

14 HLH Unleavened Bread 770403 Pas Ep3

Good afternoon to all of you. I would express my personal thanks to Mr. Tkach for many of the matters he took care of for those who found it difficult to assemble Friday evening for the Passover and to thank those of you who took your time to take care of individuals who otherwise might have been alone on that particular occasion and also of all those who were here, Mrs. Fern Helm, for the efforts that she must have put in after we all left.

This afternoon, I would like to summarize what we all ought to know for the two festivals that now are juxtaposed, the Passover 14th on the Sabbath and this the beginning of the Festival of Unleavened Bread. But before I do, I wanted to say one more thing and that is that I would draw your attention to the fact that there are no small number of people who are here who are not normally here. And I would suggest for those brethren of ours that normally meet in the gymnasium in the morning that if you see others whom you are not familiar with, please become acquainted with them. And if you forget the fact that they normally attend here but you sit here and they sit there, well, it doesn't matter. I think we should on this occasion extend our greetings to no small number. You'll probably double the regular size, no small number of individuals who are from out of town, plus some from the other congregations locally here. I had the pleasure of meeting with a family. A gentleman had been unmarried for a number of years. I was glad to find that he had found someone who converted mind in the church. We have the pleasure of having their daughter stay with us for some days in this what is normally called Easter vacation that's coming up.

His name is Mr. Glenn Rettifer. If many of you long standing will remember, I suggested that he should attend the auditorium since it is the first time for him to be here for some time. And his wife had never visited Pasadena or the campus previously. Mr. Armstrong is in southern Africa, the Passover I believe. He was going to be in Durban, which is on the coast. And somewhere during the festival, either the first or last day, he was going to be in Johannesburg.

I hope all of you do keep aware of that area. It is interesting that before a crisis in southeast Asia, Mr. Armstrong spent much of his time in Japan, the Philippines, Thailand, Vietnam, Singapore, and Indonesia. Now, the bulk of his time is spent in southern Africa, as you will note very clearly, what this presages in terms of what the Soviet Union has in mind.

And Mr. Castro remains to be seen, but our brethren there are in a significant area that is the next most critical area after Palestine or Israel.

Excuse me. Following southeast Asia also was the area that Lenin laid out long ago as the next crucial area in which the Soviet Union must move before it makes any final adventure against the United States. Europe was to be the last which would fall into their lap like a rotten apple from a tree. And the final struggle they viewed long ago was to take place between the Soviet Union and the United States. There are certain things they didn't read in the Bible, but that doesn't matter. We at least know that until those things are enacted, this is what the Soviet Union has in mind. We commemorated on the Sabbath, getting Friday evening, what is called the Passover. And I would like to go back briefly and summarize a few things lest there be any matter neglected or something that should come to our attention that we have not yet presented. First of all, brethren, the Passover is a memorial. I draw your attention to the fact that it was a memorial not because Christ died on that day, it was a memorial because of what happened in the land of Egypt and it's been a memorial ever since.

So we discover, interestingly enough, that the Passover has from its very beginning been a memorial because the first thing that ever happened occurred on the first festival as far as God's intervention in history since the days of the patriarch. Now not all festivals are memorials, some foreshadow things to come. What we do learn, however, is that after the Passover was initially fulfilled and it become a memorial of what God did when he passed over the children of Israel on midnight of the 14th, which is why the 14th and not the 15th is properly the Passover.

The what he did then indicates clearly that when an event has occurred, it does not mean that we forget the date. I'm mentioning this because we do have new minds that come in every year and we should rehearse this fact to assume, as some do, that if it is a shadow of things to come, it shouldn't be kept until the reality and then once the reality has come, it needn't be kept because that's already passed, is the kind of reasoning that we associate generally with carnality. There are certain things that God has not asked us to memorialize, other things which he has asked us to do. The first thing he asks us to do is to commemorate certain events, the one, the Passover. Now, in that the Passover is from its beginning a memorial does not deny the fact that it also foreshadowed things to come, which had a primary but not an entire fulfillment in 31 to the present era when Jesus was crucified. For the simple reason that though he died for the sins of the world, the application of that to most human beings has yet to occur so that it has not in fact passed to all human beings to be passed over, they are still under a penalty of sin. The penalty has in principle been paid, but it is not applied until there is, as Mr. Berg very clearly mentioned, repentance because God is not through Christ the minister of sin. That is, he does not continue to forgive you in your sins while you want to continue sinning.

