Cleaning House - Confronting the Hidden Leaven Within

CLEAN TRANSCRIPT | ALL 13 ORIGINAL CHAPTERS

Finding the Ancient Path | https://www.youtube.com/watch?v=O08VNo3F6UY

Chapter 1: Confronting hidden leaven

Okay guys, here we are at cleaning house confronting the hidden leaven within. Several people asked uh in the fellowship before we started about this intense looking image that I chose. And the reason I chose it is because I asked AI to create for me an image depicting the moment in scripture where Yeshua was turning over the tables uh in the temple. And this this is what it spat out. And I thought, "Holy cow, that's that's intense." I mean, that's having, you know, an image of Yeshua looking into your eyes at at this moment. I thought really captured the u the heart that we need to have in confronting our own sin, confronting the hidden leaven. And of course, you know, Passover is here and

unleavened bread is next. This is when we're cleaning out the leaven from our homes. And of course, we understand that that's a a metaphorical practice in in helping us to remove the sin in our lives during this time. Again, we know that Yeshua was in the grave during the days of unleavened bread dealing with the sins of the world. And while he's doing that, you know, we're we're looking for searching for the sin, the hidden sin in our lives. Why do I keep saying hidden? Well, we know that it was a practice for ancient Israel during this time to rid their homes and their cities of levan. And it wasn't just them going to the cupboard and tossing out the yeast. No, they would spend hours on their hands and knees looking in the corners and the

crevices to find where this yeast, this leaven might be hiding in their homes. And of course, that's the attitude we need to have during this time in dealing with our own sin. not just dealing with what we know to be sin, but actually searching our hearts in our lives for sin. So, let's start at the first mention. We do we've done this many

Chapter 2: Biblical definitions of sin

times in our the lessons before. We go back to the first place that we see the a version of the word or the word itself u mentioned in scripture. And we see this here in Genesis 4 where the father is talking to Cain about sin. If you do well, will you not be accepted? And if you do not well do well, sin lies at the door. Now, this word for sin is hatat. And it comes from the word hat. And it's got several other synonyms that we're going to look at as well, but its direct definition is to miss the mark. And this is not new to most of us who have studied out sin. We've heard this analogy before of missing the mark when you're shooting a bow and arrow and you're not quite on target. You're

you're you're missing the mark. And that's kind of the definition of of this word. This is the most commonly used word for sin in the Old Testament. It carries the idea of failing to meet a standard, particularly with Yahw's commands andor instruction, otherwise known as the Torah. And we have other words for missing the mark, if you will, uh, throughout scripture. Words like iniquity, transgression, rebellion, guilt, offense. I think it was Samuel some weeks back that did a wonderful job

of explaining the difference between all of these things. And so I I wanted to do that myself to help us understand um all the variations of sin. And I'm not sure if what I'm about to show you

is matched up exactly with what Samuel said, but hopefully it's in the same vein, the same spirit. The word iniquity refers to the guilt or the perversity of sin often emphas emphasizing the distortion or twisting of what is right. The example we see that in Isaiah 59 your iniquities have separated you from your God. So the iniquity is different in from hatat or hata in that it's a perversion of something. It's a twisting or distortion of something. Transgression or rebellion. Pesha implies willful defiance or rebellion against Yahw's authority. Example that we see in Isaiah 1. I have nourished and brought up children and they have rebelled against me or they have willfully or intentionally rebelled against me. When you understand the

definition of these words, it kind of kind of adds a little more of a sting to what the father is saying here. When someone willfully rebelss or willfully defies the father, it's it carries a a different weight. Guilt or offense, a sham often related to the consequences of sin and the need for atonement or reparation. in Leviticus 5 shall bring his trans trespass offering to the Lord for his sin which he has committed all expressions of sin whether termed hat or Ivon or Pesah or Asham or in the Greek their Greek counterparts Hamartia and Adikia peratma are at their core or violations of covenant fidelity. They represent a departure from the will, character, and instructions of Yahw as revealed in his Torah. Thus, all sin is ultimately an

expression of lawlessness. And that's enomia in the Greek, the rejection of divine order and authority. And of course, we know this. We have studied this. 1 John 3:4, the Apostle John does a wonderful job of simplifying everything that I've just showed you. Sin is lawlessness and lawlessness is sin. So, is it missing the mark? Yes. What's the mark? The Torah. And so when you miss that mark, you are in violation of covenant fidelity via missing that mark of the Torah or uh sinning against the father or against his instructions. And again, this is something that must most people in this group understand because like I said, we've looked at it. But if you're stumbling on this video for the first time, it's important for you, especially

if you're a modern-day Christian, to understand this definition of sin. Because unfortunately in the churches, we've done a terrible job, I was going to say wonderful job, but it's really a terrible job of uh creating sin based on our own definitions of it. In my old congregation, we had certain rules early on back in the day when I was just a college student. The church was fairly young. We we had certain guidelines whether they were dating or dancing or whatever that were put in place and they were all well intended. But before long, violating one of these standards was treated like sin. Even though the Bible says nothing specifically about those directives, about those guidelines that we had

created. So the church has done a really good job or really terrible job, however you want to look at it, at creating their own world of sin. But you've got to go back to what the scriptures say to anchor yourself when looking at this. Sin is lawlessness. Sin is violating the instructions of Yah and nobody else. Let's look briefly at the consequences for sin. I found this I found a few of them.

Chapter 3: Consequences for sin

I'm going to show them in the presentation. These these uh quotes by famous people and I found this one to be particularly poignant in uh for our conversation. Sin is not hurtful because it's forbidden. It's

forbidden because it's hurtful. And that I really think sums up how we should look at our sin, how we should look at the teachings and commandments of the father. Because as a dad myself, I have certain guidelines and rules and instructions for my household when my kids were little that they were not to do. Why? Well, because I knew if they did them, it would hurt them somehow. And that's how we should really look at the word of God in regards to his commandments and our obedience to them or lack thereof. So, Exodus 32, looking at some

biblical consequences for sin, we see the word plague appear. So, the Lord plagued the people because of what they did with the calf that Aaron made. So this was a plague that came as a consequence or response to their building the golden calf very early in their relationship with the father. There was a plague. Now sometimes the Bible will use the word plague and not really define what the plague is. But we can all rest assured in knowing that it's not good. And if you've been plagued by the father, it's something that you're very aware of and you know it. In Leviticus 26, we see that if you don't obey and do not observe all these commandments, I will even appoint terror over you. Okay? Again, not always a definition that we can find of this terror or what it was.

