be like,” obviously, Jesus Christ and God the Father.

Now, let’s come to Jeremiah, the eighteenth chapter. As we’re turning to Jeremiah 18, let’s understand something. How did God make Adam? *Well, He formed him from the dust of the earth*, correct? Probably like a red clay. So this is why God uses the



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instruction here for us so that we can understand what God is doing. So that we can let God mold us—

- with His Spirit,
- with His way,
- with His word,
- with His thoughts,
- with His love,
- with His faith
- with His hope,
- that He gives to us, you see.

Now, Jeremiah 18—and here it's quite instructive: “The word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words” (Jer. 18:1-2, *KJV*).

Now, sometimes we need a concrete example to look at. So here's one that God gave to Jeremiah.

“Then I went down to the potter's house, and, behold, he wrought a work on the wheels” (v 3).

So you know the potter's wheel where he spins it with his feet, and he has the clay and he can make whatever he wants to. Now, if it's too dry then he puts some more water in it. And if it's too wet then he, he puts a little more clay in it and he mixes it up.

All right: “And the vessel that he made of clay was marred in the hand of the potter...” (v 4). So something happened to it while it was, maybe was spinning and he had his thumb just in there, in the wrong way and BAM! it broke the clay.

“... so he made it again another vessel...” (v 4).

Now, isn't that something. Think of it this way: the first vessel is our physical birth—and we are what? We are marred with what? *The “law of sin and death”* inherited from Adam, who was made from clay. So then what he does, he forms it again into another vessel and we are to be to God, through Jesus Christ, vessels of honor, vessels of glory, vessels of love. So this is something here that we have both of those right in this verse.

“... and he made it again [into] another vessel as seemed good to the potter to make *it*” (v 4).

Whatever God wants. Let me tell you this: even the least of all the saints, what they receive is going to be so great and fantastic, beyond what we think of or can comprehend. Because we still “look through a glass darkly” don't we? *Yes!*

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All right, let's go on: "Then the word of the LORD came to me, saying, O house of Israel..." (v 5-6).

Ok, let's talk about the Church being the *spiritual* Israel. And those who are in the Church of God really need to wake up and pay attention to what God has done with His calling and what He's going to do, and how He's going to do it—so that they can repent and receive eternal life.

Now notice: "...O house of Israel, cannot I do with you as this potter? saith the LORD" (v 6). ['Are you not going to be malleable in My hands. Are you not going to be cooperative with Me, in my working and molding you and forming you and creating Christ in you?'] That's what He wants.

"... Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel" (v 6).

So that's quite a lesson for us. That's quite something. And then He goes on talking about nations, but we just applied it here, spiritually.

Now, let's come to Ephesians 4, and let's see this whole process:

- of God forming in us,
- working with us,
- working in us,
- and changing us,
- and building His character,
- building His love,
- His faith,
- His hope,
- His compassion,
- His mercy,
- His kindness,
- And the zeal that we need to serve God.

Because God's name is also called "Zealous." So we need to understand that.

Let's come to Ephesians, the fourth chapter, and let's see how God does this—Ephesians 4. Now, let's pick it up in verse eleven. Now in understanding verse eleven, in the past this has always emphasized the "office" of those who were in "high positions." Well, Jesus said if you're going to be great, you're going to be in the low position. Because *you're going to serve*—that's what He told the apostles. And "everyone who exalts himself is going to be abased." So let's just understand, as Paul said, that he was a servant, and Timothy was a servant to serve the brethren, to teach them the Word of God.

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Now, verse 11: “And He gave some as apostles, and some prophets, and some evangelists; and some, pastors and teachers” (Eph. 4:11, *FV*).

Now, here’s the whole purpose. The whole purpose is not to give offices, but these are all functions of elders doing the things that God wants them to do. The Apostles Peter said he was an elder, but he was also an apostle. So when he was apostling—if I could put it that way—he was doing the work of an apostle. When he was prophesying, he was doing the work of a prophet. When he was evangelizing, he was doing the work of an evangelist. When he was pastoring, he was doing the work of a pastor. And when he was teaching, he was doing the work of a teacher.

So these are functions. For what purpose? Not to exalt a man. Not to make him great in his own eyes. Not to have people look up to him. You know, like they do to the pope: they bow down to his feet; they kiss his ring; showing submission to it. You know, that’s all Satan’s way. That’s where Jesus said, “You’re not going to do as the great leaders of the Gentiles.”

