

# The Spring Holy Days and The Plan of Salvation

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As we all know, at this time of year, we tend to focus a great deal on the story of Ancient Israel and their exodus out of Egypt—their slavery and the oppression from that slavery. Then they were given the opportunity to get out of slavery and began their exodus. They marched out, passing through the Red Sea and the wilderness, making a covenant with God and having their journey to the Promised Land. That whole story plays out over a forty-year period. The story lays out for us the foundation upon which the Spring Holy Days were established.

Ancient Israel kept these days, essentially as a memorial of these events and to remember what God had done for them. For us, this time has a spiritual application which is based upon analogies that tie directly into this foundational story. Understanding that original story is the key for us to understand the steps and process of salvation, which it lays out for us as the firstfruits.

What we are going to do today is take a closer look at the details of this story and see how they correlate directly with the Spring Holy days. Not only with the Holy Days, but also the major steps throughout the plan of salvation and how the process works for us as firstfruits. If you would like a title, it's:

## The Spring Holy Days and The Plan of Salvation

As I mentioned, the Spring Holy Days lay out for us the steps in the process of salvation for the first fruits. If you look at the Spring Holy Days, they have firstfruits written all over them. If you look at whose life was saved as a result of the Passover sacrifice and putting the blood on the door; it was the firstborn. During Unleavened Bread, one of the things included in this Unleavened Bread time is the wave sheaf offering. What is the wave sheaf offering? It's the firstfruits of the harvest—the first of the firstfruits because it pictures Christ.

When you get to Pentecost, what's another name for Pentecost? The Feast of the Firstfruits. So, everything about the Spring Holy Days is "firstfruits" focused. It shows us the major steps in how the plan of salvation works. In understanding that, one of the keys is understanding the foundational story upon which all these Holy Days were established.

To focus on that story, we will begin in Exodus 3. It is where God recruits Moses to lead the Israelites out of Egypt. This is the initial conversation where God tells Moses He has a job for him and tells him what that job is going to be. In the context, Israel has been in slavery in Egypt for multiple generations. So, the generation of people who are able to come out have been a part of the Egypt their whole lives. All they have understood is living under the oppression of slavery. They have been crying out to God to have mercy

on them and get them out of this and God heard them. He has a plan and it involves recruiting Moses to lead them out. This exchange at the burning bush is recorded in Exodus 3:15.

**Exodus 3:15** *Moreover God said to Moses, Thus you shall say to the children of Israel: The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.*

*16) Go and gather the elders of Israel together, and say to them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, I have surely visited you and seen what is done to you in Egypt;*

*17) and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.” (NKJV)*

This gives us the overview, the big picture of what is happening here. God is not only going to deliver them from slavery, but ultimately bring them to the Promised Land where they can enjoy this life of prosperity, comfort and physical abundance. This story would end this way, with the ultimate fulfillment of the covenant that would be made in the process of going there. Notice the next couple of paragraphs because they give us some important details in understanding what else immediately happened in the first steps of this process. Pick up in verse 18.

*18) Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, The LORD God of the Hebrews has met with us; and now, please, let us go three days journey into the wilderness, that we may sacrifice to the LORD our God. (NKJV)*

Pay attention to this mention here of the “three-day journey into the wilderness”. We are going to see a common theme that plays out. It is mentioned repeatedly in the exchanges of Moses, Aaron and Pharaoh when he keeps appealing, to “let my people go”. You will see this mention of a “three days journey into the wilderness” come up multiple times. What Moses is telling them is we not only need to leave Egyptian territory. We need to go three days journey into the wilderness so we will be at a point where we can sacrifice to God. We can have a Feast to Him—basically we will be free to worship Him as we should and want to. But we have to be there to be able to do this. In other words, we cannot do this in Egypt. We will see, as we go through the exchanges, that there is one point where Pharaoh gives them the option of worshipping God there in Egypt. Moses says “No, that’s not going to work. We have to leave and go three days journey into the wilderness”. That’s where they will be at a point where they can freely worship God.

Also notice verse 19.

*19) But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand.*

*20) So, I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go. (NKJV)*

They are enslaved here involuntarily in Egypt, even though they want to leave they can't just pack up their stuff and leave. Pharaoh has to give them permission and the opportunity to leave. God had to perform specific miracles to enable that to happen with a series of ten plagues. The important lesson for us, as we tie this into our fulfillment as God's firstfruits' church, is that God has to perform miracles to allow us the opportunity to get out of slavery.

In Exodus 5 we pick up another reference.

**Exodus 5:1** *Afterward Moses and Aaron went in and told Pharaoh, Thus says the LORD God of Israel: Let My people go, that they may hold a feast to Me in the wilderness. (NKJV)*

As we go through this the reference is not only to "three days in the wilderness", it is also that when they get there, they can sacrifice to Him and have a Feast to Him. They have to get there to be able to freely worship God as they want to.

*2) And Pharaoh said, Who is the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go."*

*3) So, they said, The God of the Hebrews has met with us. Please, let us go three days' journey into the desert and sacrifice to the LORD our God, lest He fall upon us with pestilence or with the sword." (NKJV)*

Here again is that reference to not only leaving Egyptian territory, but going three days' journey into the wilderness. There is a point here in the exchanges between Moses and Pharaoh in Exodus 8 where Pharaoh gives the Moses the option. He says "You guys can sacrifice to Him, just do it here in the land, you don't have to leave". Moses said "That is not going to work".