We can only assume or or surmise looking back at the history of what some of these terrors were and they had quite a few of them. But here again in Leviticus we see this connection to failing to obey and then a consequence being a plague or a terror. In numbers 14, they were kept from seeing the promised land because all these men have put me to the test now these 10 times. They certainly shall not see the land. That was a consequence for their sin. In Deuteronomy 28, we see the word curses. We we've talked about this. If you recall Deuteronomy 28, it's full of blessings and curses, right? If you obey, bless. Blessed, blessed, blessed, blessed. If you disobey, curse, curse, curse, curse,

cursed. And so, we have this word curses that comes as a result of our consequences for sin. Now, I've explained this in the past. Let me do it briefly again for those of you who may be watching this channel for the first time. I don't believe when the Bible says we are being cursed that the father is up there taking notice of the things that you do or don't do and then with his little checkbook and his pen in his hand, he's going blessed, cursed, cursed, cursed. No, I think blessings and curses are a are built into the fabric of our reality just like gravity is. The laws of gravity dictate that if I step off this cliff, I'm going to fall to my death. It dictates that if I step out of an airplane or jump out of an airplane, I'm going to die unless I have

a parachute. It dictates that when a a satellite re-enters the atmosphere, it's going to fall. These these are things that the laws of gravity dictate that we have no control over them. We can try to fight them with parachutes and wings, but eventually gravity will always win. I believe that blessings and curses are a part of our the fabric of our existence just like gravity. In other words, if we live in accordance with his instructions, then we are just the the natural response just like gravity pulling something to the earth is blessings in our life. And the opposite is also true. Judges 2, we see that the children of God were sold into the hands of their

enemies when the children of Israel did evil in the sight of the Lord. So again, another consequence to sin is that they were given into the hands of their enemies to lose battles, to often times lose life. In Psalms 38, David says, "There's no soundness in my flesh because of your anger. My iniquities have gone over my head." So, there's a there's there's a physical happening here. Whatever that however that may manifest itself, there's something going on in our flesh. Could that just be death and decay? Yeah, could be. But it could also be much more. If you're dealing with things in your life that you know

are truly sin, it has an impact on you physically. Isaiah 59 says that our sins have divided us from the father, separated

us, hidden his face from us. And that's a scary thing to think that my lifestyle or my actions has in one sense hidden his face from me so that I can't see him. I can't feel him. I can't sense him. If I pray, I don't feel like he's listening. Jeremiah 5, your iniquities have turned these things away, and your sins have withheld good from you. This goes back to my thoughts on Deuteronomy 28, that our sin can often times keep those blessings that the father intends for us out of reach. They were withheld from us because of our sin. We see a couple in the New Testament in Matthew 7. Yeshua says, "Depart from me, you who practice law lawlessness." Well, what does this mean?

This means, you know, the one of the hardest consequences and I should dare say potentially eternal consequences for sin is that they were kept out of the new Jerusalem in the first resurrection. They were not allowed to enter because of sin and that was that was a a consequence for their sin. And of course, Galatians 6, we see, do not be deceived. God is not mocked. For whatever a man sws, that he will also reap. That's a consequence for the sin in your life. Whatever you sow, that is what you will reap. You've heard uh Yeshua's words that if you live by the sword, you'll die by the sword. That's very much so the same thing that Paul was saying here. Often times the things that we decide to do in our lives if they are sin are the very thing

that takes us out or that ruins our life. I think about drugs. I think about alcohol. I think about you know things like that that we do. We we end up reaping the ultimate consequence for these decisions. So, let's gather all those consequences up in one place so that we can look at them and better see

Chapter 4: Personal reflection on sin

if we can better define them. Well, we've looked at the word plagued. We decided that we wasn't sure exactly what that means, but whatever it is, it means that to be stricken or to for the father to strike you with some divine plague or smiting. Uh, again, I I don't know what that is. I That's up to him. It could be a dozen different things. It could be a hundred different things. It could be a thousand different things. Something that you think is just coming out of the blue is not really coming out of the blue. This is the father disciplining you with a plague. What is terror? Well, terror is dread, is sudden alarm, is panic. is anxiety. More than any other time in my life, it seems that this generation

um of children behind me, the generation behind generation X, if you want to use that word, they're always complaining about anxiety. More people in this generation are seeking out therapy than any generation before it. because they dread for some reason and they they can't define why because they're anxious and they don't know why and I think it's due part and parcel to the discipline of the father of course they shall not see the land we already discussed that they're not able to enter paradise curses divine judgment set apart for destruction like Deuteronomy 28 nothing seems to go right for you. We can probably all say we we we know what that feels like. Especially for those of us in our BC days, our before Christ days when it just seemed like Murphy's law

was happening in our life on a daily basis. Nothing seems to go right for you. That's what it feels like to to be under curse in the hands of their enemies. The enemies always seem to beat you. Whoever they are or whatever they are, debt collectors, false witnesses, hypocrites, they they always seem to win. They always seem to find you. You're always being beaten by these elements of society. And of course,

we read in Joshua 7, Israel has sinned, transgressed my covenant. Therefore, the children of Israel could not stand before their enemies. So here we see a direct connection to this being handed or given over to the hands of their enemies is a direct result of their

sin. So if you can't stand before your enemies and you're always losing, more than likely it's a sin issue on your part. No soundness in my flesh, physical and emotional stress and upheaval. Your body rebelling against you where it just feels like, man, my body's falling apart now. Some sometimes that's just the the normal part of getting old. I'm 58 years old now and sometimes it hurts my knees to get up out of this chair. That's just part of aging, right? But this is more this is something different. This is where the father is trying to get your attention by causing you pain in your body, causing you the emotional stress, the upheaval, your body rebelling against you. He's trying to get your attention hidden his face. Well, that

can't seem can't seem to make that connection with the father in prayer. He feels distant. Seems distant. You go out and you try to pray and it feels like your voice is just bouncing off the wall and he's you're not making that connection because his face has been hidden from you because you haven't dealt with your sin. And of course, withholding the good, good things just seem to slip right through your fingers like Murphy's law. You think you have it. Oh, there it goes. because the good has been withheld from you. Depart from me, deny entry into the new Jerusalem after the first resurrection. We looked at that in Galatians 6. You will also reap.