Furthermore, there's coming another Passover which will eclipse the last one in the days that is the first one, excuse me, in the days of Moses.

So not only is there an original Passover, there is the Passover lamb that is slain, the fulfillment of the original and all succeeding lambs, but there is also another period of an exodus where God is going to pass over the children of Israel and hold them guiltless in captivity and bring them out in a succeeding event, this time not specifically alone from Egypt, but from many lands of the world. We see then that the festivals have often a far broader significance than we realize, but God gave them for a special purpose, just like he gave the Sabbath once a week. It is the memorial of an event, the event of creation, that is creation week, when God intervened and brought man on earth, when spirit is put in flesh and that God through human beings would begin a whole new phase of his plan, but the Sabbath is also a shadow of something to come which hasn't even begun and that is the millennium, a period of 1,000 years defined in Revelation. We observe it because it is a memorial and because we observe it as a memorial, we also have the wit to see what the gospel is.

Now as we proceed, I want you to recall what most of you should have heard Friday evening, the eve of the 14th when 1 Corinthians 11, 23 to 32 was read. There we learn that Paul had received a message and in that he quotes Jesus who says that this is to be done in remembrance of himself. When it is in remembrance, it is a memorial and it's in two parts.

One pertains to the blood of Christ and the other pertains to his body which he gave to be beaten before he died and we're asked to examine ourselves. Let a man examine himself.

Now here we have the indication and I have stressed this before. The day of atonement is in a sense a collective matter. The Passover is an individual matter and each one of us is asked in advance to examine himself so that he understands what he's doing. Not that he decides that since he is what he is, he won't do it because if you don't do it, God isn't going to pass over your guilt, plain and

simple. And if you do it while you still remain in your sins, in your mind and in your attitude and conduct, he isn't going to pass over it either. Whoever therefore eats the bread or drinks the cup of the Lord in an unworthy manner, says the revised standard version, will be guilty of profaning the body and blood of the Lord. Let a man examine himself and so he to the bread and drink of the cup for anyone who eats and drinks without discerning involves judgment on himself. Here we discover that each individual, that is we don't all collectively do it as if we are acting as a unit, but each one must make this decision for himself. Mr. D'Kotz pointed up and there was always the possibility of misunderstanding based on what our background or perspective might be and I want to discuss this.

He pointed up to what extent individually there is forgiveness when Christ passes over us as individuals, whoever are in that house protected by the blood, remember in Egypt we're passed over. We can be forgiven of all those things that have come to our attention and all other things that we didn't bring to our attention as long as our attitude is right.

Now what we note is that from day to day we should pray that statement which says forgive us as we forgive those who transgress or are indebted or into whom we are indebted in a sense.

We are to forgive those who transgress against us, forgive those who owe us to something financially or otherwise. We have to have this attitude but the fact remains that although there are things that we ourselves are involved in or others are involved in against us, we ask others to forgive us, we should forgive others, the fact remains and I think Mr. D'Kotz was pointing this up which is sometimes overlooked. The fact remains that we don't always face reality through the year until we are asked in fact to evaluate what we are doing when the Passover comes round. This is why we do find people bearing grudges through the year and don't assume that if somebody has a certain minor attitude of bitterness, a certain awareness of the mistakes of others that are constantly in one's mind that you don't have a problem to wrestle with. Now some things you can live with through much of the year but sooner or later the burden is going to become so great that Christ has to remove it or you're going to perish under it. So I stress the importance that this period in the experience of the church when many are offended because iniquity abounds not just in the world but in the church, we sometimes get an offended attitude and whereas we may forgive individually from time to time, hopefully daily or whenever the problem arises, we sometimes have long-term grudges that we still maintain and you are asked to correct that before you ever come to the Passover. Now when we are willing to correct those long-term problems of just how far we're willing to forgive another, that's what Mr. Tkach is pointing up to you. I didn't hear what he said but someone else asked him about this matter and I think it's proper that we evaluate it. There are things we carry from day to day that should have been chucked away long ago but we don't do it and we are asked to be sure that that is done on an individual basis when it comes to the Passover. The day of atonement is a collective matter. There are no individual sacrifices on that day pertaining to each one. The Passover lamb was an individual matter, each household and furthermore, each individual now in the church has asked to be responsible himself. So there is something that God passes over that is our guilt when we ask him to forgive us as we have come to the place that we're willing to forgive others.

