

## Keeping the Feast in Sincerity and Truth

As we know, each year when we celebrate Passover, we have to be a completely new lump, with absolutely no leaven — not even a little bit. Even just a little bit of leaven, and the Word tells us what will happen: we'll keep on getting puffed up.

1 Cor 5:7-9 — Paul spoke that to the Corinthians. He was telling them to *observe the feast* called “Passover.” Did they do that? No. And neither does any Christian today. Did we do it when we were in Christianity? No. Did any of the churches ever keep the Passover feast? Did they ever talk about the leaven that separated people, and caused divisions and denominations? Did they ever talk about it? No. They just kept puffing, and puffing, and puffing. So the Christian loaf just kept on getting bigger and bigger — “puffed up” with at least 40,000 air pockets, so far.

We cannot be this way. Therefore, we need to do 1 Cor 5:8 — observe the feast *without malice* (malice causes another denomination), but with the *unleavened bread of sincerity and truth*. Sincerity is like sunlight in a marketplace. People in Israel, at the time Paul wrote this, often sold their handiwork in little shops. Some would have hardly any windows, and barely enough light — maybe just candles. These artisans would call this dim light *ambiance*. They did this to hide imperfections in their work.

So these deceivers weren't practicing *sincerity* by selling their pottery in dark places so that people wouldn't see the cracks in it, and the wax they used to cover it up. But if you would take it out into the sunlight, you could see the truth.

Paul is saying to keep the Passover festival *sincerely*, in the Spirit of Truth. Naturally, some people “keep the festival” by cleaning out the physical leaven, the mold and everything, going through every inch of their house. Then they think they've done what they're supposed to do. Certainly, we're supposed to keep our house clean, and get rid of mold. But that is not what Paul is talking about. The leaven he's talking about is *in us*.

So we must keep this feast in truth, meaning that we talk about the leaven in our individual lives, for the whole week after the Passover. We talk about all the leaven in our lives that could separate us from one another, causing alienation or division between us, and we clear out any bad thoughts about each other (which come from the evil one). Talking about the leaven is what it means to “clean out the old leaven.” We expose it to the light. Leaven includes knowledge that “puffs up.” We must bring back things that we have learned from the anointing, and anything we need to discuss so as not to leave even a speck of leaven. Everything must be cleaned up, all the leaven cleared out to start the new year.

The first church didn't do it. They didn't get rid of ALL the leaven. Remember, “*A little leaven leavens the whole lump.*” They became puffed up, connected themselves to the state, and converted Constantine to Christian faith. Then they had the Crusades, the Inquisitions, and they killed anyone who didn't agree with them. The people with the “right doctrine” always kill the people with “wrong doctrine” and not the other way around. It has never happened that the people with the “wrong” doctrine killed the people with the supposedly “right” doctrine. Their “right doctrine” is mere knowledge.

The paradigm shift was from community life to just plain doctrine. So people had their doctrine and their own independent life in the world. Now they meet just once a week and never see each other in need. That is the “puffed up” doctrine that replaced love.

Now we have to bring things back to the way it was in the beginning, at the first Pentecost. So that means at Passover we talk about the things that separate and divide us, those things inside of us. During the seven days of the Feast of Unleavened Bread, we keep bringing back what we have learned about leaven. Every Community in the Twelve Tribes of Israel will talk about leaven every day of this feast. They will talk about the leaven that would separate them, if allowed to remain in them. Thus we have to get it

out, and let it be killed by the salt we have in ourselves, without which we will never have a pure loaf, and we'll become just like Christianity.

**ha-êmeq** — Eating together is the highest form of fellowship. But there is a tendency to just want to take your soup and go off to your own separate little house to eat your food and not come and sit at the table, where you actually see your brothers. We eat together with gladness (not grumbling) and sincerity of heart. Leaven eats the substance and just gives off gas, which is hot air mixed in the loaf. Lots of air means less weight. *Ichabod* means “the glory [=weight] of Yahweh has departed.” When leaven eats us up, we don't have our Father's glory anymore. We become just ordinary people who lack weight in their character.

