

Rebellion; Sabbath Keeping; Salt

Our guests should all come to the sacrifices. Even the night's watchmen, regardless of the hardship. In the beginning of things, everybody has to take a little abuse.

I want to talk about a few things for our information:

Rebellion

The first thing is this: and I am not saying we are guilty of this, but if we are ever guilty of it, then we have committed a sin that cannot be forgiven. You see in 1 Sam 15:22-23 that the sin of disobedience, especially when you know and have been instructed and have come into understanding of what to do, goes over into the category of rebellion. Some sins do not, but like the leader of Shaul said (Shaul was the king, but the prophet was the leader because the king was supposed to listen to the prophet who was the spokesman for God. Samuel the prophet spoke to Shaul and told him what to do, but Shaul did not listen, hearken, *qashab* to him. He only cared about how he looked in the eyes of the people. So what he did was rebellion.) So, like the leader of Shaul said, "Rebellion is the way, the sin, of divination, and stubbornness is of idolatry." He rejected the word of YHWH so YHWH rejected him from being king. It is an unforgivable sin (verses 27-28). He tore the kingdom away from Shaul for that rebellion.

Rebellion and stubbornness is the same thing. Heb 13:17 says obey your leaders for they have watch over your souls. What if they say, "I don't think you should do this," and by saying it they speak from our Father? After all, they have watch over your soul and to not obey it is like defying or despising the word of God. If you do not obey the elders it is defying the word of God that says to obey them. It is like rebellion, witchcraft, divination. (Even as Num 15:30-31 is written down for our instruction for such judgment meetings.) It is a sin unto death (1 Jn 5:15-16). That is the law.

The law is there for us to know how to deal with rebellion in the camp. In a judgment meeting for instance, if a person deliberately rebels — refuses to do what the elders say — you take him into custody and judge him according to the intentions of his heart. You do not just judge him by appearances, but you see if he really is the way portrayed in Num 15:30. If he is, you exclude him from Israel and send him outside the camp where he will be destroyed — the kingdom is taken away from him.

Rebellion is as the sin of witchcraft. Witchcraft is a total abomination — going to a grave and trying to conjure up the spirits there. 1 Sam 15:22-23 is self-explanatory for those who have the Spirit. [It didn't make any difference to Roberto (who left) because he didn't have the Spirit. He only came with us as an experiment; he got some experience. He was a pretender from the beginning, an imposter. This is the judgment upon him!] (Everyone who leaves must be judged so the Body can know why they left.)

Obedience is better than sacrifice and to hearken is better than offering up the fat of rams. Offering up the fat of rams is one of the most pleasing things we can do; it means the whole offering is sanctified, the fat has all been taken away. But rebellion is the sin of witchcraft; stubbornness is idolatry. What is stubbornness? The elders say we don't think you should do this and you go ahead and do it anyway. We are just now establishing order here. We do not want to be hard task masters, but the elders have watch over your souls. We need to learn to obey, especially people who have been in the community for many years longer than you who have a certain amount of credibility (Heb 13:15), because they will give an account. Obey them so it will be joy for them and not a burden, if that means anything to you. Elders as leaders or guides are as nice as they can be, helping people see that they shouldn't do this or that. But if you don't listen to them, it reaches the point of being rebellion. It gets to the point where you might as well be going and digging up a dead man and trying to talk to him and calling in all kinds of spirit to talk to the dead, because it is just as serious of a sin (1 Jn 5:16). So these things are dealt with quite severely. When you have to turn someone away from the community and turn him over to Satan to be destroyed (1 Cor 5:5), that is severe. The only place where you are protected from the evil one is in the edah, the community (Jn 17:15).

Sabbath Keeping

The next thing I want to talk about is in Heb 4:9 in the New Covenant scriptures. In the Greek it reads, "There remains a keeping of a Sabbath for the people of God" or "Therefore a Sabbath keeping remains

for the people of God.” Most Bibles say *rest*, but the Greek says *keeping*. And there is a difference between the Greek word *rest* and the Greek word *keeping*. True, if you keep the Sabbath, it as rest, but the translators assume the word *rest* there (because if you keep the Sabbath you will rest). But in assuming this they actually miss the whole point because it says *keeping*. If you keep the Sabbath, certainly you will rest; our Master did not take any of the law away (Mt 5:17-19).