I can say that I am persuaded that the bulk of people who have departed from the beginning of time till now have not departed over doctrine. Those who have departed have departed over attitudes toward other people. If they departed because of doctrine, it was either because they were totally unconverted in the beginning or an attitude problem developed along with it.

But after all, seeing eye to eye is something we grow to. Hence the church government is to bring us all to the unity of the faith which presumes that we are not all unified in the faith as individuals which has nothing to do with whether we should leave or stay. Differences are not the reason for

divisions. We should try to correct those differences. But what will separate is the issue of attitude and usually because of other people's problems and sometimes because of our own.

The worst thing of course is for somebody to be so foolish as to say that if somebody else can get in the kingdom of God, then I'm not going to be there because I don't want anybody who's ever done that in his life. I am persuaded that most of you wouldn't mind being in the kingdom of God with Abraham, Isaac, Jacob, and David because they're far removed. But if you found anybody in the church of God making the same mistakes as Abraham, Isaac, Jacob, and David, many of you today would say, well, I won't be in the kingdom if they're in the kingdom. This is an attitude. You'd be surprised how many who have left made the decision on that basis. And God laid out the character of men who were going to be there so that you either accepted on those terms and therefore anybody else who makes those mistakes. But I point up that Abraham walked before God and he worshipped God and he was the father of the faithful. And Jacob had to wrestle with God and David repented and never repeated that mistake. We should not assume that because those men did what they did and were forgiven that we have an excuse to sin on the assumption that because Christ can forgive a 70 times seven, we ought to sin at least 69 times seven plus six to be no safe. There are a lot of people who are getting into that attitude that because Mr. Armstrong is not exercising the kind of authority he once did, we take all the liberties that we can while we have the chance to move along. We are asked to commemorate the sacrifice of Christ in the sense that he paid penalties, covering those things which pertain to the unleavened bread, let's say, and that's the symbol of the body of Christ, sacrifice of his blood, which pays the penalty for spiritual sin, that is a sin that brings eternal death. Sin is the transgression of law. First John 3.4 in the revised standard says sin is lawlessness. There's no statement that says that sin is only a violation of that which is spiritual. There is no statement that says spiritual sin versus physical sin.

It merely says sin is the transgression of law or sin is lawlessness or lawlessness is sin.

And it doesn't matter whether it's chemical or physical, psychological, spiritual, which most people call moral, when you vary from the way God set nature in motion, whether it be your mind or your body, you are transgressing. Now, some transgressions, if you're careless, only lop off your finger. If you're very careless, it might involve the loss of your physical life.

It's a transgression, but as long as it does not affect the spirit or your attitude, you pay the physical penalty, that is, unless you ask Christ to pay it for you.

But when it comes to those things that are spiritual, then we have a problem that is far greater for which it took the death of the Creator to pay the penalty.

I will dwell on that in a moment more, but you can hardly divorce what you pay the penalty, what Christ paid the penalty for, even though that is really the nature of the Days of Unleavened Bread. But we'll point out at least that this Passover ceremony covers some very significant things in terms of getting us started on a new pattern of life, regulating the physical, regulating the spiritual. We can be forgiven in these areas. We can be healed. Our minds and emotions can be healed. We're not asked, by contrast, to celebrate as a separate festival the resurrection. I think this is significant. You see, the world has made a great festival out of Easter on the assumption that it commemorates the resurrection. They've made it secondary, what they call Good Friday, on the assumption that that's the death of Christ, the Messiah.

Anyone who knows what Christ died for automatically knows that he could not now be forgiving us and applying his blood to our sins if he were still dead.

