

The Feasts of Israel

The Command to Israel, The illustration of Christ, The Application for the Christian

Part 3

Scripture reading Deut. 16:1-8

II. Unleavened Bread

Ex. 12:15-20; 13:3-10; Lev. 23:6-8; Num. 28:17-25; Deut. 16:3,4,8

Intro:

In this series that I have titled the feasts of Israel, we have now come to the second feast for the Jews, which is the feast of Unleavened Bread; it is the spring feast that immediately follows the feast of Passover. As I noted last time Passover falls on Nisan the 14th during the day time part of the day, the feast of Unleavened Bread starts on the evening portion of the 15th. Now remember that the Jewish day starts in the evening at sundown and that night and the next day is the Jewish day. Passover started in the day time of the 14th of Nisan and as the 14th would end at evening, at sundown the 15th day then started which would now be according to the Jews the next day and thus began the feast of Unleavened bread.

This following the first chapter of Genesis during the creation week where God says; the evening and the morning was the first day, the evening and morning was the second day and so on, so the Jews continue this with their day consisting of the evening and morning. Passover was on the 14th during the day time, unleavened bread started on the 15th after the sun set after the close of 14th. I will go into a little more detail of the Jews and their day system in the next message because in the next feast it will become more interesting and critical as to what happened on what day in regards to Christ's and His resurrection. But that is for next time

A. Time of Year

From Nisan the 15th to 21st was to be the feast of Unleavened Bread; this feast was to last 7 days. In our own calendar this year it would have been March 28 to April 3rd,

If you would, turn in your bibles to Exodus chapter 12. In this chapter we come to the place where the final plague is announced and poured out on Egypt. In the beginning of that chapter in verses 1 through 14 we have first the instruction for the Passover and the Passover lamb, and then in verses 15 through 20 we have the instruction for the feast of Unleavened Bread. Exodus 12 and we will read from verses 15 to verse 20

15 'Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.

16 'On the first day *there shall be* a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but *that* which everyone must eat—that only may be prepared by you.

17 'So you shall observe *the Feast of Unleavened Bread*, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.

18 'In the first *month*, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

19 'For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether *he is* a stranger or a native of the land.

20 'You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.'"

B. Command to Israel:

Israel was instructed that the first day and the last day of the feast there was to be a Holy convocation it was to be a Sabbath of no work except as verse 16 says that;

No manner of work shall be done on them; but *that* which everyone must eat—that only may be prepared by you.

The only work to be allowed in keeping this feast was to be the preparation of the bread and the preparation of food to eat. This unleavened bread was to be eaten for 7 days, in fact there was to be nothing with leaven found in their houses during this time and anyone who ate of anything leavened was to be cut off from the congregation, they were to be excommunicated.

It was a feast that was to commemorate the day that the Lord took the children of Israel out of the land of Egypt. Verse 17 says;

¹⁷ 'So you shall observe *the Feast of Unleavened Bread*, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.

In the next chapter, in Exodus chapter 13 verse 3 Moses tells the people that they are to ‘remember this day in which they went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this place’.

They were to remind every generation that it was not out of their own power that they brought the plagues upon the land of Egypt, it was not out of their own will that Egypt was destroyed, it was not out of their own strength that they plundered the Egyptians and came out of that iron furnace. But that it was the Lord their God who did all these things for them, for His people, and it was to be a reminder of the power and might that God displayed in redeeming His people out of that land.

In verse 8 - 10 of chapter 13 the Lord continues to instruct the people in regards to the future generations saying;

⁸ "And you shall tell your son in that day, saying, '*This is done* because of what the LORD did for me when I came up from Egypt.'

⁹ "It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD'S law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt.

¹⁰ "You shall therefore keep this ordinance in its season from year to year.

It was to be a reminder to the future generations of the great work the LORD preformed in redeeming Israel, of the wrath and punishment the Lord poured out on the rebellious nation that held them there, wrath and punishment on a pharaoh and people who had forgotten all of the good things Joseph, the son of Israel had done for them 400 years earlier.

Because memory has a tendency to do that if not properly kept in check. We forget things and the Jews were no different and many times Israel was reminded of this fact during their moral decline in the promise land, many times they went astray and turned back but there came a time when it had gone too far, in the book of Jeremiah chapter 32 verse 31-35 the Lord says;

31 'For this city has been to Me *a provocation of My anger and My fury* from the day that they built it, even to this day; so I will remove it from before My face

32 'because of all the evil of the children of Israel and the children of Judah, which they have done to provoke Me to anger—they, their kings, their princes, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem.

