

# How Do We Remain Spiritually Unleavened?

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Here we are on the first day of Unleavened Bread in 2022; who would have thought? Our homes have been unleavened because we are following our Father's commandments. Those commandments were given to Ancient Israel some 3500 years ago and we are continuing to keep those commandments. By way of introduction let's go back and rehearse those commandments that cause us to be here today. Let's go to Exodus 12:15. Here we break in where Yehovah, God Almighty, the Most High God, the Living God, is speaking directly to Moses and it's recorded for our benefit.

**Exodus 12:15** *Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: (KJV)*

That is not the best possible translation because some people have taken that to mean that we don't have to start putting out leaven until the first day of Unleavened Bread.

The New American Bible quotes that last half of the verse as saying: *From the very first day you will have your houses clear of all leaven.*

The Douay-Rheims Bible says: *Seven days shall you eat unleavened bread: in the first day there shall be no leaven in your houses. So, we've all done that by sundown starting the first day of Unleavened Bread we have our houses clean of leaven.*

*15 continued) ... for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (KJV)*

Verse 16 I'll start in the NIV.

*16) On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat; that is all you may do.*

*17) Celebrate the Festival of Unleavened Bread, because it was on this very day that I [Yehovah is speaking] brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come.*

*18) In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day.*

*19) For seven days no yeast is to be found in your houses. And anyone, whether foreigner or native-born, who eats anything with yeast in it must be cut off from the community of Israel.*

*20) Eat nothing made with yeast. Wherever you live, you must eat unleavened bread." (NIV)*

We will go back to Deuteronomy 16:1 for just a minute and read the first three verses. Moses is speaking directly to Israel. Remember God did not allow him to go into the Promised Land and he is writing to Israel, speaking to Israel in summary of their coming out of Egypt and the wandering in the wilderness.

**Deuteronomy 16:1** *Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. (KJV)*

The Hebrew word for *Abib* is Strong's #024 and it means "to be green, that is a young ear of grain". So this is in the spring of the year obviously.

2) *Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.*

3) *Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, [we have to eat unleavened bread every day for seven days] even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day [this day we are keeping today] when thou camest forth out of the land of Egypt all the days of thy life. (KJV)*

Remember this day and that's why we are here. Now back to Exodus 12:30. This is after the tenth plague—the *killing of the firstborn*.

**Exodus 12:30** *And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; (KJV)*

Can you imagine what went on in that land that night?

30 continued) ... *for there was not a house where there was not one dead.*  
31) *And he called for Moses and Aaron by night ... (KJV)*

Go back to chapter 10:27, this is after the ninth plague which was the *thick darkness* that lasted three days.

**Exodus 10:27** *But the LORD hardened Pharaoh's heart, and he would not let them go.*

28) *And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. (KJV)*

Verse 29.

29) *And Moses said, Thou hast spoken well, I will see thy face again no more. (KJV)*

This is the end of the ninth plague. So, Pharaoh must have contacted Moses by messenger because Moses did not see him that night. Either Moses came to the palace to meet the messenger or the messenger came to Moses, we're not told and don't know. Either way, Moses did not see Pharaoh face to face that night. Let's go back to Exodus 12:31.

**Exodus 12:31** ... and said, *Rise up, and get you forth from among my people, both ye and the children of Israel; and go, [he said get out of here] serve the LORD, as ye have said.* (KJV)

Finally, he relents.

32) *Also take your flocks and your herds, as ye have said, and be gone; [thick headed Pharaoh finally got the message] and bless me also.* (KJV)

Verse 33 I'll read out of the NIV.

33) *The Egyptians urged the people to hurry and leave the country. "For otherwise," they said, "we will all die!"*

34) *So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing.*

35) *The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing.* (NIV)

We have to remember; the Israelites were slaves and didn't have much of anything. Not like we do today. We have closets full of clothing and all that we need; they did not have that. They "borrowed" from the Egyptians because they had very little and the Egyptians were more than willing to give them whatever they wanted just to get rid of them, to get them out of there so they wouldn't die.

