

ARE YOU PUTTING SIN OUT OF YOUR LIFE?

Brethren, the world today has become so immoral as a whole that the world now has a distorted view of sin. Our adversary, the evil one, has blinded humanity and world from our Heavenly Father's truth, from His laws, and from the true future that He holds out to mankind. Our Heavenly Father's truth has become distorted and twisted, and our Heavenly Father's laws have become denigrated and forgotten.

Consequently, mankind has developed and implemented its own kind of morality based on laws that mankind has put forth. In today's world, there are no absolutes. Situation ethics have replaced immutable laws that our Heavenly Father put forth from time immemorial.

A few years ago, a study was undertaken on the view of sin in the youth in America. The following question was one of many asked of 18-year-old seniors in high school in different parts of the United States. This question was: "What is the worst sin that you could ever commit?"

What do you think was the number one answer from the high school seniors? Murder? Adultery? Child abuse?

No. The number one answer for the worst sin that you could ever commit was intolerance. Imagine that! Intolerance. And that intolerance is meant against the judgments and laws of our Heavenly Father. To society, it is wrong to be against the actions that are against His laws and precepts. So, to society, it is wrong to be intolerant of abortion, intolerant of homosexuality, intolerant of transgenderism, intolerant of sexual deviancy, and intolerant of the actions of an amoral and immoral society.

The truth is that sin is the number one cause of unhappiness in the world. The world just does not understand and know that truth. On an individual basis, sin not only can cause unhappiness, it can and does cause problems with health, problems with families, problems with friendships, problems with employment, and problems in all aspects of personal life. On a national basis, sin leads to wars, death, starvation, mass suffering, poverty, and despondency.

Please turn with me to Proverbs 8. Our Heavenly Father hates sin, and Solomon wrote about that in Proverbs 8.

Proverbs 8:13 – "The fear of the LORD [Yehovah – God Our Father] is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."

So, we are to hate evil and to hate sin, just like our Heavenly Father hates sin.

In less than three weeks, we will be partaking of the Passover and keeping the Feast of Unleavened Bread. Please turn with me to Leviticus 23, and we will read about the Feast of Unleavened Bread.

Leviticus 23:06 – "And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. **:07**

– In the first day ye shall have an holy convocation: ye shall do no servile work therein. **:08** – But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.”

Please turn with me to Exodus 13, and we will read the instructions concerning the required preparation for this Feast.

Exodus 13:06 – “Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD. **:07** – Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.”

So, no physical leaven and leavened products were to be found in all the dwellings and possessions of the Ancient Israelites. They had to have their dwellings deleavened before the beginning of the Feast of Unleavened Bread. They were not deleavening their dwellings during the Feast.

Please turn with me to 1 Corinthians 5, where Paul exhorted the congregation in Corinth to put sin out of their lives.

1 Corinthians 5:07 – “Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our passover is sacrificed for us: **:08** – Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

Just as we, like the Israelites, are instructed by our Heavenly Father in Exodus 13 to put the physical leavening out of our homes and possessions, we are also instructed to put the spiritual leavening out of our lives as well. And that spiritual leavening is sin.

The Feast of Unleavened Bread does not represent us putting sin out of our lives. On the physical side, we are not cleaning and putting leavening out of our homes during the Feast of Unleavened Bread. That was done before the Feast starts. Our homes have already been deleavened before the beginning of the Feast. The Feast of Unleavened Bread represents the called-out ones living sinless lives, living spiritually deleavened lives, and living lives totally in obedience to the laws and the will of our Heavenly Father.

Again, we are to be putting the spiritual leavening out of our lives before the Feast of Unleavened Bread, not waiting until the Feast arrives to start doing that.

Brethren, in my message today entitled “Are We Putting Sin Out of Our Lives?”, I would like to explore the concept of sin and the importance of putting sin out of our lives.

But first, as always, we must define our terms. Or better said, we must let the Bible define our terms.

