



MATT BLACK, Sun, April 29, 2018
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HOLINESS: THE FEAST OF UNLEAVENED BREAD

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Open your Bible if you will to **1 Corinthians 5**. We are in a series called “The Feasts of Israel.” Today we are looking at the second feast, and our message is entitled: “Holiness and the Feast of Unleavened Bread.”

My Clock

I looked at my clock at it read, “6:30pm”. An hour later, it still said, “6:30.” You know what they say, even a broken clock is right two times a day.

Not so with a Christian. A Christian, unlike a broken clock has the power. That's what holiness is all about. Holiness is like a battery powered clock that can never break because it's perfect. We have the holy Spirit so our desire for holiness never has to end. That's what we are talking about.

The feast of Unleavened Bread points to our holiness. We read about it in **1 Corinthians 5:6-8**, “Do you not know that a little leaven leavens the whole lump? 7 Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. 8 Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”

Exodus 12:15-20, “This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast. 15 Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. 16 On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. 17 And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. 18 In the first month, from 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 is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. 20 You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.”

Leviticus 23:4-8, “These are the appointed feasts of the Lord, the holy convocations, which you shall proclaim at the time appointed for them. 5 In the first month, on the fourteenth day of the month at twilight, is the Lord's Passover. 6 And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread. 7 On the first day you shall have a holy convocation; you shall not do any ordinary work. 8 But you shall present a food offering to the Lord for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work.”

Outline

1. The **Picture** of Holiness: Unleavened Bread
2. The **Person** of Holiness: Jesus is the Unleavened Bread
3. The **Practice** of Holiness: Celebrating the Festival

While Passover is a type and picture of the saving work and sacrificial death of Christ at Calvary, the Feast of Unleavened Bread points to the whole course and conduct of the believer's life, from the day of his salvation and onward. Of all the Feasts of Israel, none shows the holy standard of living which God calls us to as believers more than the Feast of Unleavened Bread.

FEASTS CELEBRATED TOGETHER

We see that the Feast of Passover and Unleavened Bread were celebrated together, one after the other, ending with First Fruits. There is theological significance to that. There is a progression. Passover pointing to our justification can never be separated from our sanctification (represented by the feast of Unleavened Bread), pointing to a life lived without leaven (representing sin). God is not so concerned with culinary culture, whether you use yeast or not. Leaven represents sin in the Bible, so it points to the believer growing away from a life of sin and into a life of holiness. First fruits celebrated the Spring harvest, which points to the final Harvest, when Jesus comes again. So there is a progression. Passover points to our justification (when we trust in the true Passover Lamb who is sacrificed for our sins. Unleavened Bread points to a life without the leaven of sin where we grow in sanctification. First fruits points to the end, when the harvest comes, and we are called up to be with God. Past, present, and future salvation.

3 Feasts Represent a Full Salvation

The close connection with these feasts is not an accident. These feasts were celebrated **together** in the Spring because they represent our full salvation. Anyone who is truly believing in the cleansing blood of Jesus, our Passover Lamb will be keeping the Feast of Unleavened Bread by living a holy life. Such a life will one day come to an end when God harvests us, like the first fruits and the joy and celebration of harvest will continue in to eternity. These feasts pointed to the fact that we have one salvation: past, present, and future. We were saved (Passover), we are being saved (Unleavened Bread), and we will be saved (First Fruits). One full salvation is evident by these feasts.

Justification, Sanctification and Glorification Cannot be Separated

Let me put it this way: there are many people claiming to know Christ, but do not evidence a life of holiness, distinct from the world. They claim to be justified, but there is no work of sanctification in their life by the Holy Spirit. That person is not a Christian. Every true Christian has the Holy Spirit working holiness in their lives. And because of the work of Christ on the Cross and the work of the Holy Spirit in sanctification, we will be called up to be with the Lord one day – resurrected like Christ, who is our first fruits harvest. He points to the ultimate harvest. Oh, I long for that day of resurrection when

Jesus comes again. My body will be changed. My soul will be forever transformed, never to sin again. I can't wait for that day!

1. THE PICTURE OF HOLINESS: UNLEAVENED BREAD

Passover pictures the Lamb of God who takes away the sin of the world. Aren't you glad you have your sins forgiven in Christ? Theologians call that justification. But justification is always followed by sanctification. In other words, the proof of a person's faith in the blood of Christ is a holy and sanctified life. No Christian is perfect, but a Christian cannot live comfortably in sin.