36) *The LORD had made the Egyptians favorably disposed toward the people, and they gave them what they asked for; so they plundered the Egyptians.* (NIV)

Verse 37 back to the King James.

37) *And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.*

38) *And a mixed multitude went up also with them; [mixed multitude meaning some Egyptians went with them because they feared Yehovah and wanted to obey Yehovah] and flocks, and herds, even very much cattle.*

39) *And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.*

40) *Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.*

41) *And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.*

42) *It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations. (KJV)*

Of course, we observed that last evening. Now chapter 13:14.

**Exodus 13:14** *And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:*

15) *And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast:*

16) *And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt. (KJV)*

We see that Ancient Israel was to remain unleavened for seven days. Leavening was cast out prior to the first day of Unleavened Bread. They were to eat nothing leavened but they were to daily eat bread that had no leaven in it. Here we are today and we are physically unleavened and we are to remain physically unleavened for the next seven days—diligently doing so. Here's a question that we need to consider. What are the spiritual implications of remaining unleavened for the next seven days? What is the spiritual meaning and implication behind all of this, especially since we are under the New Covenant which is a spiritual covenant, not a physical covenant? The title of the sermon is:

### How Do We Remain Spiritually Unleavened?

We're going to have four points today. There is a process created by our Father that we should be so very thankful for—each one of us individually—so thankful for a process that He has created. If followed, this process allows us to remain unleavened all the days of our lives. To remain unleavened, not just for seven days, but all the days of our lives. What we're going to do is examine that process. It's a process that is absolute key in our remaining spiritually unleavened for as long as we walk the face of this earth. The first step in that process of remaining spiritually unleavened is:

#### **1. We have to recognize our sins.**

In order for us to deal with our sins, we have to recognize them, we have to acknowledge them. How can you deal with something you don't recognize? How can you overcome something you don't acknowledge? With that in mind, let's go to Acts 17:16. Paul arrived in Athens on his journey and he was waiting for Silas and Timothy to join him.

**Acts 17:16** *Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. (KJV)*

Much like we find in our cities today.

*17) Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. (KJV)*

Obviously, Greeks and Romans.

*18) Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.*

*19) And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?*

*20) For thou bringest certain strange things to our ears: we would know therefore what these things mean. (KJV)*

Verse 21 is a parenthetical verse.

*21) (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) (KJV)*

Sounds like us today again—wanting to hear some new thing. Go to 2 Timothy 4:3 because Paul adds to this concept in his second letter to Timothy. In Athens he is obviously talking to Gentiles but here he is talking to the church.

**2 Timothy 4:3** *For the time will come when they will not endure sound doctrine; but after their own lusts [it's not something beneficial, it's something to get for the self] shall they heap to themselves teachers, having itching ears; (KJV)*

Paul is addressing something where people in the church were not content with the truths that he had previously revealed to them. They wanted something new and their ears were itching. With that concept in mind let's go back to Acts 17:22.

**Acts 17:22** *Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. (KJV)*

Verse 23 I'll read out of the NLT.

*23) ... for as I was walking along, I saw your many shrines. And one of your altars had this inscription on it: 'To an Unknown God.' (NLT)*

The King James says “*the unknown God*” and that is not a correct translation. You look at any Interlinear and it will tell you “*To an unknown God*”.

*23 continued) This God, whom you worship without knowing, is the one I'm telling you about. (NLT)*

Verse 24 back to the King James. He begins to expound on that. Who is this unknown God?

*24) God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; The temples that the Greeks and Romans erected to their many, many gods. 25) Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; (KJV)*

Pretty good description of God Almighty, the Most High God.

*26) And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27) That they should seek the Lord, if haply they might feel after him ... (KJV)*

Those three words, *they might feel* is one word in the Greek, Strong's #5584 and it means figuratively, "to search for". Meaning someone who is lost in the dark and you are feeling out for something to try and find something—that's the implication. That they might *feel after Him*.

*27 continued) ... and find him, though he be not far from every one of us: (KJV)*

That's another very important concept. God Almighty is not far from each one of us.

*28) For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (KJV)*

A very poignant description of the Most High God.