Please turn with me to 1 John 3, and we will read the Biblical definition of sin.

1 John 3:04 – “Whosoever commits sin transgresses also the law: for sin is the transgression of the law.”

In verse 4, the Greek word for “sin” is “ἁμαρτία” (amartía – Strong’s #266 – meaning to miss the mark).

Strong’s Lexicon states: “In the Greco-Roman world, the concept of "hamartia" was often associated with missing a target or failing to achieve a goal. In the Jewish context, sin was understood as a violation of the Torah, God's revealed law.” So, in the Greek, “sin” is like shooting an arrow at a target and missing the target.

Also in verse 4, the word for “transgression of the law” is “ἀνομία” (anomía – Strong’s #458 – meaning without law or lawlessness). The Greek word for “law” is “νόμος” (nomos), and just like in English (actually English gets this from Greek), by adding an “a” in front of the noun, the opposite meaning is produced. In English, words like “atheist” and “asymptomatic” are opposites of “theist” and “symptomatic”.

So, “ἀνομία” (anomía) is the opposite of “νόμος” (nomos), meaning the opposite of law or lawlessness, not abiding by our Heavenly Father’s laws.

According to Strong’s Lexicon, “In the New Testament, "anomia" refers to a state of being without law, or more specifically, living in violation of our Heavenly Father’s law. It denotes a willful disregard for His commandments and a lifestyle characterized by sin and rebellion against divine order. The term is often used to describe moral and spiritual corruption, highlighting the contrast between God Our Father’s holiness and human sinfulness.”

The Hebrew word most translated as sin is “חַטָּאת” (kha-ta-ah – Strong’s #2403 – an offence) whose root word means to miss, in the sense of not achieving a goal or objective or not hitting the mark.

So, in both Hebrew and Greek, the concept of sin is given as having missed what was aimed at.

Please turn with me to Romans 3. Brethren, we all fall short of the goal of perfect obedience to our Heavenly Father and His laws. We all miss the mark. Every one of us. Paul writes about this in Romans 3.

Romans 3:21 – “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; **:22** – Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: **:23** – For all have sinned, and come short of the glory of God;”

With the exception of Jesus the Anointed One, everyone who has ever lived has sinned and come short of the glory of God Our Father. Please turn with me to Romans 6. So, all have sinned and have been given a death penalty. Paul also writes about this in the very famous verse in Romans 6:23.

Romans 6:23 – “For the wages of sin [amartía – *missing the mark*] is death; but the gift of God is eternal life through Jesus Christ our Lord.”

So, the penalty of sin, of missing the mark, is death (not physical death, but spiritual death). Please turn with me to Matthew 26. But Jesus came to the earth as a human to die for our sins, to pay the penalty of the sins that we commit. During the

Passover service, Jesus broke bread and served wine to His disciples. Jesus said something critical in the understanding of the symbolism of the wine.

Matthew 26:27 – “And he [*Jesus*] took the cup, and gave thanks, and gave *it* to them [*His disciples*], saying, Drink ye all of it; **:28** – For this is my blood of the new testament, which is shed for many for the remission of sins.”

Please turn with me to Hebrews 10, where we read that Jesus’ death as our Passover Lamb once and for all removed the death penalty for our sins upon our repentance.

Hebrews 10:10 – “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”

Christ died for our sins, and upon our repentance God forgives all our sins through the shed blood of His Son.

But brethren, do we sometimes find ourselves becoming cavalier toward sin? Do we find ourselves thinking wrongly that we can sin now and repent later? The Catholic Church in past centuries sold indulgences which priests would sell to the parishioners. These indulgences were pardons for sins that the parishioners wanted to commit. You could buy an indulgence and go get drunk, or have illicit sex, or steal something, or do another sinful act, and that indulgence would “cover and pardon” the sin. It was a purchased license to sin.

