

Dedicated Nation 1

In the first century, the dedicated nation was cut off — as the weeks went by — person by person, household by household, clan by clan, tribe by tribe — then the dedicated, holy nation was common (Rom 11:22; 1 Cor 5:6; Eph 6:24; 1 Cor 16:22; Rev 2:4,11; 3:4-5 — only a few).

Why do we break bread every week? To renew the covenant we have with our Master Yahshua in case it was broken by violating our conscience.

There is stipulation (1 Jn 2:1) in the covenant, a clause in the contract for eternal life that we have made.

Rosanna (a guest) is still under the contract of the evil one, the contract of death, and so she is faithful to her prince and he is going to be faithful to her, to give her death. But Messiah Yahshua broke that contract that was going to give us death. He broke the chain and now we have been taken out of that kingdom of darkness and brought to His kingdom. Therefore, that eternal death penalty for the eternal age, has been broken. There is still an age to come that we must strive to enter into by keeping the covenant. That is the next age. The Word of God is written for us in order that we could enter into the next age.

If we break the covenant, there is a stipulation that (1 Jn 2:1) we have an advocate with the Father, a lawyer to defend our case. And what do we have to do to be forgiven? It doesn't say *what* we have to do in verse one, it only states the fact that we have atonement for our sins (and the sins of the whole world). So where does it tell us what we have to do? 1 Jn 1:9 tells us what we must do to continue on in the covenant. So once a week we gather in a supper together. In the first century the covenant was ratified, established through a supper together with our Master, gathered around a supper table. He gave them wine and bread and it is from there, as well as the epistles, that we learned how we are to conduct this supper, and also, from Acts that we learn *when* to break bread. Acts 20:7 teaches us *when* to gather to break bread. It was on the first day of the week but we can see it was not in the morning since they had lights in the upper room, and Paul happened to be there then and he must have spoken all night (v.8-11). Thus we see that first day evening is when they gathered together. That introduced the first day. They gathered together at the same time when He rose from the dead. So we remember Him when sundown comes, that is the time when He rose from the dead.

Our sins can be forgiven. That is based on the old covenant. (We cannot make sense out of the New Covenant without the Old Covenant. It necessitates both together.) We know what confession is by Pr 28:13. It must be a confession of sin and a renunciation of it before we can receive compassion and forgiveness for it. Pr 28:13 says it has to be a *forsaking* of that sin, never wanting to do it again. We do not prosper unless we confess and are able to judge our sins and renounce them. You must hate it, despise it, consider it your enemy renounce it, it is like a poisonous snake that you would reject and kill for it is out to destroy you and destroy others. You have to forsake it. And what does it say will happen to you? You will receive mercy, compassion will be shown to you. Confession in 1 Jn 1:9 is based on Pr 28:13. If you looked only at 1 Jn 1:9 by itself, you might merely tell God your sins and not forsake them. But it would not *reach* His compassion. You would go on and wonder what was happening to you — you would be going on in ritual.

We must understand the difference between sin and sins. We were all born under man's plight of *sin* and death; everyone is going to die and experience death (Heb 9:27). But in addition to that, we commit *sins*.

Even before we knew Messiah, there were intentional and unintentional sins that we did. Some were abominable, intolerable, detestable acts of total selfishness that you hurt someone else by, such as your own greed or sexual desire that led you to bring someone else into it which ruins that other person for life, bringing upon them guilt and shame. You did it regardless of the consequences to them, regardless if they would get pregnant, you were just after your own self interest. Those are sins that are intolerable to God that you could never have entered the nations with — they send you to the lake of fire. There are all kinds of those sins: ways of exploiting people economically, exploiting them in many ways, ruining their lives. After they met you they'll never be the same because you ruined their life. These are sins that take you to the second death. There are also other sins that are *unintentional* and they could have been forgiven in this age had you been in old

Israel, or if you come into the Edah.