This is a life that's governed by self-indulgence that always lets you down. You pursued it, you reaped it, and it was still empty. I think about the millions of people who pursue wealth and riches and notoriety and maybe even celebrity. They want to be an actor or an actress. They want to be rich and have all the fancy cars and the houses and they get them. But every single time you ask them, "What's it been like? You've arrived. You've you've got it." And they'll always tell you, "It's not what I thought. And we know statistically that most suicides are done by people of great wealth because they thought what they were going to have was this joy, this happiness, but they didn't. They pursued

it. They reaped it and only found it to be empty. All of this sounds very familiar to us. For some, it defined our BC life, our before Christ days. But for some of you here even now, it may still define you. And I want you to think about that. Whoever you are, wherever you're watching me from, you have to ask yourself, how many of these things actually define my life now? And when you do that, you have to consider the answer that may be obvious. that there is sin in your life that you have not dealt with and that could be the reason that most likely is the reason. A good question to ask yourself is what sin am I practicing intentionally or

Chapter 5: Identifying sinful practices

otherwise? What do I mean by that? There's a verse in Galatians 5 where Paul goes through a list of sins. I say then, walk in the spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the spirit, and the spirit against the flesh, and these are contrary to one another, such you do not do the things that you wish. Romans 7. But if you are led by the spirit, you're not under the law. Now the works of the flesh are evident which are adultery, fornication, uncleanness, lwdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murder, drunkenness, realies. That word in the Greek is is more like orgies, group sin, and the like of which I tell you beforehand,

just as I also told you in times past that those who practice such things will not inherit the kingdom of God. That's a strong statement. But we have to be willing to ask ourselves which of these things am I quote practicing in my life? Am I sexually impure? Am I a drunkard? Do I like getting my buzz on during the weekends? Do I do it with other people? sin in a group sense like the revalries means. Am I a divisive person? Do I love arguments? Am I a jealous person? How often do I have outbursts of rage or wrath in my ambitions? Are they godly or are they mine? Am I just trying to satisfy my own physical desires and my ambitions? Or am I trying to do something in his name? Am I full of factions? Am I

racist in any way, shape, or form? Am I debaucherous? The word for lwdness in the Greek is a word that means an overindulgence of the senses which can mean anything from overeing to working out. I had to confess this when I became a disciple of Yeshua because you might not know it now, but back when I was 20, 21 years old, I had 6% body fat and I was muscular and in shape. So, I had looked good for the ladies, pure and simple. It wasn't because I wanted to be in good shape back then. Now at 58, I'm thinking I gotta get in shape for my health. But back then it was all about me. It was all about showing off to the ladies. That's the sin of lwdness. Those who practice such things will not inherit the kingdom of God.

And if you answered the question in the previous section positively that these things define you, it could be because of some of these things in in your life. And here we have a brief, I'm not going to go through all of them definition of what these sins are, but you can take a look at them or take a snapshot of this p of this slide or save it when you're watching the video and go through them and ask yourself, am I am I doing these things? Am I practicing these things in my life on a daily basis? If so, then you have the answer to your question, right? Whatever a man sws, that is what he'll reap. And so, if we're going to deal with our sin during this time of unleaven bread, we we have to dig this stuff up.

We have to take a peek in these corners of our life to see if those things are there. And then what do we do with them? Well, we're going to get into that here in a moment. But half the battle is identifying them and acknowledging that these things exist in your life, in your heart. So what what should our attitude

Chapter 6: Developing a humble attitude

be towards finding sin? As followers of the way, we need to be honest with ourselves and committed to removing anything in our lives that corrupts us. Just like Levan is removed from our homes during Passover, we see in Psalm 139, David's attitude. Now, what I wanted to do here is take a brief look at what the scriptures show us in regards to certain people's attitudes towards sin. David says, "Search me, oh God, and know my heart. Test me and know my anxious thoughts. See if there is any offensive way in me and lead me in the way everlasting." Now, you may look at that prayer of David and think that it's pretty awesome, pretty spiritual, but you know what it is more than anything else, David? If you were to define this request that King David is

making in one word, what what would you say? Uh, humility. Humility. That's a good one. I think that's a good one. The word that comes to my mind, courageous. Why? Because when you when you are humbled enough, Thank you, David. to make such a prayer as this, then you also have to have the courage to stand up under what he will show you. And he's not just going to whisper in your ear and say, "Hey, David, you're you're kind of a liar, dude." No, he's not going to say these things. He's going to show you in oftent times painful ways what sin is hiding in your heart and why and where. So yes, you

absolutely have to have the humility, but you have to have the courage to hear what he has to say. Psalm 19, who can discern their own

errors? Forgive my hidden faults. Hm. So here David is crying out not just to be forgiven but to be forgiven of the things that are hidden. Does that mean he hid them or does that mean there are sins in his life that he's not even aware of? Could be both. Right? But he's crying out to God for the hidden stuff to be forgiven. Job 13. How many wrongs and sins have I committed? Show me my offense and my sin. Again, humble and brave at the same time. Lamentations. Let us search out and examine our own ways and turn back to the Lord. So, not only is it a good thing to cry out to the father to reveal in you those things that stand opposed to his word. But it's also good during this

time, especially in the season of unleaven bread, to search out and examine your own ways. Job 6, teach me and I'll hold my tongue. cause me to understand where I have aired. And that's a that's an interesting statement made by Job because it's very true. Until I was introduced to the ways of the Lord, I didn't understand. I didn't even know that I was an error at all until I was confronted with being obedient to the laws of the Lord. Once I had that understanding, I realized just how much error I was in. And so Job here is saying, "Teach me, cause me to understand where I've where I've errored." So, we've looked at these different verses. I wanted to take a closer look at a few of them. Psalm