**Exodus 8:20** *And the LORD said to Moses, Rise early in the morning and stand before Pharaoh as he comes out to the water. Then say to him, Thus says the LORD: Let My people go, that they may serve Me.*

*21) Or else, if you will not let My people go, behold, I will send swarms of flies on you and your servants, on your people and into your houses. The houses of the Egyptians shall be full of swarms of flies, and also the ground on which they stand.*

*22) And in that day, I will set apart the land of Goshen, in which My people dwell, that no swarms of flies shall be there, in order that you may know that I am the LORD in the midst of the land.*

*23) I will make a difference between My people and your people. Tomorrow this sign shall be."*

24) *And the LORD did so. Thick swarms of flies came into the house of Pharaoh, into his servants houses, and into all the land of Egypt. The land was corrupted because of the swarms of flies.*

25) *Then Pharaoh called for Moses and Aaron, and said, Go, sacrifice to your God in the land.” (NKJV)*

Notice he’s saying, “You can sacrifice to Him, just do it here. You don’t need to leave just do it here”. But notice Moses’ response.

26) *And Moses said, It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the LORD our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us? (NKJV)*

This is too hostile an environment. We need to get completely out of this environment, then we can freely worship God and have a right relationship with Him. We cannot do it here.

27) *We will go three days journey into the wilderness and sacrifice to the LORD our God as He will command us.” (NKJV)*

Again, that reference to “three days into the wilderness”.

28) *So, Pharaoh said, I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. Intercede for me.” (NKJV)*

Pharaoh is trying to negotiate with him. “You can go but you can’t go very far.” In other words, “You can’t fulfill your obligations out of Egyptian territory”. He is trying to limit “the three days into the wilderness”.

29) *Then Moses said, Indeed I am going out from you, and I will entreat the LORD, that the swarms of flies may depart tomorrow from Pharaoh, from his servants, and from his people. But let Pharaoh not deal deceitfully anymore in not letting the people go to sacrifice to the LORD.”*

30) *So, Moses went out from Pharaoh and entreated the LORD.*

31) *And the LORD did according to the word of Moses; He removed the swarms of flies from Pharaoh, from his servants, and from his people. Not one remained.*

32) *But Pharaoh hardened his heart at this time also; neither would he let the people go. (NKJV)*

He is still not allowing them to go. To put it plainly, the pain level hasn’t gotten high enough yet. God sends him through a series of ten plagues and they are what it takes for the pain level to get so high for Pharaoh to say, “I’ve had enough, just get out!” and allow them the opportunity to leave. Notice several times here, this theme of we have to

not only leave Egyptian territory, we have to go “three days into the wilderness”, then we can sacrifice, then we will be in a proper place to be able to worship God.

In Exodus 10, we see that Moses sticks to his guns; they have got to leave.

**Exodus 10:7** *Then Pharaoh s servants said to him, How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet know that Egypt is destroyed?” (NKJV)*

In other words, the people are feeling the pain level. “Just let them out of here, we’re tired of this”..

8) *So, Moses and Aaron were brought again to Pharaoh, and he said to them, Go, serve the LORD your God. Who are the ones that are going?”*

9) *And Moses said, We will go with our young and our old; with our sons and our daughters, with our flocks and our herds we will go, for we must hold a feast to the LORD.” (NKJV)*

Sacrificing and holding a Feast keeps getting mentioned.

10) *Then he said to them, The LORD had better be with you when I let you and your little ones go! Beware, for evil is ahead of you.*

11) *Not so! Go now, you who are men, and serve the LORD. (NKJV)*

Notice he said, “you who are men” because Moses said we will all go together—everybody—man, woman and child and Pharaoh keeps trying to find some way to limit this.

11 continued) *..., for that is what you desired.” And they were driven out from Pharaoh s presence. (NKJV)*

Notice he even reneges on this, if you look over in verse 20.

20) *But the LORD hardened Pharaoh s heart, and he did not let the children of Israel go. (NKJV)*

He still refuses to let them go; basically, the pain level hasn’t gotten high enough yet. This finally culminates in the tenth plague when God kills the first born of the Egyptians. This is finally when it gets to the point where Pharaoh has had enough pain. Start in chapter 11:1 and we’ll see how Moses is letting Pharaoh know about the death of the firstborn and what’s going to happen next.

**Exodus 11:1** *And the LORD said to Moses, I will bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets you go, he will surely drive you out of here altogether.*

- 2) *Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold.*"
- 3) *And the LORD gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.*
- 4) *Then Moses said, Thus says the LORD: About midnight I will go out into the midst of Egypt;*
- 5) *and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the handmill, and all the firstborn of the animals.*
- 6) *Then there shall be a great cry throughout all the land of Egypt, such as was not like it before, nor shall be like it again.*
- 7) *But against none of the children of Israel shall a dog move its tongue, against man or beast, that you may know that the LORD does make a difference between the Egyptians and Israel.*
- 8) *And all these your servants shall come down to me and bow down to me, saying, Get out, and all the people who follow you! After that I will go out." Then he went out from Pharaoh in great anger.*
- 9) *But the LORD said to Moses, Pharaoh will not heed you, so that My wonders may be multiplied in the land of Egypt."*
- 10) *So, Moses and Aaron did all these wonders before Pharaoh; and the LORD hardened Pharaoh's heart, and he did not let the children of Israel go out of his land. (NKJV)*

It literally took to the point of the tenth plague and the death of the firstborn for Pharaoh to finally give in; for the pain level to get high enough and he finally said "I've had enough, get out." This is significant because they were in slavery against their will. But the first step that had to happen in this process of leaving was for them to be granted the opportunity to be able to leave. This comes about because of the events that take place the night they are eating the Passover sacrifice, if you look at chapter 12:23.