So in that sense, we're not concerned about having to commemorate the resurrection because if Christ were dead, we might as well forget the Passover also. But if we commemorate the Passover, we automatically imply that he's alive as our High Priest to administer the sacrifice that he made. Now, men seem to want to do what God hasn't asked them. God hasn't asked you to commemorate the resurrection by a separate festival, nor for that matter, if I can be a little facetious, as he asked you all to celebrate your birthday. But people like to do things that God hasn't asked of them. If you put it that way, it becomes a little clearer than a lot of the vain arguments that people use. What we do find, of course, is that there is an offer called the Wavesheep, which in this particular year, 1977 is also 1974. We now understand would have been under the Levitical Priesthood offered some time on this day, which is the 15th and a Sunday or the first day of the week. The point is that as God set the law in motion initially, he wanted us to see that there should proceed a harvest of seven weeks, and that from the initial bundles of grain that were cut, they were to pick out one and present it. The time of presentation is some time during the day. It is not stated that there has to be any particular time, nor in its fulfillment was there any particular time. It is just occurring in the events of the day.

The Wavesheep pictures the resurrected Christ being accepted, as you note, in the Leviticus 23, where it was to be brought by a priest. Ultimately, it normally would be the High Priest and presented before God. In this case, a priest presents a Wavesheep, that is a sheep that was waved before God. Now, later on, the Jews developed various customs, which were not a part of the original.

They made the decision under the Pharisees to cut it at the very end of the day. That is, it would have been by the Jewish practice cut on the beginning minutes of the 16th of the month Nissan. Now, anyone who says the Wavesheep represents the resurrection of Christ overlooks two things. One, that the Jews who, as the Pharisees practice what I am describing, they did it on the beginning moments of the 16th consistently. Now, we are not talking about the Sadducei practice, we are talking about the Pharisee. Now, Jesus was not resurrected on the beginning moments of the 16th. That was in addition of men. Furthermore, he wasn't even resurrected on the day that most people think. In other words, if he died at the end of the sixth, let's say, the ninth hour on the 14th, one day later was the same time. Let's move on a little further to the burial near the close of the 14th. One day later is the close of the 15th. Two days later is the close of the 16th. Three days later would be to the close of the 17th. So, if you want to have the resurrection being described by the Wavesheep, then we know the Pharisee custom was in balance, which was done at the beginning moments of the 16th, because Christ wasn't resurrected till near the close of the 17th. But these were the inventions of men. In Leviticus 23, we could say, what about the Sadducei custom? Well, the Sadducei custom in a year like this would have been as follows, much as what we used to understand before we looked at it carefully. When the Passover is on a Sabbath, that is, Friday evening, like the 14th is this year, the Pharisees would have said, the Sabbath, which precedes the Wavesheep, is this coming Saturday, not yesterday, but the coming one. And therefore, the Wavesheep would have been offered on the 22nd of Neaton. That is, sometime on Sunday, next week. And that itself would not have been in accord with the evidence of Scripture. In actuality, what the Scripture tells us is not complete in Leviticus 23. And that's why the Church did not, previous to 1974, understand it clearly. In reading Leviticus 23, we focused in on the Sabbath. We didn't focus in on the meaning of the Wavesheep as we ought to have.

So, the implication is now plain. The Wavesheep itself should have been offered sometime during the days of unleavened bread, and the Sabbath could fall either on the Passover or during the days of unleavened bread. But the Wavesheep could not be after the days of unleavened bread or over.

In this area, therefore, the traditional Protestant Catholic Christianity that follows the Sadduceic method, as we used to look at it also in terms of the Wavesheep, was incorrect.

And God gave us the information as to what to do in a year like this in Joshua chapter 5, which lays out a situation which occurred in the year that they crossed the Jordan when the Passover the 14th was a Sabbath, and then the morrow after the Sabbath, that is the day afterward, day eight of the produce of the land. The word old does not appear there in the original, although it is in King James without italics, which is an unfortunate error.

I have dwelt on this, but since this is the day in this year, I want to express it again, even though I did give it in a Bible study Friday evening some few weeks ago.

The fact remains that there is no statement anywhere in the scripture to show, nor is there any indication anywhere in the Talmud that the Sadducee is ever originally, they were the priests remember as a whole, that they ever originally cut the Wavesheep, what we would call Saturday night after sunset. That is an assumption that is erroneous.