Jn 17:21 — Glory from our Father is oneness. Glory is the inner worth of a person that demands respect, and that respect builds unity. That inner worth demands it: it's not just what we say, but how we say it; not just what we do, but how we do it; not just what we think, but how we think; not just what we hear, but how we hear. That is glory, and that causes unity. ONE means no divisions, no denominations — absolutely no denominations. None! Denominationalism is the destruction of the Body of Messiah. 1 Cor 1:13 — Can Christ be divided? Of course not! Not our Messiah, that is. But the false Christ permeating the whole world is divided.

**Nun** — Christianity is an antithesis of an unleavened loaf. Anything divided is leavened. Different minds, different sentiments are the beginning signs of yeast spores. If we're partaking of divine nature (2 Pet 1:4), we will be sensitive to leaven as we walk in communion with Him, abiding in the Vine, contributing toward the Body's health, and strengthening it.

**Yophi bat Hushai** — We have to be on the alert, all the time. When we are not, leaven comes in. The *Forever 27* paper shows people with empty lives, and they filled it with emptiness. They didn't have Him. But we do. How sad it would be if we, being so close to Him, are still empty. I don't want spirits to separate and alienate me from any of you.

**Ishah Ruth** — “*Purge out the old leaven*” — Leaven is in the air, and the evil one is the prince of it. Evil looks for an environment to grow in. We have to watch over our heart. He is always at work, trying to divide us, even through bad feelings.

**Ben Naby** — Our Master is dwelling with us. We are His house, which has to be kept free of leaven. Living our lives in sincerity and truth brings us into a fellowship where He can reveal Himself to us (Jn 14:21). And yet I can be in the midst of a bunch of people and still be separated (Pr 18:1).

Counsel is where worth, glory, and confidence comes from. I need to throw out the leaven (from the “prince of the air”) that keeps me from drawing near to my brothers and seeking our Father’s counsel. Otherwise, I can have no confidence that anything I say or do is pleasing to Him. If you’re not drawing near, you’re seeking some mystical thing to heal yourself of wrong ways. I’m thankful for true friends, and the forbearance I have received.

**Nogah** — One of the most common questions outsiders ask is, “How can you live with so many people?” I just tell them, “That is probably what your problem is... you don’t know how to be close to people.”

Most of our sufferings come from not being or knowing how to get close to people, in an intimate way. When I first came in, I wouldn’t seek anyone out. I didn’t know how to get close. I was insecure, worthless, and there was leaven in me that I hated, and was afraid someone would know. But I hated how I couldn’t get close to people. So I used to take pride in not needing anybody around, saying to myself, “*I’m fine by myself... People who need people all the time aren’t grown-up...*”

I’m thankful that our Father’s will is to remove the things that would keep us from really bonding, which is where true healing comes from, not from knowledge. And that is my desire. When you know you can love and be loved, there is no greater fulfillment; there is nothing else that can fill that void. I’m thankful we’re getting quicker at judging ourselves, and we’re coming to the knowledge of truth, which is what is helping us cast out the leaven.

Pr 14:10 — We could be different on the outside than the inside, but, really, you know what is working in you. You really know what is there — your own bitterness, or other forms of leaven. But if we ask for it to be removed, we can have joy all the time. And that is what our Father wants us to have, so we can pass on life. This makes me thankful I’m being saved. I can have joy as I let the leaven be removed.

**Phillip** — Heat and salt kill leaven. It takes both together — our love for one another, and for our Father. That is what keeps us together. I learned for most of my life that “I’ve got to represent Him,” as a Christian. So I formed the habit of shining up my exterior, but inside I didn’t have love. That same tendency is still at work in me; I’m overly concerned with how

others view me. But now I see that it is by loving others that people will see our Master.

Paul spoke in 1 Corinthians 13 about how you can do all kinds of great things without love — through intellect, and knowledge, and one's own skills — as any natural person can. But if you *have not love* — if you don't have God's love poured out within your heart — then you are like a *clanging cymbal, a noise gong*. Have you ever lived with someone like this? Natural people can do everything, everything — even tolerate, or turn the other cheek — but it is still just a noisy gong, without love.