We clearly see and understand that this is not right. But do we find ourselves carelessly and casually treating Jesus’ sacrifice as an indulgence to sin. Paul wrote about that in Romans 6.

Romans 6:01 – “What shall we say then? Shall we continue in sin, that grace may abound? **:02** – God forbid. How shall we, that are dead to sin, live any longer therein?”

So, again, the question this afternoon is “Are we putting sin out of our lives?” Are we making progress in our elimination of sin from our lives. Do we hate sin?

Please turn with me to Romans 12, where the Apostle Paul wrote that we are to abhor evil.

Romans 12:09 – “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.”

Do we abhor evil? In today’s world, with the attractive coatings that our adversary, the devil, has placed around sin all around us, do we still abhor sin? Our adversary has sugar-coated and sweetened sin to be all the more enticing for the world. Do we see through that? Are we overcoming sin? Or have certain sins become a persistent part of our lives? Are we still struggling with the same sin after battling that sin for months, years, or even decades? Let’s continue in Romans 6.

Romans 6:12 – Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. **:13** – Neither yield ye your members as instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. **:14** –

For sin shall not have dominion over you: for ye are not under the law, but under grace.”

So, we should not be dominated by sin. Sin should not be a controlling force in our lives. We are continually at war with ourselves and with our adversary's forces not to sin. It is an everyday battle which rages every minute of every day. Please turn with me to Romans 7, where the Apostle Paul wrote about this everyday never-ending battle. He wrote about our internal war of committing the sin we don't want to and not doing the very things we should be doing. This dichotomy is at the heart of our inner struggles against sin.

Romans 7:14 (NLT) – “So the trouble is not with the law, for it is spiritual and good. The trouble is with me, for I am all too human, a slave to sin. **:15** – I don't really understand myself, for I want to do what is right, but I don't do it. Instead, I do what I hate. **:16** – But if I know that what I am doing is wrong, this shows that I agree that the law is good. **:17** – So I am not the one doing wrong; it is sin living in me that does it. **:18** – And I know that nothing good lives in me, that is, in my sinful nature. I want to do what is right, but I can't. **:19** – I want to do what is good, but I don't. I don't want to do what is wrong, but I do it anyway. **:20** – But if I do what I don't want to do, I am not really the one doing wrong; it is sin living in me that does it.”

Does this describe us? We all feel this way. We all experience the anguish of doing the very things we hate and not doing the very things we want to do and know we should do.

Please turn with me to James 4, where the Apostle James continued this premise and expanded its reach in our lives.

James 4:16 – “But now ye rejoice in your boastings: all such rejoicing is evil. **:17** – Therefore to him that knows to do good, and does it not, to him it is sin.”

So here we are, committing sins we don't want to and not doing the good that we want to, which now turns out to be another sin.

The good news is that Jesus' blood covers all sins when we repent and change. However, we must make progress in our spiritual lives in eliminating sin from our lives. We cannot stand still. There is no neutral in our Heavenly Father's way of life. We are either going forward or going backward.

But brethren, we must be overcoming and we must be progressing in putting sin out of our lives.

Brethren, I would now like to explore three questions to help us ascertain if we are indeed putting sin out of our lives. The first question is:

1) Are we willfully sinning?

Miriam-Webster's dictionary defines “willfully” as “obstinately self-willed, deliberately, intentionally, refusing to change or to stop doing something”. So, willfully sinning is deliberately sinning and deliberately disobeying our Heavenly Father and doing what we want and not what He wants.

Turn with me to Hebrews 10. The author of the Book of Hebrews wrote about this subject and gave us a warning about willfully sinning.