Now notice—notice the reason for it: “For the perfecting of the saints...” (v 12). That’s what it’s for. And the work that God is doing as the Potter is to *perfect us*.

Now, how great is that *perfection* going to be? Well, you go back to Matthew 5:48, just put it in your notes: “Become perfect as your Father in heaven is perfect.” Now, that’s the goal. See, because we’re going to be the sons and daughters of God, correct? And if so, then that makes us in existence equal with God. Obviously, less in authority. But, if we’re going to live forever, God has got to really give us the character that’s commensurate with living forever. You don’t want to live forever in the flesh and constantly fight the “law of sin and death,” do you? *No!*

All right, let’s continue on: “For the perfecting of the saints, for *the* work of the ministry, for *the* edifying of the body of Christ” (v 12).

That is to *up-build*—not rule in fear and tear down. Not make edicts contrary to the commands of God. Not rule by hatred and fear. But teach in love and understanding, you see, for the *edifying*, the *up-building* of the saints. That’s what it’s for, because we also have the Scripture that says: “How shall they learn unless a teacher is sent.”

All right, let’s continue on: “Until [Now, that means it’s a continuous process] we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man...” (v 13).

See, “perfecting of the saints to a perfect man.” And when you come to the end of your life and you die in the faith, you have been perfected as much as God is going to perfect you in this life. So therefore, while we have time let’s yield to God and let’s *let Him make us* in the perfection that He wants, so that He can glorify Himself.

How much more can God do with us *if we’re willing?*

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How much more can God do with us if we love Him?

Rather than be “rich and increased with goods” like the Laodiceans or like the Sardisites, that they’re dead—and you know, as I’ve said many times, they’re just a “corpse with a pulse.” Or the church at Thyatira that gets involved in bringing in the “doctrines of Jezebel or the Pergamites who are the ones who have the things “sacrificed to idols,” and the hierarchy. Or, even the Ephesians who “lost their first love.” They had their first love because Christ was with them. The apostles were with them, and then they became complacent. And complacency is also a choice. That’s why God tells us to repent!

Now let’s carry on: “...unto a perfect man... [now notice the goal—and this is why we have the Feast of Unleavened Bread every year.] ... **unto the measure of the stature of the fullness of Christ.**

Now, that’s tall order, isn’t it?

Is God capable of doing that? *Yes, He is!*

Are we capable of yielding to God and being malleable like the clay in the potter’s hands, to let Him form in us what He desires?

And the heart and the mind and the attitude commensurate of eternal life? *Yes!*

That’s why I said, you’re in the University of Eternal Life. Every Sabbath is continuing education. Every Feast and Holy Day is continuing education. Growing in grace and knowledge and understanding. And every year, God gives us an increase in it.

Now then, He gives a warning. And unfortunately today, too many of the brethren have not heeded this warning: “So that we no longer be children, tossed and carried about with every wind of doctrine by the slight of men in *cunning* craftiness” (v 14).

- That’s why we’re to know the Word of God,
- Prove the Word of God,
- Understand the Word of God,
- Know right from wrong,
- Know truth from error.

With a view to the systematizing of the error or that is, the deception of the false “Christianity” of Satan the devil.

“But holding the truth in love...” (v 15).

That’s what we are to do and that’s what the Feast of Unleavened Bread is all about—get rid of all the works of the flesh. Put those out. Put out sin. Bring in, with the Spirit of God, the Truth of God, the Way of God, the love God, the Word of God, the perfecting of God’s Spirit, you see. And let the “washing of the water of the Word” form us. Erase those things from our minds. Cleanse our hearts. Cleanse our minds. Eliminate

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the trauma. Eliminate the things that we have gone through in the past. Let God wipe it from your mind—and be created in perfection.

“But holding the truth in love, may in all things grow up into Him Who is the Head, *even Christ*” (v 15).

Now notice: God said He’s creating Israel, correct? Now notice *spiritual* Israel: “From Whom [that is from Christ] all the body, **fitly framed and compacted together** by *that which* every joint supplies, [so *everyone counts* before God] according to *its* inner working [so it’s inside—in your mind and in your heart] in *the* measure of each individual part, is making the increase of the body unto *the* edifying of itself in love” (v 16). That’s what Christ wants us to do.