Natural people can do great things. We had someone staying with us who helped us do dishes at the Yellow Deli. He was a great dishwasher, so much so that the dishes never piled up, and he had everything put away immediately, but without love. And so he was just like a clanging cymbal, disturbing the peace of our fellowship, judging everyone for doing things wrong. It is very difficult to live around a clanging cymbal and maintain peace.

### **Another Gospel**

Rev 2:4 — Lukewarmness came into the Edah, permeating the whole lump. They had left their first love, and stopped doing the works they did at first. Verse 5 happened because they didn't obey verse 4, and so the Nicolaitan system came in (Rev 2:6,15). God hates that system with a passion. Isn't that wonderful? God hates a system of control over others. The Nicolaitan system is a preacher standing up in the pulpit with everyone looking at the back each other's heads, listening to that one preacher, and none of them can say a single word.

The Nicolaitan leaven permeated the whole loaf, which was a persuasion contrary to the pattern Paul saw in Judea (1 Ths 2:14), *in every place* (1 Tim 2:8; 1 Cor 1:2), and it kept spreading from locality to locality. That religious system leavened the whole lump. That is where Christianity came from, and it has remained like this, even to today.

## Restoring the Judean Pattern

Rev 2:5 — The lampstand was removed in place after place. Then, no matter what anyone said about the gospel, NO ONE WAS ACTUALLY SAVED. So here I am, almost 2000 years later, a Christian walking down to give my life to Christ at a Billy Graham Crusade. I already tried to get saved 17 times. I went down to the “altar” every time I’d hear the “altar call.” I responded to every preacher who said, “Come down to the altar and be saved.” But I never was saved. There is no salvation in Christianity. There is no power in their gospel to save people (2 Cor 11:4).

But now our Father has *restored* the gospel; He has *restored* our Master Yahshua to us. Our Master wants the first-century church to be restored *before* He returns (Mk 9:11-12). We are the ones called to restore it — meaning that we have to go back to the original pattern, as it was in the beginning before the leaven came in (1 Ths 2:14). And this time, we are going to keep the leaven out.

In the Body of Messiah, we always stand facing each other, in a circle, so that we can look at each other, and hear from one another. Only when everyone has a chance to speak, and exercises their spirit to do so, will we hear from the Holy Spirit. We can’t hear the Holy Spirit in just one person, because the Holy Spirit is just not going to operate that way in the church. And you’re going to be deceived, and lead people astray, if you’re the only one who speaks. The Holy Spirit speaks through **ALL** of us, and He *needs* to speak through all of us. That is how the Body of Messiah is (1 Cor 14:24-26,31-33).

He has restored the Holy Spirit to us. Christianity began through those who taught *another Yahshua, another spirit, another gospel* that doesn’t save (2 Cor 11:3-4). And this could happen to us, as could 2 Cor 11:13. “Satan’s servants” are those who are ashamed of our Master, or those who do things for their own glory instead of His glory. Then we pass on *our* gospel, which is a false gospel, and *our* Yahshua, which is a false Yahshua, and *our* spirit, which is a false spirit. And so therefore we have to make sure we

don't have any leaven in us. Leaven is spread through Jn 7:18a, salvation through Jn 7:17. The first-century church was not obedient to do 1 Cor 5:7-8, and so became as verse 2 and 6. The whole body was puffed up. The overcomers were probably put out of the church, and they are with our Master. Some of the overcomers may have given in.

### **This is the Day of Restoration**

Today is the day of restoration, *the end of days* (Dan 12:4), and we are the kingdom of Dan 2:44. We are seeing the whole rise of the Ecumenical Movement, as it was prophesied about, and the "Ecclesiastical Octopus" is coming on the scene. In "the end of days" we are to come back to the original pattern which *all who believed* lived in Acts 2 and 4. We're called to be that unleavened loaf, and remain unleavened. We are responsible to keep that leaven out.