33 'And they have turned to Me the back, and not the face; though I taught them, rising up early and teaching *them*, yet they have not listened to receive instruction.

34 'But they set their abominations in the house which is called by My name, to defile it.

35 'And they built the high places of Baal which *are* in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through *the fire* to Molech, which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.'

The memory and the purpose of these feasts were almost swallowed up and forgotten in time as often memories go. In the book of 2nd Kings, in Josiah's reformation of Judah there is record of the slackness in not having kept the feast, in chapter 23 verse 21-22 it reads;

21 Then the king (that is king Josiah) commanded all the people, saying, "Keep the Passover to the LORD your God, as *it is* written in this Book of the Covenant."

22 Such a Passover surely had never been held since the days of the judges who judged Israel, nor in all the days of the kings of Israel and the kings of Judah.

23 But in the eighteenth year of King Josiah this Passover was held before the LORD in Jerusalem.

For almost a thousand years this feast had not been properly kept according to scripture and now by this time it was too late for the nation, the Lord was angry with the people, he was angry with the nation and even though there was great reform and change the Lord was not going to turn His wrath from Judah, in the following verse of the same chapter verse 26 and 27 the word says;

26 Nevertheless the LORD did not turn from the fierceness of His great wrath, with which His anger was aroused against Judah, because of all the provocations with which Manasseh had provoked Him.

27 And the LORD said, "I will also remove Judah from My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, 'My name shall be there.'"

The Feast of unleavened bread was to be a reminder of the haste Israel left Egypt; it was to be a sign that the Lord brought His children out of bondage by His strong hand. It was to be a sign that He is their redeemer, that He is their Savior. And it was to be the reminder of what God did for them. As leaven is often depicted as sin in the bible this feast was to remind them that they were to cleanse themselves from the things of Egypt.

It was to be a sign of the cleansing that was to take place in leaving idolatry behind, to rid themselves of Egyptian ways.

As we have often heard the phrase ‘it was easy for the Lord to get Israel out of Egypt, but much more difficult getting Egypt out of Israel’.

Eventually, in a sad same way that the Lord took Israel out of Egypt and out of bondage, he took them back into bondage, into the bondage of the Babylonians as punishment for their disobedience. They had forgotten the Lord, they had forgotten His mighty works He did in bringing them out of Egypt, and they had forgotten to keep this feast as a reminder of what the Lord had done for them. But even through all these trials and tribulations of the Jews it did not change or alter the great plan of God. It did not change what Christ would be and do in this world for man.

C. The Illustration of Christ; Jesus sinless life and his burial

As I said in the first message, each one of these feasts has great significance to God's plan and He shows us from scripture the Christ in each one of them. All of these feasts are signs along the path of this age, of what was, what is and of what is to come. In that first feast, it was the Passover lamb. It was the sacrifice that caused judgment to pass over Israel in Egypt, it showed them that the Lord is the

redeemer for Israel, not only in taking His people out of the land of Egypt, out of that land of bondage but it points forward to a redeemer who would take them out of sin and the corruption of this world. But this future plan was not only for Israel but for all of mankind in the world. God would come and be the redeemer in taking man out of this world in their bondage to sin and into salvation. Christ is that redeemer, Christ is that sacrifice, Christ is that Lamb of God, The Lamb of God which was slain in atonement for our lives in taking our sin. And now in the feast of unleavened bread this is illustrated even more so.

In Ex 34:25 the Lord says;

"You shall not offer the blood of My sacrifice with leaven,

In Leviticus 2:11 the Lord commanded the children of Israel that;

'No grain offering which you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the LORD made by fire.

No leaven was to be found in any offering unless otherwise stated.

There are three areas we quickly want to look at regarding this bread as the depiction of Christ and the first one is in regards to leaven and

His life. As I said earlier in many places in the bible leaven is depicted as sin.

In Luke 12 verse 1 Jesus said to His disciples;

Beware of the leaven of the Pharisees, which is hypocrisy.

In 1 Corinthians 5:8 Paul says that we are to...

keep the feast, not with old leaven, nor with the leaven of malice and wickedness,

And in chapter 5 of his letter to the Galatians Paul says in his rebuke to them in verses 7 - 9;

7 You ran well. Who hindered you from obeying the truth?

8 This persuasion does not *come* from Him who calls you.

9 A little leaven leavens the whole lump.

In all of these verses leaven is depicted as disobedience or unbelief or sin.

