

Keeping the Feast in Sincerity and Truth, Part 2

(This was taught after we listened to a recording of songs written for the different feast days...)

Dt 16:3-4 explains what we are to do following the Passover, “Seven days you shall eat unleavened bread...” There is really no spiritual significance revealed in the writings here, only the ritual. So then we could just do it in ritual alone, if we don't know the spiritual significance of it. But, actually, we do see something in these verses that reveals a hint of what it really means, and what is to be done.

...seven days you shall eat unleavened bread of affliction with it... (Dt 16:3)

“Affliction,” as when “you came out of Egypt...” It is a time when we are supposed to afflict our souls. We won't just observe some kind of ritual as the Jews today go through in observing Passover. At Yom Kippur, we will afflict our souls also.

Paul says we are to keep the feast in the New Covenant (1 Cor 5:8).

Your glorying is not good. Do you not know that a little leaven leavens the whole lump? (1 Cor 5:6)

The leaven is whatever divides us, and also whatever puffs us up. Christianity is now the result of “the little leaven” that leavened “the whole lump.” And now, it is just full of hot air.

Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. (1 Cor 5:7)

So every year we are supposed to be a new lump, or come back to having absolutely no leaven, because we're judging ourselves, in absolute affliction of our souls, so that we can continue being His people until Yom Kippur.

1 Cor 5:7 says, “since you truly are unleavened.” Certainly, we are disciples, and it is our *nature* to be unleavened, but we have to maintain that nature. We can't tolerate *any leaven* in us. Why does it say we have to *purge out the old leaven*, if we're already unleavened?

Unleavened Bread of Sincerity

For indeed Messiah, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. (1 Cor 5:7-8)

We are to *keep the feast* without *malice, or wickedness*, or anything else that would divide us. We have to keep it *with sincerity and truth*. The English word *sincerity* can be broken down into the Latin words *sine* = without, and *cera* = wax, hence, “without wax.” In the Greek, the word translated *sincerity* is derived from a word that means “found pure when examined by the sun’s light.”¹ This relates to a potter who wants to sell some cracked pottery, so he fills the cracks with wax and tries to sell it in a dark place. People come in and buy it because they don’t see the cracks. But when they take it home, they notice that it’s cracked. They didn’t see it, because it has to be in sunlight to be seen.

The Feast of Unleavened Bread is an opportunity to know exactly what is in us. The seven days are for that purpose. For seven days we gather and talk about the leaven that could be in us. Every morning and evening as we gather, we discuss and expose the leaven that may be working in us. And for that whole week, we are not supposed to eat anything leavened. If you do, you are *cut off from Israel*, as it says in Ex 12:15. You are actually cut off from Israel — cut off from the land — if you eat any bread with leaven in it. But that doesn’t mean you’re unleavened just because you didn’t eat any unleavened bread. You can eat all the bread you want to. Yes, we are eating unleavened bread, but also, we’re judging the leaven in us — in each and every individual in that community.

We can sing songs about the feasts, but unless we’re judging the leaven in us, we’re just celebrating in rote. That’s why I never did want to keep the feasts so much, just in rote and ritual, until we have the revelation of why we’re doing it. I don’t know

¹ #1506 *heilikrines* **Meaning:** 1) pure, sincere, unsullied; 2) found pure when unfolded and examined by the sun’s light. **Origin:** from *heile* (the sun’s ray) and *krino* (to separate, select, approve, prefer; to determine, resolve, decree; to judge; to rule, govern).

whether Israel *ever* did it in sincerity and truth. I guess they did in the beginning; they took the lamb into their house, and then it was slain and the blood put on the doorposts, and the death angel passed over them. For the death angel to pass over them, before they killed the lamb, they had to understand, “*This is why I am killing the lamb,*” and of course they had to confess their sins. They had to confess their sins before killing the lamb, or they would have had no need for animal sacrifices. It would have been just a ritual they went through. So the sacrifice had to be the absolute best; if they knew it wasn’t the best, then they were not justified.

From now on, if we will start doing this until the Race begins, we will be prepared and ready, and everything will be set straight and in order, and then we can start keeping the feasts in sincerity and truth. But we have to make sure that there is absolutely no leaven in any individual in the community — no unconfessed sins, malice, or hatred, which separates people. Whatever malice or wickedness means, we cannot have any in us. Paul doesn’t explain it fully, but we have got to know what *wickedness* really means.