We must do Heb 10:19-25 and 3:13. We must go to our brother or sister when we see they have leaven in them. It is our duty; it is our responsibility. It is an act of love to go to them and help them see that leaven — or else we have leaven, because leaven keeps us from loving our brother enough to go to him. If we don't do this, then that "little leaven" will permeate the whole body.

At least, go to your leaders out of compassion, in tears, "I don't know if I really see it right, or not, but please, help me help my sister or my brother with this way in them. I might even be the same way, but can you help me judge it?" That is why we have leaders. Go to them, not to your other brothers or sisters somewhere, and spread discord, putting down someone in the sight of others. All that does is tear down the body.

Pr 6:16 — Did you ever consider that God could *hate* someone? He hates the first six things, but the seventh is an *abomination* to Him — the *one* who sows discord or division. Negative comments alienate you from the person. Often, someone will tell me something about someone, and pretty soon I find myself feeling distant from them. Therefore I have to judge myself. Those who sow division will come in, and if I don't

judge myself right, then I will be alienated from someone, then alienated from someone else, and soon we're all alienated. It's comes about from having something against each other. Therefore let's put that last bit of leaven out, and not have even that *little leaven* left in, which will permeate the loaf. Having something against someone is leaven.

1 Cor 5:7-8 is the restoration of all things, keeping *the Way* in 1 Ths 2:14, as Paul witnessed how *all who believe* lived in Acts 2:44-47 and 4:32-35. They had all things in common, had fellowship with the Apostles and with one another. They broke bread with sincerity and truth as they lived together. This is how the first church was, and the church cannot be any other way and still be called the true church.

We quit "going to church" on Super Bowl Sunday that one night because of this very thing. The church door had a sign on it, "*Closed for the Super Bowl.*" This showed that they loved the world (1 Jn 2:15). If Rom 5:5 is true, this won't happen. So then I knew the love of the Father was not there. At that time, we started our own gatherings. Our Father has been with us since then.

I even discussed this with a preacher in our *Yellow Deli* this week. He cleared his throat and said, "Well, uh, you know... we had our service at 4 pm instead of 7 pm..."

I told him "That's compromise. Why can't you just have it at the regular time?" So now they always have church at 6:00 instead of 7:30, so they can get home in time to watch their favorite program on television. And that's the truth.

No one can claim to know our Father without His love in their hearts, which happens when the Holy Spirit enters our heart (Rom 5:5). So what can one conclude about someone who loves the world, and the things of the world? Love is the direction of your will, which takes turning your heart. You set your affection on what you love. How can a disciple be attracted to the world? That means he doesn't have God's love in his heart, as 1 Jn 2:15 says. Is this true? Yes, that is the Word. We have to believe that, and understand it, and not justify ourselves in any way. I *hate* the world, AND the things of



the world. I'm not attracted to them anymore — not that I can't be tempted. But we have to judge ourselves right to not be drawn to the things of the world.

We are holy and separated from the world. We don't focus on the things of the world because we have love, which is far greater satisfaction than watching TV. Living together and working together gives us joy. We're together at home, and we're together at the *Yellow Deli*. All that matters is being around our brothers and sisters, whom we love.

**ha-êmeq** — Derek was telling me how they did “PRIDE” jumping jacks on his college football team. The coach was trying to get them to be proud, so they would shout, “P — R — I — D — E” as they did their jumping jacks. They're just “full of it” at the end. Then they were ready to get out there and blast their heads into the other team, because they're just so full of pride. Because the coach knew that with proud young men you could conquer the world — even “demolish” the other team.

Pride actually *PUFFS* someone up. What is pride but having your head “puffed up.” The only solution is humiliation, through circumstances, to bring you to the place where you have to look up to God. That is just what happened to Derek, as he wrote in the *Forever 27* freepaper. Once he was knocked down from being that proud football player into feeling like nothing, then he could turn to God. He didn't even know how to pray. But there it was that day, on our little bus — the answer to his prayers.