19:12, my hidden faults. What What does that mean? Can Can we hide our sin from God? No. We We can't hide our sin from the father. He He sees everything. And yet David cries out to forgive his hidden faults. Proverbs 28 says, "He who covers his sin will not prosper, but whoever confesses," and we're going to talk more on this later, "and forsakes them will have mercy." So, there's this dichotomy between hiding your faults or sins and confessing your faults or your sins. Luke 12 23. This is something that we have to understand uh on a very deep level because I think most of us would confess at one point that there's aspects about our life, our sin that we don't like to be honest with, things that we'd like to

bury, things that we'd like to forget, things that we certainly don't want to confess. In Luke 12, he says, "There's nothing covered that will not be revealed, nothing hidden that will not be known. Therefore, whatever you have spoken in the dark will be heard in the light." And so, the day is coming when everything that we thought was hidden, all the dark stuff in our lives that we don't want to talk about will will come to light. And that's not the time that you want it to come to light. When those things come to light, we want to have the confidence of knowing that we didn't hide from those things in our life. So, it's unclear as to whether David meant to reveal his sins that he couldn't see or to expose those that he had hidden himself. Either way, we know that what

it is what is hidden will not remain hidden forever. It will all come to light. Job 13 again, show me my offense and my sin. Job 6, teach me so I can understand where I've erred. Many of us who came to the ways of the Lord, this was a wakeup call. It was a huge reality check. We learned that there was indeed sin in our lives that we did not understand. They were revealed to us by the Holy Spirit and by the help of like-minded believers like Job. We needed to be taught and therefore come to an understanding of where we errored in our belief system and how these beliefs and practices offended Yah. They were levan hiding in the corners of our hearts. So, I had levaven hiding in my heart that I didn't even know was there. You had levan hiding in your heart that you didn't

even know was there. Since then, hopefully we have been brought into an understanding of how we were erroring against the father. But that does not mean that there are not other deeper, more deeply rooted sins in our heart that should not be dealt with. And if you're honest and humble, we should be willing to deal with such things. There's this whole section in Numbers 15 that talks about unintentional sin.

Chapter 7: Addressing hidden sin

And uh just just for clarity's sake when you look at that first statement if you sin and then that follow that blue line and do not observe all these commandments. So again there's that connection between lawlessness and sin being the same thing. If you sin and do not observe these commandments but in this case he's talking about unintentional sin. If you sin unintentionally. Well, why am I bringing this up? Well, because for many years, that could be that that was defining me. Every day that I didn't observe the Shabbat, I was sinning. But I didn't know. I didn't understand. Every day that I woke up and had bacon for breakfast, I didn't know. I was unintentionally sinning. Was the Bible there for me all the time? Yeah, it was.

But I have been misled by false teaching like so many others. And so it's it's unbelievable here to me, at least for my eyes, that he is talking about the possibility of unintentional sin committed by either the individual or the congregation. And the result of the person who does something defiantly down there in the last paragraph is that they're cut off. So there's a difference here in the minds the mind of the father between that person who has sinned unintentionally and that person who willfully and defiantly despises the word of the Lord and then gets cut off. That's a type of which the anti-ype is what? Well, a person being cut off from Israel is the same as someone not making it to paradise. They're cut

off. It's typology. So, we it's important that we understand the the difference and the severity. Let's talk briefly about concealed sin. A little personal story here. Paul says, "If you're going to boast, boast in your weaknesses." So, let me do that. Let me be an example. When I was 20, 21, I was studying the Bible with the people of my church and they were trying to lead me to Christ. And we got to a point in our studies where we were talking about sin. And the person that was leading the study with me decided that he would take the time to share how he was guilty of sin in all the areas of his life. And when I mean he shared, he got dark. you know, he confessed things that I had never heard come out of another

man's mouth before. It was kind of shocking at first, but I understood later that he was trying to set an example for me so that I would be just as willing to confess. So, I took the cue and when it was my turn to share, I started going through, you know, areas of my life and things that I thought were pretty dark. him. And after it was all done, he thanked me for being honest and open and encouraged me that these things could be forgiven because of the cross, which was awesome. But then just out of the blue, he stopped and he he said, "Ed, let me ask you a question." And he said, "How have you ever and I'm going to stop there because I'm I don't I don't think it would be an appropriate thing to say on a video.

Have you ever blankety blank blank? And it was so it was such a holy cow moment in my heart because I had blankety blank blank. And it was one of those things that I just wanted to bury about my nature. It was one of those things that I just didn't want anybody to know. To me, it was shameful. How in the world did he know how to ask that question? Why would he ask that question? He didn't know

anything about me. I'll tell you why. It was the Holy Spirit putting it on his heart to ask that question. Because he knew that I was bearing the crown in my heart. Whose crown? My crown. And you know what I did? I lied about it. I said, "No, no, I've never done that. finished the study, went home guilty the whole drive home. I had to drive 45 minutes to get to the

house. The guilt was so so heavy in my heart for lying to him that I had to call him and confess, yeah, I actually had done blankety blank blank. He was merciful, forgiving. Thanks for being honest and open. But what's my point? We try to conceal the darkness and our sin in our lives. A man is not fit to live unless he is fit to die. He is not fit to die until he is willing to uncover his sin before God. DL Moody. In Leviticus and Exodus, we see directives for unleavened bread.