- Exodus 12:23** *For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you.*
- 24) *And you shall observe this thing as an ordinance for you and your sons forever.*
- 25) *It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service.*
- 26) *"And it shall be, when your children say to you, What do you mean by this service*
- 27) *that you shall say," It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'" So, the people bowed their heads and worshiped.*
- 28) *Then the children of Israel went away and did so; just as the LORD had commanded Moses and Aaron, so they did.*

29) *And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock.*

30) *So, Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead.*

31) *Then he called for Moses and Aaron by night, and said, Rise, go out from among my people, both you and the children of Israel. And go, serve the LORD as you have said.*

32) *Also take your flocks and your herds, as you have said, and be gone; and bless me also.”*

33) *And the Egyptians urged the people, that they might send them out of the land in haste. For they said, We shall all be dead.” (NKJV)*

The pain level had become high enough and it played out exactly the way God had predicted. At this point he would finally give in and let them go. Notice Pharaoh didn't have any stipulations this time; it was not that, 'you can take the adults but not the children' and it's not 'you can go a little way, but not the full three days'. It is

“Just get out, we've had enough.”

The significant thing here is that this brings about the first step in the process. They have to first have permission to leave; they have to have the option to leave slavery.

The next thing they have to do is actually leave. They have to take action to get out of there. In Numbers 33 we see the steps of their Exodus as they left. One of the things I pointed out to you was that Moses kept saying that it was not just leaving Egyptian territory, it was that they had to go three days into the wilderness. Notice that detail comes up again in Numbers 33 and gives us an overview of the path of their Exodus.

**Numbers 33:3** *They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians. (NKJV)*

It tells us directly that they actually left and started their journey out on the first day of Unleavened Bread. So this is playing out during the days of Unleavened Bread.

4) *For the Egyptians were burying all their firstborn, whom the LORD had killed among them. Also, on their gods the LORD had executed judgments.*

5) *Then the children of Israel moved from Rameses and camped at Succoth.*

6) *They departed from Succoth and camped at Etham, which is on the edge of the wilderness.*

7) *They moved from Etham and turned back to Pi Hahiroth, which is east of Baal Zephon; and they camped near Migdol. (NKJV)*

Notice verse 8.

*8) They departed from before Hahiroth and passed through the midst of the sea into the wilderness, went three days journey in the Wilderness of Etham, and camped at Marah. (NKJV)*

They go all the way up to the Red Sea and Pharaoh's army is chasing them the whole time. Even historically, there is evidence that this is Egyptian territory up to the point of the Red Sea. So, they went all the way up to this and passed through the Red Sea. Pharaoh's army is drowned in the middle of the Red Sea and the Israelites enter into the wilderness. Now they are outside of Egyptian territory but they have to go three days journey into the wilderness. This is where they were told that now they can start sacrificing to God, they can have a Feast to God. Now they are in an environment where they can freely worship God. This journey of where they actually left is what the Feast of Unleavened Bread was about for them. In Exodus 13, we see this directly stated.

**Exodus 13:3** *And Moses said to the people: Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this place. No leavened bread shall be eaten.*

*4) On this day you are going out, in the month Abib.*

*5) And it shall be, when the LORD brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month.*

*6) Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD.*

*7) Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters.*

*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. (NKJV)*

They kept the days of Unleavened Bread as a memorial of their exodus out of Egypt. As we saw, they began their journey going out on the fifteenth day of the first month, the first day of Unleavened Bread. As this journey played out, it was a multiple day journey of them getting out of Egypt. They had to go through Egyptian territory, cross the Red Sea and walk three days into the wilderness. This was one of the details of the two things we saw mentioned in the exchange with Pharaoh—sacrificing got mentioned multiple times. We have to go “three days into the wilderness”, then we can sacrifice to God, we can have a Feast to Him. We will be free to worship Him as we want. Turn to Exodus 17 and notice a brief reference. This takes place in the second month of the year after they left. If you read chapter 16 it references the fifteenth day of the second



month. Here we are in the new chapter and they are in between the events in chapter 16 and before they get to Mount Sinai. What I want you to notice is a brief reference in verse 15.

**Exodus 17:15** *And Moses built an altar and called its name, The-LORD-Is-My-Banner; (NKJV)*

It doesn't give any more details than that but it says they built an altar. What do you build an altar for? It's for the purpose of sacrificing; that's what an altar is for. Now that they are not only out of Egypt, through the Red Sea and three days into the wilderness, they are now able to sacrifice to God in an environment where they can properly worship Him. They are free to sacrifice and worship; they're not in hostile environment.

The story continues as they journey on to Mount Sinai. In chapter 19:1 it tells us that this starts in the third month of the year.