Hebrews 10:24-29 – “And let us consider one another to provoke unto love and to good works: **:25** – Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. **:26** – For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, **:27** – But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. **:28** – He that despised Moses' law died without mercy under two or three witnesses: **:29** – Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”

The New Living Translation provides a clearer meaning to verses 26 & 29:

Hebrews 10:26 (New Living Translation) – “Dear friends, if we deliberately continue sinning after we have received knowledge of the truth, there is no longer any sacrifice that will cover these sins. (Skip) **:29** – Just think how much worse the punishment will be for those who have trampled on the Son of God, and have treated the blood of the covenant, which made us holy, as if it were common and unholy, and have insulted and disdained the Holy Spirit who brings God's mercy to us.”

Please turn with me to 1 Timothy 1. Paul warned Timothy about not deliberately violating his conscience.

1 Timothy 1:19 (NLT) – “Cling to your faith in Christ, and keep your conscience clear. For some people have deliberately violated their consciences; as a result, their faith has been shipwrecked.”

Later in his letter to Timothy (in Chapter 4), Paul further discusses the consequences of continual sin.

1 Timothy 4:01 – “Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; **:02** – Speaking lies in hypocrisy; having their conscience seared with a hot iron,”

I remember hearing stories back many decades in the Church where former members began working on the Sabbath again, after having religiously observed the Sabbath to keep it holy for years. The first time when they worked on the Sabbath, they felt very guilty. They were a little frightened that lightning would come and strike them. But it didn't. The second time when they worked on the Sabbath, they felt a little less guilty. After repetitively working on the Sabbath week after week, they began to not feel guilty at all. That is what repetitive sin does. It sears the conscience.

Willfully sinning will sear our conscience. The continuance of willful sin pulls us apart from our Heavenly Father, and, if uncorrected, will lead us to a point where we don't repent anymore because we don't view it as sin. People who get to that point cannot be used by our Heavenly Father.

Please turn with me to Romans 1. Paul addresses this horrible end result in his epistle to the Romans.

Romans 1:28 – “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient (fit or appropriate); **:29** – Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, **:30** – Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, **:31** – Without understanding, covenant breakers, without natural affection, implacable, unmerciful: **:32** – Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”

This is where not addressing our sins and putting them out of our lives will lead. As we sin more and more, as we sin repetitively, we can become more and more indifferent to it. If this happens more and more, our conscience becomes seared to it. That particular sin just doesn't seem to be so bad anymore. We enjoy it and have pleasure in sin. We become just like the world. If we allow this to happen more and more in our lives, we can get to the point that our Heavenly Father finds that He cannot use us as we currently are.

There is no sin that God Our Father will not forgive if we repent and change. But if we allow our spiritual lives to devolve to where we do not want to repent of our sins and do not repent of our sins, then He will not forgive us.

So, brethren, it is important to find out the areas in our lives where we could be willfully sinning, and tackle that problem directly and ask our Heavenly Father for help in eradicating that sin from our lives. We simply cannot continue to willfully sin against our Him.

The second question to ask ourselves to help us ascertain if we are putting sin out of our lives is:

2) What is our intent?

As humans, we all have the tendency to focus on the physical. Man is naturally physical in his thinking. Man naturally looks to the physical application of rules and regulations in life. God Our Father and Jesus are spiritual. They care more about the "why" than the "what". The "what" is still important. Physical obedience to our Heavenly Father's laws is very important. But the "why" is more important because it deals with the spiritual aspect of obedience, the heart's true desires, the true intent, and the true motivation for obedience.

Please turn with me to Matthew 5. Jesus the Anointed One came to magnify the law, to bring it beyond the physical keeping of the laws that the Jews were keeping at the time. Jesus introduced this concept at the beginning of His ministry in the Sermon on the Mount.

Matthew 5:21 – “Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: **:22** – But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, (Idiot) shall be in danger of the council: but whosoever shall say, Thou fool, (Accursed thing) shall be in danger of hell fire. (Skip) **:27** – You have heard that it was said by them of old time, You shall not commit adultery : **:28** – But I say unto you, That whosoever looks on a woman to lust after her has committed adultery with her already in his heart.”