Thirty-four hundred years ago, when the Jewish people were about to be delivered by God's mighty arm from bondage in Egypt, God told them to be ready to move on a moment's notice. That's why historically we eat only matzah at Passover. It is sometimes called "the bread of haste," because God said to Israel "you came out of the land of Egypt in haste" (Deut 16:3).¹

A PICTURE OF HASTE

Look at Exodus 12:11, "In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Lord's Passover." They didn't have time for the leaven to rise. They were on their way out of Egypt. Friend, we are on our way out of the Egypt of this world.

The bread was to be unleavened because they were leaving Egypt very soon. The feast of unleavened bread is a reminder that whatever we do, our life in this world is like a vapor, and soon we will enter the new heaven and new earth with our victorious Christ. In other words, true Christians are not at home in the Egypt of this world. We live as if we are leaving it soon, ready, awaiting another better world – a world where righteousness dwells. We are looking for a better city, whose maker and builder is God. Dear saints, we cannot be at home in this world of sin. We are soon leaving it.

Like Israel of old, this world is not our home. We need to be ready to leave at a moment's notice. Egypt was not their home. Canaan was their destiny. They were ready to be called out at the Lord's command. Do we live as those ready to be called out of this world at any time? We know not the hour of our decease, more importantly, we know not the day or hour of our Lord's Second Coming.

"Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed" (1 Cor 15:51-52).

This may be the day that Christ comes again. Are you ready. We cannot enjoy this world. We are in a war. We are on a journey.

*This world is not my home,
I'm just a passin' through.
My treasures are laid up,
somewhere beyond the blue!*

¹ Sam Nadler, *Messiah in the Feasts of Israel* (Charlotte, NC: Word of Messiah Ministries, 2011), 25.

Surely we want to be living in such a way that we will not be ashamed before him at his coming. We want to be walking in the light with a clear conscience. We want to be ready.

It seems my whole life, I've eaten my food fast. Especially when I was younger, I was the first to finish my food. Now I like to talk a bit more, but I like to eat maybe a bit too fast. This feast would have suited me well.

And so they were to eat in haste, with their traveling clothes on, so they would be ready when the call to move out of Egypt came.

Dear friends we are living in the Egypt of this world, but we are not of it. We are not settled down here. We are just waiting for the call of God. We are waiting for the victory medley to be played on Gabriel's trumpet. Oh, sound trumpet, sound! I want to see Jesus. I'm not at home in this world. Come quickly, Lord Jesus. Rescue your church out of this sin-sick world! Jesus says, "Surely I am coming soon." And we say, "Amen. Come quickly, Lord Jesus!" (**Rev 22:20**).

A PICTURE OF FAMILY

Exodus 12:43, "This is the statute of the Passover: no foreigner shall eat of it."

12:48, "If a stranger shall sojourn with you and would keep the Passover to the Lord, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it."

You had to be circumcised. Everyone is a Gentile who is uncircumcised. In other words you had to be part of God's family. It didn't matter how intelligent or educated or rich or well-meaning you were – you have to be part of God's family to celebrate the feast of Unleavened Bread. No outsiders could partake in this feast. It was not a matter of morality, it was a matter of family. This is the family meal. This is God's table. If you were born or adopted into the nation, you could partake in the Feast. Isn't it the same today? You must be born again! Without being born again, you will have no hunger for holiness. Only those who have fled to Christ for refuge may partake of the feast, can feed on the Lamb, feed on the sinless Son of God, our unleavened bread. Are you blood-bought, are you heaven bound? Do you feed on Christ?

So it is, the feast of Unleavened Bread is a feast of holiness. It's a feast for those set apart to God. No one has a hunger for holiness unless they've known the forgiveness of the Lamb of God. So all those who are part of the family of God keep the feast of Unleavened Bread – not the Jewish rituals, but living a sanctified life. Loving holiness. Worshiping in the presence of God. Loving Christ's church. Walking in the Spirit. Meditating on the Word of God day and night. Keep the feast. The feast is for family. It's a picture of the one true family of God all over the world. There is one holy catholic (universal) church.