**Exodus 19:1** *In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. (NKJV)*

We are at Mount Sinai now and this is the point where God introduces the concept that He wants to make a formal covenant. This doesn't even get discussed until they are at Mount Sinai. That is an important detail to notice. Also notice the reference to "the same day". We are going to come back to this and to why it is significant. Let's follow the story because this is the point where God introduces that He wants to make a covenant and make them His special people. Exodus 19:2

*2) For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So, Israel camped there before the mountain.  
3) And Moses went up to God, and the LORD called to him from the mountain, saying, Thus you shall say to the house of Jacob, and tell the children of Israel:  
4) You have seen what I did to the Egyptians, and how I bore you on eagles wings and brought you to Myself.  
5) Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.  
6) And you shall be to Me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel." (NKJV)*

He introduced the concept of making a covenant with them and making them His special people. We will see that one of the main fulfillments of this covenant was inheriting the Promised Land, which was the ultimate of what they would receive. This covenant was a promise that, if they faithfully obeyed the letter of the law and followed God's instructions, He would bless them with physical prosperity. I pointed earlier in verse 1 to the comment about "the same day". I have covered this in a lot more detail a few years ago in a sermon that is on the website called

[Pentecost and the Establishment of The Old Covenant.](#)

So, I'm just going to briefly summarize some of what I covered in that sermon and if you want all the details you can listen to that one.

I want to show you the timeline, so you can see that the events that actually take place in making the covenant, take place during the Pentecost weekend. God presents the law and thunders the Ten Commandments to them on the Sabbath prior to Pentecost. They actually made the covenant on the Sunday of Pentecost. The reason I mention this, is that it says it's the third month of the year and makes a reference to the exodus and says "the same day". I'm not going to go through all the details, it's in the other sermon that I mentioned, but "the same day" reference is referring to "the same day of the week".

You are probably familiar with how the days of the week played out the year that Christ was killed. Christ was killed as our Passover sacrifice on a Wednesday and the following day is the first day of Unleavened Bread—that was on a Thursday. The year of the exodus played out exactly the same way. The first day of Unleavened Bread was on a Thursday. What He is saying is that "same day" reference is when he is having this conversation. It was on a Thursday. If we pick up it in verse 9, we will see why this is significant.

*9) And the LORD said to Moses, Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So, Moses told the words of the people to the LORD.*

*10) Then the LORD said to Moses, Go to the people and consecrate them today and tomorrow, and let them wash their clothes.*

*11) And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people. (NKJV)*

It's the third day when He thunders out the Ten Commandments to them and they receive all the details of what they have to obey to be a part of the covenant. There is a reason I'm pointing out that it's Thursday. Notice the math is today, tomorrow and third day. If today is Thursday, tomorrow is a Friday, the third day is Saturday. He gives the Ten Commandments on one day—on Saturday—the next morning they get up and Moses gets up and they repeat all of this and formally make the covenant the following day, which is going to be Pentecost Sunday. In Exodus 24 we pick up the details—we're skipping over where he covers the Ten Commandments and all the details that they would have to obey to be a part of this covenant.

**Exodus 24:1** *Now He said to Moses, Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar.*

*2) And Moses alone shall come near the LORD, but they shall not come near; nor shall the people go up with him."*

*3) So, Moses came and told the people all the words of the LORD and all the judgments. And all the people answered with one voice and said, All the words which the LORD has said we will do."*

*4) And Moses wrote all the words of the LORD. [Notice the next sentence] And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. (NKJV)*

It's early the next morning, the day after they had received the Ten Commandments.

*5) Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD.*

*6) And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar.*

*7) Then he took the Book of the Covenant and read in the hearing of the people. And they said, All that the LORD has said we will do, and be obedient."*

*8) And Moses took the blood, sprinkled it on the people, and said, This is the blood of the covenant which the LORD has made with you according to all these words." (NKJV)*

This is when they formally ratified the covenant with a sacrifice and now Israel has entered into a covenant relationship with God. This happened on Pentecost. The story doesn't end there because now they have to make their journey to the Promised Land. As we know, this plays out over a forty-year period and there was a specific purpose for these forty years. As we know, they initially tried to go into the Promised Land and the people wouldn't believe God and God said, you are going to have to wander in the wilderness for forty years.

Two things happened as a result of that. One was that the initial generation of adults that came out of Egypt who just wouldn't believe God and have faith in Him, had to die off. But even for the younger generation, as we're going to read in Deuteronomy, there was a purpose in all of this for them. This forty-year period was a testing and trying period that they had to go through to show that they would be obedient to God before He would lead them into the Promised Land. This is in Deuteronomy 8:1.

**Deuteronomy 8:1** *Every commandment which I command you today you must be careful to observe, that you may live and multiply,*

*2) And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not. (NKJV)*

This was specifically a trying and testing period they had to go through before they could enter the Promised Land.

*3) So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD.*

*4) Your garments did not wear out on you, nor did your foot swell these forty years.*

- 5) *You should know in your heart that as a man chastens his son, so the LORD your God chastens you.*
- 6) *Therefore, you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him. (NKJV)*

This was a period where they had to endure adversities. They had lots of trials thrown at them, they had hardships and uncomfortable situations to deal with, but there was a purpose for this. It was to test and try their hearts to show if they would be faithful and continue to obey. As we are going to see, this directly parallels exactly how our process with salvation is. This lays out the exact steps of how our whole process to salvation goes. For us, the Promised Land is the Kingdom of God. These exact same steps in the process play out in the spiritual application for us, whereas it was a physical one for them.