In the gospel of John Jesus says twice that he is the bread of heaven, first in John 6 verse 35 it says;

35 And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

And again in the same chapter starting in verse 47 to verse 51 he says;

48 "I am the bread of life.

49 "Your fathers ate the manna in the wilderness, and are dead.

50 "This is the bread which comes down from heaven, that one may eat of it and not die.

51 "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

In this feast of the Jews the bread was to be unleavened and it depicts that Christ is without sin, that He is sinless, and He is perfect, it depicts how He came into this world and why He can be called the sinless Lamb of God. As Peter says in 1 Peter 1:17-19

17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;

18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,

19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

Secondly the bread depicts Christ's burial, during the 7 days when the children of Israel came out of Egypt the first obstacle they came to was the red sea. In their eyes they saw themselves trapped between the sea and the approaching Egyptian army.

And then by a great miracle the Lord parted the red sea and the Israelites passed into the sea on dry ground, they were in a sense... buried in the sea. The waters were as a wall to the right of them and a wall to the left of them and they passed through the midst of the sea on dry ground, their passing through illustrates that everything Egypt in them should die and that God would work something new in them on the other side.

Pharaoh with his army in the pursuit of the Jews entered the sea and were drowned never making it to the other side. This shows us that sin must die, evil must be buried. First the first born of Egypt were slain in judgment now the oppressors of their oppression was buried in the depths of the sea and died.

You see the sinless Lamb took upon Himself the sins of the world, as Peters says in his first letter chapter 1 verse 24 that Christ...

24 ... bore our sins in His own body on the tree,

Mark 6:29

When his disciples heard *of it*, they came and took away his corpse and laid it in a tomb.

He was sacrificed in our place and was crucified on the cross died and now buried in a tomb. Because there is only one payment for sin and that is death.

And thirdly the Hebrews were to eat this unleavened bread in hast

And the Jews were to leave Egypt in hast, so to was the death of Christ, in John chapter 11 verse 49 and 50, says;

49 And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all,

50 "nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."

And also in chapter 18 verse 14;

Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

Once Christ died it says that the Pharisees, wanted the burial to be rushed as well; John 19:31 says;

Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.

Leaving Egypt in haste, being buried in haste, all of these become applications for the Christian, it is after all my place He took on that cross, it is for me whom He died. Therefore this illustration should be most applicable to me. And that brings us to..

D. The Application for the Christian;

In so many ways this feast is significant for the Christian and largely it depicts sanctification, in being freed from the leaven of sin.

As Paul says in his exhortation to the Corinthians in regarding sexually immorality among someone in the church, he says to them;

⁶ Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump?

Like leaven, when sin enters it begins to affect the individual and eventually everyone and everything around you, the glory Paul is talking about in the verse is the glory in the excusing of sin. In the context of the passage and in some strange circumstance we are told of an account that a man had taken his father's wife, now on the surface

that sound somewhat appalling to us but we are not told the details of situation, it is not in the interest of Paul to give us the details of the situation but only of the sin that is taking place. Even though the Corinthian church glories in this new relationship Paul condemns it as sin. He says;

6 Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump?

7[¶] Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened.

Paul says that such sin would permeate the whole church; this sinful lifestyle would affect and infect the whole body in the process of time. Therefore as Paul says we are to purge out the old Leaven. Purge out sin, purge out all that is sinful in our lives, this is the sanctification process. Just as Israel left Egypt in hast, we are to leave sin behind in hast, this is why Paul says in Romans 6:4

Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

It is the process of putting to death sin in our lives. Fleeing the leaven that corrupts and kills. As Christ's life was sinless, so must our own desire be as well, to be sinless in this life. This is why the first word

of Christ's ministry is what? Repent! metaneo met-an-o-eh'-o a change of mind, a change of mind on sin.

You see in Deuteronomy 16:3 the Lord says to the Jews;

"You shall eat no leavened bread with it; (*that is the Passover*) seven days you shall eat unleavened bread with it, *that is*, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life.

The word affliction is the Hebrew word *on-ee'* Strong's 6040 it is described by the Online Bible Hebrew Lexicon as; poverty or misery. Its root comes from the word *anah aw-naw'* Strong's 6031 it means first to; occupied with or be busied with and second; it is to oppress, to humble, to be put down or be bowed down.