A PICTURE OF SIN

Leaven particularly is a picture of sin. Look at **Exodus 13:7**, "Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory." They were to obey three things: (1) no leavened bread was to be **eaten**, (2) No leavened is to be **seen**, (3) no leavened bread was **allowed in**

their territory, even in their own homes. In order for that to happen, they went through a process of getting rid of the leaven, called “nullification.”

The Ritual of Nullification, Removal of the Yeast

Today, the Feasts of Passover and Unleavened Bread are observed today as they have been for thousands of years. There is a ritual of nullification, which is the removal of the leaven that begins on the evening before Passover. All the leaven was to be removed from the homes of God’s people. This required a great amount of spring cleaning. Everything in the house was thoroughly washed, scrubbed, and cleaned. This included the walls, ceilings, floors, furniture, cabinets, etc. The cooking ware was boiled in water, and special utensils were used that had not been contaminated with leaven. Any leaven found in the home is thrown away.

Once the cleaning was complete, the family would participate in a ceremony called the “search for the leaven.”² The head of the home gives a prayer about removing hidden or unnoticed leaven and proceeds to search for any hint of leaven. A family member goes along carrying a lighted candle to expose where the leaven is hidden. When the searcher discovers the leaven, he is careful not to touch it. To avoid contact, he takes a feather and brushes the leaven into a small wooden spoon. He then puts the leaven into a bag. When he is satisfied that he has found all the leaven, he puts the wooden spoon, the feather, and the candle into the bag and burns it.³

Finally, the Jewish father would say a prayer nullifying the leaven. Here’s what the father would say,

“Any leaven which is in my possession, that I have not yet discovered in my home, is to be as nothing. It is to be as ineffective as the dust of the earth or the sand of the sea.”

With the leaven now purged from the household, the family is ready to celebrate Passover and Unleavened Bread.⁴ They had to get the leaven out of their houses for two reasons: for the Jew in Jesus’ day, getting rid of leaven showed two things: (1) their separation from the corruption from Egypt. They were now God’s people. And, (2) their dedication to indulging in the unleavened bread of God’s presence.

Remember what God taught them, “Man shall not live by bread alone but by every word that proceeds out of the mouth of God” (**Deut 8:3; cf Mt 4:4**).

Why Leaven is a Good Metaphor for Sin

Paul uses leaven as a metaphor for sin. He says: “A little leaven leavens the whole lump” (**Gal 5:9**). Why does he say sin is like leaven?

Unleavened bread is made without yeast. Even as leaven or yeast puffs up the bread to make it seem greater than it is, so also the Scripture consistently uses leaven as a picture of pride, sin, and unbelief. This is why yeast was not permitted as part of the normal meal

² Richard Booker. *Celebrating Jesus in the Biblical Feasts Expanded Edition: Discovering Their Significance to You as a Christian* (Shippensburg, PA: Destiny Image, Inc., 2016), 66.

³ Nadler, *Feasts*, 25-26.

⁴ “Leaven,” JewishEncyclopedia.com, Search for Leaven Before Passover, accessed July 01, 2015, <http://www.jewishencyclopedia.com/>

offerings in the Tabernacle (Lev 2:11). Thus, Paul tells us in 1 Cor 5:8, “Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.”

Leaven is yeast. Yeast makes the bread dough rise. A tiny piece of leaven affects a large piece of dough. Leaven is used in the Bible of moral corruption. Why?

(1) Leaven is a small thing. It’s often undetected. We can’t see the yeast, but we see the dough rising. So it is with sin. We are often blind to our own sin. We see our lives getting puffed up with pride, but we are often blind to it. Like leaven, sin often begins small. It’s subtle. But as was said to Cain, “Be sure your sin will find you out.”

(2) Leaven spreads quickly. Leaven is a picture of sin. Sin gets into our lives as believers, and it spreads. it spreads quickly. It can overtake your life. It can overtake a marriage so quickly. It can destroy a church so quickly, because it spreads. Stay away from the leaven of sin. Get it right today. Don’t let it spread and ruin your life. It will destroy you. How does it destroy? It puffs up.

(3) Leaven puffs up. Whenever it spreads it always puffs up. Sin gives us a false sense of control. Remember Paul’s words to the Corinthians, “It is reported that there is sin among you, that even the pagans blush at, and you are puffed up.” That’s what sin does. It makes us feel like we are in the right, in control even when we are doing wrong. We must remember **James 5:5**, “God resists the proud, but gives grace to the humble.”