He did not come to do away with it and give license to do anything you want to do, saying you don't have to keep the Sabbath. But He came to fulfill the law and the prophecies. He came to fulfill Isa 49:6. Did He fulfill it by raising up the twelve tribes and bringing salvation to the ends of the earth when he was on earth? No. He is doing it now. He provided the sacrifice and the way it could be done. He took us out of the control of the enemy which is the thing that Israel never could do. They could never route out the enemies. And try as they may, natural Israel today still cannot do it in the flesh. It will never be done until Messiah returns and does it for them.

And we are going to bring Him back and be with Him when He does. But before He comes, salvation must reach the ends of the earth and we must put all His enemies under His feet (Heb 10:13; Mt 24:14; Rev 20:1-6; Isa 49:6,8).

Heb 4:9 says there will be a Sabbath keeping. The rest, the 1000 years of peace, is a result of the keeping of the Sabbath. But what he meant here is that we are the keepers of the Sabbath, the people of God. The people of God are the keepers of the Sabbath. The Jews can't do it because they can't do it in the flesh, in their human nature — it takes supernatural power; it takes the Spirit of God. What does it mean to keep the Sabbath? *Keeper* — something is put into our care and trust. We are wardens, guardians of it, so that it will not be mutilated, so that it will be kept the way it is meant to be kept, so that there will be joy and peace and celebration. So the people of God are to retain, to hold, to maintain, to preserve the Sabbath in our custody — to keep the Sabbath. He came to fulfill the law, to make sure that it is kept. Does faith destroy the law or keep it? (Rom 3:31). O the contrary, it puts the law in its proper place — in our hearts. We love the law. It is our friend, not our enemy. It is wonderful; it agrees with your heart. Your spirit agrees with the law, knows that it is good. David loved the law because the spirit was in his heart.

Salt

The last thing I want to talk about is in Col 4:6. This is about shalom. Let your speech at all times be gracious, full of grace, seasoned with salt so you will know how to answer any person who puts a question to you. So you will know how to give the right answer. What does salt have to do with that? But make sure your speech can bring grace.

Our Master told the Pharisees that their Father was the devil. He knew how to answer right to the heart and expose the spirit they were in. He did not try to flatter them. He had grace and salt. If He hadn't had salt, what would have happened?

Mk 9:50 — Salt is good. A lot of people think salt is bad, but it is good, it is beneficial. “But if it has lost its saltiness how can it be made salty again. It is only good to be walked on” (Mt 5:13). (They put it on the temple steps after it lost its saltiness; like they put it on roads to keep people from slipping on the ice.)

Have salt in yourselves and be at peace, be in harmony with one another.

In Num 18:19 He made a covenant of salt — eternal covenant of salt. What does eternal mean? Forever — it cannot be dissolved or violated. That is a covenant of salt; it cannot be violated or dissolved; it is eternal. Now, if a covenant of salt is actually made, it cannot be dissolved — it is before YHWH forever. So a covenant of salt guarantees something. Mk 9:50 says have salt in yourselves and as a result you will be at peace with one another. If you do not have salt in you, then you will not have peace. What is it that salt kills? Leaven. Leaven and salt cannot co-exist. So therefore, since leaven and salt cannot co-exist, let your speech be gracious but seasoned with salt. Salt guarantees peace, unity, oneness just as our God is one and His people who have salt in them are one. He did not make a covenant with people who would not have salt in them like Acts 5:32. In Jn 17:21 he was praying for His people who had salt in them, who keep His word and keep His Sabbath, that they would not be separated or divided in any way (1 Cor 1:10) . 1 Tim 2:8 — Even dissension, which is differences of opinion that lead to contention or strife or discord

(Titus 3:10-11; Pr 6:18-19).

What does Col 4:6 mean? Is your speech seasoned with salt? If it is seasoned with salt, then in your conversation you do not allow anything that would separate us or separate the Body to come in. You do not allow leaven to enter into your conversation with your brothers and sisters (or with outsiders, Jn 8:13-59; 1 Jn 2:6). But you will allow leaven to enter into your conversation if you do not have salt in yourselves. But salt kills the leaven. Leaven divides and diverts your mission or purpose and divides your interests. It is through our conversation that division comes. Our speech must be seasoned with salt — not allowing any leaven to come into the conversation. Our Master said disunity will come into the Body if you do not have salt in yourself (Mk 9:50). Division will result if we do not have salt in us. If we do not have salt in our body, it starts to rot. We have to have salt — it kills the leaven. Once a dentist put salt on my tooth before he put in a filling. He told me that it is impossible for germs and salt to co-exist. Just think how polluted the ocean would be if it weren't for salt. Salt kills leaven. Salt kills the negative elements that want to come into the Body — whatever causes division and strife. It does not allow those things to enter the body.