Jesus brought a spiritual component to the law that had not been realized by the Jewish community. That component went to the “why” and not to just the “what”. That component addressed the intent and the motivation for actions, not just the action itself.

Turn with me to Matthew 23. The lack of proper intent was a major friction point between Jesus and the Pharisees. Jesus called them out on it and exposed them for the hypocrites that they were. He didn't mince words on this subject with them.

Matthew 23:23 – “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. **:24** – Ye blind guides, which strain at a gnat, and swallow a camel. **:25** – Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. **:26** – Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. **:27** – Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. **:28** – Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”

The Pharisees were doing right things. They were keeping the Sabbath. They were observing all the laws in the Torah. They were obeying our Heavenly Father in physical representations. But the Pharisees obeyed out of pretense. They had wrong intent in their obedience. They had ulterior motives and wrong motivations in their appearance of righteousness. And in the end, it was just that – an appearance. And Jesus strongly admonished them for that.

Please turn with me to Matthew 6. We can do the right things for the wrong reasons, and it is still wrong. It still is sin. A good deed can be done for the

wrong reason, if the intent is not right. Jesus taught His disciples not to fall into this wrong reasoning.

Matthew 6:01 – “Take heed that you do not your alms before men, to be seen of them: otherwise you have no reward of your Father which is in heaven. **:02** – Therefore when you do your alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. **:03** – But when you do alms, let not your left hand know what your right hand does: **:04** – That your alms may be in secret: and thy Father which sees in secret himself shall reward you openly. **:05** – And when you pray, you shall not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. **:06** – But you, when you pray, enter into your closet, and when you have shut your door, pray to your Father which is in secret; and your Father which sees in secret shall reward you openly.” Let’s continue in verse 16.

Matthew 6:16 – “Moreover when you fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. **:17** – But thou, when thou fastest, anoint your head, and wash thy face; **:18** – That you appear not unto men to fast, but unto your Father which is in secret: and your Father, which sees in secret, shall reward you openly.”

Jesus the Anointed One warned us about pretending to be righteous. Does our motivation to do good to others, to obey our Heavenly Father, and to lead Godly lives originate from our sincere desire to please Him, or does our motivation come from the desire to be acknowledged, to be praised, to be rewarded? Are our intentions right? Is our motivation right?

Brethren, we need to do the right things for the right reasons, without ulterior motives, wrong motivations or sinful intent.

The third question to ask ourselves to help us ascertain if we are putting sin out of our lives is:

3) Are we becoming a new man?

Again, in less than three weeks, we will be partaking of the Passover and renewing our commitment to our Heavenly Father for living His way of life and to run the course that He has set before us. Please turn with me to Romans 6. Starting with our baptism, when all our previous sins were washed away and put away completely and forever, we embarked on a journey as a new man. The Apostle Paul wrote of this in Romans 6:

Romans 6:03 – “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? **:04** – Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. **:05** – For if we have

been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: **:06** – Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. **:07** – For he that is dead is freed from sin.”

Please turn with me to 2 Corinthians 5. Paul also wrote about being a new man in his second epistle to the Corinthian congregation.

2 Corinthians 5:17 – “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

Brethren, how is our journey progressing as a new creature as we press toward the Kingdom? Are we moving forward? Are we successfully putting sin out of our lives and leaving them behind?

Please turn with me to Ephesians 4, where the Apostle Paul wrote of the importance of putting on the new man and all that that entails. Paul was writing to the Ephesians about the unity that we should have with our Heavenly Father and the steadfastness of our faith.

Ephesians 4:21 – “If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: **:22** – That ye put off concerning the former conversation (conduct) the old man, which is corrupt according to the deceitful lusts; **:23** – And be renewed in the spirit of your mind; **:24** – And that ye put on the new man, which after God [*ὁ θεὸς – ho theos – the God – God Our Father*] is created in righteousness and true holiness. **:25** – Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. **:26** – Be ye angry, and sin not: let not the sun go down upon your wrath: **:27** – Neither give place to the devil. **:28** – Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needs. **:29** – Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. **:30** – And grieve not the holy Spirit of God [*ὁ θεὸς – ho theos – the God – God Our Father*], whereby ye are sealed unto the day of redemption. **:31** – Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: **:32** – And be ye kind one to another, tenderhearted, forgiving one another, even as God [*ὁ θεὸς – ho theos – the God – God Our Father*] for Christ's sake hath forgiven you.”