*29) Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. (KJV)*

As has been pointed out before, the Greek word for *Godhead*—has nothing to do with the trinity—it is Strong's #2304, it's the Greek word *theos* and the definition is the "divinity of God". The Father's divinity can't be captured by things made by men. How could you capture God Almighty's divine nature by carving something out of wood or stone or building a building or something like that?

*30) And the times of this ignorance God winked at; (KJV)*

That's a concept that we need to remember as we go forward today, that God winked at this ignorance in their idolatry.

*30 continued) ... but now commandeth all men everywhere to repent:  
31) Because he hath appointed a day, in the which he will judge the world in righteousness by that man [referring to Jesus Christ] whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (KJV)*

We see this concept that because of their ignorance, God did not hold them accountable—He winked at their sins. They had not been called yet. Let's look at the example of David. Remember we are leading up to the point that we must acknowledge our sins in this first step in the process. Let's look at the example of David. Most likely, David felt that Yehovah winked at his adultery with Bathsheba and his murder of Uriah. David didn't address it with Yehovah for over a year, after the child was born. David probably believed that Yehovah overlooked his sin, winked at his sin, because of his position as king.

It reminds me, back in the early '70's, the Vice President of the Worldwide Church of God said (this is a direct quote): *God winks at my sin because of what I do for the work.* As though, somehow, we get a pass because we do this or we do that for God and therefore God owes us something. That is just beyond the pale when you understand God Almighty and His plan of salvation. David thought he was not held accountable because God was silent, nothing happened, the child was born, everything was cool and he thought God just winked at it and so, let's just move on. That is until Yehovah had had enough.

Let's go to Psalm 50:21. Yehovah is speaking directly to David. I'll read this out of the NIV. We can't hide from our sins because there will be a day of revoking. David buried his sins until Yehovah had had enough.

**Psalm 50:21** *When you did these things and I kept silent, you thought I was exactly like you. [Ignoring the sin.] But I now arraign you and set my accusations before you. (NIV)*

Yehovah was talking directly to David. As we know the story, Yehovah sent Samuel to confront David of his sins. He told David a parable about a rich man and a poor man and I'll just paraphrase it—we don't need to turn there. There was a rich man who had plenty of flocks and herds and was very wealthy and a poor man who had a one little lamb and that lamb was like a pet. The children loved it and the lamb lived in the house with them. The rich man had an out-of-town visitor and prepared a meal for him. But he wouldn't take from his own multiple flocks and herds, instead he took that one lamb from the poor man, killed it, dressed it and served it as a meal for this visitor. When David heard that from Nathan, remember what he said.

He said, "That man needs to die."

Nathan said, "You are that man."

Notice what happened. Let's go to 2 Samuel 12:13. It hit David right between the eyes, like we say, with a two by four, everything that he had done now was flooding back into his mind and he was confronted by God Almighty through Nathan.

**2 Samuel 12:13** *And David said unto Nathan, I have sinned against the LORD [I haven't sinned against anybody else, but against God Almighty]. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. (KJV)*

We know that there's a principle in Numbers 32:23, we won't turn there, but that tells us,

*Be sure your sin will find you out.*

Nobody gets a pass, nobody is held unaccountable, including David, King of Israel. The fact is, coming back home to us today, we like David can go for years; we can go in some cases decades, oblivious to certain sins we have. That's just human nature. I look back on my life and I look back and see my conduct or the words I said—ten, twenty, thirty years ago—and I was totally oblivious to the fact that I was sinning or that I was hurting people or that I wasn't doing what God Almighty wanted me to do. At the time, it didn't register. I think if we are honest with ourselves, we are all in the same boat.