Now, if you think that is the case, and if you think it's the resurrection, and what you're saying is something that the church has not taught, you're saying that Christ was then resurrected after the Sabbath, or the beginning of the hours of the first day of the week, which is not the case, and is not the teaching of the church. It is a confusion to assume that because the Pharisee required the Wavesheep to be cut at the beginning of the 16th, it is a confusion to assume that's the same hour on a day that the Sadducee has required it.

All that is in the scripture, and every indication of Sadducee practices that they follow this part of the scripture, is that when you begin to put the sickle to the grain, in this case usually would be barley, then you were to take of what you had cut and to present it. Now look how simple it is given with no further implication. I'll read it to you right here.

When you come into the land, verse 10, which I give you, and reap its harvest, you shall bring the sheep of the first fruits of your harvest to the priest, and he shall wave the sheep before the Lord. Now there is an implication that when you come into the land and you reap your harvest, you're to take a sheep, and this is the day. And of course, nothing prior to this time should be done in terms of using this harvest.

On the day when you wave the sheep, you shall offer a male lamb a year old without blemish, as the bird offering, and other offerings. You shall eat neither, it didn't say reap but eat, neither bread nor parts or fresh grain. In other words, until this same day, until you have brought the offering of your God. Now this is a statute forever throughout your generations and all your dwellings. This is a pattern that God set in motion, and he wanted us to learn a special lesson. Now it is enacted on the basis of the northern hemisphere, and it is carried out by the Levitical priesthood.

There is no longer a functioning priesthood, and we have decided that our function today is to read, to describe, and to define, and to clarify that we do not ask the brethren in a globe where we have brethren in the southern as well as northern hemispheres, to be governed by this physical matter that pertains to a physical ceremony done by a physical priesthood. Now if the priesthood were to function, it's an entirely different matter, but it does not do so now. In any case, we learn the meaning of it clearly. Christ is the wave sheet. The wave sheet represents the ripe grain. Now the depth, the burial, and the resurrection of Christ would be pictured by the sowing of the grain. The coming up of the new plant is the symbol of the resurrection.

1 Corinthians 15. And the cutting of the sheet is the separation of Christ from the earth when he ascends from the earth to heaven, which occurred on that first day of the week or Sunday following the resurrection. Early in the morning, he told Mary Magdalene not to touch him. Later that day, he told the disciples that they could compare Matthew and John's account, which we have read normally every year. It's what happened on the first day of the week, so that the cutting of the wave sheet is not the moment of the resurrection. The cutting of the wave sheet is the separating of what had already risen out of the ground long before as a plant. And it is what comes out of the ground that Paul says in 1 Corinthians 15 is the symbol of the resurrection. The cutting of the sheet was sometime during the day. In the earlier morning hours, but you normally cut something when it is dry enough and the early morning dews have burnt off, and then you brought it to Jerusalem from some nearby field and offer it sometime during that day. There's no special requirement because Christ, when he finished meeting with the people he wanted to in the morning, ascended to his father, and then later that day came back. And it is left indefinite. But we know what day and we know what the fulfillment is. Christ was accepted on this particular occasion in 31 A.D.

Some time that Sunday morning was the 18th that year. The wave sheet this year happens to be on the 15th if it were offered. At least this is the proper time. Now that is important and indicating, of course, which year Christ would be crucified because when he cited Jonah, he implied that it would have to be a year, you see, in which the Passover must be a Wednesday, the wave sheet must be a Sunday in order to be three days and three nights dead and still ascend to the father on the day after the resurrection. So we know that the Passover that year in which he was crucified was not a Friday, it wasn't a Saturday, it wasn't a Monday. All right, we should have that clearly in mind. Now we'll pick up the meaning. On a year like this, we discover then that the wave sheet occurred on the first day of unleavened bread. Let's take now a closer look at this festival and see what is implied. This is the day that commemorated the departure of the children of Israel from Ramses and therefore from Egypt proper because at that time the city says Josephus was not inhabited and the children of Israel began to march eastward through an arid region till they were to reach the borders of Sinai. Inhabited area of Egypt lay further south and elsewhere in the lower delta. The children of Israel from this point were moving east through an arid region from an area around or near old Cairo.

