

The Greatest Miracle

(7th Day of Unleavened Bread)

Eduardo Elizondo—April 8, 2026

Welcome to the last day of the Feast of Unleavened Bread 2026, and here we are keeping the last day of the Feast after having kept the Passover and six days of this Feast, eating unleavened bread every day, and here we are, the seventh day, and today we're going to talk about **the greatest miracle**. That's the title of this message. We're going to talk about the greatest miracle that God has done for His people, both in the Old Testament and in the New.

The greatest miracle. But before that, we're going to go to Leviticus 23 to read about the instructions of why we are here and why we're celebrating this Feast and this last day, because God commands us to do so. Let's read in Leviticus 23:6 where He gives instructions for this Feast, and we're going to talk about this particular day.

It's where God says in verse 6, "And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD. You must eat unleavened bread seven days." And we have been doing that for six days, and today is the seventh day, the last day. In Vs. 7, He says, "On the first day you shall have a holy convocation.

"You shall not *do any servile work therein*, but you shall offer a fire offering to the LORD seven days. In the seventh day is a holy convocation. You shall do no servile work *therein*," and that's exactly this day.

And God commands us that in three seasons of the year, during this Feast and then Pentecost and in the four [fall] holy days as well, that we come before His presence and offer an offering to Him. And that's what we're going to do today. We're going to take a pause to take up an offering unto the Lord in this high holy day, the seventh day of the Feast of Unleavened Bread.

So, let's take a pause while we pick up the offering, and we'll come back with the greatest miracle.

(pause for the offering)

Now let's continue on. We thank you very much for all your offerings. They are all put to good use to preach the gospel, to publish the books, the Bibles, and all the materials that we have, and we appreciate it truly, because this is what enables the

Christian Biblical Church of God to continue on preaching the truth, the deep truths of God.

And today we're going to get ourselves immersed in this wonderful miracle, **the greatest miracle** that God did for His people Israel, when He was bringing them out of Egypt. Let's go to Exodus 14.

We're going to read Exodus 14 almost in its entirety, because we want to read this chapter and read this miracle, because this is when they were coming out of Egypt. But this truly is **the greatest miracle** that God has done for His people, the people of Israel, which were about roughly 2 million. It says that there were about 600,000 men on foot, and then that was besides the women and the children.

So, we can calculate about 2 million people. This was not a small group. This was massive, and it would have taken them a long time to go through all that wilderness.

But we're going to start in verse 1, where God gives the instructions to Moses as to where they were to go. It says in Vs. 2, "...Speak to the children of Israel that they turn and camp before the Pi Ha-hiroth, between Migdal and the sea, over against Baal Zephon. You shall camp before *it* by the sea,

"For Pharaoh will say of the children of Israel, 'They *are* trapped in the land; the wilderness has shut them in.'" It's interesting, because when we stop and think what happens here, God tells them to go a specific way, and to camp right between the mountains and the sea.

And this is with a purpose. It says, "For Pharaoh will say... 'They *are* trapped in the land.'" And this is going to be to provoke Pharaoh to follow them, and to capture them again, or to kill them all. That's what happens.

And it's interesting, because sometimes in our lives, things like that seem to happen. It seems like we make the decision to obey God, and sometimes we go on a seemingly a detour. But from God's perspective, is: I'm going to do something wonderful through this trial.

So, I'm going to allow you to go into that. And not only allow you, in this case, He wasn't allowing them. He was commanding them to go that way.

They had to obey, and they did. And then He continues to express it. Moses had such a relationship with God, that God would tell Moses things, and not only the things that He wanted them to do, but why He wanted them to do it.

And then it says in verse 4, "And I will harden Pharaoh's heart that he will follow them. And I will be glorified through Pharaoh and all his army, so that the Egyptians may know that I *am* the LORD." And they did so. So He told them, go that way, because I'm going to glorify My name.

Glorify My name through this great deliverance. But first, I have to entice them. And it's almost like He's using Israel as bait.

We know that He was protecting them. We know that He took care of them. We know that, in the end, it all works out. But that's exactly what happens. It's a test. It's to see where their heart is at.

Do they really know and love and trust God? And we can ask ourselves the same question today, brethren. Do we know and love and trust God with all our heart, no matter what happens? Despite the trials, despite the afflictions, there's going to be a lot of tribulations, a lot of things that come our way. And a lot of things where what God wants to do is to show His power.

Because He says, "I will be glorified through Pharaoh and all his army." How was He going to be glorified? By killing them all in the middle of the sea, with the eyes of all the Israelites watching, so that they would glorify, so that the people of God would glorify their LORD. Because that's what it is with us as well, brethren.

It's all to the glory of God's name. Everything that we're going through is ultimately to the glory and the praise of our eternal God, to God the Father and to Jesus Christ. And that's what He told them to do, and that's what He did.

And then we continue on in verse 5. It says, "And the king of Egypt was told that the people fled," meaning Pharaoh. "And the heart of Pharaoh and of his servants was turned against the people. And they said, 'Why have we have done this, that we have let Israel go from serving us?'" So that is what happens.

You know, the plot worked. He was trying to provoke them to come and get them. But God already knew. He said He was going to magnify His name, to glorify His name, through Pharaoh and that army. So, He had to bring the army there. And in that, He was also going to test.

- He was also going to show His power to Israel.
- He was also going to increase the confidence in God.

Because if He delivers them out of the Egyptians that way, there is no greater miracle, physically, that has been performed on the face of the earth to this day.

"And then he made his chariot ready." We can read there in verse 6. "And took his people with him. He took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them."

So here they go. They're chasing them. They say, "What did we do? How foolish were we?" And that's human nature. Because when we're comfortable, when we're not suffering, then we want our desires. And we go after our desires.

But when we're in affliction, when we're in trial, they thought they were all going to die. And they said, "Yes, leave, leave, leave." But that's human nature.

This is also to show not only how Satan works, but also human nature, how it entices us to go and sin. But that's when we're comfortable. And then we start thinking humanly. And we think that that's the right thing. But it really is a trap. So that's another lesson that we can learn.

And God was testing His people. If they were going to love and trust in God and obey His Word. And then that's what happened in verse 8: "And the Lord hardened the heart of Pharaoh, king of Egypt. And he pursued the children of Israel, And the children of Israel went out with a high hand."

And it's interesting how he says that the children of Israel went out with a high hand, because that's what we have read.

Right? That's what we know about the story before in Exodus 12, when they were coming out in the instructions of the Passover with a high hand. They spoiled the Egyptians. They really took everything, all the spoil from it.

They plundered them. They really took everything that they had. And that's why it says here again, they went out with a high hand.

So that might have been a factor in it. It's like they took all our things, they took all our valuables. And even others joined themselves to Israel.

They were strangers. And I wonder how many Egyptians actually, maybe some slaves or, some others actually left with them, because it said there were other strangers with the people of Israel as well as they were leaving. But then the Egyptians, verse 9: "So the Egyptians pursued them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army.

"And they overtook them camping by the sea, beside Pi Hahiroth, before Baal Zephon." So, one wonders, why? Humanly speaking, before this miracle happens, what do we think? Why would God do that? And that's what the world asks. Why would a loving God do this? Do why? In whatever thing we read in the Bible, right? Why would a loving God tell Israel to do this? To kill, for example, kill all the people in the Promised Land, or things like that, that they don't understand.

It's because we're thinking humanly. Why would God put His people in harm's way? It's because there's nothing impossible for God. It's because God wanted to glorify His name, and that's more important than anything.

The glorification of God is more important than anything on the face of the earth, because that's what it was all made for. It was all to glorify God, and that's our purpose, also to glorify God. And that's what we can learn that it is not putting us in harm's way, it is to show the deliverance.

God told Moses that. This is the purpose. "I'm going to glorify My name in Pharaoh and in all his army."

Not in a small manner. People are going to hear on all the surrounding areas, and throughout the ages, that God divided the sea, that God parted the sea. So, but again, human nature kicks in, and let's see what happens, because he overtook them, and they were trapped right there, right where God told them to do.