Paul could have named everything that could be considered leaven, but that wouldn’t save us. We have to understand what *wickedness* means, and we have to judge ourselves according to whatever wickedness and malice is, whatever separates us or keeps us from running the Race or going into the next year with a good conscience, approved by our Father.

It only takes one generation for it all to end. It only takes one generation. Even in the 49 years, we can’t even celebrate the sabbatical year every seventh year unless we’re judging the leaven in us — that there is no separation, no division, and no idol worship. Israel never celebrated the Year of Jubilee because they were so divided and full of leaven, throughout the whole nation.

There has to be a nation that will celebrate the feasts in sincerity and truth. Then we can have something to sing about, and celebrate with joy, because we are doing that,

and there is no one who holds anything in, any unconfessed sin, anything that would separate us, or else we will just go on in pretense.

So we have to judge ourselves. Every morning, every evening, we've got to talk about this stuff that's in us. Then things won't go on for two or three years, or whatever, as has happened in certain places. Things will be dealt with, and done with.

What is malice? Does it mean that we don't like one another?

Mevaser of Yoceph — Ill intent, intending to hurt someone, wanting to see someone else suffer...

Then we should see people confess this. So, in Chattanooga, we talked about these things during that week. Do you understand? We can't just "keep the feasts" in ritual, doing the things written, without the revelation of what it actually means. We talk about it, even if it takes an hour; we get it all out during the week, when we come together every morning and evening. We sit down in the gatherings and talk about it. We have 14 times to do this. That should be enough to get all the leaven out. If we are judging ourselves, and we care for Israel, and we care for our Father's purpose, then the leaven should be all out, that there would be nothing left in us that would divide us.

Then we can go on to Yom Kippur and celebrate the agricultural year. Do you understand what I am saying? This is what we can sing about. This is what we need to do. Our children need to confess the things they didn't tell their parents about. We need to let them know that this is the time to do it, to get the leaven out — if they haven't gotten it out before. Certainly, most of us should have gotten most all of it out before, but if there is even just a *little* leaven left, that is enough to *leaven the whole loaf*.

Mevaser of Yoceph — It is so wonderful, what you're saying. What I'm hearing is that we need to prepare our hearts to keep the festivals.

Yes, that's right. So many people are "keeping" them, doing this and doing that. Maybe in Brazil they're doing this, and doing that, and they're way ahead of us. Well,

that is when I said, “*I don’t know; I don’t have revelation yet. I’m not going to do anything without revelation. It is SIN, as a matter of fact.*”

But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin. (Rom 14:23)

Without faith, what we do is sin. So therefore, we have to understand what these festivals are for. Then we can keep them. If we just keep them in ritual, we are no better than Christianity or the Jews today.

Purge Out the Old Leaven

Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Messiah, our Passover, was sacrificed for us. (1 Cor 5:7)

What does *purge* mean? You might say, “Oh, that’s just talking about the Corinthians. They were pretty polluted, back then...” Well, this is talking about us. We could be just like them.

Purge means to cleanse thoroughly. We need to get it all out. If we care about our Father’s purpose, if we have revelation and understanding of what we’re doing here, then we will. Our Father gives us this time that we can come to understand these things, in order that we can come to full revelation of what we’re doing. We need to have full revelation, as Heb 10:26 says, in everything we do. And THEN, if we keep on tolerating the old leaven, and not purging it out as 1 Cor 5:7 says we are to do, then we have *sinned a sin unto death*.

If we don’t obey 1 Cor 5:7, then *we* must be purged out of Israel, right? If we don’t purge it out, we’re going to be purged. When we have come to full understanding, to the knowledge of the truth, then we can go into these celebrations properly, as Heb 10:22-25 says. And if we go to these meetings, to the breaking of bread, and to the minchot with sin, after we have come to *the knowledge of the truth*, then we will be purged.

A lot of people haven’t been purged because they haven’t come to the knowledge of the truth. Just because it is written down, and we read it, doesn’t mean we have had

understanding. Our Father is merciful. But the day will come when we won't have mercy if we are deliberately sinning, like the example in Num 15:31.

There are unintentional sins and there are intentional sins. If we keep on *sinning willfully after receiving the knowledge of the truth* (Heb 10:26), if we keep on sinning intentionally, then how are we going to be forgiven for it? You have to come to the truth about it, and repent, and fall down on your face.