And I think if I were to ask any true Christian what is the true sanctification process is like, it is affliction, it is the bread of affliction, it is Gods finger on your heart telling you what you are to be occupied with, that is, getting rid of that sin in your life, it is the oppression of giving up sin we may love, it is bowing down or allowing ourselves to be put down that Christ may be exalted.

As Peter tells us in 1 Peter 1:14-16 that we are to be;

14 as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance;

15 but as He who called you *is* holy, you also be holy in all *your* conduct,

16 because it is written, "Be holy, for I am holy."

For Israel unleavened bread pictures the fleeing from Egypt, fleeing from bondage putting to death the ways of Egypt.

For the Christian we are to flee sin, we are to put to death the sins of the body, the sins of the flesh, we are to bury the sinful lust and desires of the flesh that we so often crave., Paul says in the book of Romans chapter 6 verse 6 - 14

6 knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.

7 For he who has died has been freed from sin.

8 Now if we died with Christ, we believe that we shall also live with *Him*,

9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over *Him*.

10 For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

13 And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

14 For sin shall not have dominion over you, for you are not under law but under grace.

This death, this feast for the Christian is the putting off of the old man, the leaving the sins of the world and its bondage behind, it is the going down into the red sea signifying the death of the old way,

Paul says in Colossians 3:5;

Therefore put to **death** your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

Peter says in 1 Peter 4:3 that;

we *have* spent enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

All these things must die in the Christian, all of these things must be crucified on the cross and once dead they must be buried.

Paul encourages us by saying in 1 Thessalonians 5:23;

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

In the paper ‘Herald of His Coming’ an article titled ‘Seven Questions of Vital Importance’ written by Oswald J Smith, is an article that looks at the fundamentals of the Christian living and looks at 7 basic questions that cover some of the essentials to the life of a Christian. And in regards to the topic we are looking at I want to read just the first question and answer, this first question is the start of every sanctifying step that the Lord does in our life. He says and I quote;

There are seven questions that every Christian should face, questions of such vital importance that to ignore them is to imperil one’s spiritual life. Let us consider them, then, one

by one, may God help us to answer them honestly and sincerely.

Number 1. Am I committing any known sin? "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). He will not even listen to what I say. Hence, my prayers will not be answered while I am harboring sin.

Note, ~~if you will~~, that I have said "known" sin, for it may be that you have to face what the Bible terms "the sin which doth so easily beset us" (Heb. 12:1), some one sin to which from time to time, you yield. It may be but a weight, an idol, and yet it is sin, and God says you must give it up.

"...Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isa. 59:2). Sin separates. Sin hides God's face. There can be no communion, no fellowship where there is sin.

"...Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

That is God's command. We must forsake all known sin if we are to be approved of Him. Oh, then, let us turn from everything we know to be wrong, everything that grieves the Holy Spirit. Let us put it out of our lives, for we will never make any progress in the Christian life until we break with sin.

Sin is like a millstone; it will always hold us down. And if we yield to it, we will crave it again. To feed desire is to fan it into a flame that can never be quenched. The only real sorrow that can ever come into the life of a Christian is the torture and anguish of the heart that harbors sin.

Therefore let us break with it, break with it at all costs, or we will never know "the peace of God that passeth all understanding" (Phil. 4:7). Sin will ruin us unless we give it up. "...The way of transgressors is hard" (Prov. 13:15).

My friend, "Remember Jesus Christ." He can break every fetter and snap every chain. He can set the prisoner free. And He can set you free, yes, even from your besetting sin. Not only is He mighty to save; He is also able to keep. You can be victorious over every known sin by the power of His indwelling Spirit. It pays to be an "Overcomer."

EOQ

This is so true, this is the burial of which we are talking about, and this is the death of the flesh in our lives we need to do. You see we do not keep the feast of unleavened bread as a yearly feast; we live it out every day of our Christian lives more so at salvation. The putting away of sin, the burying of sin, the putting to death the members of our body that yield to sin and destroying the lust of the flesh and the lusts of the world and the things in it.

We have heard the phrase ‘it was easy for the Lord to get Israel out of Egypt, it was getting Egypt out of Israel that was the hard part.

The same can go for the Christian, He may easily get the Christian out of the world, and the hard part may be getting the world out of the Christian.

You see Paul says in Romans 8:13a

For if you live according to the flesh you will die;

But he gives us the victory and overcoming statement in the rest of the verse which says;

but if by the Spirit you put to death the deeds of the body, you will live.