2. THE PERSON OF HOLINESS: OUR SINLESS LORD

The Feast of Unleavened Bread teaches us to feast on our true unleavened bread, our sinless Savior, the Lord Jesus Christ. Feast on Jesus.

JESUS IS OUR UNLEAVENED BREAD

Jesus fulfilled this feast as the “Bread of Life” from Heaven who had no leaven (sin) in Him. Because of the fermenting and permeating nature of leaven, it is often used as a metaphor for sin. There was no leaven of sin in Jesus⁵

Paul wrote, “For He made Him who **knew no sin** to be sin for us, that we might become the righteousness of God in Him” (**2 Cor 5:21**).

John declared, “And you know that He was manifested to take away our sins, and **in Him there is no sin**” (**1 Jn 3:5**).

“For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet **without sin**” (**Heb 4:15**).

JESUS IS OUR BREAD OF AFFLICTION (DEUT 16:3)

The baking of the Passover bread is called matzah. It’s sometimes referred to as the “bread of affliction.” “You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, **the bread of affliction**—for you came out of the land of Egypt in haste—that all the days of your life you may remember the day when you came out of the land of Egypt” (**Deut 16:3**).

⁵ Booker, *Feasts*, 67-68.

Remember the affliction of your past life. You never want to return to it. Eat of Christ and remember that he has delivered you from your affliction, slavery to the world and to the flesh. Christ is our new master. We no longer have to be afflicted by the task master of the flesh and the world and the devil.

Anyone who has eaten this specially prepared unleavened “bread of affliction” can’t help but notice that the bread is striped. The connection to Jesus is obvious. Just as the bread had stripes upon it from the baking, so Jesus was wounded and whipped for our transgressions.

They flogged his back. “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and by his stripes we are healed” (Isa 53:5).

Glory to God, we don’t have to go back to our past life. Christ has set us free! “So if the Son sets you free, you will be free indeed” (Jn 8:36).

JESUS IS OUR BREAD OF LIFE

Remember Jesus took a boy’s lunch and fed 5000 people. Jesus said he is the “bread of heaven,” the “manna in the wilderness” that came down from heaven.

Look over at John 6. After Jesus fed the 5000, the people said,

Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” 32 Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is he who comes down from heaven and gives life to the world.” 34 They said to him, “Sir, give us this bread always.” 35 Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst (Jn 6:31-35).

Jesus is the bread of life. He is compared to bread because as people with a new nature, we hunger for him “more than for our necessary food” (Job 23:12). Jesus goes on to say:

Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54 Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. 55 For my flesh is true food, and my blood is true drink. 56 Whoever feeds on my flesh and drinks my blood abides in me, and I in him. 57 As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me (Jn 6:53-57).

The point is, the true believer feeds on Jesus. Jesus is our bread and wine. He is better than ten thousand earthly banquets. We savor his love. We feed on his mercy. We feast on his sweet presence. We taste his kindness and goodness. He’s wonderful to me! As the bride said to Solomon: He’s the “fairest of ten thousand” to my soul (**Song 5:10**). He’s our beloved. We say, “I am his, and he is mine.”

There is no one like him. Who is like our God? Who is infinite in his power and limitless in his love? Who has received the worship of angels and also received the

condemnation of our punishment? Who is like him? Does anyone compare? I say with David:

“O God, you are my God; earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water” (Psa 63:1).

“Because your steadfast love is better than life, my lips will praise you” (Psa 63:3).

“You have put more joy in my heart than they have when their grain and wine abound” (Psa 4:7).

3. THE PRACTICE OF HOLINESS: CELEBRATE THE FEAST

How do we celebrate the feast? How do we put the leaven of sin out of our lives and feast on our unleavened bread, namely Jesus?

1 Corinthians 5:6-8, “Do you not know that a little leaven leavens the whole lump? 7 Cleanse out **the old leaven** that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. 8 Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”

How do we “cleanse out the old leaven”? How do we “celebrate the feast”?

CHRISTIANS EXPERIENCE A NEW DISCOMFORT WITH SIN

There are old habits from our former life before we knew Christ that always come back to haunt us. Satan is going to tempt us to go back to the old ways.