They were obeying God, and seemingly, they were going to suffer for it. But God had other plans, if they trusted Him. In verse 10, "And when Pharaoh

drew near, the children of Israel lifted up their eyes. And, behold, the Egyptians marched after them."

Can you imagine the terror on their faces? It's like, now they're coming. They're not going to make us slaves and make us work more. They're going to kill us all.

Can you imagine how terrified they were? And it says, "And they were very afraid." It says it there, "And the children of Israel cried out to the LORD." But it's an amazing transition here, because when they cry out to the LORD, "Oh LORD, save us," and everybody does that, right? Everybody does that.

And that's why the saying, 'atheist, until the plane starts to fall down,' right? Then everybody starts crying to the LORD. Everybody starts asking for forgiveness. But if the children of Israel right here, they see their enemies, and they cried out to the LORD, and immediately they turn around.

Verse 11: "And they said to Moses," Why? It says, "Have you taken us away to die in the wilderness because *there were* no graves in Egypt?" Is that what you have done? "Why have you dealt this way with us to carry us forth out of Egypt?" He's basically saying, Lord, help us. But you, you took us out. They go against the man whom God is instructing.

That's what they do, and they think it's because of him. When he was only following the instructions that God gave him, and then they come against him. Verse 12, "Did we not tell you this word in Egypt, saying, 'Let us alone so that we may serve the Egyptians?' for it would have been better for us to serve the Egyptians than that we should die in the wilderness."

But is that what was going to happen? Is that what God told Moses? Go and camp right there, because I have a good set of graves. No! God was going to do the greatest miracle, but sometimes the greatest miracle requires the greatest trial, and that's what was happening here. It was a great trial, but he had to have faith.

Moses had faith, and the people had to understand that God was going to fight for them. But they had not seen that yet, not to this level. They had seen a wonderful miracle.

They had seen all of the plagues. They had seen the last plague, that killed all of the firstborn, but they have not seen the sea divided for their sakes, so

that they would go through safely. They had not seen what they were about to see.

This is another lesson that we can also learn from what happens when there's a trial or a tribulation. We start thinking logically with our human nature, with our free will, with our lack of self-control.

Instead of directing our thoughts toward God, we direct our thoughts toward man, and that's what they did. They cry out to God and immediately turn toward Moses, why have you done this? This is your fault. They start thinking irrationally, "It was better for us to serve the Egyptians that die in the wilderness," from a logical point of view, but from God's point of view, no.

You are the ones who are going to be saved by God, and He's going to glorify His name for this miracle that He's going to do with you. Because if the people were not there, like, the Egyptians would not have come, and they would not have attempted to cross the Red Sea. He needed Israel for this miracle to glorify His name, which is, at the end of the day, **the most important thing, the glory of God the Father and of Jesus Christ**, and that's what He says.

But then Moses understood this, and he's like, let's stop the human nature for a moment. Let's stop this. Let's look to God. He took us out of there. We were slaves, and we're no longer there. So we are free. Now let's, turn our eyes to God.

Vs 13: "And Moses said to the people, 'Fear not! Stand still and see the salvation of the LORD which He will work for you today. For the Egyptians whom you have seen today, you shall never see them again!'"

This is why he was convinced:

- because he knew God.
- He believed God. He obeyed God.
- He loved God.
- He trusted God.

Because you need all of those things, and **we also need to do those things**.

- We need to obey God.
- We need to believe God,
- obey God,
- love God,
- and trust in God,
- and wait for Him.

Sometimes we have to wait. That's what he says. Stand still. And then it says in verse 14, he was convinced, because God told him. He says, "The LORD shall fight for you, and you shall be still." Meaning, the battle is the Lord's.

It's not yours. It's not for something that you're going to do, because you're thinking very carnally here. Let's go back. Why don't we just go back and make peace with them and say, yes, yes, we have made a mistake, and we're going to serve you, and we're going to say, do whatever you want, because it's better to serve you guys than to die right here. No, that's a human way of thinking. That's human nature.

That is not what God wants, because God was leading Moses, and He was telling Moses, 'I'm going to do this.' Moses trusted God, knew he was going to act. He said it.

Vs. 15: "And the LORD said to Moses, 'Why do you cry to Me? Speak to the children of Israel that they go forward,'" meaning they have to keep going.

And that's one of the lessons of the Feast of Unleavened Bread. **We have to keep going**. After we renew the covenant at the Passover, now we have to keep going. We have to continue to move forward, eating the Unleavened Bread during this Feast, and that is for the ultimate salvation and the ultimate redemption at the resurrection.

We have to keep going, even though sometimes it seems like we're trapped between the sea and the mountains like they were, and that our enemies are pursuing us. So that's what happens. He said go forward, and that's one of the lessons.

And then He tells the instructions to Moses, vs. 16, "And you—lift up your rod, and stretch out your hand over the sea, and divide it." It's almost like he's done this before or something.

I just wonder if we put ourselves in the place of Moses? "You divide it." "No, Lord, you divide it. I'll do what you say." And that's why Moses was the meekest man that exists, other than Jesus Christ Himself. But as a man, he was the meekest. "You divide it."

"I will do what you say, but stretch out your hand over the sea and divide it." Then He says, "And the children of Israel shall go on dry ground through the midst of the sea." The greatest miracle.

Can you imagine the heart of Moses, how excited he was that this was going to happen, that this is what God was going to do, he knew it wasn't him, that God was going to do that for all of these people, and he had two million people right there with him, and God was going to part that sea in front of them, so they can go and walk through that. And on dry ground, can you imagine what he thought? He said, "You stretch out your hand over the sea and divide it. And he stretched out his hand." This is what was going to happen.

But He tells him, now I'm going to do more things. This is not the end. You're not just going to divide it and you just walk. No.

You're going to divide it. He says, "And behold, I *am* about to harden the hearts of the Egyptians, and they shall follow them." But the purpose, "And I will get honor for Myself upon Pharaoh, and over all his army, over his chariots, and over his horsemen."

The LORD God of the Old Testament was going to get honor for Himself upon Pharaoh and his army, and his chariots, and his horsemen, for the honor of the LORD God. And that's amazing when we think about it, because there's a purpose to this. Verse 18: "And the Egyptians shall know that I am the LORD, when I will be glorified through Pharaoh, his chariots, and his horsemen."

He says it again. He's making a statement that is irrefutable, undeniable. Nobody can stop this. Nobody can stop this from happening. It's going to happen. The greatest miracle is coming.

That sea is going to be parted into two, and they're going to walk on dry ground at the bottom of it, with walls on both sides. And this is the greatest miracle.

And there's so many lessons here for us, because sometimes we think carnally, but

- we have to come back to God.
- We have to trust God.
- We have to listen to God.
- We have to do what He says,
- and then he will show us the purpose as well.

The purpose of why He did that, or why He is doing that. We have to pray and ask Him to open our eyes to see the reason for the trials, and the reason not only for the trials, but the deliverance to glorify His

name. And then we're going to see something amazing here.

Vs 19-20: "And the angel of God, who went before the camp of Israel, moved." God is a God, not only of words and of power, but of actions. He sent His angel to move. "And he went to the rear of them. And the pillar of the cloud went from in front of them and it stood behind them. And it came between the camp of the Egyptians and the camp of Israel. It was a cloud of darkness *to one*, but gave light by night *to the other*, so that the *two* did not come near one another all night."

This is amazing, because when we think about it, God doesn't only tell Moses what He's going to do, why He's going to do it, the purpose why He's going to do it, how He's going to do it. He's telling him, you're going to divide this sea...obviously through the power of God.

And then He then acts. He says, His angel goes to the back, and I'm going to protect you. You're not going to be afraid anymore. It's going to be darkness to them. It's going to be light.

And there's a lesson, very important lesson, because that's what happens with us as well. The light is showing us the way. Jesus Christ is the light. He's showing us the way.