Chapter 8: Passover and purity

You shall remove levan from your house. For this, for purposes of this discussion, you are the house. I'm the house. You shall remove leaven from the house. No leaven, no sin shall be found in your house. You shall eat nothing leavenent in all of your dwellings. Exodus, no sin, no leaven shall be eaten. Notice in the very first verse of that Exodus, out of the house of bondage. Why is that there? Because sin holds us in bondage. And there should be no sin, no leaven seen among you or in all of your quarters. And you shall tell your son in that day, this is done because of what the Lord did for me when I came out out of Egypt. What's he saying? Remember, do these things. Remove the sin. Remove the

levan. Why? You've got to remember what was done for you when you were taken out of Egypt. Again, typology. We were also taken out of Egypt. We were also rescued from the world. We were also forgiven of our sin. And so we are to remember this time of unleaven bread for those incredible gifts while at the same time being aggressive in dealing with our own sin in our lives. The feast of unleavened bread is about many things. The least of which is dealing with leavenan or sin, especially hidden leaven. Consider the metaphor. During this time, Israel would search on their hands and knees for signs of levan in the home. In the same way, we are to search diligently and thoroughly and bring into the light. More on that later. Every trace of impurity that corrupts our hearts.

What is hidden must be exposed not just in outward appearance but in the heart where pride, bitterness, compromise, selfdeception often hide under the surface. It's an urgent issue. It's an important issue. Tell your son in that day, saying, "This is done because of what the Lord did for me when I came out out of Egypt." We have to remember that while Yeshua is overcoming sin in the grave during this time, we are dealing with sin in our own lives, confronting the hidden leaven with just as much resolve, remembering what he did for us, rescuing us from the Lord. We have to know why we're doing these things. Come into the light. What does that mean? It's a verse in 1 John chapter 1

Chapter 9: Coming into the light

that says, "If we say we have fellowship with him, and hopefully we all do, and yet we walk in the dark, we lie and do not practice the truth." Let's stop there for a moment and examine that first statement. What do we see here? We see that it's possible to claim to have fellowship with him while at the same time walking in the darkness. That's like a disguised enemy in the ranks because you never know who that person could be. They're completely in the dark. We're not dealing with their sin and yet they claim to have fellowship with him. They are amongst your ranks. We lie and we don't practice the

truth. But if we walk in the light to seize in the lie, we have fellowship with one another. That's an interesting statement as well. What's this light and darkness

talking about? Well, he's trying to explain that for the person who conceals his sin, his or her sin. It's not open with it with the father or he humanity people, which we're again we're going to look at more in a second. That's what it means to walk in the dark or the light. If you're in the light, you are walking in transparency. And the Bible says when you walk in the light, that's when you have fellowship with one another. Which means what? What's the opposite of that, David? That we're separated, that we're divided. Yeah. Even though we're trying to have fellowship with one another, you may have 10 people in a room claiming to have fellowship, we're not unified.

Yeah. But if they're not walking in the light with one another, if they're not transparent with one another, then they are not in fellowship. And you guys know what that feels like. You all know what it feels like to be in a group with people and still feel out of place. People who are all claiming Yeshua as Lord and still not feel right. Something is not right. You've all felt that. It's this. It's the no transparency between the the two of you, the three of you, the four of you, the 10 of you. You're walking in the darkness. It's time for us to come into the light. Scriptures give us two important structures for dealing with sin. Aside from the obvious repentance, one of these is the most

ignored teaching in all of scripture. H in my humble opinion, one of these that you're getting ready to see is the most ignored teaching in all of scripture. What's the first one? To acknowledge our sins before Yahw. Jeremiah 3, Hosea 5, following 32, we see things like, "Acknowledge your iniquity that you have transgressed against the Lord your God." Hosea 5, I will return again to my place till they acknowledge their offense. And by the way, this is the Old Testament reference to Yeshua when he told the Pharisees that you will not see me again until you say, "Blessed is he who comes in the name of the Lord." This is this is that I will return to my place till they

acknowledge. So there's there's there's this thing there's you have to acknowledge something your offense. Psalm 32 I acknowledge my sin to you. My iniquity I've not hidden. I said I will confess my transgressions to the Lord and he forgave the iniquity of my sin. Okay. So here we see Psalm 32 kind of explaining Jeremiah 3 and Hosea 5. There is a requirement for us to be honest about who we are, what we are, and where we have errored in our sin to the Lord. To him, to confess to him. Let me look at this verse in Leviticus 26. And you know how I love my if then verses. Here's another. But if they confess their iniquity and the iniquity of their fathers with their unfaithfulness, in which they were unfaithful to

me, and that they have also walked contrary to me, and that I also have walked contrary to them, and have brought them into the land of their enemies. Well, this goes back to everything we just looked at. If their uncircumcised hearts are humbled and they accept their guilt, then if then then I will remember my covenant with Jacob, my covenant with Isaac, my covenant with Abraham and I will remember. So we see this condition and part of that condition is acknowledgment of the fact that you have sinned and have walked contrary to him. In what way? You I don't know. Whatever way you walked contrary to him. You have to be able to articulate that because

you know it from scripture and that he's walked contrary to you. You don't have to articulate that because you've felt it. You've sensed it. You've seen it in your life. But there is this requirement that we are humbled before him. that you accept your guilt and you confess your sin. Why? Here's the

Chapter 10: Why we must confess

greatest question. Why? Why do this if Yahw already knows? He saw me confess. He He saw me commit the sin. There's nothing hidden from his eyes. If he saw me commit this sin, why do I have to confess it? David, how would you answer that question? I think there are a couple things. One, related to what we saw earlier, um that we said, you know, maybe it's unintentional. So, revealing it to you, making you aware of the fact that you have sinned. Uh number two is a matter of acknowledging and being accountable and taking responsibility for your sin and kind of examining yourself, you know, maybe what's the heart behind it. So, I think those are those are couple of reasons. Yeah. Think of Adam. What was the first thing he did?