As we understand the spiritual version of the Spring Holy Days for us as firstfruits, we see this is based upon analogies that tie directly into this story. That's why I said it's so important to understand the original story because that's what the analogies play on. Notice how the New Testament plays out the analogies for us to understand the meaning on a spiritual level, tying them directly to this story.

How does this story start off? It starts off with Israel having been in slavery for generations. In fact, that first generation who were a part of the exodus—their whole lives, all they had ever known was being slaves in Egypt. They had never experienced freedom, they did not even know what that meant. For us, we look at the Spring Holy Days—particularly the days of Unleavened Bread—as about coming out of Egypt, and coming out of sin. That's because the Bible tells us that Egypt is symbolically a picture of sin. Notice this in the New Testament in Hebrews 11:24.

**Hebrews 11:24** *By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter,*  
25) *choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin ... (NKJV)*

Notice what he compares sin to.

- 26) *esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.*
- 27) *By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.*
- 28) *By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.*
- 29) *By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned. (NKJV)*

As you can see, it's making an analogy between the environment in Egypt and sin. It's saying Egypt symbolically pictured sin. We can see this another place in the New Testament, in Revelation 11:7-8.

**Revelation 11:7** *When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.* (NKJV)

This is referring to the two witnesses.

*8) And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.* (NKJV)

It's referring to a city being spiritually like Sodom and Egypt. What are these two places best known for? How sinful they were. It's telling us that Egypt can be symbolically a picture of sin. The Israelites not only lived in Egypt; they were slaves in Egypt. They were in bondage there and even when they were saying, please let us go, they couldn't leave without God performing miracles to give them permission to be able to get out. The Bible tells us we can be in a similar situation with sin—we can be slaves to sin.

**Romans 6:5** *For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,*  
*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.* (NKJV)

We can be slaves of sin, just like the Israelites were slaves in Egypt.

- 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.* (NKJV)

It tells us that we can be in bondage to sin, just like the Israelites were physically in bondage in Egypt. It's the same type of thing. It was the events that played out the night they were eating the Passover sacrifice that gives them that first step where God is

performing miracles. Now they at least have the opportunity to come out of Egypt and to get out of this slavery. This is when Pharaoh says he's had enough and for them to get out.

The same thing is true for us with Christ and His sacrifice. The Bible directly tells us that Christ is our Passover—He's our Passover lamb. In John 1 we see that Christ is our Passover Lamb Who frees us from the slavery of sin.

**John 1:29** *The next day John saw Jesus coming toward him, and said, Behold! The Lamb of God who takes away the sin of the world! (NKJV)*

It refers to Him as the Lamb because He is the Passover sacrifice. He is the Lamb that died for us that enables us to have freedom from sin and have a chance to come out of this slavery that we are innately in. We need miracles to come out of this, just like the Ancient Israelites needed God to intervene and perform miracles for them to enable them to come out of physical slavery. If you turn to 1 Corinthians 5, it directly tells us that not only is Christ our Lamb, He is our Passover. It's an analogy that is directly based upon the original story.

**1 Corinthians 5:6** *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. For indeed Christ, our Passover, was sacrificed for us.*

*8) Therefore, let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. (NKJV)*

It's directly telling us that Christ is our Passover—He is our Passover Lamb. It's His sacrifice that enables us to even have the opportunity to come out of slavery to sin. This also explains the spiritual analogy of leaven, of leavening in bread. Ancient Israel wound up eating unleavened bread. This was because they had to leave Egypt in haste before they had a chance to leaven their bread. For them it was all tied to the story of coming physically out of Egypt. For us it's about coming out sin; coming out of the slavery to sin.

When they left Egypt, their objective was to go to the Promised Land. To go to a land where they could not only, not be enslaved and under oppression, but where they could enjoy a wonderful life of abundance and ease and excess—that's where this was intended. The Bible also makes a direct parallel between the physical Promised Land and our promised land which is the Kingdom of God.

**Hebrews 3:7** *Therefore, as the Holy Spirit says: Today, if you will hear His voice,*

*8) Do not harden your hearts as in the rebellion, In the day of trial in the wilderness,*

*9) Where your fathers tested Me, tried Me, and saw My works forty years.*

*10) Therefore, I was angry with that generation, and said, They always go astray in their heart, and they have not known My ways.*

*11) So, I swore in My wrath, They shall not enter My rest. (NKJV)*

The “rest” He is referring to is the opportunity to go to the Promised Land. That’s what he means by “entering His rest”. It is entering the Promised Land. Pick up in verse 12.

*12) Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;*

*13) but exhort one another daily, while it is called Today,” lest any of you be hardened through the deceitfulness of sin.*

*14) For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,*

*15) while it is said: Today, if you will hear His voice, do not harden your hearts as in the rebellion.”*

*16) For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses?*

*17) Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness?*

*18) And to whom did He swear that they would not enter His rest, but to those who did not obey? (NKJV)*

We see in chapter 4:1 that they would not enter in because of unbelief.