One of the reasons we fast before Passover is to draw close to our Father so we can see ourselves. Not as we like to see ourselves or want to think of ourselves, but we can see ourselves as He sees us. In other words, that's the reality. Nothing matters about what other people see in us or think of us or what we think of ourselves; it's what the Father and the Son think—know—about us. What is the reality? When we fast and want to get close to our Father before Passover, we ask:

*“Show me my hidden sins. Show me my secret faults that the Bible talks about. We want to acknowledge them; we want to see them so they can be dealt with.”*

We know also that Christ, when He came to this earth, added a spiritual dimension to the law. Thus, adding to the law in certain aspects and even changing the law in other aspects. So, with that in mind as an example of acknowledging our sins, searching our hearts to find our hidden faults, let's look at one of the hardest sins to overcome and one that is so often ignored today within God's church. Let's go to Matthew 5; Christ's very first recorded sermon and as we know, there are many instances in that sermon Christ would say, you have heard or you have been told or you have read, but I say unto you and then there is a change or modification because He is bringing a spiritual dimension to the law.

**Matthew 5:43** *Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.*

*44) But I say unto you, [think about this concept and the people He is talking to] Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (KJV)*



What a concept that is. I'm sure the people there were just wide-eyed and saying, "What is this man telling us?"

*45) That ye may be the children of your Father which is in heaven: for he maketh his sun [the sun He created] to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (KJV)*

He says, "Look if you love those who love you, what's the big deal? What reward do you have? Don't even the publicans, the sinners, that you look down upon, don't they do the same thing?"

*47) And if ye salute your brethren only, [and ignore others because you are above them or look down on them] what do ye more than others? do not even the publicans so?*

*48) Be ye therefore perfect, even as your Father which is in heaven is perfect. (KJV)*

The Contemporary English Version of the Bible has an interesting translation of verse 48.

*48) But you must always act like your Father in heaven. (CEV)*

Not as other humans, not as humans think should we act. We should act like our Father in heaven. Now let's go to chapter 6:14, Christ adds more to this concept, this very difficult thing that we have to do, that we are required to do, if we are going to follow Christ.

**Matthew 6:14** *For if ye forgive men their trespasses, your heavenly Father will also forgive you:*

*15) But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (KJV)*

We have to then ask ourselves, how many trespasses have I not forgiven? How many people have I not forgiven? How many instances that happened to me do I still hold a grudge about? I've dealt with people who have held grudges for decades; they just can't let them go. That's not what Christ says. We have to forgive. If we don't, our Father is not going to forgive us. What He is saying is:

*"To the degree you forgive others, you will be forgiven. If you withhold forgiveness, our Father will withhold forgiveness to you. If you easily forgive and readily forgive, your Father will easily and readily forgive you."*

..... is what Christ is saying.

Despite this dire warning, how many times have we—and I’m speaking of myself—not loved or forgiven those who are against us? Those who hate us? Those who won’t speak to us? Since we began teaching the truth about the Father and His Son in scripture, there people who have been friends for decades who just won’t speak to us anymore. You’ve experienced the same thing, I’m sure. It’s like you don’t exist. We have to be careful that we don’t hold a grudge about that and treat them in the same way they are treating us. How many times have we judged and condemned others? “

“You’re not living up to my standards. You aren’t doing what I want you to do.”

Therefore, we condemn or judge. Why do we do that? Go to Matthew 24:12 because there is the answer. In these end days, why do people who are a part of God’s church or claim to be a part of God’s church and all of a sudden, they don’t agree with you or you don’t agree with them and it’s like they don’t exist anymore or they are judged and condemned. Here’s the reason, Matthew 24:12.

**Matthew 24:12** *And because iniquity shall abound, the love of many shall wax cold. (KJV)*

That is something, especially in this time, as we are trying to draw closer to God and remain unleavened that we have to be very, very careful about. Not loving and not forgiving those who oppose us is one of the hardest things to see and one of the hardest things to overcome. It is one of the hardest things to acknowledge in ourselves. We all have such hidden sins; this is just an example. We can’t repent of a sin that we don’t see or we don’t acknowledge. So that’s why we search our hearts at this time of year and we also search our inner most beings. Let’s go back to Matthew 7 now, still the sermon on the Mount. We’ll begin in verse 1 and I’ll read this out of the NIV.