In 1 Cor 5:6, Paul told these Gentile believers who did not know anything about anything, “Don't you know? That a little leaven will make the whole dough rise.” Just a little leaven. That is what entered into the first community in Jerusalem and it permeated the whole loaf and turned it into Christianity and now it is blown up out of control over the whole world (i.e. Ezra 4:3). “But,” he told them, “get the leaven out so you may be a new lump” (verse 7) and establish new communities from peace, not division (Rom 10:15; Jn 7:18).

Leaven is what causes division and strife in the Body malice, insincerity. Verse 8 — Therefore let us keep the feast (we are to keep the Passover feast) not with this old leaven of vice, malice, wickedness. But instead with purity, sincerity, un-mixed unadulterated truth — without leaven, because salt kills the leaven.

So it is plain to see what leaven causes and that salt keeps the peace between brothers who have made a salt covenant. They keep the Body in peace; salt keeps us together.

The Old Testament talks about that covenant of salt (2 Chr 13:5 ; Num 18:19). It is an indissoluble alliance between friends. Lev 2:11,13 — You never ever made a sacrifice without salt because it was unacceptable. Our sacrifice is unacceptable without salt. Why is our sacrifice unacceptable without salt? Because (1 Tim 2:8) the only way we can lift up our sacrifice is if there is no dissension — no leaven. Salt is lacking if there is dissension among the brothers. Mk 9:50 says, “Have salt in you and there will be shalom.” Eph 4:3 — Salt makes the bond of peace. A covenant is a bond; it binds people together in an indissoluble relationship. How are we to keep the covenant? By being completely humble, gentle, patient with one another, keeping the unity in the bond of peace.

1 Tim 2:8 — If there is dissension (anger, especially, but even dissension), it is because someone does not have salt. Someone allowed dissension to come into the Body. Somebody did not have salt to kill the leaven to kill the division. This covenant of salt is something sacred, like a sacred obligation of fidelity to a king. We have that covenant with our King, that we would let nothing separate us from Him. Our King is Yahshua and we have a covenant of salt that destroys everything that would separate us from Him so that there would not be anything to keep us from hearing what He says to us nothing that would keep the Holy Spirit from being able to teach us (Jn 14:21). Salt destroys anything that separates. What comes in between your relationship with your friend? Something else — leaven. Or with your wife? Something else or someone else; or with your King; or with one another? Something else — leaven. Why? Because we did not have salt in ourselves. If you bear the name of disciple of Yahshua (Mk 9:50) — “yourselves” applied to each one of them. The word *yourselves* is used by our Master to indicate who they were — their real, normal, healthy identity and condition.

Mal 3:3 says every offering must be acceptable. Mk 9:49 says we will be salted with fire — the purifying fire of the salt. We will be salted with fire. It is a fire that burns up the impurities. Salt is like a fire — it destroys the impurities, destroys the leaven. If you set something on fire it burns everything up. But salt is a good fire that

preserves your soul from death-producing agencies that come into it.

Salt is an expression of a league — like a league of nations, an association of people. The tribes of Israel were an indissoluble association as long as they had salt in them. But when they did not have any salt, they wound up having tribal wars, they could not get along. Salt is an expression of tribes or nations allied in close cooperation, communication or alliance. Amity is peace, mutual peace, between people, tribes, nations, states — it is when you call the war off — peaceful relations between nations. Salt causes that peaceful relationship that we have between tribes and clans within tribes and households within clans and families within households. Thus Jn 17:21 is worked out in a practical way — for peace and unity. If salt loses its effect it is worthless and not only is the salt worthless, but so are the people worthless like Christianity is worthless. 1900 years ago the first edah lost its salt and thus its power. The convicting power of the Holy Spirit ceased to be in any one of them (yourselves), so as to make a covenant binding, and so all manner of disunity, strife, and every kind of evil came in. And like the salt, the people also are worthless (Lk 14:34) because they did not have salt in themselves. Mt 5:13 — YOURSELVES — You are the salt. If you are the salt, you are not to lose your effect, or you will be thrown out (Lk 14:34) — good for nothing, worthless, useless. Like Christianity as a whole is as good as dung, not even fit for the manure pile. Look at what happened (Rev 18:2) when the first community lost its salt in spite of several commands of our Master Yahshua not to. They were not at peace with one another so they let everything come in. And so today Christianity is the antithesis of Jn 17:21; it is the exact opposite of what our Master prayed for, “That they would be one as the Father and I am one.” Rev 18:2 is the picture of Christianity, full of leaven, dividing spirits (Gal 5:20).