**Hebrews 4:1** *Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. (NKJV)*

It’s making a direct parallel with our process of salvation which is—don’t be like them and fall short of being able to enter the Promised Land. Stay the course so we can enter His rest. It’s an obvious parallel between the physical Promised Land and the Kingdom of God. This is why we rely upon this story and understand the Spring Holy Days. All the same steps lay out and these analogies are based directly on the story. It’s a basic principle of biblical interpretation and Bible study. When you are reading something from the New Testament and it quotes directly from the Old Testament or refers directly to a story in the Old Testament turn over to that section of the Old Testament and read it. To understand it read the context of where that comes from, read the story that’s being referred to or the context of which that quote was taken from. The last thing we want to do is take a more Protestant approach where we just look at the New Testament and forget the Old Testament. The reason I say that is, as a child I grew up in a small rural town in southern Alabama. This is back in the ’70’s and ’80’s and things were more conservative. God and prayer hadn’t been kicked out of the school system and declared politically incorrect. There was one time when I was in school and local representatives of a local church came around passing out Bibles to all of the children in the school. But the Bibles they gave us were the New Testament and Psalms and Proverbs. The rest of the Old Testament was entirely missing; they didn’t consider that important. From their point of view all you needed was in the New Testament and if you studied that, you

were okay. You can forget about all that old stuff that has been done away with in the Old Testament—you didn't look at that.

To understand these analogies that are tied directly to the Old Testament, you have to go back and look at that original story and apply the analogies with the context of that original story in mind. Otherwise we are misapplying it and not going to properly understand them. If we look at all the elements of this story, we see it mirrors exactly the process of salvation for us. The Spring Holy Days show us all the important steps that have to play out in our process of salvation and we can understand them with the meaning of the days.

If we just look at Ancient Israel, they started off being enslaved in Egypt and didn't have the option of being able to leave there. Because of the Passover sacrifice and God's intervention and miracles He performed, the first thing that happens is they get the opportunity to be able to leave slavery—to take action. They still had to get up and actually leave because even when Pharaoh said to get out, if they decided they just wanted to stay, they would stay in slavery. There were steps they had to follow. That first step is getting the opportunity—you might say the permission—just to have the chance to come out. The same thing happens with us. In 2 Corinthians 3 we will see that the first step for us is tied to our Passover sacrifice which is Christ. It's getting that opportunity to even be able to take action to come out of slavery; our slavery to sin.

**2 Corinthians 3:12** *Therefore, since we have such hope, we use great boldness of speech—*

*13) unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.*

*14) But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.*

*15) But even to this day, when Moses is read, a veil lies on their heart.*

*16) Nevertheless, when one turns to the Lord, the veil is taken away.*

*17) Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.*

*18) But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (NKJV)*

If we keep reading in chapter 4, we'll understand this veil of understanding; they can read the Old Testament, they can read the scriptures but they can't understand them—it doesn't make sense. Notice the source of this problem if we just keep reading in the beginning of chapter 4.

**2 Corinthians 4:1** *Therefore, since we have this ministry, as we have received mercy, we do not lose heart.*

*2) But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*

*3) But even if our gospel is veiled, it is veiled to those who are perishing,*



*4) whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. (NKJV)*

It lays out what Revelation 12 tells us, that Satan has been the deceiver of the whole world. He is basically like Pharaoh; he has everyone in captivity, in slavery and they can't get out even if they wanted to. He's holding the cards and holding them in control by deceiving them. Until that deception is removed, we can't even begin to have a right relationship with God. We have to first be able to understand that we need to repent and understand what it is we need to repent of. For that to happen, God first has to perform the miracle through the sacrifice of Jesus Christ to remove that blindness so that we can even begin this process. Realize there is a process that plays out. With the sacrifice of Christ, we get that initial opportunity first and then we have to take action before we can enter into a covenant relationship with God. It doesn't work that our eyes are open and we immediately get baptized and receive the Holy Spirit—no there is a process that has to play out. We have to show fruits of repentance. Just like the Israelites, they had the opportunity to leave slavery. But to make a covenant with God, which was going to take place at Mount Sinai, the first thing they had to do was journey out of Egypt, through the Red Sea, and three days into the wilderness. Then they had to get into an environment where they can make a covenant with God.

For us the analogy plays out as well. There is an example of this in Matthew 3. Some Pharisees came to John the Baptist to receive his baptism. Notice what he said to them.

**Matthew 3:4** *Now John himself was clothed in camel s hair, with a leather belt around his waist; and his food was locusts and wild honey.*

*5) Then Jerusalem, all Judea, and all the region around the Jordan went out to him*

*6) and were baptized by him in the Jordan, confessing their sins.*

*7) But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, Brood of vipers! Who warned you to flee from the wrath to come?*

*8) Therefore, bear fruits worthy of repentance ... (NKJV)*

In other words, there were actions they had to take before he would be willing to baptize them.

*9) and do not think to say to yourselves, we have Abraham as our father. For I say to you that God is able to raise up children to Abraham from these stones.*

*10) And even now the ax is laid to the root of the trees. Therefore, every tree which does not bear good fruit is cut down and thrown into the fire. (NKJV)*

What he is telling them is you don't just come and immediately get baptized and receive the Holy Spirit; there is a process you have to do to come out of sin first. You have to start understanding the basics of the truth and making changes in your life. You have to go through that painful process of making a lot of changes and showing that you are for

real; that you're actually going to respond to God's instructions. Not just coming with an approach of, "Take me as I am. I want to be in a relationship with God but I don't want to do anything uncomfortable." That is not how it works. We have to look at ourselves and repent and make significant changes in our lives, then we can be baptized and enter into a covenant relationship with God. This mirrors exactly the story of the Exodus because they got the opportunity to leave, but then they had to actually leave. They had to journey out of Egypt, through the Red Sea, three days into the wilderness, then they could start having a proper relationship with God. After that they could enter into a covenant relationship with Him. It mirrors exactly the process we go through.