**Matthew 7:1** *“Do not judge, or you too will be judged.*

*2) For in the same way you judge others, you will be judged, [He’s repeating it again] and with the measure you use, it will be measured to you.*

*3) “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye?*

*4) How can you say to your brother, ‘Let me take the speck out of your eye, ’ when all the time there is a plank in your own eye?*

*5) You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye. (NIV)*

Applying this back to David, after a year and after a public rebuke by Nathan in front of the court, in front of everybody, David finally woke up and acknowledged the depth of his sin in this whole instance of killing Uriah and committing adultery with Bathsheba. Let’s go to Psalm 51 now and look at verse 3. David finally, publicly acknowledged, in front of Nathan, in front of his court after being told, “You are that man.”

**Psalm 51:3** *For I acknowledge my transgressions: and my sin is ever before me. (KJV)*

The Hebrew word for *transgression* is Strong's #6588 and it's interesting because it tells us—it's instructive—of how God looks at our sins. Quoting Strong's: "A sin as in a revolt or a rebellion". Then David is saying "I acknowledge my revolt against you, I acknowledge my rebellion against you".

The Hebrew word for *sin* is a totally different Hebrew word. It's Strong's #2403 and it means "an offense"; in this case an offense against God Almighty. Putting these two words together, our Father views our sin as a revolt, a rebellion and an offense against Him. Closing out this first point, we have to recognize our sin and acknowledge our sin. That is the first step in remaining unleavened for the rest of our lives.

That leads to the next step, point 2.

## **2. Once we acknowledge and recognize our sins, we must repent of our sins.**

We were in Psalm 51:3, look at the next verse. I'll read this out of the NLT.

**Psalm 51:4** *Against you, and you alone, have I sinned; I have done what is evil in your sight. [Only God's sight, not humanity's sight, not some other human's sight] You will be proved right in what you say, and your judgment against me is just. (NLT)*

He admitted Yehovah was right, that he was wrong, that he committed evil and finally deeply, deeply repented. With that in mind let's go to Acts 8:4. We're going to read an account of Simon the sorcerer. Let's look at how Simon handled his sins. Did he repent or how did he repent and what did he attempt to do?

**Acts 8:4** *Therefore they that were scattered abroad went everywhere preaching the word.*

5) *Then Philip went down to the city of Samaria, and preached Christ unto them.*

6) *And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.*

7) *For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.*

8) *And there was great joy in that city.*

9) *But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: (KJV)*

The Greek word for *sorcery* is *mageia* and it means "to practice magic". Through his sorcery, he deceived a lot of people and now all of a sudden there is somebody performing legitimate miracles and that's a threat to him.

10) *To whom they all gave heed, from the least to the greatest, saying, This man [this sorcerer, Simon] is the great power of God.*

11) *And to him they had regard, because that of long time he had bewitched them with sorceries.*

12) *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*

13) *Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.*

(KJV)

He knew his miracles were deceptive. Like we see a magician on a stage who performs things that to your eye, you can't explain, or you don't see how they did it. He knew his miracles were of physical origin and he is beginning to wonder what is going on here, because he can't explain what was happening.

14) *Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:*

15) *Who, when they were come down, prayed for them, that they might receive the Holy Ghost:*

16) *(For as yet he [the King James says "he", it should be "it"] was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)*

17) *Then laid they their hands on them, and they received the Holy Ghost.*

18) *And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money ... (KJV)*

That tells you something about Simon's mindset.

19) *Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. (KJV)*

This reveals Simon's true motive because he wanted power. He wanted people to look up to him as being this man of God, so to speak.

20) *But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.*

21) *Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. (KJV)*

This is after he was baptized, dunked under the water—your heart is not right, Peter says.

22) *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. (KJV)*

This is instructive because it tells us that we have to repent of even the thoughts in our head. Not just our actions, not just our words, but the thoughts that come into our heads. I'll read verse 23 out of the NLT.

*23) for I can see that you are full of bitter jealousy and are held captive by sin.”*  
(NLT)

Verse 24 back to the King James.

*24) Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. (KJV)*

What is he really asking for? Rather than repent and asking for forgiveness, for God Almighty to forgive him, Simon is asking for prayers that he not receive the punishment. He just wants to avoid the punishment and the consequences of his sin. Not that he changed his mind, changed his behavior, changed his commitment, he just doesn't want to suffer the consequences of sin. It's like a little kid getting caught with his hand in the cookie jar, he doesn't want to get a spanking but it's not like he's going to change his behavior down the road.