This is the first day of seven days of unleavened bread. There are also, as you know in New Testament comments, eight days altogether during which unleavened bread was used. On the first day, of course, they were to put it out and they were asked to eat it the succeeding seven days as well as with the Passover. That is unleavened bread. Now let's turn to 1 Corinthians 5 where we have an illustration of Paul apparently receiving a message. This is all clarified in chapter 11 where somebody pointed up that there was bad practice of the Passover evening and Paul writes a letter straightening them out on that matter and apparently got the letter back quickly and even though this is the long one, he nevertheless got it back to them at the time they were still celebrating the festival of unleavened bread. Now he says very plainly here is someone involved in immorality and they were rather arrogant about it and he said he must make a decision that such a one has to be brought to heel so to speak. Verse 6, your boasting is not good.

Do you not know that a little leaven leavens the whole loaf this any woman knows who makes her own bread? That's before wonder bread or as I have sometimes said it's a wonder they even call it bread. Cleanse out the old leaven that you may be a new lump. That's cleansing the old spiritual leaven that you may be a new spiritual lump even as you are even sorry I'm confusing the King James reading which I have in mind with the RSV which I picked up today as you really are unleavened. In other words they really are unleavened at this occasion in the physical sense but they certainly were not in the spiritual sense and he tells them to cleanse out the old leaven that is a symbol of their

spiritual problem as they did in fact and are unleavened physically for he says you note that Christ our paschal lamb has been sacrificed he's the one who pays the penalty for sin but he does not forgive you in your sin he forgives you when you repent of your sin let us therefore celebrate the festival that's what he says he's not talking about the Passover any longer he's saying we don't stop with the death of Christ which forgave sin we are asked to have that applied to us because we are willing to put out sin and repent of it let us therefore celebrate the festival not with the old leaven as you've been doing spiritually speaking because they were unleavened physically which he defines as the leaven of malice and evil see this is the old leaven they were celebrating it with it was not old leavened bread because they were unleavened already physically but it is that old leaven of malice and evil that they should have seen but celebrate it with the spiritual unleavened bread of sincerity and truth now some people turn right around and say well then you know we don't have to keep the festival at all but the issue is not whether we should keep the festival that's already implied as going on when he speaks to them as unleavened physically he tells them now to see the picture properly what we discover here is that leaven which is an example of various things in the bible is specifically here an example of sin and it can spread we won't go any further in the problems described here but i want to point up that this is the best illustration anywhere to indicate the nature of why we refer to leaven and unleavened bread during these days we are asked in other words to put out sin not merely some physical type but actually to put away sin both collectively as the example of first Corinthians is and individually in our own private homes our own private life what i would like to do is to have us take a new look now at the breadth and depth of this matter i think that we have been passing through a stage in which it has been commonly taken for granted that you can do as you please so long excuse me you can do as you please so long god does not expressly forbid something i'm addressing this question often because there is a tendency in human beings to want to think in the following manner we want to be whether we know it or not like phylom what god didn't expressly forbid him or crack down on that he wanted to do now god said don't do this but god didn't smash him for it so to speak you know he only crushed his foot a little bit why balon decided that he would go as far as he could and god looking at his attitude did something very interesting the further balon asked for liberty the more god gave it to him didn't he now balon should have sought god and sought out god in the sense of going in his direction but balon kept going further and further from what god standard would have been and god gave him more and more rope if you please to hang himself because that's what he wanted to do and god is putting us on earth here to find out whether you want to go god's way and follow him or whether you want to stretch a rope from god to you further and further till you are on the edge of the cliff and you decide to leap and you discover that god has let go of the rope and you discover that god has let go of the rope and trying to put it graphically because that's what's going to happen we have too many ideas from the world that have gotten lodged in the minds of people today you know we all came out of the world one way or another maybe you came out of a church home but you were educated in the world via tv which was more effective than most parental instruction there is this tendency not to want to stay as far away from the world but as one minister properly told me he said we tend to make our decisions on the basis that the standard that we are examining is what the world does and we want to know does the bible expressly forbid it and if not then i should be at liberty to do it that is not your standard but that is the thinking that is a growing problem your standard is the law of god and you want to know how you can best fulfill that law and whatever problem comes your way or every opportunity that comes your way the focus of your conduct is the law of god people want to say the focus of my concerns are how much of the world can i still lay hold of while walking with god at some distance you know at the end of this rope while he can still hear me and i hear him did you know that in revelation chapter two and three the most commonly cited individual in christ's message to the churches is balum there is no other individual cited more commonly in the messages to the seven

