

On the Pure Grain Offering *Mal 1:11, NASB*

The Sabbath is not for our own pleasure – it is a sign that He is sanctifying us, as we rest from our works that were offered up in holiness, the pure grain offering. “I am YHWH who sanctifies you.” We are learning to walk with Him and work with Him. “What must we do, to do the works of God?” “Believe on Him whom He sent!” Daily, in your works, believe.

The works that our Father did were great enough that He was able to rest on the Sabbath, unlike the church in Sardis (Rev 3:1-2). In the garden our Master sweat great drops like blood to know whether His work was complete on Earth, if what He’d been sent for was finished. If we are going to be our Master’s acceptable bride then our works have to match His, our sacrifice will have to be compatible to His. Heb 4:9-10 — “There remains therefore a Sabbath rest for the People of God. For the one who has entered His rest has himself also rested from his works as God did from His.” (Gen 2:2 — “He rested on the seventh day.”) Heb 4:11 — “Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience.” There is a work for us to complete. We must see their example and take care lest we fall. The Zakar will be the final witness and testimony, and there are many weeks to complete to get to this.

“There are still a few in Sardis who have not defiled their garments” — their works, their righteous acts. They would walk with Him in white. “He who overcomes will thus be clothed in white garments, and I will not blot out his name...” The bride’s white linen is the fabric of their life of righteous acts, the pure grain offering offered continually day by day.

Mt 24:11-14 — False prophets will deceive many, and lawlessness will abound — defiled works unconnected to our Master. The love of many will grow cold because they didn’t find the need to be connected to their Creator in all they did. “He who endures to the end will be saved.” ***This gospel of the kingdom is of a people who endure to the end doing His works.***..perfect, complete works, six days completed, faithful until the end, purified by their endurance in doing these righteous acts fully connected to Him. If we endure this way we will be fully clothed for His return. He won’t have to dress us, we’ll already be clothed in the righteous works of caring for our brothers: everything accomplished, a complete house, a people prepared, a holy nation, a bride fully clothed. Now we endure week by week learning to do those works. We get to the Sabbath day by *cooperating* with His work in our lives for six days, so that the seventh can come about.

He will return to destroy His enemies (Rev 19:15), to strike the nations with a rod of iron. Isaiah says He could find no one else to go with Him (Isa 63:5), but **we** will come with Him to do battle. We must understand who we are in relation to Him. This is why our works must be complete, perfect, finished, so we will be a co-worker fit to rule with Him. Rev 20:11-15 speaks of how He judges the nations. But 1 Cor 6:2 says, “Do you not know that *the saints* will judge the world?” We are absolutely connected to Him, like the relationship of husband and wife. She is so integrated into Him that they are one. She expresses His authority; she is His crown.

There cannot be a Sabbath year without a pure grain offering, and the Yobel cannot blow to bring in the Sabbath Age until all of these things are dealt with in our lives, things that keep us from doing His works so that we can enter rest with Him. Every year we will have Yom Kippur, and we will examine the grain offering, whether each is in the right place doing their prearranged works, and whether we were bearing fruit that year. Every seven years there will bring a Sabbath year, a foretaste, and it will take seven Sabbath years will bring the Jubilee.

We are learning how to walk with Him: this is the Good News. Mt 5 concerns walking with Him, not being anxious about food or clothing. Rom 1:18-32, on the other hand, shows the decline of a society, or the decline of mankind, until abhorrent to our Father. He gave them over to unrighteousness, malice, gossip, etc. Among other terrible things, it says that they became “without understanding, untrustworthy.” Therefore, we will have no excuse, we who are supposed to be prepared to pass judgment on the world, if we practice the same things. There will be no partiality. We too will have to experience a second death, if we are connected to such inner workings that defile the grain offering.

Rev 3:2 — The many in Sardis hadn't done some great terrible sin — they were only wearing soiled garments, doing incomplete deeds, not under His authority, not working toward the completion of His work. 1 Cor 16:22 — Shaul saw that people who do incomplete deeds bring down the temperature of the Body. Love is not expressed: “Maranatha!” This **did** finally destroy the Body, the “little” things.

2 Ths 3:6-15 — Unruly, undisciplined lives. “We hear that some of you are busybodies... command and exhort these... and if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame. And yet do not regard him as an enemy, but admonish him as a brother.” Rev 3:2 — “I have not found your works perfect.” Confession is not enough — *it is to enable us to work for Him*. “I have only a few who have not defiled their garment” — their deeds, their works. We can do nothing apart from Him. If we can learn this, we'll be able to say “Grace built the house,” and He'll be able to say, “Well done, good and faithful servant.”