Let's contrast that—Simon's repentance—with David's repentance. The key to think about is, notice what David does. He wants to restore his relationship with God. Knowing that he has torn the sheet and he has separated himself from God and he doesn't want that. Let's go back to Psalm 51:7. I'll read this out of the New Living Translation. Notice what David asks for—not to avoid a penalty. He doesn't ask for that.

**Psalm 51:7** *Purify me from my sins, and I will be clean; wash me, and I will be whiter than snow.*

*8) Oh, give me back my joy again; you have broken me—now let me rejoice.*

*9) Don't keep looking at my sins. Remove the stain of my guilt. (NLT)*

Here is what he asks for and what we should ask for.

*10) Create in me a clean heart, O God. Renew a loyal spirit within me.*

*11) Do not banish me from your presence, and don't take your Holy Spirit from me.*

*12) Restore to me the joy of your salvation, and make me willing to obey you.*  
(NLT)

Look how different that is to Simon's reaction of just wanting to avoid the penalty. With David, we're seeing true repentance.

*“I want to be clean in your eyes, I don't want to be polluted and dirty, don't walk away from me, please don't take your Presence from me, don't take your Holy Spirit from me, give me my joy back by being close to You because I am sin free, I have repented of my sins”.*

So, we see that true repentance is not trying to avoid punishment but rather to have a right relationship with God Almighty. To have a close relationship with Him, knowing that our sins separate. Trying to address or trying to do away with punishment is not the thought here. “I want to be close to You, my sins have separated me from You and I want this relationship to be restored”—that is true repentance.

Now we come to the third point. This is the key.

### **3. We must bring forth fruits that demonstrate true repentance.**

It's not just saying the words. We have to change our behavior. True repentance means a permanent change of behavior. Let's go to Acts 26:19. We're breaking into an address Paul is giving to King Agrippa. I'll read this out of the New International Version. Here is the key.

After you acknowledge your sins—*the first point*.

After you address your sins and repent of your sins—*the second point*.

Notice this.

**Acts 26:19** *“So then, King Agrippa, I was not disobedient to the vision from heaven.*

*20) First to those in Damascus, then to those in Jerusalem and in all Judea, and then to the Gentiles, I preached that they should repent and turn to God [notice this] and demonstrate their repentance by their deeds. (NIV)*

Our Father watches us to see what we will do after we say that we have repented. All too often, like Simon, we can repent to avoid a penalty, without making a permanent change in our behavior. Over the years of counseling with brethren, many times counseling someone who has a difficulty or is in trouble, we cover the same ground that we had covered the year before or five years before or ten years before. It's like we are having a repeat of the same conversation that occurred previously—years or decades before—indicating that that individual had no acknowledgement of the sin and therefore no subsequent change of behavior. Same problems, same issues and we don't want to go there. Let's go to 2 Corinthians 7:8. Paul is now referring back to the letter in 1 Corinthians—the Epistle that he wrote. 1 Corinthians was actually his second letter but the first one was not recorded. He is referring back to 2 Corinthians to that first letter he wrote.

**2 Corinthians 7:8** *For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.*

*9) Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, [not a human manner] that ye might receive damage by us in nothing.*

*10) For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. (KJV)*

That was Simon's sorrow, he just wanted to avoid the penalty. If we do that, we still face death. Verse 11 out of the NIV.

*11) See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter. (NIV)*

We see that after we acknowledge our sin, after we repent of our sin, then what does our Father do? He watches us, after we've acknowledged, after we've repented, to see if we change our behavior regarding that sin. To see if we have really repented or not repented. If we never change, it demonstrates to our Father that we have not truly repented. If on the other hand, we totally change our behavior in the matter we're talking about, never again repeating that same sin, it shows our Father that we have truly repented. It is past, it is done, through the power of the Holy Spirit in us, we have overcome it, it is no longer an issue in our lives. That's what our Father looks for. It shows our Father that we have finally repented and overcome.