So let's just understand that. Then we won't keep these things in ritual, and our children will know what we are talking about, and won't just be singing songs that don't mean anything to them. "Keep the feasts, keep the feasts..." Why? We were living in booths for awhile. Well, big deal! It is really fun, isn't it? But you don't know what in the world it signifies. We need to know the significance of everything before we do it. Probably that is why our Father is putting off the Race, so that we can come to the knowledge of the truth. He wants us to wait for the proper time, for the Holy Spirit to come upon us and speak to us, in order that we could run the Race with *sincerity*, with *endurance* (1 Cor 9:24-27; Heb 12:1-2).

Sin *ensnares* us. That is what happens if we don't get rid of all the leaven. Some communities won't do it, of course. Their lampstand will be removed.

Yohannan of Manasseh — So it seems like the mentality could come in that it is harmless or good to sing songs about the feasts. But you're saying we need to be careful about singing songs and teaching children songs that focus on mechanics.

If our children know the significance, it is great to be able to sing songs and celebrate. You can't celebrate otherwise. If it is done in rote, it is just pretty songs. But if we know what we are doing, then we can sing with *sincerity and truth*. And it's going to take everything we've got to do it.

ha-êmeq — Lev Anav used an example of a person who spilled tea on the drink bar and didn't clean it up. This is just one little thing, and you could think, "*Man, this guy is just...*" and then you go on with your work. But this one little thing, this thought, stays in you. This one thought is malice: a

bad feeling, just a spark, hardly enough to notice it. But later on that day, when you see that brother, your relationship is a tiny bit different than it was before. You don't exactly remember why, but you feel differently about that person, that he is slothful, or something.

Yônêq — And maybe he didn't even know he spilled it...

ha-êmeq — So you have to sit down and say, "Let's talk about it." There are problems you might have to talk about, like having rags on each counter, and agreeing together that always wiping up our surfaces is a good idea. "Yes? Okay, we'll do that..." Then there is no malice.

That one thought against someone is malice — just that spark of bad feeling. It doesn't overwhelm you with an outburst of anger. Malice begins with just a spark. You can carry malice around, because it doesn't overwhelm you as anger does. You can't hold anger back, but you can actually carry around a lot of malice, though it is only a little spark.

In time, malice will destroy, but people could go right through the feasts without confessing it, while they keep carrying it, and actually say "shalom" to each other, because they *feel* like there is shalom, but really, malice is there. That is why it took a long time talking about it for us to understand the leaven in our own lives. It is not the big outburst of anger you had in the café that is the issue, but the bad feeling that you carried with you, that leaven of malice.

I guess it would be better just to go to the brother and say, "Hey, I saw you do that... You probably didn't even know you did it, but it really made me feel creepy."

Then the person can say, "I'm so sorry..." We have to do that.

Mevaser of Yoceph — In one of the new songs about the feasts, I could hear this kind of deep cry, "*Israel!*" — a call from our Father for His people to return. And that is what is in my heart. I want so much that it would be real, that we really would be His people in sincerity and truth, but knowing that in so many ways our Father still has to bring us along. We fall short in so many ways.

But I know Jn 14:21 is true; our Father has spoken so much to us already. I don't know if anyone has heard as much as we've heard. We've heard what old Israel and the first church heard, which was preserved for us. We have also heard so much in these days. And so now we have this great accountability to obey our Father.

I just looked at my calendar, and Shavuot is only a few weeks away. And I want to understand it, and have revelation of what it is. Through

what you're saying, I can see that our Father wants to give it to us, but He can't until we really desire it with all our hearts — until we prepare our hearts, until we are obedient to what we have already heard.

I think that if it was specifically written down what we're supposed to do, what we're supposed to confess, it wouldn't be real. Paul only wrote down, "*get rid of malice and wickedness,*" but unless it is revealed to us by the Holy Spirit, it won't be real. We can sit down and talk about it, but it has got to come from revelation. We can't flee to the wilderness just because someone says, "*It's time to flee... Let's go!*" which someone will say. The Holy Spirit has got to speak to everyone, and everyone has to have revelation. They have to have faith to do it, otherwise they're sinning. Maybe there will still be the one *left in the field*, who won't be taken up to be with our Master. But, I'm just saying that we have to have revelation and faith, which is the Holy Spirit speaking to us.