churches than that of balum himself and balum's problem was while he seemed to be a prophet of god he was always asking for liberty to do more and more of what he wanted to do that was in his heart now you just think of what you're doing and what you're asking permission for where your focus is well can i enjoy this kind of music can i enjoy this can i enjoy that or why does god forbid this you see our we're trying this is the human nature in human beings we want to have an opportunity to appreciate whatever our minds will allow us or our emotions or our senses and we stretch the law of god more and more well does it expressly forbid this and then if it doesn't we want to creep close to the border see we like to walk at the edge of the cliff overlooking the abyss because we feel there's liberty there see the wisdom of god would be to walk on the other side where you're least likely to fall off i would like you to turn momentarily to a couple of verses that would clarify the principle Ephesians 5 10 just briefly try to learn that which is pleasing to the lord is the revised standard reading reading whatever version you happen to have sometimes on a festival i like to vary my text whether it's a hebrew or some other version so you get other senses of the reading and this is a respectable translation without any question though i would query the text from which some areas are taken try to learn that which is pleasing to the lord not try to learn how far you can go so you can indulge in everything that god hasn't expressly forbidden because it ultimately leads to indulging in what god has expressly forbidden and you begin to blind your eyes to that border line which sometimes is like a twilight zone we have another interesting verse today we want to run today we want to run away from anything that isn't expressly covered in a spiritual law and we then want to allow ourselves all liberties in other areas i draw attention to Hebrews 5 14 solid food is for the mature for those who have their faculties the king james says senses and i think that's a very effective meaning trained by practice to distinguish good and evil we are dealing with the intellectual senses we're dealing with the physical senses we should seek to have all of our means the five senses are intellect everything that composes us if you please trained by practice to distinguish between good and evil now we're talking here about the whole realm of life we're not talking just about quote spiritual things unquote because the physical doesn't matter there is to my knowledge with respect to human beings not one of the commandments that doesn't cover as a spiritual law some aspect of physical conduct and then there are things that lie holy in the realm for instance of chemistry in which god has spoken when he defines about unclean meat something that man couldn't determine holy and accurately for himself by anything known to chemists so god or nutritionists so god has even spoken there and in other areas of nutrition for an example financial matters he has left it up to us to train our faculties to distinguish between good and evil good is that which god defines in the bible evil is that which he also defines as contrary to his law now the bible in some cases speaks expressly and clearly in other areas it speaks only generally and in other areas it doesn't speak at all in which case you are left with the statement you shall love your neighbor as yourself as your guide with respect to human beings and you shall love the lord your god with all your heart soul mind and might with respect to the creator we are today of course in a period of time where i think the area in which the church speaks has to be smaller and smaller because there is such an explosion in knowledge that the ministry itself has neither the capacity nor in fact the responsibility to play the role of nutritionist geologist archaeologist historian physicist astronomer we are asked to play a specific role to convey the message of the kingdom of god as a witness and to teach the people the principles that are laid out in the bible and from there it becomes the individual responsibility to train himself to apply the law of god to all the areas in life we meet because our life is defined in acts in a number of occasions as a way of life not a way of permissiveness not just a lifestyle your lifestyle might differ from mine on the financial basis on an educational basis a cultural basis but we must unite in terms of the way of life in applying the law of god so that more and more we discern between good and evil in everything which i will now point out philippians makes pretty plain that you have no way to escape and say well look the bible doesn't mention this that or the other thing