But to others, and that's what it says in the Proverbs, the way of the Lord is like a light to the upright, but it is destruction to the workers of iniquity, and that's what it was. It was darkness to them. So the very angel of God was giving darkness to them and light to the people, but goes behind them, like guiding them, providing the light, providing the protection, and that protection, that barrier between.

He will always do that. Even in the worst of trials, God will always have your back, if you believe Him, and love Him, and trust Him, and obey Him. And that's what He did. And they did not come near one another all night.

Vs 21: "and Moses stretched out his hand over the sea," like God told him to do, and it's depicted right with his rod, because he was always walking with his rod. But he stretched out his hand over the sea, whether it was just the hand or with his rod, "And the LORD drove the sea back with a strong east wind all that night, and made the sea dry land, and the waters were divided."

But it's interesting, because we are going to understand these words, because in some movies it's depicted as though it took a long time, all night, to make the sea dry land. It doesn't seem to be the case, and we'll see why. There's proof of that.

But one thing, the first thing that we just read, it's important that we picture it in our heads, because it will just bring these things to light, and make us appreciate this great miracle a little bit more. We know the map, and there's the Red Sea. They are coming from Egypt, from west to east, and he sends them down into the mountains, but they're still traveling east, and they have to cross the Red Sea from west to east. That's where they are. But it says that there was an eastern wind. That's what it is.

He drove the sea back with a strong east wind all that night. So, many times in the movies it's depicted like the sea was parting in front of them like this, but it was not the case. The sea was parting from the back to where they were, because it was an east to west, and they were traveling west to east.

God brought the east wind. It was basically blowing the sea almost against them, but it was just to divide and with that strong east wind, part the waters. When they were going to walk through, they were not walking with water in front of them.

They had already seen the entire path. That's what was happening, because it's just a strong east wind. That's the proof.

And when we think about it, it's an amazing thing. God is going to make the way, but sometimes as He's making the way, we don't see it yet until it comes to us. And then we can see it as far as the eye can see, because they probably couldn't see the other end, but then they start seeing that the sea is actually parting, and it's coming, it's coming, it's coming, and it didn't take all night. It shouldn't have taken that long. We're going to see why, because it says that once it was, the waters were divided,

Vs 22: says, "And the children of Israel went into the midst of the sea upon the dry ground." It was already ground. It was already parted when they started going through, and it says, "And the waters were a wall to them on the right hand and on their left."

We see that God parted the waters with an east wind that was coming from the east, and they were going from the west to the east on that dry ground.

There were walls on their side. They walked on dry ground at night, because it says, in vs 23, "And the Egyptians pursued and went in after them to the middle of the sea, all Pharaoh's horses, his chariots, and his horsemen."

So, this starts, and God divides it, and then they start going, and again, two million people to cross any stretch of land, it takes a while. So, they're going, and going, and going, and then the Egyptians are coming.

They didn't come near all night, but now they're somewhat close, but they continue to pursue them. But obviously, there has to be enough space in between that God can perform this miracle without taking out any of the children of Israel. He delivered them all, and that's what it says in vs. 24, "And in the morning watch," so very, very early in the morning, it says, "it came to pass that the LORD looked down upon the army of the Egyptians through the pillar of fire and of the cloud."

In front of the Egyptians, again, continues to be between Israel and His people, between Israel and the Egyptians, and then it says in the fire and cloud, and "the army of the Egyptians was thrown into confusion." So he was thrown into confusion, and what happens? "And He loosened their chariot wheels, and made them go heavily, so that the Egyptians said, 'Let us flee from the face of Israel, for the LORD fights for them against the Egyptians.'" That's exactly what we read before.

He said, "For they shall know," This is the purpose. The purpose is so that Egyptians may know that I am the LORD, and we see it right there in Vs 25: It says, "For the LORD fights for them against the Egyptians."

Too late though, because in Vs 26: immediately, and the Lord said to Moses, so all Israel was already out in between of the Red Sea, but the Egyptians were all right in there. That's another thing. All the Israelites were out, all the Egyptian army were there, and then it says in Vs 26, "And the LORD said to Moses, "Stretch out your hand over the sea, so that the waters may come back upon the Egyptians, upon their chariots, and upon their horsemen."

What an amazing miracle. To see that, you have come through, and now you see your enemies right there, and you know what's going to happen. You

not only know what's going to happen, and God tells you, go ahead and do it.

Isn't that a parallel of what is going to happen also on the Sea of Glass? You are going to see your enemies right down there. They're about to perish, because they have rebelled against God, and they will know that there's a God in Israel. They will know Who is the true Lord God, and then you're commanded to execute them. You're commanded to do it on behalf of God, and that's what's going to happen when the saints come behind Jesus Christ and His white horse.

But there's another parallel there. So they actually do that in Vs 27: "And Moses stretched forth his hand over the sea. And the sea returned to its strength when the morning appeared."

This is how we know that Israel was crossing all night, because when the morning appeared is when it's almost like God turns on the light so that everybody can see the miracle. This was not done covertly in the middle of the night. That's not when it happened.

This is when the light appeared. That's what it says, when the morning appeared, there was light. "The Egyptians tried to flee from it. And the LORD overthrew the Egyptians in the middle of the sea."

The greatest miracle had taken place. God delivering His people, parting the sea, and very clearly making it known whom He was with, and whom He was protecting, and whom He was against. And it's an amazing thing, because He does it in the middle of the sea.

Now that there's light, My people, Israel, is safe. They're all there. And just so that there is no doubt, with their own eyes, they will see the salvation of the LORD. And the light is out. It's morning. Moses stretches forth his hand.

And just as they saw that wind come, that wind die down, and all the waters start coming from the back to the front. I assume, I'm ringing the cowbell here, but I am assuming this is what happened, that because it was an east wind, the east wind ceased, so from the west to the east, it starts falling upon them, and they see the waters close up on them. And then the Egyptian army was no more.

And it was complete. They tried to flee from it. And if it was that way, again, it's speculation. They were trying to run where Israel was, but it was to no avail.

God already knew, and He made it to happen, because there's nothing that is impossible to God, for things to be done exactly in the way that He wants them done. Vs. 28: "And then the waters returned, and covered the chariots and the horsemen, all the army of Pharaoh that came into the sea after them. And there did not remain so much as one of them," not one from the army.

Vs. 29: "But the children of Israel, walked upon dry land through the middle of the sea. And the waters were a wall to them on their right hand and on their left." And that's what it was. It was dry ground.

Right hand wall, left hand wall. Imagine how tall, as deep as the Red Sea was back then. And to see that.

Vs. 30: "So the Lord saved Israel that day out of the hand of the Egyptians. And Israel saw the Egyptians dead upon the seashore." They saw the Egyptians drown as the currents came.

Imagine the force and the strength of that water. And then they see them floating. And they said, "No more Egyptian army." It is history. It is done. Because they were persecuting my people to oppress them.

But He made that happen. He sent them that way to do the greatest miracle.

So, when you are facing trials in your life, remember that it's all in the end to the glory of God.

- He will bring you through.
- If you obey Him.
- If you love Him.
- If you trust in Him.
- If you believe Him.

So, and then in Vs 31, it says, "And Israel saw that great work which the LORD did upon the Egyptians. And the people feared the LORD and believed the LORD and His servant Moses."

Now we know the rest of the story. We know that belief didn't last too long because then they were thirsty. And they doubted that the God the part of the seas could provide them water. The God that made all the water that exists on the earth could give them water to drink so that they would not die.

That if He had saved them, why wouldn't He give them water? Why wouldn't He give them food? But God wanted to see their attitudes. God wanted to

see how they approached Him. God wanted to see these things.

And **this is the greatest miracle**. And there's so many lessons that we can learn from here. But when we think about this greatest miracle, we also can't think about the **greatest miracle that God is doing now with us**.

Fast forward, because this was the greatest physical miracle from God to a nation ever recorded. But now we're going to talk about the greatest spiritual miracle for God for a nation ever recorded.