Adam, where are you? He was hiding. He was hiding from the father cuz he was guilty. And the father knew he was hiding. And yet, what did the father want to do? He wanted to be face to face with Adam after he sinned. And the father wants to be face to face with you and I after we sin. He wants to be pulled into it, not pushed away from it. And that's what we tend to do sometimes when we deal with sh especially shameful sins. We want to push them away. Maybe it's pornography and you and you know it's just gross and this is something that you do and gosh it's just hard to face God and so we don't like Adam we try to hide from him we don't pray as much we don't read our Bibles as much because the spirit wars against the flesh and the the flesh

is just winning and so like Adam we push him away instead of pulling him in they pull him into the battle pull him into the struggle. We pull him into the failure so we can face him because it forces us to deal with him. To face him, not to inform him of what he doesn't know. He already knows. but to bring us into agreement with Yahw's view of sin, to show humility, to restore covenantal relationship, and to receive forgiveness. That's why we confess. Just like if it was my son who did something terrible against me, at some point I want to be face to face with him to talk about this. And it's the same thing with the father. We confess our sins. He is faithful and just to forgive us our sins and to cleanse

us from all unrighteousness. That's one of my favorite verses in all the Bible because it tells us that he's faithful to us. He's not breaking covenant with us because we sinned. And that's the fear, isn't it? Especially if it's something that happens over and over again. We fear that God is his patience is wearing thin and before long he's just going to say, "I'm done with you. That's where our minds go." And yet, first John says, "No, no, he's faithful. Just confess, and he's going to forgive and cleanse you from your unrighteousness." But we have to have the courage and the strength and the consistency to stand before him in confession. But you know what else we have to do? And this sometimes can be harder. We have to confess before men.

Chapter 11: Confessing before men

What? Remember when I said this is the most incomplete or ignored teaching in all of scripture? This is it. This practice is the most incomplete and ignored practice among believers today. Why, David? Before I list my reasons why, why do you think shame, pride, uh, image, uh, and you know, potential, uh, fear over worldly consequences if people know or find out about these things about you that you don't want people to know? Shame, embarrassment, fear, fear of judgment, lack of trust, reputation management, fear of consequences, selfdeception, habitual concealment, and which we talked about that earlier, walking in the dark. These are the reasons why this practice is the most ignored practice in all of Christianom. You don't want to confess shame something that's

shameful. Now, I can tell you that right now in the world, men as a man, their biggest issue is lust. Straight out. That's their biggest struggle on a sometimes momentary basis. And a woman who understands that a man's biggest struggle is lust should not make it difficult for his husband to be real about it, her husband to be real about it. But it's there. Lust and all the sins that come with it, all the practices that come with it can sometimes be dark. Especially if you happen to be a man and you're lusting after another man or a woman lusting after another woman. Those things are dark and you don't want to talk about that to somebody else. That's shameful. You're embarrassed by it. And

which is the biggest lie of all because everybody in this Zoom call and everybody watching this on YouTube, every single one of us have things that we've done that are embarrassing. And yet we don't want to talk about it for purposes of being embarrassed. Let's talk about lack of trust for a second. That's a big deal. You simply don't trust your brother or your sister. And they should be able to. The things that are confessed in secret in the spirit of being honest and coming into the light should never be talked about. And so we we should be able to talk to each other without that fear. Selfdeception is something that I wanted to camp out on too for a minute

because there are many people even as recent as day before yesterday I was talking to somebody who thinks that they just don't sin because of what Jesus did on the cross. They are deceived. Why would John tell us to confess our sins? Why would the Bible tell us to confess our sins if we couldn't sin anymore? So this because of these reasons, this is the most ignored scripture in all of the all of the Bible. He that will not confess his sin hath yet a mind to commit the sin again. John Trap. That's another issue. Some of us have a romance with some of our sinful practices and we quite honestly can't imagine our life without it, whatever it is. And so you don't want to confess it

because if you confess it, that's going to draw accountability. And when that draws accountability, that brother, that sister is going to ask you about it again in the future. and you don't want to have to confess that you've done it again. So, let's just not talk about it in the first place. Let's not bring it into the light in the first place because in my mind, in my heart, I want to do it again. Again, brothers and sisters, this stuff needs to hit us and it needs to hit us hard as we're thinking about these things. So, James 5:16, "Confess your trespasses to one another." H period. done. Not to the priest, not to the pastor, to one another. Transparency, true fellowship, because we're in the light, and pray for one another that you

may be healed. The effective, fervent prayer of a righteous man avails much. First John 1, if we walk in the light as he is in the light, we have fellowship with one another. We looked at that, right? This is what we're This is our goal. Our goal should be fellowshipping true fellowshipping with one another in the light with the trust that the the blood of Christ has cleansed us from the things that we're confessing. How should we respond to a

Chapter 12: Responding with gentleness

person who's confessing sin to us? This is uh this is very interesting. I was on the phone with one of the brothers in this group and I was telling him, "I'm thinking about teaching a lesson on sin and dealing with sin, confessing a sin." And he goes, "Huh, that's interesting. Uh, what does it look like when a person confesses sin and what what do you say to a person that confesses sin to you?" I thought it was a great question because there's a few ways we can respond to that question. one with love and

patience. Two with judgment and indignance which you have to be careful with, right? Considering your own sin. There was a time in my life where I

was studying the Bible with a man and we got to the point of talking about hatred and murder and for the first time ever, he confessed that he had murdered somebody. I had this guy confess that he actually murdered somebody and nobody knew about it. I'm going to respond differently to that than I am confess or you know hearing a brother's confession about lying. But it's a great question. How should we respond? Galatians 2. Brethren, if a man is overtaken and he press trespass, you who are spiritual, restore such a one in the spirit of what? Gentleness. considering yourself lest you be tempted. Because why considering yourself? Well, because you got sin, too, dude. And hopefully you're being as

honest about it as this person is with you. Bear one another's burdens. What's the burden? The sin, the trespass. Bear it. Empathy, sympathy, love, gentleness. thus fulfilling the law of Christ. So when someone confesses to you, your answer shouldn't be, "Bro, that's so disgusting. Can't believe you did that." No. Do you think that brother's ever going to confess anything to you ever again? No. No. You should listen with patience, considering your own sin. teach, instruct with gentleness and avoid this trap. If we say we have no sin, we deceive ourselves and the truth is not in us. When someone's confessing sin to me, if I've if I'm guilty somehow of that sin he's confessing, I'm going to share that with him. You know what, bro?