Titus 2:11-14 — We are to live soberly, righteously, and godly as His special people doing His special works. If we have any other occupation or if we are preoccupied with our inner workings, we forfeit our discipleship — having “gone fishing” as our Master called Kepha and the other disciples away from.

Our grain offering, our work, cannot be tainted. Lev 2:11-13 tells what is acceptable in the grain offering. It must be made without leaven and without honey. The significance of the leaven is obvious, in relation to 1 Cor 5:6-8 — we do not “keep the feast” with any malice (ill will) or wickedness, but rather with the unleavened bread of sincerity and truth. Malice, gossip, disunity are leaven, and there can be no speck of this in the loaf. But what about the honey? In the context of the grain offering being the works of our hands, the honey might symbolize any attempt to “sweeten up” something that we do so as to mask over the fact that it was lawless or done with some wrong motive or under the influence of some inner working (as in Pr 5:3-4). So the ingredients of the grain offering are fine flour mixed with oil (Lev 2:5) and “seasoned with salt” (Lev 2:13; Col 4:6), the salt of the covenant.

We've heard that *glory* comes from what you say and how you say it, what you do and how you do it.

Our *days* are made up of this: ***this is the grain offering***, our works prepared beforehand to walk in.

We're either gathering with Him or we're scattering. If we're really speaking and doing what He's prepared for us, we will have glory that radiates, that bonds us to each other. We know we've passed out of death and into life because the Holy Spirit tells us, bears witness within us — but *not* if we're not loving our brothers.

We must crucify our flesh on the cross. If we're sidestepping it, we won't have that witness within ourselves, but we will be draining the Body. We can live disorderly, not synchronized with the Body. Grumbling and complaining, talking about our own problems and each other's defiles the Minchah and the grain offering. Our works must be perfect, a pure grain offering, in synchrony with what He is doing. A foundation is being laid in our lives — we're still being adjusted — but the foundation is of *serving and loving so He can use us*. What we do with our lives matters, in public and in private, our attitudes, our heart, because *we are the living sacrifice*.

There is the example of the two brothers in Brazil, when we first began having the Minchot. They didn't do what had been given to them that day, their prepared work, but were distracted, so when the Minchah came they were seen to be cut off and were not allowed to raise their hands. Probably there are a lot of times we offer unacceptable sacrifices unknowingly because of what we engage in during the day, but He wants us to progress. The sons of Levi are being purified. He cannot accomplish His will without this.

The Bride's garment isn't just *deeds*, it's righteous deeds done with a pure motive. No unclean inner workings that defile the sacrifice, not wanting a “good showing” when something is off in the heart. We could mow the lawn so that we would have the chance to ride around on the mower, or volunteer for something so that we can get out of doing something else. What we do and how we do it, what we say and how we say it, reveals what's in our heart. This word cuts in the deepest places of our heart (Heb 4:12-13). Mt 12 — The good man out of his good treasure brings forth good things and good deeds. We are *building the nation*. Whoever is not with Him is against Him: ***there is no neutral ground***.

Our Father is looking for a compatible, suitable *co-worker* for our Master. The Community is the proving ground of who will be worthy, who will *be able* to co-work with Him in the next age. This is why there are works for us, to prove whether we love Him with all of our heart. The works prove why we do what we do and say what we say. In spite of what we may say, our *deeds* show whether we truly love God. We must come into self-judgment as priests, judging our sacrifice morning and evening. Our Father wants a light to the nations.

The grain offering is the fruit of giving up our life or not as we go about our daily tasks. Titus 1:15-16 — To the pure, all things are pure. But for some others, in their works they deny Him, being abominable and unfit for every good work. In our deeds, what do we do that denies Him? 2 Pet 1 speaks of being partakers of the divine nature, escaping the corruption that is in the world, adding to our faith so that we will be neither ineffective nor unproductive. Defilement, corruption in the grain offering makes us ineffective and unproductive.

Lev 2 — He shall bring to Aharon's sons, the priests, the properly prepared grain offering... a sweet aroma, pleasing. Our lives on the altar, the works of our hands, bring about the sweet aroma. Mal 3 — He is purifying the sons of Levi to purge them to offer up in righteousness. This is based on where we are getting our life from, where we allow Him to purify us.