Let's go to Exodus 19, because this is what He was doing with them. Right before God gives them the Ten Commandments, when He's preparing them and telling them, be ready. On the third day, I'm going to come upon the mountain on the day of Pentecost, giving them the law. This is what He tells them in verse 3, because this was the purpose.

God didn't just deliver them just only for that event in isolation. This was part of a plan, and it's the same thing in our lives. When we have trials, when we have tribulations, all of these things are part of the plan. It's part of the script. God is directing this play. God is directing your life.

God is directing His plan. In Exodus 19, in verse 3, it says, "And Moses went up to God, and the LORD called to him out of the mountain, saying, 'Thus you shall say to the house of Jacob, and tell the children of Israel,' His beloved people, that He with care protected them in the wilderness, and He brought them out. And He wants them to remember that. He says, vs 4: "Tell the children of Israel, 'You have seen what I did to the Egyptians.'"

We just read about it. We just read the entire chapter. "And *how* I bore you on eagles' wings, and brought you unto Myself."

Do we get that? Do we get that, brethren? God was bringing them to Himself, and that's why He brought them to that mountain, and He spoke directly to them. It was a terrifying sight, but He was God, and that's the God that we serve. This is an amazing God, with a terrifying voice.

And as we come to this seventh day of the Feast of Unleavened Bread, we see the deliverance of God. We see the greatest miracle. We're going to see the greatest miracle of God for His people, spiritually speaking, which is you and I, brethren.

But that's what He said to them. "I brought you to Myself, so I bore you on eagles' wings." Symbolically, of course, they didn't fly.

They walked through on dry ground. But that's what Psalm 91 says, right? Under His wings you shall take refuge. And that's what it is. That's the protection He promises to those who love Him.

And it's even in the middle of the trial. And then it says in verse 5, "Now therefore, if you will obey My voice indeed," because it starts there, "and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine." Meaning, you guys don't have to worry about water and food. I'll provide it all. "For all the earth is Mine. And you shall be to Me, a kingdom of priests and a holy nation." Vs. 6

That was the purpose. It says, these are the words which you shall speak to the children of Israel. The purpose of the deliverance wasn't just to glorify His name, which was great in and of itself, and that would have been enough if that was all that was accomplished there.

But it was not that. God wanted to bring them to Himself, to make them a nation of priests, a holy nation, to teach the rest of the nations the ways of God. We of course know that it did not happen, and we know why.

But we can see this, and we can see this great miracle and the purpose of it. And now let's go to the New Testament, because we're going to study this greatest miracle spiritually for the people of God today.

Let's go to 1 Peter 1, because this is the parallel of these words that we just read in Exodus 19. The New Testament parallel in 1 Peter 1:1, so that we can see who he's speaking to. Peter begins his epistle, "Peter, an apostle of Jesus Christ, to *the* elect strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia."

"*Who have been chosen* according to *the* predetermined knowledge of God *the* Father, by sanctification through *the* Spirit." And what the predetermined knowledge of God the Father is that He was going to call some people, and that those who answer the call, He was going to then justify and then glorify. We know that. This is a spiritual operation.

We saw **the greatest miracle** in the flesh, and now, we're going to see the greatest miracle in the

Spirit. And again, He always gives His purpose. This is a purpose, “sanctification through the Spirit unto obedience and sprinkling of the blood of Jesus Christ.”

And that’s what happens. We have to have obedience first, and then He opens our eyes, and then He shows us about the Passover and the sacrifice of His Son. And that’s amazing.

Then the sprinkling of the blood of Jesus Christ, and then He says, “Grace and peace be multiplied to you.” And that’s what we’re going to have. We obey, and we believe in the blood of our Savior Jesus Christ.

And that’s what God is going to do. Now, let’s go to chapter 2, because now that we know who he’s writing to, and what is the foundation of it all, obedience in the blood of Jesus Christ. And that’s how grace and peace will come to us.

We’re going to read in I Peter 2:9. This is what He’s telling us, brethren, you and I, all the elect strangers everywhere. That’s what it is, the elect strangers all over the earth today. Primarily, yes, in the people of the descendants of Israel, for sure, the physical descendants of Israel, but also to every nation, to everyone who God has chosen to call.

And then in verse 9, he says, “But you are a chosen stock, a royal priesthood, a holy nation, a people for a possession of *God*.” Why? Because it’s the exact same parallel. How I brought you to Myself, remember that? He told Israel that.

He’s telling us today the exact same thing, a people for a possession of God. Have you asked yourself that? I belong to God. I do belong to God. I love that I belong to God.

- I serve Him.
- I love Him.
- Guide me,
- show me,
- teach me,
- build me up,
- show me my faults,
- help me to repent.

All of these things are what we’ve been doing in this Feast of Unleavened Bread, and that’s what we continue to do, because this is just the beginning of the way, but this is the greatest miracle that God is doing, the ***conversion of the heart and of the mind***.

And He says, “a people for a possession of *God*.” Why? How? “That you might proclaim His *excellent* virtues”. Again, it’s to the glory of His name, Who called you out of darkness behind that pillar cloud, like the Egyptians, into His marvelous light.

Remember that angel? It was darkness to one and light to the other. That’s exactly what it is. And He tells us, this is not by bloodlines or by inheritance.

It’s true, the majority of the people that are called now, we could say that they are the physical descendants of the children of Israel, particularly Ephraim and Manasseh, but many others from all the tribes. But then it says, “Who once *were* not a people,” because now from every nation and every race and language and nation and tongue, that’s what it says.

It says, who once were not a people, we were not a people, “but now are the people of God.” We are His prized possession. We are His beloved ones.

He loves us so much. And it says, “Who had not received mercy,” because we have not received mercy. Only Israel had received mercy.

It says, “but now have received mercy.” Vs. 9-10. And that’s whom He’s going to do this greatest miracle in the New Testament. And we’re going to read that, and we’re going to begin to study that.

We’re going to go to Matthew 6, because we’re going to see that the most amazing miracle, the greatest miracle that God is doing, it’s a daily thing. It’s a daily thing. Right now, we’re going to take a pause, and then we’ll come back to study the greatest miracle spiritually. We already reviewed the one physically and learned some lessons there, but now we’re going to look at the greatest miracle spiritually for the people of God in the New Testament. We’re going to begin in Matthew 6 when we come back.

Break 44:18

Welcome back to the last day of the Feast of Unleavened Bread, and where we’re talking about the greatest miracle. And we’re going to now begin in Matthew 6, because we’re going to see that this greatest miracle, the spiritual miracle that God is doing right now, it’s a daily thing.

We’re going to see how it works. We’re going to see some amazing lessons, and we’re going to see how this miracle God is doing day in and day out with His people, with you and me, with all of us who have

made that covenant with God until we die, because He's going to do this miracle and convert us and transform us.

And we're going to read that in Matthew 6:9, because this is the outline of the Lord's Prayer. The Lord's Prayer is really in John 17, but this is the **outline** of our daily prayer. This is the response when His disciples ask Him, "teach us how to pray,"

And the very first thing that He taught them was in verse 9, "Therefore, you are to pray after this manner:" saying, don't be like the hypocrites. This is not a religion.

This is a relationship with God, because let's remember, that's what we read in 1st Peter, that God is bringing us to Himself. And He says, don't do like the religions and the sanctimonious people. You are to pray after this manner.

"Our Father, Who is in heaven, hallowed be Your name." It's the first thing and the most important. As we saw, that was the whole purpose of that miracle that we saw. He said, for I will be glorified in Pharaoh and in all his army. That was the purpose of that.

Again, He was going to do more with His people Israel and consecrate them as a holy nation and a nation of priests, but this is what He's doing with us now. And the very first thing that we say is, "Hallowed be Your name." And **hallowed** is the same exact word as **sanctified**.

And we're going to read each one of these things that we are to ask God every day. And we're going to start thinking about how those things, **when we ask with intention**, when we understand the deep meaning of each and every one of those things, it's going to be **the greatest miracle** ever in the history of mankind. Because this actually surpasses the physical miracle of the Red Sea. And it's nothing for us to brag about. It's all for the glory of God.