This was also reflected in Peter's sermon in Acts 2 on the day of Pentecost. He is talking to an audience who is familiar with the basics. He didn't start them off by explaining that Christmas was wrong and you need to keep the Holy Days and you can't eat pork and have to keep the Sabbath. He was talking to an audience who already had the basics of that down. How we experience the process is different for each of us. If you are coming out of the world as a first-generation Christian, there are many basic things that you have to learn which a lot of his audience already understood. He was explaining to them that there is a process you have to go through before we can enter into a covenant relationship with God.

**Acts 2:37** *Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, Men and brethren, what shall we do?"* (NKJV)

Notice what Peter says.

*38) Then Peter said to them, Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.*

*39) For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."* (NKJV)

He didn't just say "Let's just jump straight into being baptized". No, you have to repent first. You have to make significant changes in your life and prove that you are being serious. Then you enter into a relationship with God. Then there's the enduring to the end, to make "forty years" in the wilderness so to speak, to make it into the Promised Land—to us that is the Kingdom of God. But that repentance is a very necessary step. He's explaining to them in Acts 2 on the day of Pentecost.

As we pointed out earlier, the Mount Sinai covenant was actually ratified on the day of Pentecost—there's a direct parallel there. If you look at how the New Covenant is talked about in the Bible, you will see a very obvious parallel between the Mount Sinai covenant and the New Covenant. They both tie to Pentecost. In Hebrews 8:7 notice the terminology of first covenant and second covenant. We can that see the intended parallel is very obvious. If you do a search in a Bible program on the term "New Covenant" and look at any time it's compared or contrasted with another covenant, you will see a 100% trend. It is always the Mount Sinai covenant that it is paralleled with.

There is a comparison contrast because that's the parallel of the Spring Holy Days between the physical version and the spiritual version.

**Hebrews 8:7** *For if that first covenant had been faultless, then no place would have been sought for a second. (NKJV)*

First covenant is going to be Mount Sinai, the second covenant is going to be the New Covenant.

8) *Because finding fault with them, He says: Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—*

9) *not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD.*

10) *For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.*

11) *None of them shall teach his neighbor, and none his brother, saying, Know the LORD, for all shall know Me, from the least of them to the greatest of them.*

12) *For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”*

13) *In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away. (NKJV)*

It's very clear that the first covenant is the Mount Sinai covenant, because He talks about the covenant He made when coming out of Egypt with them—there's no mistaking which one that is—and He parallels that with the New Covenant. He defines the New Covenant with its distinguishing factor of receiving the Holy Spirit. In other words, that's what distinguishes this from all the others—this is the one where we receive the Holy Spirit. This happened just like the Old Covenant, on the day of Pentecost. As I mentioned when we were in Exodus 19, you have to do a little detective work and put some pieces of the puzzle together to figure out that the Mount Sinai covenant was ratified on Pentecost; it doesn't come right out and say that in the scripture. If you look at the sermon which I have on the website called “Pentecost and the Establishment of the Old Covenant” it walks you through all the details and how you can put the puzzle together. Again, you have to do some detective work to put that together. Here in Acts 2 we don't have to guess at all because it's just directly stated for us.

**Acts 2:1** *When the Day of Pentecost had fully come, they were all with one accord in one place.*

2) *And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.*

3) *Then there appeared to them divided tongues, as of fire, and one sat upon each of them.*

*4) And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. (NKJV)*

Let me just briefly explain verse 4. It mentions they were filled with the Holy Spirit and then you see the miracle of speaking in tongues. If you do a study on this, throughout the Bible it refers to being filled with the Holy Spirit. Oftentimes what you will find is this is not just a reference to conversion and people receiving the Holy Spirit initially. What this is really getting at is that the Holy Spirit moves in people to either perform miracles or God inspires individuals through the Holy Spirit to preach words He is giving them or to carry out something that He is assigning them to do. You will see when someone is filled with the Holy Spirit that that reference is made. It's more a reference of God using the Holy Spirit to inspire someone to carry out His will in one way or another. It could be performing miracles; it could be inspired preaching or a number of aspects.

To understand the meaning of Pentecost, all we have to do is continue the rest of the chapter.

Continuing in verse 14.

*14) But Peter, standing up with the eleven, raised his voice and said to them, Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.*

*15) For these are not drunk, as you suppose, since it is only the third hour of the day.*

*16) But this is what was spoken by the prophet Joel: (NKJV)*

He's telling them that they were witnessing what Joel was prophesying.

*17) And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams.*

*18) And on My menservants and on My maidservants, I will pour out My Spirit in those days; And they shall prophesy.*

*19) I will show wonders in heaven above and signs in the earth beneath: Blood and fire and vapor of smoke.*

*20) The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD.*

*21) And it shall come to pass That whoever calls on the name of the LORD Shall be saved. (NKJV)*

Continuing in verse 32...

*32) This Jesus God has raised up, of which we are all witnesses.*

*33) Therefore, being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. (NKJV)*

When Christ was a human being on earth, He talked about the promise of the Father that they would be receiving the Holy Spirit later. What Peter is saying is that He has now ascended to the Father, He has received this gift and He can now pour out the promise of the Father--the receiving the Holy Spirit. This parallels exactly the original story of Ancient Israel. They enter into their covenant on Pentecost and this picture is the same for the church.