That leads to the fourth and final point. Where do we go from there? How do we remain unleavened for the rest of our lives?

#### **4. The sacrifice of Christ keeps us unleavened.**

Let that concept sink in, because Christ's sacrifice, when applied, keeps us unleavened for the rest of our lives. We innately know, if we have been in the church any length of time, that we sin everyday—we just do. If it isn't in word, it's in deed, if it isn't in deed, it's in our head, in our thoughts that come popping into our minds because Satan takes no days off and our human nature is still there. *We have all sinned and come short of the glory of God*, Romans 3:23 tells us that. If we've all sinned and we do so every day and come short of the glory of God, how can we become permanently unleavened. How can we do that? These days symbolize the seven days we stay unleavened and those days also symbolize us as the Firstfruits, remaining spiritually unleavened during this journey that we are on. With that in mind let's go to Isaiah 53:4 and Isaiah's prophecy about the Messiah. We read this a lot at this time of the year. Isaiah prophecies about the coming Messiah and the Jews read this. The Jews of Christ day and they totally rejected it.

**Isaiah 53:4** *Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.*

*5) But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. (NKJV)*

What does that mean? What is that referring to? Is that talking about physical healing or something else? Verse 6 gives us the answer.

*6) All we like sheep have gone astray; (NKJV)*

This is not going astray eating a teaspoon of sugar, this is going astray, going contrary to our Father's law.

*6 continued) ... We have turned, every one, to his own way; (NKJV)*

Just like Adam and Eve did. They said,

"We don't want to be told what to do, we want to decide for ourselves about what is good and what is bad and what we should be doing. We don't want You, Who is walking in the garden and Who created us, to tell us how to live our lives."

*6 continued) ... And the LORD has laid on Him the iniquity of us all.*

*7) He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. (NKJV)*

You would think the Jews of Christ's day would have remembered these scriptures as He was standing there in front of the Sanhedrin and the High Priest.

*8) He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.*

*9) And they made His grave with the wicked—But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. (NKJV)*

He lived a perfect life.

*10) Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, [when you make His life—God Almighty made His life an offering for sin. All humanity's sin, but more importantly our personal sin.] He shall see His seed, [in other words He's not going to die permanently] He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.*

*11) He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. (NKJV)*

The Hebrew word for *justify* means "to cleanse or to make right". He will cleanse many, He will make right many, when we acknowledge our sins, when we repent of our sins and when we change our behavior. Christ's sacrifice cleanses us from sin and it restores a right relationship between the sinner and God Almighty, but that happens after we repent, after we change.



*12) Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. (NKJV)*

Let's go to the New Testament, Galatians 1:3. Paul is writing to the churches in Galatia, there were several in that area.

**Galatians 1:3** *Grace be to you and peace from God the Father, and from our Lord Jesus Christ ... (KJV)*

Two beings here—God the Father, our Lord Jesus Christ. There is no Holy Spirit here being a third being.

*4) Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:  
5) To whom be glory for ever and ever. Amen. (KJV)*

Paul then goes on to say and adds to this in 1 Corinthians 5:7. Paul is adding to this concept of Christ giving Himself for our sins, delivering us from this present evil world through His sacrifice. We covered this last time where Paul is addressing this dysfunctional church and addressing issues with Passover and the Days of Unleavened Bread among other sins they had.

**1 Corinthians 5:7** *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. [This was written during the days of Unleavened Bread] For even Christ our passover is sacrificed for us:  
8) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (KJV)*

The Greek word for *sincerity* can also mean *purity*. The Greek word for *truth*, the definition is, “true as not trying to conceal”. Not trying to hide something, just being open. This is the truth. The Plain Truth—not concealed. One of the hallmarks of a converted mind is purity and sincerity for all to see. Not trying to be deceptive, not trying to hide things from people, not having an agenda, just being true and pure and sincere, truthful and honest and humble. Let's go to 1 Peter 1:19 because Peter adds to this same understanding, this concept that Paul was trying to get across, Peter adds to that. The apostles are trying to get across to us how we can remain unleavened for the rest of our lives.