"Our Father Who is in heaven, hallowed be Your name." It's the first thing, the most important thing of all, and the only one that really matters at the end of everything. This is where Jesus Christ asked the Father. He's praying to the Father before His crucifixion, and He's asking for some things. And this is one of the most important ones. John 17:17, easy to remember.

It's a memory scripture. But it says, "Sanctify them in Your truth." And that sanctified is the same word as hallowed be Your name, or sanctified be Your name.

And then, Jesus Christ asked God the Father that He would sanctify us, that He would make us holy, like He is holy. "Sanctify them in Your truth." And the amazing thing of being sanctified in your truth, is that "Your Word is the truth."

Because Jesus Christ was the Word. The Word became flesh, and it's only through His sacrifice that we can be sanctified. We can only be cleansed through the blood of our Lord and Savior, Jesus Christ Who was the Word.

That's how it all comes together. "Your Word is the truth," but also the instructions. It's the things that They do for us, that we of ourselves could never, achieve:

- the righteousness of God,
- the forgiveness of sin,
- and it's also the Word,
- the instructions,
- the relationship with God.

That's what God wants us to do. And then, He continues to talk in this prayer. He's praying to the Father, and He says, "Even as You did send Me into the world, I also have sent them into the world." That's what happens. He has sent us. He's talking about His disciples.

He has sent them into the world. They're not going to be protected in a bubble. They're going to have to face the challenges.

But that's exactly what Israel had to face. They were slaves in Egypt, after probably being at the top, because they were the family of Joseph, that was a royal family when they came in. But it says, "I also have sent them into the world," so we are in the world, and now we're going back to the world after the Feast, being strengthened with the Bread of Truth, being strengthened with Jesus Christ Himself, through His sacrifice, that we renewed the Passover, the Covenant of the Passover, but also we go forward.

It says, "as You did send Me into the world," the seventh day, the Last Day of the Feast of Unleavened Bread also represents this. We're going back to the world, but not to sin. We have to continue to get rid of sin in our lives.

And verse 19, it says, “And for their sakes, I sanctify Myself.” He does that. He did that by being close to the Father, by relying in the Father, by being full of the Holy Spirit, and He says, I sanctify Myself,” being completely sinless.

It says, “so that they also may be sanctified in Your truth,” and His Word is the truth, so we are sanctified in Jesus Christ, that we may also be sanctified in Jesus Christ. And that’s exactly what we did at the Passover, and that’s a lesson of the Feast of Unleavened Bread, because we are to be sanctified. We are to glorify God’s name.

Verse 20, “I do not pray for these only,” for His disciples, “but also for those who shall believe in Me through their word.” And that’s us, brethren.

And just like He sends them into the world, that’s what God also told Moses. Let’s remember what we read in Exodus 14:15.

“Command the people that they go forward,” and that’s what we’re doing. We’re going forward at the end of this Feast of Unleavened Bread. But let’s return to Matthew 6:9, because this is the most important thing. “Hallowed be Your name.” Sanctify the name of our God and Father. God the Father.

That’s why Jesus Christ came and did everything that He did, to the glory of the Father. And now we’re going to continue in verse 10, Jesus says, “Your kingdom come.”

And it is very important that we stop here and ask ourselves the question, what does this mean when we pray, “Your kingdom come,”? And why did Jesus instruct us to pray that to our Father? In His name. Carrying weight, so that our prayers actually come before the throne of God the Father.

And He delights in them. And we’re going to see some amazing things in here, because when it says, Your Kingdom come, we’re going to see some things that we need to remember. We’re going to go back and forth between Matthew 6, so please keep a finger here. We’re going to continue to read this outline. But let’s go back. Let’s go back to John 17:20, It’s for us. “Your Kingdom come.” But now Jesus is telling us, do not pray for these only, but also for those who shall believe in Me through their word. The goal, Vs. 21, “That they all may be one, even as You, Father, are in Me, and I in You.”

Do we get that, brethren? Do we understand that in the same way that Jesus Christ and the Father were one, even though when Jesus was on the earth, just like we are right now, it says that we can also be one, all together. It says “that they may all be one, even as You, Father, are in Me, and I in You.” And not only that we be together with one another through the same Spirit, because there’s even a bigger goal.

Not only that we all be together, it says in order, “that they also may be one in Us.” That we all be one, in them together is plural. In God the Father, in Jesus Christ. And it says why. To the glory of His name. “In order that the world may believe that You did send Me.”

That the world may believe. That they would see a people that loves God, that trusts God, that believes God, that obeys God so much, that they have to ask the question, Who is this God? How are these people like this? How is there so much love and understanding and compassion? And this is not normal, because this is of God. **This is the greatest miracle.**

The character of the children of God, unborn, begotten, right now. **That’s the greatest miracle.** “That they all may be one, as You, Father, are in Me, and I am in You. That they all may be one in Us, in order that the world may believe that You did send Me.”

Do we understand the depth of that? How are we all one in Jesus Christ and in God the Father? I don’t know if you’ve felt it, but sometimes when the people of God get together, and we’re studying the Bible together, and we’re [reading] the Scriptures, and God is inspiring the Scriptures and the things that we’re sharing, and you see that you’re of the same mind, that you’re of the same spirit, that you see the things complementing and building each other, because every joint supplies different things.

That’s the greatest miracle on the face of the earth, because there’s no people that could be probably more strangers, just in worldly terms, in the ways of their background, their nationality, but so joined together of the same mind, the mind of Christ, and being one together with God the Father and Jesus Christ.

So, when we say, “Your kingdom come,” this is what we’re asking. That we may be all one in Them. Let’s go to John 15:1, this is what Jesus said, “I am the

true vine, and My Father is the husbandman. He takes away every branch in Me that does not bear fruit; but He cleanses each one that bears fruit, in order that it may bear more fruit.”

“You are already clean through the word that I have spoken to you. **Dwell in Me, and I in you.**” This is a command, brethren.

So when we’re saying, “Your kingdom come, and Jesus also said, dwell in Me, and I in you, we’re asking Him to come and give us of His Holy Spirit, because that’s how, Christ and the Father dwell in us, through the power of the Holy Spirit. That’s exactly how They come, and this is a command, that we would dwell in Them, and it says, “As a branch cannot bear fruit of itself, but only if it remains in the vine, neither can you bear fruit unless you are dwelling in Me.” We cannot glorify, we cannot sanctify the name of God, like we said already in the first part of this prayer, unless Christ is dwelling in us.

When we say, “Your kingdom come,” we basically are asking:

- that He would give us more of His Holy Spirit,
- that He would come and dwell in us,
 - that we would have His thoughts,
 - that we would think in His word,
 - we would meditate in His word,
 - and that we would dwell in Him.

How? Through praying, through constant communication with God, and it says in verse 5, “I am the vine, and you are the branches.” We are the same thing.

We have to be connected to Christ. “The one who is dwelling in Me, and I in him, bears much fruit; because apart from Me, you can do nothing.” Nothing. And that’s why Jesus also said to the Pharisees, “The Kingdom of God is in your midst,” because He was the representative of the kingdom.

He was the King of kings to come. He did not come as King of kings yet, but He was the future king of that kingdom. So, the Kingdom of God was in their midst, and when He tells us that He is the vine, and we are the branches, we have to be connected with Him, and He says, apart from Me, you can do nothing. You can try, but there’s going to be nothing of significance, spiritually lasting.

Then He tells us in John 15:7, because this is more of the depth of when we say, “Your kingdom come,” we are asking God the Father that Jesus Christ

would come and dwell in us, because that’s what He said, “dwell in Me, and I in you.” This is not an allegory. This is real.