I'm so thankful you're getting open on about this because let me tell you about when I did that or what was going on in my life when I was doing this. But if we claim we have no sin no and here's what you you know how we do that brothers and sisters I'll tell you how the Christian church has done it. You walk into a room full of people people maybe it's a church service maybe it's something else but you're gathered and you ask somebody hey bro how you doing man tell me how you're doing and he says oh just fine just fine knowing that the weekend before he cheated on his wife knowing the weekend before he got drunk and we claim we have no sin bro what's going on in your life man tell me what's Is there something I can pray

for? No, I'm good. We claim we have no sin. And we've deceived ourselves and the truth is not in us. How important is transparency amongst the believers? It's huge. So, we have to have the heart of Yeshua. And I chose this picture, as I said, because it was so intense. He's looking us in the eye. This is the feast of unleavened bread. He's cleansing out the temple. He's showing us how intent he is. We know the verse in all four gospels, this story appears where Yeshua turns over the tables of the money changers that kicks out the sheep and the oxen. Take these things away. Again, what do they represent? Sin. Take them away. Don't make my father's house into a house of merchandise. His disciples remembered

zeal for his for your house has consumed me. Huh? Have any of you who have ever read uh read this verse ever thought to look it up? What is he referring to? Psalm 69. This this statement zeal for your house has consumed me is very interesting. Its context considering all the words that we looked at before. Oh God, you know my foolishness. My sins are not hidden from you. Let not those who wait for you, oh Lord of God of hosts, be ashamed because of me. Let not those who seek you be confounded because of me. Oh God of Israel, because for your sake I have borne reproach. Shame has covered my face. I have become a stranger to my brothers and an alien to my mother's children because zeal for your

house has consumed me and the reproaches of those who reproach you have fallen on me. Remember all these words that we looked at just a moment ago. Many of them are right here in this verse. David openly acknowledges his sin in Psalm 69 while at the same time not being afraid of the reproach, the personal shame, and even the familiar rejection. Verse six, let not those who wait for you be ashamed because of me. What's he saying here? David is concerned that his public humiliation might discourage others who are faithful to Yahw. This is huge. Many people, many pastors who are guilty of heinous sins in their personal lives or against the congregation have not come out publicly with these things, not confessed them for this reason. Well, if I confess

that, it's going to really hurt the faith of somebody else. It's going to really discourage the body. We don't want to be honest with that because it's just going to hurt their faith. That wasn't David's attitude. David is concerned that his public humiliation might be might discourage others who are faithful to Yahw. Did he have the concern? Yeah. But he still did it. How do we know he still did it? Because it cost him relationships. It shamed him in front of his people. He prays that his suffering would not bring shame or confusion to those who trust in Yhovah. This shows his intercessory intercessory concern not just for himself but for the witness of Yahw's people. And then verse 8, I

have become a stranger my brothers. His zeal to to deal with his sin cost him these relational issues, these relational familial relationships even amongst his own family. So he was willing to be this person. He was willing to be that guy who was just dealing radically with the issues in his life because zeal for the father's house consumed him so much so that he was publicly shamed and rejected by people. And all this is done in the context of sin. And to me, this is what it looks like to confront sin with zeal. In other words, he didn't. We didn't. We shouldn't care about this. How do you think Yeshua was concerned about his appearance when he did this in the public square temple known for his love, his feeding of the 5000, miracles, healings, all of a

sudden doing this? Do you think he was concerned about his reputation or was he more concerned about the integrity of Yah's word, his house, and his own heart? So as we go into unleven bread, we need to have the same integrity, the same in intensity with looking for and dealing with our sin. If you are not accustomed to sharing your sin with other men or women, let me encourage you to repent of your pride and your shame and your embarrassment and do it so that you can walk in the light with him or her and um enjoy that true fellowship. I'm done talking. Talked a lot. Now the time is for you just to share your thoughts. So go ahead and make sure you're unmuted or that you're Yeah. that you're unmuted and um share what you think.

Chapter 13: Group discussion and closing

Well, Ed, I am super encouraged by today's lesson, but I'm also feeling really convicted. Um because it's no it's no secret in our family, you know, that um David and I have been terribly persecuted in our church community for over 30 years. And we fell on this sword of, you know, well, we don't want to cause anybody to struggle. We we don't want to hurt anybody's faith. Even though we were the ones that had been sinned against, um, it wasn't about, we weren't like David in that we were eager to express our sin, but it was the same, I don't know, it feels like the same conviction because ultimately we did it because we didn't want to cause any of our children to struggle because people were coming up to our children and we didn't we didn't want to cause anybody else to

struggle. And you know post 5 years now and you see where the church has become. It's convicting because if we had been open and we had brought these things to light, chances are other people wouldn't have been hurt in the same way that we have since. And so I know that David and I have, you know, and I'm only speaking for myself, really fallen on that. Well, let's not, you know, we don't want to cause anybody to struggle. And in in every way, that is keeping things in the dark. And and I see that. I think I didn't want to be reminded of it, but the today's message um definitely definitely brings that to light. It's definitely convicting for me. Now, like, okay, how do you remedy

that? You know, drop the atom bomb or what do you do? Anyways, it was a great lesson, brother. Thank you. Amen. Thank you, Christine. Uh Joe or Glenn, raise your hand up. Oh, okay. Here we go. Um I didn't like the lesson personally. Um, I when I was a part of a a church, they were really good about calling people to repentance. Now, did they follow the law? No. Um, but they had they had a real conviction about sin. And since I have not been a part of that, I haven't had a lot of accountability and it's been kind of nice. Uh but due to that there's a lot of lot of hidden sin and um I I appreciate that I have a great relationship with you Ed and and I know I can talk about it. Uh I know refreshing comes in the morning. So these lessons are are convicting and if there is