Mevaser of Yoceph — I guess what I heard is if we will judge the leaven, desiring to be Israel, then He will give revelation to us; but how could He give it to us if we're not ready for it? It would just be more on top of what we're already not being obedient to. These are not new concepts; our Father has been speaking to us about these things since the beginning.

Israel has knowledge of "afflicting their souls" on Yom Kippur. On that day, they say, "*We're going to afflict our souls... Let's fast.*" But they don't understand that they have got to afflict their souls concerning *SIN* — the sin that is hidden, like leaven. They've got to purge it. Physical fasting is all they know. And the so-called Messianic Christians don't understand anything. We're going to eat, though nobody is going to be in the kitchen cooking for us during that time. We're going to eat what is laid out for us — apples, oranges, vegetables, etc. — whatever we can eat without having people cooking for us, especially on the last day of Yom Kippur.

So the Jews say they're "afflicting themselves" by fasting, but they don't know that it is the *afflicting of their soul* that is needed, to purge out those things that make them the way they are, that leaven. And we could be just as bad if we don't have revelation and understanding of what these feasts are all about. That is why Christians are always

saying, “If you keep the feasts, you’re just under the law...” Well, that is proof we are. We start being *under the Law* when we don’t have revelation. He has put His commandments in our hearts. And so if it is not in our hearts, we are “under the Law,” just as Christians are. In Christianity, in anything they do, they are under the curse of the Law, really, because they aren’t obeying the Scriptures.

So the point is, we are not taking in *any* leaven; we are purging ourselves all year long. It is not just about eating unleavened bread; we don’t take in *any* leaven. But if we do, we purge it out, whatever it is, whenever we break bread. We are always to enter into the Sabbath clean, from one Sabbath to another (Isa 66:22,23). That is why what isn’t eaten of the loaf we burn before morning (Ex 12:10).

We could clean our houses, getting all the “stuff” out of our houses perfectly, but then nothing is cleansed in us. We could be perfect: just scrub and scrub, and scrub and scrub, but the leaven is still in us. House-cleaning doesn’t just show you how are you supposed to purge it from the house, but it should show how are you supposed to purge it from *yourself*.

Grace of Manasseh — During that time, we don’t eat yeast. So then, we start inspecting the labels, saying, “*Oh, we’re not going to eat it... it has baking powder in it.*” Back in old Israel, the leaven they had to get out was *in the air*. It got into the bread and leavened it. You couldn’t identify it on a package label. This made me think about the spiritual significance of it. You can’t just go down the list, thinking, “*I’m not guilty of this, I’m not guilty of that...*” It’s in the *air*.

It’s in the air, all right... One minute, Peter is saying, “*You’re the Son of the living God,*” and then the next minute he begins speaking what is “in the air” on behalf of Satan, and so our Master had to tell him, “*Get behind me, Satan!*” He had become Satan’s spokesman the very next minute. That is why we have to be careful what we say. We could be Satan’s spokesman without even knowing it, bringing destruction.

It is wonderful that we can understand these things, and bring it back, making it reach to the edge of the robe. Because people want to know what we should do, what we

shouldn't do. "Should we make a Sukkah?" people keep asking me, and all I can say is, "I don't know... I don't know what I'm getting in there for. Why am I doing it?" If He hasn't revealed it yet, then I don't want us to do it in ritual. I want to know and understand.

In our Father's timing, He will give us understanding so that we won't go on doing things in ritual. Even in the book of Daniel, there is no way you can take a sledge hammer or a drill or a pry bar and understand the book of Daniel. We understand a lot, but Daniel was told, "*Seal up the book until the end of time.*" The whole book hasn't been revealed yet. It is sealed. You can't just unseal it until the *time*, until *the end of days*.

Daveed ben B'riyth — Most likely, the time will come when we prepare our hearts. If we don't prepare, there is no use for revelation.

Yes, but we do understand a marvelous thing about the book of Daniel, which most people don't know. I want to spread the message to the whole world, but... when is it time? It doesn't take a genius to understand Dan 2:44-45, and Dan 12:4 is now. Yes, it is *that time*. We are in that time right now. There has been no greater time of increased knowledge. You just push a button, and you can know anything in the world.