This is the greatest miracle, that God would put His Holy Spirit within us, and we’re going to learn more about that at Pentecost. This is amazing, because that’s when He gave the Holy Spirit to His people, but then it says in verse 7, “If you dwell in Me,” how? Through the Holy Spirit, “and My words dwell in you,” through the Holy Spirit and the Word of God. It has to be both, and it says, “if you dwell in Me and My words dwell in you,” meditating on God’s laws, meditating on His Word, meditating on all his commandments, and there’s many commandments in the New Testament as well, as well as the ones in the Old Testament. Then it says, if those two things happen, “If you dwell in Me,” and, there’s two separate things, “and My words dwell in you, you shall ask whatever you desire, and it shall come to pass for you.”

He never lied. This is true, but the reason when all these things, that whatever we desire, are going to happen for us, are going to come to pass, is because the **if**, because **if** these words dwell in us, because **if** we know the Word of God, and love the Word of God, we’re going to want nothing, more than the very next thing we’re about to say in that model prayer. Nothing more!

Let’s go to Matthew 6:10 again to read that. We know this outline by memory, because verse 10 has another, part, “Your will be done on earth as it is in heaven.” This is talking about: Your will be done on earth through Your servant, through me, through you, each one of us.

That’s **the greatest miracle** that men with their own free moral agency would decide to give themselves wholly to God,

- that God would dwell in them,
- that God would guide them,
- that God would teach them,
- that they would have a different mind,
- a different way of thinking,
- a different way of being,
- a different way of doing things.

This transformation of the heart and of the mind, it’s something unbelievable. It really is unbelievable.

If we understand the depth of what we’re saying, “Your will be done on earth as it is in heaven, and I would like to read verse once again in John 15

with this in mind, because the problem is, “you ask, but you ask for your own desires, for your own selfish will.” That’s not what God wants. It says, “if you dwell in Me and My words dwell in you,” you’re going to want nothing more than the will of God. **Nothing more!**

And it says, “You shall ask whatever you desire,” and that desire is going to be aligned with the Word of God, because His words dwell in you, because His Spirit dwells in you, “and it shall come to pass.” (Vs.7) It’s a promise, a hundred percent, it’s guaranteed, when we put ourselves in the arms of God, in His hands, in His plans.

Not like Israel, that was like, no, we’re going to die. He has plans, Moses saw that. He wasn’t complaining, he had full faith and confidence in God. He didn’t doubt for a second that God was going to deliver them. Until God talked to Him, he probably didn’t know how, but then he said that.

But when we say, “Your will be done,” that’s exactly what we mean, that the will of God be done.

Let’s go to **Psalm 40**. We know this is a prophecy of Christ, because He came and embodied this perfectly, because this is part of the greatest miracle, and it takes all of these steps. But it starts with sanctifying the name of God, and then asking Him through His Spirit to dwell in us, through His Word to dwell in us. Your kingdom come, and then Your will be done. Because this is what we have to know and understand. Our purpose here is to do the will of our Father.

Just like Jesus said, He said, “I came **only** to do the will of My Father. Whatever My Father says to do, that’s what I do. Whatever My Father says to speak, that’s what I speak.

I’m paraphrasing, but that’s what He said, and that’s our example. That’s how we should be. We should be exactly that way.

Psalm 40:6, it’s talking about this prophecy of Christ, but He’s our example. “Sacrifice and offering You did not desire.” David understood that. He understood, sacrifice and offering You did not desire. We read in Psalm 51:17, “A broken heart and a contrite spirit, O God, You will not despise.” Those are the sacrifices that God wants. So, the sacrifice and the offering is not the point. He said, “...You did not desire. My ears you have opened.” Like it says in

Psalm 119:18, “Open my eyes that I may see wondrous things out of your law.”

Like Paul says that the eyes of your mind might be enlightened. So that we can see the will of God, because the will of God is amazing. When we say “Your will be done,” do we understand that is the greatest thing that could happen to you ever? That’s the will of God, and that’s why we have to ask it every day with zeal, with purpose, with belief, with understanding.

And it says, Psalm 40:6, “My ears You have opened; burnt offering and sin offering You have not required.” That’s not the point.

“Then I say, ‘Lo, I come; in the scroll of the book it is written of Me.’ Prophecy of Christ, a scroll in heaven. And it says, “I delight to do Your will. Oh My God; and Your law is within My heart.”

You see how this fulfills John 15, where He says, “if you ask anything,” if you ask anything, if I dwell in you and My words dwell in you, you shall ask the Father whatever and it shall come to pass. Why? Because we delight in doing His will, and His will, shall come to pass.

He was going to part that sea. He’s going to do His will in us. He’s going to transform us into the image of His Son, Jesus Christ.

But it requires for us to delight in doing His will. It says, “O My God,” that reflects that relationship. It says, “and Your law is within My heart.

Because the laws of God are the foundation. Justice and righteousness are the foundation of the throne of God, it says in Psalms. And that’s what it is.

The laws and commandments of God are the foundation of His throne. It says, “I have preached righteousness in the great congregation.” Vs. 9. And that’s what we, that’s what we are to do.

We read it, kingdom of priests. Let’s go to Psalm 143:10, because this, is an amazing thing when we stop and think what each one of these things in the daily prayer mean. And what does Your will be done mean as part of **the greatest miracle that God has ever performed for His people**.

Because David, understood this. And he asked for it. And so can we. Ask for this with belief, to love God the way that he did.

Vs. 10, “Teach me to do Your will, for You are my God;” You see the relationship? It’s not just do something for me because I’m about to die or the Israelites are coming or they close the gate. No, it says “teach me to do Your will, for You are My God.”

That’s the reason. You are bringing me to Yourself. Not because I say it, because You say it. Because it’s Your good pleasure. Because You have somehow delighted in me and I found grace in Your sight. Not for anything that I’ve done, but for everything that You will do. To believe that. To know that.

“You are my God; may Your good Spirit lead me on level ground of uprightness.” On those commandments of God. On all His judgments. On all His laws. That’s the level ground of uprightness.

That’s the dry ground that they were passing through that middle of the sea. Level ground of uprightness. And it was God that was leading them through.

And that’s how God will lead us in the level ground of uprightness. Of His laws *if* we do that. That’s what God is going to do.

Let’s go back now to Matthew 6. We’re going to continue to read this outline of our daily prayer. Because this is one thing that we can definitely apply as we’re thinking about these things in this message.

And as we’re going through these things of *the greatest miracle*. Remember that the greatest miracle is *a transformation of our minds and of our hearts* into those of Jesus Christ. That we would look like Christ. That we would think like Christ. That we would love like Him. That we would do the will of our Father just like He did.

Matthew 6:11, “Give us this day our daily bread.” This is the unleavened bread. Jesus Christ Himself. That’s what He said.

Let’s go to John 6:32. We are going to read what we’re really asking here. Yes, of course we are asking for the physical sustenance. And if you’ve noticed this is the very first physical thing on this entire outline. Because “Hallowed be Your name. Your kingdom come. Your will be done.” All of those are spiritual things. Now they can result in physical things as well. Like doing His will. But as far as purely physical thing is the first one. “Our daily bread.”

But we’re going to see so much more than that. Because this is *the greatest miracle*. It’s not just physical. The greatest physical miracle for a nation already took place. We read about it. We learned lessons from that. Some of them. There’s so many. Every year we can read that and glean some more things. And new things that written there.

We just need to have our eyes open. Every day. Every day God can open our eyes to new things. Wondrous things of His word.

John 6:32, “Then Jesus said to them,” He is telling the Pharisees because they didn’t believe in Him. “Truly, truly I say to you, Moses did not give you the bread from heaven; but My Father gives you the true bread from heaven.”

Give us this day our daily bread. This is the true bread from heaven. It says, “For the bread of God, is He Who comes down from heaven and gives life to the world.” He gives life because He sustains everything by the power of His Word.

Everything that we need. The air. The water. Everything is by Him. But He gives us spiritually life through the Holy Spirit. Not just physical.

We don’t have an immortal soul. We understand that. But we are not dead spiritually if He’s dwelling in us, through the indwelling of the Holy Spirit.