Now, let’s continue on—verse 17. We’re going to go through almost every verse here in this section of Ephesians 4, because it is the Feast of Unleavened Bread instruction, in season.

Verse 17: So then, I declare and testify this in *the* Lord that you are no longer to walk even as the rest of *the* Gentiles are walking, in *the* vanity of their minds...”

That’s why we started out: ***if you are walking according to the Spirit and not according to the flesh.*** That’s it right here. So, if you walk in vanity and self-importance what happens?

“Have *their* understanding darkened...” (v 18). And I’ve seen this happen over and over again. Every minister, every member, every person that gets lifted up in vanity, gets carried away with their own vanity and “a little leaven leavens the whole lump” and what happens? “*Their understanding is darkened.*” And all you have to do is look out and see all the weird and stupid and terrible doctrines that have taken place as the result of scattering the Church to try and test us to see: do we love God, are we going to stay with Him, or are we going to get carried away with our own vanity and be led away like a ring in the nose of the swine, by Satan the devil to do his work. And I don’t have time to give a litany of all the false doctrines that come along.

“...being alienated from the life of God through the ignorance that is in them, because of the hardness of their hearts” (v 18).

Now, this then is going clear back into the world, you see. We’re not to do that.

“They have cast off all feelings... [Now think of the society we’re living in today.] ... *and* have given themselves up to licentiousness, to work every uncleanness with insatiable desire [or lust]. But you have not so learned Christ; If indeed you have heard Him and have been taught in Him, according to *the* truth in Jesus: That concerning your former conduct, **you put off the old man...**” (vs 19-22).

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That's our responsibility. Confess our sins, "put off the old man." Get rid of the sins, have them cast into the depths of the sea.

"... which is corrupt according to deceitful lusts; That you be renewed in the spirit of your mind" (vs 22-23). That's what God wants: "renewed in the spirit of your mind."

Now, just put in your margin there: Romans 12:1-2. "That you be renewed in the spirit of your mind"—*and proving all things*.

Now, continue here: "And that you put on the new man..." (v 24).

See, you're to put out the old, you're to put in the new. You're to put out the leaven, you're to put in the unleavenness of Christ.

"... put off the old man, which is corrupt according to deceitful lusts, that you be renewed in the spirit of your mind; And that you put on the new man, which according to God is **created**..." (vs 22-24).

God is creating us in Christ Jesus. He's forming us. So let's be that spiritual clay

- that God can mold,
- That God can shape,
- That God can lead,
- That God can be delighted in creating in you all of His character that you become perfected and ready for the resurrection and the return of Christ.

"And that you put on the new man, which according to God is created in **righteousness and holiness of the truth**. Therefore... [So, when you're putting in this, you put out, you put away. Verse 25:] ... let each one put away lies *and* speak the truth with his neighbor... [see, you put out the sin, you put in true righteousness.] ... because we are members of one another. *When* you become angry, do not sin.... [There's a righteous indignation] ... Do not let the sun go down on your anger..." (24-26).

Because you see, God does not want you carrying the sin or the anger of today into tomorrow. And I've even seen some of the most wonderful people get hung up on bitterness and anger and hatred toward the actions of a man! Because they were looking to a man rather than Christ. And understand this: when you look to a man, God is going to guarantee that that man will fail. So they get all angry. They get all bitter.

Because, verse 27: "Neither give place to the devil." Because you give entrance then to the thoughts of Satan. And he wants to come along with a "little leaven that leavens the whole lump."

Verse 28: "Let the one who stole, steal no more; rather, let him labor with *his* hands, working *at* what is good, so that he may impart *something* to the one who has need."

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- Notice the changing. Put out old, put in the new
- Put out the leaven, put in the unleaven.
- Put out the ways of the flesh, put in the ways of the spirit.

“Do not let any corrupt communication come out of your mouth... [Now, that’s hard to do, isn’t it? *Yes!* We all say and do stupid and foolish things. And that’s why God has given us repentance, you see.] ... but that which is good and needful for edification that it may give grace to those who hear. And grieve not the Holy Spirit of God...” (vs 29-30).

Now let’s understand something. You want to know what “grieves” the Holy Spirit of God? *Read about the seven churches.* All those things grieve God and His Holy Spirit and He says: “Repent!” That’s what we need to do. And the time during the Feast of Unleavened Bread is a time

- To repent,
- To recommit ourselves,
- To be renewed,
- To be invigorated,
- To be given the strength and power of God to overcome.
- And let God mold us,
- And let God bring us in the way that we need to.