**1 Peter 1:19** *But with the precious blood of Christ, as of a lamb without blemish and without spot:  
20) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you ... (KJV)*

When we stop here a minute and think about that; our minds were opened by God's mercy and grace and our calling. They were opened for our benefit because He wants us to change. He's giving us a road map of how to do that.

*21) Who by him do believe in God, that raised him up from the dead, and gave him glory; [for what purpose was Christ raised from the dead and given glory?] that your faith and hope might be in God. (KJV)*

In the resurrection, in glory to come.

*22) Seeing ye have purified your souls in obeying the truth through the Spirit ... (KJV)*

Through acknowledging the sin, through repenting of the sin and changing our behavior, notice what the fruits are—what are they?

*22 continued) ... unto unfeigned [meaning pure, without an agenda] love of the brethren, see that ye love one another with a pure heart fervently: (KJV)*

What we're being told is, rather than being judgmental and condemning and bickering, fighting and looking down on our brothers and sisters in the church, we are to love them. To love them with a purity of motive, a purity of heart, a desire for their welfare, a desire for their benefit. That goes back to Christ saying, love your enemies, pray for those who persecute you, even though they might be against you at this moment, it isn't going to be that way forever. I'm going to look at you and see, do you forgive? Do you try to reconcile? Do you try to eliminate walls and barriers between you and your brothers and sisters or next neighbor or fellow man. Our Father was willing to sacrifice His Son and His Son was willing to die and suffer for us personally. It's easy to say, He did it for the rest of the world but it's a different thing to say, He did it for me personally. He did this so that we may remain spiritually unleavened, by acknowledging our sins first, repenting of those sins and then changing our minds and behavior and then having the leavening in our lives removed. Then we can remain unleavened for the rest of our lives.

Christ's sacrifice, when it's applied to our sins, every day, keeps us in a state of being unleavened. During our journey to salvation, whether it's long or short from this day, we can remain unleavened as these days symbolize by acknowledging our sins, by repenting of our sins and by changing our behavior. Proving to God that through the power of the Holy Spirit we have overcome and therefore can remain unleavened for the rest of our lives.

Let's summarize. Ancient Israel was a church in the wilderness. Let's go to Acts 7:38. We're breaking into Stephen addressing the crowd who would later kill him and stone him, Stephen the deacon. Notice what he says; he was giving a history of Israel.

**Acts 7:38** *This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: (KJV)*

The Greek word for *church*, we know is Strong's #1577, is *ecclesia* and it means "a calling out, a religious congregation, an assembly that has been called out". We see here that Israel was a physical church in a physical wilderness, a physical group and they were given physical promises. Today, we are a spiritual church and we are in a spiritual wilderness that gets more of a wilderness and less physical every day. Satan's evil is permeating the entire world on a daily basis and we can see it almost in real time every day; the horrible evils that are being done. We are here, remaining true to our Father's commandments by keeping His Holy Days. We are holding true to that. As Ancient Israel was to remain unleavened for seven days, we are to remain spiritually unleavened for the rest of our lives. That's our calling. The seven days of Unleavened Bread represent or foreshadow our spiritual journey as Firstfruits towards salvation. We can remain spiritually unleavened during that journey. We found out today how that's possible, through this process of acknowledging our sins, repenting of our sins, and of bringing forth fruits that demonstrate our repentance. Then the sacrifice of Jesus Christ unleavens us on a daily basis, an hourly basis, a minute-by-minute basis as we walk through this life. Approximately 3500 years ago Yehovah brought Israel out of the land of Egypt into a *Promised Land*. Today, He is bringing us out of this horrible, evil world and is in the process of bringing us to our *Promised Land* which is the Kingdom of our Father. So, let's keep these days of Unleavened Bread with gratitude and thanksgiving to our Father and His Son, because, who are we to be so blessed? Who are we that God would call us out of the world, open up our minds and as Christ said on the night He was betrayed, "*We will come and make our abode with you*". Who are we that God would actually do that and His Son would actually do that? But here we are and what a blessing that is. We need to thank God for giving us a process whereby we can remain unleavened, as our Father and His Son take us by the hand and bring us into our Promised Land.