In old Israel, if you broke one of the commandments (The ten commandments is the covenant that God gave Israel. We know this by Dt 4:13 and Ex 34:28), you would then go to the law and find out what to do about the breaking of that commandment; you go to Num 15:22-31 and it talks about intentional and unintentional sins and tells you how to judge. If it was unintentional it instructs you to get animals without defect (if you got an animal with defect your sins could not be forgiven, it had to be your most *precious* animal), and that would atone for your unintentional sin there in Num 15:30-31 and 27-28. We must really judge ourselves right, for if we sin with a high hand, knowing what His Word says, these are intentional, deliberate sins (Lev 4:27).

Each week we as a nation gather to renew the covenant and our sins are cleansed and a new week begins with a clean conscience. We live week by week. It is not that we are not forgiven when we confess our sins, but we have to wait for the following week when we can gather together for that covenant meal so we can renew the covenant *together* as a household — household by household, clan by clan, tribe by tribe, a nation — keeping the covenant — a people together in unity without sin to divide us. So we all must judge ourselves rightly, because only those who can judge themselves right can continue in the covenant (1 Cor 11:27).

(Some people probably didn't even hear what I just said. Some people, the enemy comes and distracts them and takes away their ability to hear this. This is how subtle a war it is. We are in a battle continually. Only 50% of the people will understand — so it is very important that we *share* what we hear; Eph 6:12)

So, we as a nation (Mal 1:11) start anew, all together, with a clean conscience, a new week. We are all together. We have the intention of never doing that sin again. We all have renounced it, we all hate it, we've all seen where it has taken us, we all hate it and we never want to displease *our* Master Yahshua again. (2 Cor 5:15 — *all*) If that is *our heart*, (Jer 32:38, Acts 4:32), compassion and mercy will be shown to *us* by the Holy Spirit who lives in *us* and we will continue to prosper (1 Jn 2:19-21).

1 Cor 11:27-32 speaks about being able to judge ourselves correctly, rightly. It is *very* important to be able to do this. If we cannot judge ourselves and come into self judgment, then God will have to judge us, and He does not want to have to judge us as unworthy of Messiah in the next age, and have to separate some of us in the separation of death in the millennium (Rev 2:11,5; 20:4-6; Phil 3:10). But if we cannot judge ourselves, regardless if it is intentional or unintentional sin, we will have to be judged. Circumcision of your heart means that you can judge yourself right, and you can help others to judge themselves right. You *can* help others if you have come into self judgment. If we circumcise our children when they are eight days old, that means that we are to raise them up to be able to judge themselves rightly. We do this by the rod and reproof. If we discipline them, we reprove them so they can learn to judge themselves. We are like the Holy Spirit to them — we teach them their motives. We never spank them unless they *know* they are guilty and admit they are wrong. The Holy Spirit disciplines *us* and tells us *exactly* where we have gone wrong. He does this so that we won't be cut off from Israel, from God's holy people. Notice that in Num 15:30 it says you will be cut off from God's people because of deliberate action, once you have come to the knowledge of the truth. We have to judge ourselves right, not justify ourselves by our own reasoning. He is the only One who justifies us — after we have confessed our sin — His blood justifies us from that sin.

When we sin and we confess it (it could be Monday) we are justified. And then, when we are together at the breaking of bread, we are fully assured that the nation is cleansed, together, by the blood so we can *all together* enter into the next week cleansed of our sin. 1 Pet 2:9 says 'dedicated nation'.

"But you are a chosen race, a royal priesthood, a *dedicated nation*, God's own purchased, special people, that you may set forth the wonderful deeds and display the virtues and perfections of Him who called you out of darkness and into His marvelous light."