So therefore, here’s all the leaven to put out:

“Let **all bitterness...**” (v 31). Not just some when you are ready, but ALL bitterness. When you repent you have to ask God: “Give me the washing of the water of the Word.” All the bitterness from whatever experience, from whatever thing that you’ve gone through in your life—going clear back to your childhood, as far back as you can remember, coming clear forward to today—get rid of ALL bitterness, ***because that sours the mind!***

And you have vindictiveness, and you forget that God says, “Vengeance is Mine.” And you have anger and hostility. You need to get rid of all bitterness because as the Proverb says: “It is the rottenness of the bones” because it gets right into your inner most being. And it affects your very physical life.

“...and indignation, and wrath, and clamor, and evil speaking be removed from you, together with all malice. And be kind *and* tenderhearted toward one another, forgiving one another, even as God has also in Christ **forgiven** you” (vs 31-32).

Now chapter five and verse one tells us how we are to do it: “Therefore, be imitators of God ... [with His Spirit. That’s how we practice. Just like little children are imitators of the adults—their parents and those around them—so we, as the children of God are to be imitators of God the Father and Jesus Christ] ... as beloved children; And

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walk in love... [That's how we are to do it, you see] ...even as Christ also loved us, and gave Himself for us *as* an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5:1-2).

Then it says, don't let any of these things "be named among you" (v 3).

Now let's come to Colossians, the third chapter, and let's see the process very specifically: what we are to do. Or it tells us how we are to live our lives and with this then, how God is going to mold in us. Remember:

- through the "washing of the water of the Word";
- through the receiving of the Holy Spirit;
- through the commandments and laws of God;
- and through the action of the Spirit within us—to guide us, to give us grace and knowledge and understanding.

Now, he starts out here in chapter three and verse 1: "Therefore, if you have been raised together with Christ, **seek the things that are above**... [**always keep your mind on the goal!**] ... where Christ is sitting at *the* right hand of God. Set your affection on the things that are above, and not on the things that are on the earth.... [Because those are all going to pass away.] ... for you have died... [in baptism—that is a covenant death. That's why at the Passover we renew the New Covenant, because we have pledged our lives unto death to keep the New Covenant. And your old man is dead in that watery grave and your] ... and your life has been hid together with Christ and God. When Christ, *Who* is our life, is manifested, then you also shall be manifested with Him in glory" (Col. 3:1-4, *FV*).

Because, as John says, "We will see Him exactly as He is."

Now, that is the whole key: keeping our minds focused *on the goal!* On Christ. On the Kingdom of God. And you look at all the problems and difficulties that you may be going through—and when you have the perspective—then ask God to help you to deal with them and ask Him to fight your battles for you so you can overcome them. And you will see the smallness of the perspective that they really are in relationship to the overall goal.

Now, verse 5—this is what we are to do. This is the kind of action that we are to have: "Therefore, put to death your members which *are* on the earth... [Get rid of them. In other words, let it be expunged out of your mind, out of your thoughts, out of your consciousness—so you are not lusting after these things, desiring these things] ...sexual immorality, uncleanness, inordinate affection, evil desires, and covetousness, which is idolatry. Because of these things, the wrath of God is coming upon the sons of disobedience, Among whom you also once walked, when you were living in these things" (vs 5-7).



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Don't go back like you were, in the world. And yet, think, brethren, think how many brethren have fallen by the wayside, that when it came down to it—and they were told, “Listen, you don't have to keep the Sabbath—Sunday is just as good. You don't have to keep the Feast of Unleavened Bread, you don't have to keep the Passover, you can have communion.” How many just went for it, hook, line and sinker?

And I never will forget the description of what happened to the Church—one of the big churches down in Pasadena, California, where when it was announced from the pulpit that, “brethren, it's okay to eat unclean meats” that they went like a charging herd out to the Red Lobster—and celebrated by eating shrimp and lobster and all the unclean things.

Now, you can expand that and say, they did it also spiritually, you see. Not just the physical act. They gave up here first. They excepted the lie here first. Because they weren't doing this.

Now, verse 8—we have to go on because this is a perfecting thing. Day after day, week after week, month after month, year after year, Sabbath after Sabbath, Passover after Passover, Holy Days after Holy Days, we keep growing in grace and knowledge.