the bible only tells us certain things and therefore i'm at liberty to do practically anything else in other areas where the law of god can't catch up with me now you're asked to live by every word of god and there are a lot of things that you meet in life they're not even expressly stated in the bible that is the word of god but there are some principles not only love your neighbor as yourself but there are also some principles that don't leave any loophole i was asked when i graduated from the eighth grade to give the address the teacher in this case wrote it out and the teacher chose a particular set of thoughts one verse which was the climax of what i was asked to say at that time it didn't clearly register but i think it is far more important and i have never forgotten it and this is why i don't look at life the way too many people today do philippians chapter 4 verse 8 11 11 the whole love you have 11 is what you're asked to do now listen carefully finally rather in whatever is true whatever is honorable whatever is just whatever is pure whatever is lovely whatever is gracious if there is any excellence if there is anything worthy of praise think on these things there is no statement brethren that says finally brethren whatever is true in the bible whatever is true i should say whatever is honorable in the bible whatever is just in the bible or pure or lovely or gracious or excellent in the bible it is asking you to take the book that Mr Armstrong long ago defined as the foundation of knowledge to use the law of god the example of prophets and apostles in jesus uppermost and to think on the premise of what is stated in the scripture the thoughts that will rid your mind and emotions of sin which is the transgression of law and whatever your area of responsibility whether as father as mother whether as employee or employer as teacher or minister or responsible individual in the community otherwise you are to apply the word of god to whatever you meet in life and you are to focus your thoughts in such a way that in evaluating every field you come to from day to day if there is anything worthy of praise and if it isn't don't bother with it and if there is something worthy of praise then think on these thoughts which are expressed in whatever is true and honorable just pure lovely gracious this does not exclude truth and error in nutrition but it doesn't make the church responsible for it it makes you it doesn't mean that how you dress is not a matter of importance but it is your responsibility to apply the principles of the bible with respect to that which might be music which we enjoy it is your responsibility to determine the effect of what you hear has on your mind and emotions what you were thereby led to do there is nothing excluded all things that we do are going to be judged not just some things and if all things that we do are going to be judged then you better be sure that all things you do have previously been tested by the word of god that's just that simple and if you only think half a dozen things are going to be judged merely because there were only 10 commandments you're going to discover how broad god's judgment is because the law is only the beginning you ultimately are going to be ruling if you succeed in doing what god asks you to do what god asks you to do and you are forgiven and you receive eternal life you're going to be asked to rule in the universe and all things are going to be subject to you and nothing is going to be subject to you in this area that we call all things unless you are now willing to subject all things you meet to the law of god and to the examples in the scripture and not hide your eyes because you don't want to see the meaning of examples because you want to do like phylum go further and further in pleasing yourself and have liberties that you think you can get away with by creating a loophole in the law the days of unleavened bread are meant to teach us to close those loopholes to scrape away you know to look in all the corners that you can imagine not because the leaven in the kitchen is the critical issue but because you learn by what you're doing see how significant leaven is everywhere in experience that is sin and it is the lesson you learn from discovering where you find it that is more important than whether it happens to have been there it is time that we take note now when these two days are about to pass of the significance of the sacrifice of Christ to cover all sin and why we have stressed the importance of being willing to forgive another who sins besides asking god to forgive us who do because there is this tendency that we're going to face the falling away is going to be the result of people who are offended in others because

the presence of iniquity increases the love of many waxes cold and many shall be offended not just talking about the offenders it's talking about the offended the offenders are going to pay their own penalty unless they get their sins forgiven and quit sinning but let's not use somebody else's mistakes as an excuse for us to get upset and to decide i'm not going to be in the kingdom of god if somebody else seems to be headed in that direction despite his faults the wave she pictures the acceptance of the function of christ as messiah that he indeed performed everything he was asked to do now we're beginning seven days of unleavened bread to teach us that there isn't a single area you're not to have any leaven and all your coasts is a generalization we make specific judgments brethren in terms of business partners where somebody's unconverted and you're not responsible like a wife and her unconverted husband etc i'm not talking about that issue at the moment but the implication is that if the nation were all of one faith and one religion it would all disappear and if it all disappears the implication from that is that also in your life there isn't any area but what you must get rid of sin therefore there is no area in experience in thought indeed that is not in some way covered by the law or examples of the scripture or where you are held responsible to apply the thoughts that are right and true and honorable and just proper gracious to put those things as the standard in everything you do whether it is mentioned in scripture or not Mr Philip Hella