hidden if there is if you are walking in the dark it's very uh unsettling. I I know for me that I just need to uh to really be open with people and I'm going to I don't like it, but it's just pretty ugly stuff. So, I just wanted to share that. Amen. Joe, did you want to say anything to you or just Glenn? Just Glenn. Oh, just me. Okay, Angela. Um, I I would like to have I guess well I'd like to just confess, you know, I've been battling back and forth with smoking and I would like to get rid of it. There's a part of me that wants to get rid of it, but then that the flesh, you know, it, you know, I've I guess I've just let my flesh get the best of me and uh you know, and you talked about zeal and boy, I I need more of that. I mean, I need more passion. I need more zeal.

uh you know and and it I don't know it just it really really bugs me because I want I know in my heart of hearts I want to beat this thing. I don't want it to beat me and I certainly don't want to have it cause relationship problems with the father. Um, and it's it's it unless you've been addicted to something. I don't know if you know because your body wants this, you know, in order for it to function. normal, whatever that is. But, uh, yeah, I that that's something major in my life. I've got lots of garbage yet to get to whittle through, but that's that's been a major thing. So, if anyone has any thoughts on this, I be happy to, you know, maybe you can private message me or something. But, but I just wanted to make that confession. Just keep me in your prayers.

I know God hasn't given up on me. Amen to that. Yep. And please if you can share some things with Angela or anybody who who um you know cries out for help and please do that you know via the avenues that we've made available here. So thank you Angelo. David did you want to share something? Yes I did. Thanks. Thanks Ed. Um excellent message as usual. I think in my mind when I think about this focus of sin um in my mind it's it's usually has been more connected to the day of atonement as opposed to Passover right because in a day in atonement it's during those times the 10 you know the oral days or whatever between trumpets and where you're and and the day of atonement that you're really

supposed to be focusing on your sin uh confessing your sin uh getting you know apologizing to those that you have sinned against as well as apologizing to God the sins against you know your brother as well as sins against God right but I never really made that connection to Passover even though it's very

clear right we talk about in the Passover about the clearing of the leaven we say that it is sin right but but the focus for me at least in my mind when it comes to Passover and lemon bread has more focused on on God, the amazing God that he did, all I mean all the miracles that he did and getting them out of and we and we and we say the words, yeah, he freed us from the bondage of sin. But I think when you have a lesson like this, I think uh it

it uh increases your appreciation for the sacrifice, right? It increases it brings to an awareness of your sin and the consequences that you are you know that according to the law you will suffer unless they are forgiven. And so making that connection uh tying that with the Passover I think was very powerful for me and I've been celebrating the Passover my whole life. uh but this focus on the sin aspect uh and giving me a greater appreciation for the sacrifice that Jesus made um that is is uh you know foreshadowed in in the Passover I think was very powerful. So, I really appreciate that. Good man. David, thank you. Samuel, brother Samuel, Shabbat shalom. Um, and Shabbat shalom to you. Um, Brother Doss.

Um, it it does my heart well to be a part of this fellowship and for you to expound on this, to teach on this, and to create an environment where we can come together in the body of Mua to help each other and to work through our personal walks of transformation into the likeness of the Hamashiach. I can testify that in my life when I beca when I came into the knowledge of the truth, I can tell you that there was a spell of time when I was unemployed for over a year and I was praying fervently and I had other brothers praying for me that I find something and I got a very great employment opportunity and I took it, made good money. And one of the things that I began to do was go shop on the Shabbat. And what I would try to do is skirt around the fact that I shouldn't

be engaging in commercial transactions by focusing exclusively on trying to go to stores where I could go to a kiosk and not have to have a person help me. That was my rationalization for doing that. Suffice it to say, I kept doing it and eventually the money dried up and the position dried up and flew away. And at that point, I got the message. I know one of the things that I continually wrestle with and I deal with in my life, the leaven that that that I've uncovered through examination that I have been able to uncover in my examination because I'm certain there's plenty more has been pride and envy. And that's something that I deal with on a regular basis. Um, and that I pray on in terms of having the the wisdom and the

humility to walk righteously in Torah and to make certain that instead of trying to place myself in an exalted position to more or less be in a position of service. Um, but again, I I thank you for this opportunity and I thank you for the lesson. Blessings, brother. Amen, Samuel. Thank you. Thank you. Okay, guys. Well, we're running along, so unless anybody else has some anything awesome to share. Uh, we should probably end it here. Um, so grateful for all of you that came this morning. We had almost 50 people online at once. I think Joe Joanne would probably know for sure what that number was, but um, I'm grateful for all of you, wherever you are. If you're new, thank you for coming. Um, thank you for being part of the live part of it because the stuff

you usually see on YouTube is the edited part, you know, where I take all the mistakes and all the ums and the h and you know, the weirdness out and you see the carefully collected uh lesson, but here you get to see us raw. You get to see people forgetting to turn their microphones off and, you know, dealing with all that kind of stuff. But I'm just grateful that you're here. And um if you're one of those people that feels like you you've got stuff on your heart that you've been carrying around and you don't know

what to do with it and you just want to talk, please do that. You know, reach out to me online. If it's a woman, there are sisters in this group who would love just to hear you share about your life and confess your sin. They'll do the

same. If it's a brother, I can handle that. Glenn number two can handle that. Glenn number one can handle that. Cordon can handle that. David can handle. got people here that um we we'll talk because there's no there's no reason for us not to be able to have that true fellowship and and be transparent with one another. So, God bless everyone. Have a fantastic weekend of Passover, unleven bread, Shabbat, all the wonderful things that are going on right now. Um we just pray that you have a a fantastic weekend. Shabbat shalom shalom shalom shalom and happy everyone please it as well.