In Luke 14, our Master said verses 34-35 in connection with verses 31-33. If the salt loses its strength to kill the leaven, thus unable to bind people together in unity, and if they people are divided and the disunity is complete, it is beyond remedy and cannot be restored. Once our relationship with our Master is severed without stipulations or conditions it cannot be restored in this age (Jn 20:23; Mt 18:18; Rev 3:2). Jer 51:6-9 says Rev 18:2. It is talking about old Israel and the old church. It is beyond remedy except that a remnant would stand in its place in this age in order to bring about the promise made to Abraham.

Lk 14:35 — Whoever has ears let him understand this. We made a covenant of salt to not let any leaven enter into our conversations so that we can keep disunity out of our community. That is our responsibility. But only those who have ears to hear can understand this (Dan 12:10). Half can understand and half cannot; five wise virgins and five foolish virgins. But maybe we can undo that principle — I don't know if the five wise could make sure that the others hear what they heard by shouting it from the rooftops. (The rooftops is where they used to gather.) That is why you are responsible to tell people what you heard in your spiritual ear — it is so that they can hear.

Because not everyone can hear. If all heard at once, there would be no functioning in the Body (1 Cor 12:17-27).

Then the exalted teacher would teach and everyone would understand. But it is not that way. It is up to you to share with your brother who did not hear. If you keep it to yourself and let it die there then the blood is on your hands. Phil 1:6 — It is in the sharing of your faith that you will have full knowledge of what we have in Messiah. There is absolutely no way you can know everything that has been given to you in Messiah unless you share your faith. It is a Body principle. It is a principle in the Body, like the assimilation of food is in the human body.

What did we learn this morning?

David Derush — Yoneq has said before that the highest form of hating is ignoring. With the people I truly have friendship I don't ignore them, but I was really touched that we need to do this with all of our brothers and sisters, speaking the truth in love but with salt. Even with our visitors, seasoned with salt, even if we think they aren't going to believe.

Kepha — We fulfill the law because we love our Father. A son obeys his Father because he loves him. If not he will be rebellious. We know that our Father's will is good for us; it can't be that we just obey what seems good to us, we have to obey everything.

Rom 8:6 — Only by the Spirit can we obey the law. We couldn't obey the law because of the weakness of our flesh, but Messiah came and we crucified our obstinate stubbornness of our rebellious human nature. If we live

by that old nature we will die, but we can deny it. So we can obey the Spirit and fulfill the law.

Kinah — Food has no flavor without salt. The taste isn't brought out unless there is salt in it. If we don't have salt in ourselves we are good for nothing. I was thinking about if you keep some food without salt it will start to go bad and once it starts, it can't go back; the natural order of the composition of things is broken and it can't go back. Once we break down, there is no redemption, we will be good for nothing and ready to be thrown out.

Shahar — I could see that this word about having salt within us is the grace of our Master to preserve our unity of spirit and our bond of peace. Because if in our daily conversations we fail to be salt to one another; we succumb to dullness or passivity or intimidation and we fail to correct one another, we will not have a good conscience and when it comes time for the sacrifice, because we are not totally at peace with each other, the worst thing will happen - our Father will not be able to receive our sacrifice. He cannot accept what is impure or what doesn't have salt in it. Salt is good, but if the salt loses its saltiness, how will it be made salty again? It can't be made salty again and in the same way, if we lose our saltiness, we become good for nothing — worthless. Just like that food Kinah was talking about, there's no redemption for us and we have to be thrown out. Whatever is worthless is thrown out. Cast into outer darkness where there is weeping and gnashing of teeth (Mt 25:30). And so our Master said (in Mk 9:50) everyone will be salted with fire and that's so good! Salt is the purifying fire of correction and it is much better to endure that temporary healing fire than to be cast into the unquenchable fire where the worm does not die; that our Master warned us of three times (in Mk 9:43-50). It would be so awful to arrive before our Father at judgment and have to be given over to corrective time for 1000 years because we didn't receive our shepherds' or brothers' salt when they were trying to bring a healing word of instruction to us. Or because we did not diligently preserve the unity in the bond of peace, but rather when we sensed an impurity, we let leaven enter the body instead of saying what we knew was right to say when we knew to say it. Salt is good, but it heals no wound, prevents no infection, cures no illness, kills no leaven if it is sitting unused. We have to use the salt that's in us, be at peace with one another, and offer up our body as an acceptable sacrifice — a sacrifice seasoned with salt.