“But now, you should also put off all *these* things... [Just like you search out to get rid of leaven in your house. That's why He has us get rid of the leaven—so we can see how easily sin can be set upon us—and it comes from the most unexpected places.] ... put off all *these* things: wrath, indignation, malice, blasphemy, *and* foul language from you mouth... [Put it out! Ask God to cleanse your heart and mind from it.] ... Do not lie to one another, *seeing that* you have put off the old man together with his deeds, And have put on the new man... [this is what we're to be looking to: putting on the new man] who *is* being renewed in knowledge according to *the* image of Him Who created him...” (vs 8-10).

Now, we are being created by God the Father in the image of Christ.

“Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian *nor* Scythian, slave *nor* free; but Christ *is* all things, and in all. Put on then...” (vs 11-12).

Here is what we're to put on, constantly. That's why, when we go through and pray, and we say, “Forgive us our sins as we forgive others”—we are asking God to cleanse us. So we need to have Him cleanse us with the “washing of the water of the Word.” And just like clothes that have been cleansed and come out smelling fresh and nice and good and right and are pleasant and delightful.

“Put on then, as *the* elect of God, holy and beloved, deep inner affections, kindness, humility, meekness *and* long-suffering; [the very character of Christ] Forbearing one another, and forgiving one another...” (vs 12-13).

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And “forbearing” is important because, you see, when you start praying for someone who has a difficulty, you don’t have to run up and say, “Oh, I see you’ve got this problem.” No, you “forbear” and you pray for that person, and you ask God to work and deal with that person. And whatever he has done, forgive him, encourage him—*forbear*—that’s what’s so important, you see, that’s why you have forbearing first and then forgiving one another.

“...if anyone has a complaint against another; even as Christ forgave you, so also you *should forgive*” (v 13). That’s how God works with us and molds our hearts and our minds and gives us the character of Christ, and the mind of Christ.

Notice verse 14: “And above all these things *put on* love, **which is the bond of perfection.**” Because we are to be perfected, aren’t we? We are “to be perfect as the Father in heaven is perfect.” The bond of perfection—and that bond of perfection comes from God the Father to us. And it’s like *bonding*. It is like *connecting, developing, forming, molding*, you see. That’s the “bond of perfection.”

“And let the peace of God rule in your hearts... [not worry, not fear, not hatred, not bitterness, not any of the works of the flesh but] ... the peace of God rule in your hearts, to which you were called into one body, and be thankful” (v 15).

This is the perfection. This is the molding. This is Christ and God the Father working with us through the power of the Holy Spirit to develop in us the very character that comes from Him—so that we can be unleavened in Christ. We can be cleansed in Christ. We can be purged and washed with the “water of the word.”

Now, right here, verse 16: “Let the word of Christ dwell in you richly in all wisdom... [That’s what leads us. That’s what guides us. The word of Christ in us, becomes a very part of our being.] ... teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. [Now, verse 17:] And *in everything [everything]*—whatever you do in word or in deed—*do* all in *the* name of *the* Lord Jesus, giving thanks to God and *the* Father by Him.”

And this is what we are to do. This is how God forms in us His character, so that we can be tenderhearted, be loving. Yes, we stand for the Truth against the world, but with each other and toward God we’re tenderhearted, we yield to God, we do the things that please God. We’re obedience, we’re forgiving, and we end up with the mind of Christ and have the hope of glory—and that is the workmanship of God the Father—that we are created in Christ Jesus.

(End Sermon)

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Tape #3

Scriptural References

- |                          |                       |
|--------------------------|-----------------------|
| 1) Romans 8:1-3          | 10) Ephesians 1:4-5   |
| 2) Micah 7:18-19         | 11) Isaiah 43:1-5     |
| 3) 1 John 3:13-24        | 12) Isaiah 44:21-27   |
| 4) Proverbs 16:1-3, 6-10 | 13) Isaiah 46:3-5     |
| 5) Proverbs 3:1-10       | 14) Jeremiah 18:1-6   |
| 6) Psalm 92:5            | 15) Ephesians 4:11-32 |
| 7) Psalm 10:17           | 16) Ephesians 5:1-3   |
| 8) Ephesians 2:4-5, 8-10 | 17) Colossians 3:1-17 |
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- 1) Deuteronomy 5:29
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- 3) Psalm 103
- 4) Psalm 19
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Also referenced: *Love Series* on tape by Fred R. Coulter

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