As Israel was taken into bondage by the Egyptians in a slow and almost unnoticeable process and over time was forced into slavery, so too is sin if it remains in the life of a Christian, it takes us into bondage by a slow and sometimes almost unnoticeable process, it takes us captive and it enslaves us to it and leads us to death. Just look objectively at what many, many proclaiming Christian churches allow and have allowed into their congregations over time. Outright sins according to the word of God, and pastors, many pastors who never said a peep and now their churches are bound in them.

Warren Wiersbe comments on this in his commentary regarding sin in the church, He says and I quote;

In many parts of the Western world, you will find churches and schools that once were true to the Christian faith but today deny that faith. How did this happen? At some point a board hired a professor or called a pastor who didn't wholeheartedly agree with the evangelical statement of faith, and the yeast of false doctrine was quietly introduced. Before long, the whole lump of dough was leavened, and the ministry was no longer evangelical. Christian leaders must be on their guard and courageously seek to keep God's work as free from leaven as possible.

Oh the judgment many pastors will face for not dealing with sins in their church that lead people to hell.

Like Israel, the judgment of death came to the land and it was only by the blood of that sacrificial lamb that saved them, protected them. It is the same for the Christian, that lamb was Christ, and by Him we have been delivered from the punishment and judgment of death and have been justified in the eyes of God.

Like Israel who held the feast of unleavened bread for 7 days, symbolizing how they fled Egypt in haste and were buried in the red sea as a sign of their sanctification, to leave all the things of Egypt behind and at the bottom of the sea.

So too is the Christian, he is to die to sin, he is to be made holy by the one who is perfectly holy, he is to be washed clean by the blood of the lamb who is perfectly clean. But also with that, as a warning, as Israel longed to go back to Egypt, back to sin and bondage, many Christians, over time, long to go back, back to the pleasures of the flesh and the sins they so long for and forsake the way of life.

Hebrews 10:39 says;

38 Now the just shall live by faith; But if *anyone* draws back, My soul has no pleasure in him."

39 But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

Romans 6:10 says;

Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

This is why Jesus said if your eye causes you to sin, pluck it out, if your hand causes you to sin cut it off, if your foot causes you to sin

cut if off as well. For if we do not take sin seriously and we are not overcomes, we will not inherit eternal life with the Father and the Son. For if sanctification process was easy it would not be called the bread of affliction.

Conclusion;

And so in conclusion, the feast of unleavened bread, it was to be a reminder of Israel's departure out of Egypt, in haste. With sandals on their feet, clothes on their back and bowls of bread on their shoulders they were to leave Egypt. And for 7 days they were to eat unleavened bread and were to keep this feast as a reminder throughout all their generations of what the Lord had done for them in redeeming them from Egypt.

Let me ask you, are you leaving sin in hast? Are you fleeing sin with sandals on your feet and a belt around your waist? Or have you kicked off your shoes and loosened your belt in regards to sin and have become settled and comfortable with it? Are you remembering what the Lord did to save you out of your sins?

As Israel entered the red sea it pictures burial. So also Christ who was crucified was also buried, buried as our sin and in place of our death.

As the bread of this feast was to have no leaven in it, it depicts Christ as being without sin, without blemish, coming as the bread of heaven and the bread of life for all mankind.

And this is such significance for the Christian, as Paul says we are buried with Him in baptism, it signifies the death of the flesh; it signifies the death of the ‘old man’, all of the things that held us in bondage to sin. Even though Israel was to keep the feast 7 days each year, we are to live it every day of our life, as 7 often signifies a time of completeness or perfection, it means that in our process of sanctification we should live in such a manner that we are always conforming ourselves to the perfect image of Christ, every moment, every day, every week, every month, every year of our lives. As Romans 8:29 says that we are to ‘*be conformed to the image of His Son*’, with that verse we should desire to live a sinless life, a holy life, a life that is honoring and pleasing to God in all that we do. We are to be dead to sin and alive to Christ as Romans 6:11 says, because as we will see in the next message, if we died with Him and are buried with Him, we will be raised with Him in newness of life in glory. This is why the apostle Peter says you are to;

13 ...gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;

14 as obedient children, not conforming yourselves to the former
lusts, as in your ignorance;

15 but as He who called you is holy, you also be holy in all your
conduct,

16 because it is written, "Be holy, for I am holy."