Because of Christ, the believer has a new nature. We are born again, regenerated. Out of that new nature comes **new habits** of holiness and **a new hunger** for God. But consider that we have **a new discomfort with sin**.

You can tell who belongs to the Lord by their changed life. Out of new affections for Christ comes a hunger for holiness.

“The Lord knows those who are his,” and, “Let everyone who names the name of the Lord depart from iniquity” (2 Tim 2:19).

The Christian does not live comfortably in sin. There is a definite responsibility for every Christian believer to put sin from your life. Redemption always produces a life of holiness. If you have believed in Christ, then he’s given you a new nature.

You are a new creation. You are the righteousness of God in Christ. Look over at **1 Corinthians 5:17, 21**, “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.” But now look for more clarification at **verse 21**, “For our sake he [God] made him to be sin who knew no sin [Jesus], so that in him we might become the righteousness of God.” Let me give you a simple paraphrase of that verse. *Jesus took on the nature of man and bore the condemnation for our sin, so that hearts and souls might be transformed, and we might put on the righteous and holy nature of God.*

St. John says the very same thing in different words. Look over at 1 John 3:4-9, “Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. 5 You know that he appeared in order to take away sins, and in him there is no sin. 6 No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. 7 Little children, let no one deceive you. Whoever practices

righteousness is righteous, as he is righteous. 8 Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. 9 No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God."

How can the one who is a "partaker of the divine nature" (2 Pet 1:4) live comfortable in sin? How can someone who is indwelt by the Holy Spirit be comfortable in the darkness? Those who have the Holy Spirit, hunger for what the Spirit hungers for: holiness. We are all the Lord's priests, and on our garments, it is written: "Holy to the Lord" (**Zech 14:20**).

CHRISTIANS ENJOY A NEW HUNGER FOR GOD

Christians have a new appetite for God's truth, for worship, for prayer, for fellowship with the saints. We "hunger and thirst after righteousness." This is not a proud self-righteousness, but a humble sense of God's mercy and cleansing. There is a humble joy and hunger for God. We want to know him. We want to be like him. We want to be conformed to the image of God's dear Son.

We hunger for God's Word more than for "our necessary food" (**Job 23:12**). **Amos 8:11** describes a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

The Christian hungers for a clear presentation of the Gospel. We eat the Gospel every day. We chew on it. God is just and the justifier of the one who believes in Jesus.

The Christian hungers for the clear teaching of the whole counsel of God. We don't just preach from the New Testament or from our favorite passages. We normally go through the Bible book by book, line by line, chapter by chapter, verse by verse. We don't skip the hard passages. We preach them all. Why? Because we are hungry for Christ, every part of him. We feed on him. We find him in the 66 books of the inspired Christian Bible.

CHRISTIANS ENJOY NEW HABITS OF HOLINESS

Because of our new discomfort with sin, we have **new habits of holiness**. Holiness means to be separated unto God. We are chosen and distinct from this world because we enjoy the fellowship of God's presence and God's face.

Because of our union with Jesus Christ, we no longer hunger for the sin. Yes we are tempted. For sure! But there is a struggle for holiness. Romans 6 gives a good example of the battle we have to do what is right.

The Old Habits are Always Nearby

But there's a battle. Turn over to Romans 7. **Romans 7:19**, "For I do not do the good I want, but the evil I do not want is what I keep on doing." Paul goes on in verse 22, "For I delight in the law of God, in my inner being, 23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. 24 Wretched man that I am! Who will deliver me from this body of death? 25 Thanks be to God through Jesus Christ our Lord!" (**Rom 7:22-25**).

What's the answer to power in living a holy life? The answer is in **Romans 8:11**, "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus

from the dead will also give life to your mortal bodies through his Spirit who dwells in you."

Don't get stuck in a Romans 7 life of defeat. You cannot be sanctified in the power of your own flesh. Get into a Romans 8 life of victory! How do we get these new habits?

Paul is always saying, "Put off the old life with its deceptive emotions and desires" that keep enslaving you (Eph 4:22). You can't live and make decision "leaning to your own understanding" (Pro 3:5-6). Don't trust yourself, trust the Lord with all your heart. You have to "be renewed in the spirit of your mind" (**Eph 4:23**).