Paul was exhorting the Ephesian church to put off the former actions, attitudes and thoughts and to put on the actions, attitudes and thoughts of our Heavenly Father.

Please turn with me to Colossians 3, where Paul continued this exhortation in his epistle to the Colossian church in:

Colossians 3:08 – “But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. **:09** – Lie not one to another, seeing that ye have put off the old man with his deeds; **:10** – And have put on

the new man , which is renewed in knowledge after the image of him that created him: **:11** – Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. **:12** – Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; **:13** – Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. **:14** – And above all these things put on charity, which is the bond of perfectness.”

Brethren, as the Feast of Unleavened Bread is quickly coming upon us, let us strive as never before to put sin out of our lives. Please turn with me once again to 1 Corinthians 5, where Paul exhorted the congregation in Corinth to put sin out of their lives.

I Corinthians 5:07 – “Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our passover is sacrificed for us: **:08** – Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

Again, brethren, as we covered earlier in the message, the Feast of Unleavened Bread does not represent us putting sin out of our lives. On the physical side, we are not cleaning and putting leavening out of our homes during the Feast of Unleavened Bread. That was done before the Feast starts. Our homes have already been de-leavened before the beginning of the Feast. The Feast of Unleavened Bread represents the called-out ones living sinless lives, living spiritually de-leavened lives, and living lives totally in obedience to the laws and the will of our Heavenly Father.

Brethren, as the Feast of Unleavened Bread approaches, are we purging out the old spiritual leavening of our lives, our sins that confront us, and are we becoming a new unleavened lump that God Our Father can work with?

Let us be committed to keep new sins out of our lives. Let us be aware of our weaknesses and our stumblingblocks. Let us be diligent in our defense against sin. Let us continually pray to our Heavenly Father for forgiveness of our sins, for comfort to let go of the past, for a renewal of our zeal for His way of life, and for strength to overcome and to finish our journey toward entering His Kingdom.

In closing, please turn with me to Romans 12. Paul exhorted the church members in Rome to overcome sin and to live a way of life dedicated to our Heavenly Father and to His Son, Jesus the Anointed One.

Romans 12:09 – “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. **:10** – Be kindly affectioned one to another with brotherly love; in honor preferring one another; **:11** – Not slothful in business; fervent in spirit; serving the Lord; **:12** – Rejoicing in hope; patient in tribulation; continuing instant in prayer; **:13** – Distributing to the necessity of saints; given to hospitality. **:14** – Bless them which persecute you: bless, and curse not. **:15** – Rejoice with them that do rejoice, and weep with them that weep. **:16** – Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own

conceits. **:17** – Recompense to no man evil for evil. Provide things honest in the sight of all men. **:18** – If it be possible, as much as lies in you, live peaceably with all men. **:19** – Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, says the Lord. **:20** – Therefore if your enemy hunger, feed him; if he thirst, give him drink: for in so doing you shall heap coals of fire on his head. **:21** – Be not overcome of evil, but overcome evil with good.”

Paul gave us much to meditate on. For a final scripture, please turn with me to 1 Corinthians 11. Paul was addressing the observance of the Passover and that we must do self-inspection before partaking of the Passover.

1 Corinthians 11:28 – “But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.”

So, in the coming weeks, let’s examine ourselves to determine where we truly are in overcoming our sins, where we truly are in our dedication to our Heavenly Father’s way of life, and where we truly are in our journey toward entering our Heavenly Father’s Kingdom.

Brethren, are you putting sin out of your life?