And that’s what it says in verse 34, “Therefore, they said to Him, ‘Lord, give this bread to us always.’” Well, He wants to do that. We are to take that during seven days of this Feast.

Remember the unleavened bread of sincerity and truth.

Remembering that Jesus Christ is a true bread of life.

- That we need Him in our lives.
- That we need Him in our minds.
- In our thoughts.
- In our hearts.
- That we need His spirit within us.
- That we need to follow His example.
- That we need to become like Him.

Because that’s the greatest miracle that God has ever made. And will ever make as far as human beings in this era. This is the greatest miracle.

This is a transformation. Because everything hinges on that. And on the plan and the covenant that

God the Father and Jesus Christ made before the foundation of the earth. That's the whole point of this plan. It's all about His people. It's all about this transformation.

The Passover enables us, and this is the miracle that then takes place. And that's reflected as a through the Feast of Unleavened Bread of getting rid of sin and putting in, the righteousness of God Himself. Verse 35, "Jesus said to them, 'I am the bread of life; the one who comes to Me shall never hunger. And the one who believes in Me shall never thirst at any time.'"

What did we see with Israel? Immediately, they were thirsty. Immediately, they were hungry and they were complaining. If God is dwelling in us, the one who goes to Him, if we go to him. And that's all He wanted from the people of Israel.

And right after they came out and they went to Mara and the waters were bitter. All He wanted was, "Can you come to me? Can you please, LORD? We've seen Your miracles. We know that You have the power to give us."

"Can you please give us some water? Can you please give us some food? We are hungry. Our children are hungry." You don't think that God is going to have compassion on them? He would have gladly given. He gave it anyways, even in the midst of the complaining.

But that's what Jesus Christ is saying. "The one who comes to Me shall never hunger." He was the LORD God of the Old Testament. That's why He said, "I am the bread of life. The one who comes to Me shall never hunger. And the one who believes in Me shall never thirst at any time."

- But do we believe it?
- Do we live that way?
- Do we live believing these things?
- Do we live by faith?

Let's drop down to John 6:48, because when it comes to our daily bread it's like the central point of this prayer. Because Jesus Christ is the central point of salvation.

- He is the **unleavened bread** of righteousness.
- **He is our life.**
- He is our hope.
- He is our Lord and Master.
- He is the Head of the Church.

- He is the Good Shepherd.
- He is everything.

To the glory of the Father.

That's how He does everything. To glorify His Father even still. Now He does have the glory that He had before the world existed.

Because He asked God, and He gave him that. But the Son glorified the Father in carrying out His sacrifice for all mankind to take away the sin of the world. John 6:48, "I am the bread of life. Your fathers ate manna in the desert, but they died.

"This is the bread, which comes down from heaven so that anyone may eat of it and not die." (vs. 48-50). That's what it is. God doesn't want us to die.

He wants us to have eternal life. And yes, the resurrection is going to be a great miracle. But without this transformation, the resurrection is not going to happen as far as being turned into spirit beings.

This is the greatest miracle. This is the transformation. The day is today

- to believe God,
- to obey God,
- to love God,
- and to trust God.

And that's what He says, vs. 51. "I am the living bread, which came down from heaven."

Because that's what happened after, God gave them the manna. But He's saying, but **this is the greatest miracle** that we're in the New Testament now. We're spiritually speaking. He is the bread.

And here they didn't understand. They were thinking carnally. And that's why many left them. It says it right after. It's like the one who eats my flesh. But it's like, no, you don't understand.

It's the bread that He was going to give to His disciples on the last Passover, symbolizing Him. But we have to live by Him. That's what He says. "If anyone eats of this bread, He shall live forever. And the bread that I will give is even My flesh, which I give for the life of the world."

That's what He said. "Dwell in Me, and I in you." And it's not just an allegory. He does literally dwell in us through the same Spirit, the Holy Spirit from the Father and the Son. That's what it is. Let's drop down to verse 57.

We could spend the rest of the message here, but we want to finish that outline and see the other points that we are to pray every day. And to see how that is working out *the greatest miracle* that God is doing for each one of us. Verse 57, it says “As the living Father has sent Me, and I live by the Father.”

Here is a perfect comparison, that’s how He lived, by the Father, by the Spirit, the Holy Spirit that was given without measure to Him. It says, “So also the one who eats Me shall live by Me.”

And we ate of that Unleavened Bread at the Passover. Not just symbolically, but spiritually as well, that He would dwell in us. So, our daily bread, “Give us this day our daily bread.” We need you every day. We need the Lord Jesus Christ every day. We need to walk with him.

We want to walk with Him every day. And to live by Him, “The one who eats Me shall live by Me. This is the bread which came down from heaven; not as your father ate manna, and died.” Because manna was another great miracle. Great miracle! But they died.

“The one who eats this bread shall live forever.” Why? Because the one who eats the bread that comes down from heaven will have eternal life, has the Holy Spirit within him. And it can grow and it will grow in understanding.

And it will transform that person from being the way they were, to being the way that Jesus Christ is. And the way that Jesus Christ was when He was in the flesh. Because that’s why He came to set an example for us.

And that transformation, there really isn’t anything greater than that. Nothing greater.

Let’s go back to Matthew 6. Much more that can be said about the bread of life. We are going to continue with this outline of the daily prayer. We read vs. 11 about our daily bread. Now let’s read verse 12, “And forgive us our debts, as we also forgive our debtors.”

We have to ask for forgiveness. Again, not physical. This is not a physical thing either.

So really, there’s really nothing physical in this outline of the daily prayer. And He said that before, in verse 8, “The Father knows what needs you have before you ask Him.” And He knew, because He was the Lord God of the Old Testament, and He knew

exactly what Israel needed. He knew that they were thirsty. He knew that they were hungry. He knew that.

These things don’t take God by surprise. Our needs don’t take God by surprise. But do we believe that? And do we do something about it with our free will? Do we come to God in humility and in love, asking Him to deliver us, asking Him to fight this trial for us? Do we do that, brethren? If we do, it’s going to be transformative.

It’s going to completely change the way that we think. He’s going to work in us more and more, because He’s never going to force us. We have to willingly yield to Him.

Vs. 12, “and forgive us our debts as we also forgive our debtors.” Let’s just drop down to verse 14, because this is a condition. God says, I’m going to forgive you. But on one condition, “For if you forgive men their trespasses, your Heavenly Father will also forgive you.” It’s conditional. Very conditional. Extremely conditional. In the measure that you meet, it shall be meted out to you. That’s what He said. It’s the same thing here. “But if you do not forgive men their trespasses, neither will your Father forgive your trespasses” Vs.15.

Big warning. Because if we’re not forgiving our trespasses, we will not, we will not have eternal life. We will not be in His kingdom.

Why? Because it’s an absolute barrier to becoming just like Jesus Christ. To become like our Father. To take after our Father, spiritually speaking. That’s the *greatest miracle*.

But this is an impediment. Because God forgives. He forgives upon repentance, everything! The only thing He says He will not forgive is blasphemy against the Holy Spirit. Because that’s His nature. There is nothing else. Those who say that God is evil, that is really blasphemy against the Holy Spirit. Because it’s coming against His nature.

And then there’s no one else to save. No one. There’s no other name under heaven. He says, “But if you do not forgive men the trespasses, neither will your Father forgive your trespasses.”

Let’s go to 1 John 1:7, because this is telling ourselves the truth. John, in his epistles and in his gospel, everything that he wrote was about light and truth, and life.

Like those are the themes. And what he says here “However, if we walk in the light, as He is in the light...”

And what were the Israelites doing in the middle of the sea, in the night? They were crossing in the night. But they were walking in the light because the angel was behind them, giving light to Israel.

“...*then* we have fellowship with one another.” Imagine the fellowship that they were doing as they were walking through the middle of that sea. Amazing.

But it’s more amazing, the things that we can share with our brethren and understand as though we’re speaking a different language and understand perfectly what they’re saying. Because it’s the same Spirit in all of us. That’s even more amazing. That’s the ***greatest miracle*** in the New Testament.