You can see that Unleavened Bread—the Feast we are now keeping—fits into this process of the repentance we have to do to be able to enter into a covenant with God. Is that all that we learn from these Holy days? No—it's not just a situation that we look back and say that yes, we had to repent to be able to be baptized and enter into a relationship with God. Repentance is an ongoing thing we have to do. We don't just repent one time and that covers it for the rest of our lives. As we go through our Christian lives, not only are we going to have times where we stumble and we mess up but we have to get ourselves straight back up again. We have to appeal to God to give us the strength to get back on the path.

As we go along, we are also going to learn of more areas where we are falling short and we have to continue to try and be molded into God's image. We have to realize that this is part of the whole process. Becoming unleavened or getting out of Egypt isn't just an initial event, but is something we have to continue to do while also resisting the urge to go back to our old ways. If we look at Israel's story, we see that was another one of the big lessons for them too.

The book of Numbers is the historical record of Israel wandering in the wilderness for forty years. A common theme throughout their time in the wilderness was that every time life got difficult and frustrating for them, they wanted to go back to Egypt. This is the same thing that can happen to us. When we get discouraged and beaten down in our life of overcoming, what do we want to do? We want to slide back into our old ways and go back into sin. Notice a few of these examples in Numbers 11. We are going to see this is a common theme throughout their forty years wandering in the wilderness. For us, that's the equivalent of life between our baptism and when we are resurrected to spirit—that's our forty years wandering in the wilderness. Numbers 11:4.

**Numbers 11:4** *Now the mixed multitude who were among them yielded to intense craving; so, the children of Israel also wept again and said: Who will give us meat to eat?*

*5) We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic;*

*6) but now our whole being is dried up; there is nothing at all except this manna before our eyes!" (NKJV)*

Here they were saying, that if they could just go back to Egypt where we ate well, life would be good again. They were not remembering that they were enslaved and in bondage and life was terrible—no, in their minds they were glorifying that.

“I want to go back to Egypt because it's uncomfortable and it's hard here and I want to give up.”

This was a common theme. In Numbers 14 there is another example. This is right after their failed attempt to take the Promised Land.

**Numbers 14:1** *So all the congregation lifted up their voices and cried, and the people wept that night.*

2) *And all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, If only we had died in the land of Egypt! Or if only we had died in this wilderness!*

3) *Why has the LORD brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?”*

4) *So, they said to one another, Let us select a leader and return to Egypt.”*  
(NKJV)

In other words, “Let’s go back to bondage and back into slavery”. The same thing happens to us. When we get tempted by sin or discouraged in our overcoming we want to slide back into our old ways. But what are we doing? The same thing they did.

“Let’s just pick a leader and go back into Egypt. Let’s go back to our old ways and go back into slavery and give up pursuing the Promised Land.” that’s exactly the same thing and the lesson we can learn from this.

Notice one more example in Numbers 21:4.

**Numbers 21:4** *Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way. (NKJV)*

Isn’t that something we can face in our Christian life—becoming very discouraged?

5) *And the people spoke against God and against Moses: Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread.” (NKJV)*

God had been feeding them supernaturally through all of this. Basically, six days of the week, food fell from the sky to take care of them, as we read earlier in Deuteronomy 8. All this time their clothes didn't wear out, their shoes didn't wear out for forty years. He was taking care of their basic needs and seeing them through this whole journey. But they were not focused on that. “This is hard, I’m discouraged, let’s just go back to Egypt.” That’s the same mentality that we can fall into if we get discouraged and give up overcoming and pursuing the Kingdom of God, which is our Promised Land.

One final scripture in 1 Corinthians 5. We touched on this earlier—when Paul made these same analogies of the diligence that we need to put into our lives so we do not fall back into sin. He was addressing a congregation of converted people. People that have repented, been baptized and received the Holy Spirit. But notice what was going on in the congregation. They were tolerating sin and basically going back into Egypt in terms of their behavior.

**1 Corinthians 5:1** *It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife!*

*2) And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.*

*3) For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.*

*4) In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,*

*5) deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.*

*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. For indeed Christ, our Passover, was sacrificed for us.*

*8) Therefore, let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

(NKJV)

He's talking to an audience of church members; these are people who have already gone through the process of repenting, being baptized and receiving the Holy Spirit. They are in their forty-year journey to the Kingdom of God but what is happening? They are sliding back into sin and what Paul is telling them is they are trying to go back to Egypt, back into your old ways and you need to knock this off. You have got to put this leaven out, come out of Egypt and put this sin behind you. This is a lesson we all have to learn. Looking at the overview of this, where does "unleavened bread" fit into this picture? It's the repentance process on our way to making a covenant with God. It's certainly not the only lesson of keeping these days.

Another big lesson is we need to remain out of Egypt. We have to continue to grow by finding the leaven and the influences of Egypt in our lives and repent of them by putting them out. If we don't, we are not going to enter into His rest. We are going to be like those in the rebellion who didn't make it all the way through. They got out of Egypt, they successfully got through the Red Sea, they made it out three days into the wilderness so they could sacrifice to God. They even entered into a covenant with God, but they didn't make it to the Promised Land. What we have to learn through all of this is that we have to continue to be de-leavening our lives, putting sin out and staying diligently on course so that we are able to enter into His rest, which, for us, is the Kingdom of God.