The humiliation our God brings to us actually shows us where we are at, so we can actually cry out. Before coming here, all of us who truly found salvation went through those humbling circumstances. Somehow, we realized we weren't the greatest thing that ever lived, and it came to dawn on us that we weren't the solution to the world's problems. And it wasn't by going down to the “altar” at a crusade.

**Yônêq** — We discovered that we were all just “educated fools.”

**ha-êmeq** — If someone is truly at the end of his road, he will see our buses, or someone will invite him home. Leon Russell had a chance. Some disciple gave him a freepaper and invited him, and he actually came into the café — a famous rock star. He thought our life was great, but instead of humbling himself, he offered us all the money he got from his concert. He asked his manager to go get it — this huge wad of money — and put it

right on the table in front of Yônêq, saying, “*Here is a donation for the work of the Lord.*”

Yônêq walked out the door, cried out to our Father, and came back in and said, “*No thank you.*” He wanted the man’s life, not the proceeds from his concert. We didn’t want his money, even though we were poor.

I said to him, “*What am I going to do with this money?*” He just sucked it out of these people, playing all kinds of worldly music while talking about “the Lord.”

**ha-êmeq** — We could have justified ourselves, saying, “This is our chance to go forward with all our projects. This is a provision from our Father.” But it wasn’t. I wish he would have been at the end of his rope. Then he would have found life.

**Basmath** — The first church *became* something else. It all starts with me judging any bit of leaven — division, worldly things — so that I wouldn’t be responsible for making the Body become something else.

**Hakam** — Jn 17:21-23 reveals that He passed on His glory by loving them. He didn’t allow any of their ways keep Him from pouring out God’s love upon them, which is what imparted inner worth into those men. We cannot be one without that inner worth. This is why our Father hates discord.

Worthlessness is a lack of love, a force that opens the door for leaven to come in, and that is why it is so important that we love others. We are sitting ducks for the evil one if we sit around and wait for people to love us, whining about how much people don’t love us, and how wrong everybody is...

**Yônêq** — And then you start sulking, and withdrawing....

**Hakam** — I have to sense when a lack of the response of love is in my heart. Our Father hates lukewarmness. A lukewarm response is toleration of separation, while seeking to please yourself. Your flesh is never going to love God, and always go in the default mode of pleasing yourself.

Our Father loves us enough to speak to us about Passover, which is our provision to not “crash our plane” as the first church did.

You can see the in “Black Box” of the first church how it crashed, because they weren’t obedient to what Paul told them — to clean out the old leaven. What we hear has to be mixed with faith. Once again, we will spend Passover talking about the leaven, and we will eradicate it completely. Then we will share the things we understand about

leaven, until the festival is over. And is that all? Is that our last time to speak of leaven until next year? No, we've got to walk in this way, laboring to keep our house clean of all leaven, not just once a year. We don't wait until next year to get the leaven out.

*“Just a little leaven leavens the whole loaf.”*

We must make sure His house is absolutely clean. It's not just a physical thing, going through to inspect the house. The Jews do that, but I don't think they understand the inner cleansing that Passover and the Feast of Unleavened Bread is for.

**Hakam** — Our lifeline is being able to really *hear* one another, to really hear in our heart what people are saying to us, and not MISS-TAKE something someone is saying. That is the biggest mistake, when you *take* something wrong. You don't see the person's heart, or our Father's heart.

Mk 3:21-35 — They were saying our Master had lost His mind. The crowd was around Him, and His mother and brothers called Him to come out to them. Our Master spoke to those sitting around Him in a circle.<sup>1</sup> So that is what we have to be like when we gather together. We have to see each other, speak to one another, and hear one another. And we have to pay attention to the one who is speaking (Rev 3:22). We need to listen to what *the Spirit says to the “circle.”* The circle is the church.

I am thankful that we have ears to hear. Now we need to go on. Let's go and keep the leaven out. Don't just be a bunch of clanging cymbals.

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<sup>1</sup> *Circle* is from the Germanic *kirke*, which is where the word “church” comes from.