You have to put off the old life by putting on the new life. There are new habits of holiness. You have to renew your mind and obey the Word instead of your flesh.

Well, I just don't feel like....

- Going to church
- Reading my Bible
- Fellowshiping with the saints
- Praying for the Body of Christ
- Telling people about Jesus
- Forgiving others, loving others, serving others

Listen, if you've been born again, you want to do all those things. You have a new nature. You hunger and thirst for righteousness, but you often lack the power to put on habits of holiness. You will not have great success trying to be holy in the power of the flesh. You cannot live holy by focusing on the mechanics.

You grow in holiness by focusing on the joy of obeying Christ. Look what Christ has done for me. He died for me, so I will live for him!

CELEBRATE THE FEAST

Christ our Passover Lamb is sacrificed. He is our sinless Lamb. He is our unleavened bread. Celebrating the feast of unleavened bread means that we eat of Christ. We savor Jesus. "Taste and see that the Lord is good" (**Psa 34:8**).

Feed on Jesus! That's how you celebrate the feast!

1. Feed on the Word

"Man shall not live by bread alone, but by every word that proceeds out of the mouth of God" (Mt 4:4). Job said, I need God's word "more than my necessary food" (Job 23:12). One of the primary ways in which it happens is when you read your Bible, soaking up everything on Jesus. Jesus said, "It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life" (**Jn 6:63**). Feed on Jesus through his Word. It's not about becoming a Bible encyclopedia. Treasure Christ. He says, "Be still and know that I am God" (**Psa 46:10**). Enjoy the presence of Christ. Linger in the light of his countenance. Let his face shine upon you.

2. Fellowship with those who feed on Jesus

Being a disciple means to be a "learner" or a "student." Jesus commanded that discipleship should be built in to every Christian's life. We are to be disciples. We are to

make disciples. We are to be conduits of discipleship. Are you a learner? Do you regularly fellowship with people who challenge you and build up your faith? Of course this happens every week at the preaching of the Word, but do you hang out with Christians during the week? Do you attend a small group? Do you attend a Bible study that is interactive? Are you being challenged personally to grow more into the image of Christ? You need to be loving and learning from God's people. "By this all people will know that you are my disciples, if you have love for one another" (**Jn 13:35**).

3. Remember the Gospel

Holiness is not forced. It is a response of delight when we realize God loves us. There is no condemnation. Our motive for holiness is delight in God's love. God loves me. Jesus died for me. Remember that. You're his kid. You make a ton of mistakes and commit sin. But you "have an Advocate with the Father, Jesus Christ the righteous one. And he is the propitiation for our sins" (**1 Jn 2:2**). The blood of Jesus is pleading. Jesus is our Lawyer. He pleads with his blood before the Throne of God.

*Before the throne of God above
I have a strong, a perfect plea
A great high Priest whose Name is Love
Who ever lives and pleads for me
My name is graven on His hands
My name is written on His heart
I know that while in heaven He stands
No tongue can bid me thence depart*

4. Live a life distinct from the world

"Holy" means to be set apart by God for his special purpose. We are not at home in this world. We are not seeking things for ourselves. We are expanding the kingdom. We are leading people to Christ. Listen, let God pour his anointing on you. Be obeying God's calling in your life. Serve God in prayer and the Word. But then you need to be poured out like the anointing oil on others. That might be through serving in the background. It may be a word given from Scripture. Listen, serve God.

Listen salvation is by faith, but "faith without works is dead" (**Jas 2:20**). **Hebrews 12:14** (NLT) says, "Work at living a holy life, for those who are not holy will not see the Lord."

5. Be ready for satanic attack

Be ready when you start doing right for Satan to oppose you. "Fight the good fight." If you are going to live distinct from the world, you have got to be strengthened by the power of his might. God is our general. "Flee the devil and he will flee from you."

6. Cling to the power of the Spirit

You can never be holy in your own power. You can't just decide to be holy. Judas Iscariot chose to follow Christ every day for three and a half years. You don't force holiness. You delight in Christ and holiness follows. The Spirit works delight in your heart.

He puts the hunger and joy in your heart for Christ. The Spirit exalts Christ. That's one of his roles in the Trinity. He teaches us all things to delight in Christ and in God. It is through delight that holiness is born in our lives.

Conclusion

My 1990 Chevy Cutlass Supreme Diesel