That’s the greatest miracle, spiritually speaking. And he says, “then we have fellowship with one another,” because we are all in Christ and Christ is in all of us, “...and the blood of Jesus Christ, His own Son, cleanses us from all sin.”

But we have to be honest with ourselves. “If we say that we do not have sin, we’re deceiving ourselves and the truth is not in us. If we confess our own sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness.” Vs. 8-9. There are the requirements. We have to acknowledge our sins and our transgressions.

And we have a great example in Psalm 51. We have to do that, but we also have to forgive others. And we also have a responsibility, if somebody has offended us, to let the other person [know]. Luke 17, right at the beginning, it comes before Matthew 18 as far as the process. If your brother sins against you, rebuke him. And if he repents, forgive him. And that’s it. Matthew 18 comes later when they don’t want to listen to you. Go show him his fault, you leave him alone. But first is rebuke him, he repents, forgive him. That’s it. That’s where that ends.

Let’s go back to Matthew 6, because there’s still a couple of things that we have to read here in the outline of the daily prayer. The greatest miracle that God is doing.

Matthew 6:13 says, “And lead us not into temptation, but rescue us from the evil one.” And that is what God was doing, because there was a

temptation, and they fell into it. Why did you bring us out here? They fell into the temptation, even right after.

Psalm 95:8-9 talks about it. This is what happened, and God is inspiring in this psalm to recount what happened so that we learn from that. And that we are not led into temptation. “But rescue us from the evil one.” And that’s what they were. In the Red Sea, they were rescued from the evil one. The evil one was behind.

And today, the evil one is also behind, spiritually speaking. And it’s very sobering. But the most amazing thing is that we have the protection of God.

The one who created everything, including that archangel that became Satan the devil. And let’s read in Psalm 95:7, where it says, “For He is our God, and we are the people of His pasture.” Because Christ is the good shepherd, it says, “and the sheep of His hand. Today, if you would but hearken to His voice:” That’s what we have to do. “Harden not your heart as in the rebellion, as in the day of temptation in the wilderness, when your fathers tempted Me, tried Me, even though they saw My work.” They had seen the sea open, and they still did not believe Him.

“For forty years I was grieved with that generation, and said, ‘It is a people who go astray in their heart.’ Let us not go astray in our hearts, brethren. Let us go to God with a true heart, with pure intentions, with the Holy Spirit of God. “And they have not known My ways’—” Let us know His ways. Let us delight ourselves in the commandments of God. “To whom I swore in My wrath that they should not enter into My rest.”

And His rest, for us, is the resurrection. It’s the kingdom of God. It’s the greatest thing that could ever be. And that’s what it’s all about. And that’s what we have to remember, because we have to be rescued from the temptation.

Let’s go to 2 Peter 2:7, because here Peter talks the God that we serve. He is able to deliver us. He doesn’t put us in those situations to harm us. Never. He has always the best intentions for us, even though they might be difficult, because Jesus said, “Hard is the way that leads to life. Difficult is the way.” Here it says, “And *if* He personally rescued righteous Lot,” God did, “who was oppressed by the lawless ones *living* in licentious conduct.” And we’re not going to read the parenthetical, because this answers the question as to

how was Lot righteous, living in Sodom and Gomorrah.

But in verse 9, it says, “*The Lord knows how to rescue the godly out of temptation.*” Lead us not into temptation but deliver us from the evil one. “And to reserve *the* unrighteous for *the* day of judgment to be punished.” God can deliver and will deliver us out of temptation.

And we can think that we are done, but we are not yet done with the outline of the model prayer. There’s still one other thing that we have to say, and we have to remember every day, and that’s in the second part of verse 13, and there’s a period there, so it finishes, but there’s something else.

Jesus said, “**For Yours is the kingdom and the power and the glory forever. Amen.**

That’s what it is. ***That is the greatest miracle.*** The kingdom and the power and the glory is forever the Father’s, and that’s where we started.

Hallowed be Your name. Everything is to the glory of God the Father. That’s what Paul understood, and that’s what he wrote about, which is another message for another time, but that’s what he said.

When Jesus Christ delivers the Kingdom up to the Father, that God may be all in all. That’s what it is. “For Yours is the Kingdom and the power and the glory forever.”

And that is what it’s all about, to the glory of God’s name, and that’s exactly the words in Revelation. We’re going to finish with just three more scriptures. The first one in Revelation 19, because this is what our Lord Jesus Christ taught us to pray and to finish our daily prayers with this. “For Yours is the kingdom and the power and the glory forever. Amen.”

And then in Revelation 19:1, “And after these things I heard *the* loud voice of a great multitude in heaven, saying, ‘Hallelujah! The salvation and the glory and the honor and the power *belong* to the Lord our God.’” And that is what it is. That is the ultimate.

That is the greatest miracle that God is doing right now. He’s transforming us from what we are or what we were when we were called, now, to the resurrection as the perfected saints of the living God. And we’re going to see the last parallel today of the greatest miracle of the Old Testament versus the New.

Let’s go back to Exodus 15:1. This is what happens after the deliverance. This is what happens when all the waters came over the Egyptians and they saw them floating in the Red Sea.

“Then Moses and the children of Israel sang this song to the LORD, and spoke saying, ‘I will sing to the LORD for He has triumphed gloriously; *the* horse and his rider He has thrown into the sea. The LORD is my strength and song, and He has become my salvation.’”

Do you see that, brethren? Do you see that the salvation of God is in you through the power of His Holy Spirit, through the sacrifice of our Lord Jesus Christ? Do you see that He has become our salvation spiritually? Do you see that? He says, this is my God. Do we say those words every day as we pray this prayer? The greatest miracle that God has ever done. Do we say, “This is my God and I will glorify Him. For Yours is the kingdom and the power and the glory forever. Amen.” Everything for You, and to You, and by You.

It says, “My father’s God, and I will exalt Him.” Do we see that? Do we see that parallel? Do we see that this is the exact same thing? Many people say that the song of Moses is Deuteronomy 32. No, that was a song that God gave to Moses to give to the children of Israel as a testimony that they were going to rebel later.

This is truly the song of Moses. When Moses and the children of Israel sang this song in thankfulness to God, in praising God. And let’s go to the very last scripture for today.

And this is how we’re going to close the Feast of Unleavened Bread for 2026. We’re going to go to Revelation 15:2-4, and we see that’s exactly what happens. This is the end of the greatest miracle. “And I saw a sea of glass mingled with fire, and those who had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name.” The greatest miracle.

Biggest, Red Sea that has ever been. “And over the number of his name, standing on the sea of glass, having *the* lyres of God.” What were they doing? They were singing.

“And they were singing the song of Moses, *the* servant of God, and the song of the Lamb, saying, ‘Great and awesome *are* Your works, Lord God

Almighty; righteous and true *are* Your ways, King of the saints. Who shall not fear you, O Lord, and glorify Your name?” For everything that You have done in our lives, everything.

“For *You* only *are* holy, and all the nations shall come and worship before You, for Your judgments have been revealed.” This, brethren, is the ***greatest miracle on the face of the earth.***

Scriptural References:

- 1) Leviticus 23:6-7
- 2) Exodus 14:1-31
- 3) Exodus 19:3-6
- 4) 1-Peter 2:9-10
- 5) Matthew 6:9-18
- 6) John 17:17-23
- 7) John 15:1
- 8) Psalm 40:6-9
- 9) Psalm 51:17
- 10) Psalm 119:18
- 11) Psalm 143:10
- 12) John 6:32-35, 48-51, 59
- 13) 1-John 1:7
- 14) Psalm 95:7-11
- 15) 2-Peter 2:7-9
- 16) Revelation 19:1
- 17) Exodus 15:1-2
- 18) Revelation 15:2-4

Scriptures referenced, not quoted:

- Psalm 91
- Psalm 51
- Luke 17
- Matthew 18
- Deuteronomy 32

EE:hv
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