1 Jn 5:16-17 speaks about sins that can be forgiven and sins that cannot be forgiven. There are some sins that people of the world sin yet they are still possibly worthy of the nations. But the deliberate intentional acts done in the world that will exclude a person from the nations, these are sexual sins and greed and other sins that ruin

other people's lives: For instance, college professors who ruin people's lives by their philosophies, destroying people's consciences to the point that by the time they get out of college, they don't even know right from wrong, justifying themselves in their own mind. Also men who swindle and steal, a white-collar businessman who exploits the poor. There are all *kinds* of sorcerers in the world. Used car salesmen lying to you to get you to buy a car from them; the AMA in America, doctors always giving people prescriptions for drugs, drugs, drugs, it's a money-making racket to sell drugs. These are deliberate acts that they are all going to the lake of fire for. Hospitals soaking people's money. It is an evil system. The whole world is under the system of the evil one.

But we are in the New Covenant and we are faced with deliberate sin — despising the Word, after coming to the knowledge of the truth and committing sin anyway. 1 Jn 5:17 — There is a sin unto death and sin not unto death. If someone commits a sin unto death, don't even bother praying for them because there is no way they can repent from that sin. Heb 10:26-31 speaks about how once we come to the knowledge of the truth, and sin anyway, then in some cases we have a judgment meeting to determine if it was a deliberate sin. Josh 7:20 Then we go to Num 15:30-31 and judge them by that. Remember Achan, they had to bring him into a judgment meeting, and a judgment was made based on the intention of his heart. He knew good and well that keeping those things would bring judgment of Israel, but it was a selfish act, he didn't care about Israel, he cared only about himself. He didn't care. So therefore he had to be destroyed (Josh 7), annihilated from Israel for the sake of the Holy Nation. (There were preachers in America falling into sexual sins and all kinds of abominable acts and then they said, "Oh, everybody sins, let's have mercy on them," and in two months they were preaching again. You can tell they didn't know the Word of God when they judged in this way.) Achan's children would have been deceitful just like their father, so they had to be destroyed as well because what is in the parents goes into the children.

(The exact same way you train your child is the exact same way you will rule the Edah. If you cannot rule over the instincts of your wife and children, bringing them under control, you cannot be an elder (1 Tim 3:4-5). He must command their respect in every way, *keeping them respectful*, meaning that others have respect for them. If a man does not rule his own household, how will he affect the church of God?) Gen 18:19 So you can see that ruling over your household affects everything. You must rule over your children. If you see that you are not, and you deliberately do nothing about it, you have to be judged. We do not stone people in the New Covenant, but they might as well be, because they are cut off and cannot live in the community. Your child affects my child. Hence we are not living for ourselves anymore; we are living for the whole. That is the reason we enter the breaking of bread *all together*. So we can be cleansed and start anew — all together — cleansed and purged. Once we come to the knowledge of the truth and sin anyway, there is no forgiveness regardless of whether you confess it or not. You cannot be forgiven in this age because it is as a result of a rebellious nature you have and there is no room for rebellion in the Body (Heb 12:16-17).

We have the Word of God to tell us what sin is. You have to judge yourself right. When you enter into the breaking of bread it is imperative that you have judged yourself right. What does the Word say about judging yourself? 1 Cor 11:27 — How do we eat and drink unworthily? *Without examining ourselves*. It means that no examination goes on before we eat, we have no respect for the table — we just walk on in like brute beasts and we defile the whole table. Verse 28-29 says — Let a man examine himself and in *this* way, eat and drink. For if you eat and drink, you eat and drink judgment — *if* you don't judge right. And so then (verse 27) you are actually *guilty* of sinning against the Body and the blood (It is a guilt that takes you to death.). We must see how serious this is. Therefore your guilt remains upon you and you go to death. If you go to death with guilt on you, you have to pay for it. Our Master did make the atoning sacrifice, but forgiveness of that was not accredited to you because you did not confess and renounce it. Therefore (Heb 10:26,27) if you go on sinning, there no longer remains a sacrifice for it because it is a deliberate sin and there is nothing to look forward to in the next age but the terrifying fear of judgment (verse 27). Heb 10:28-30 — In v.30 you see it is *God's people* whom He judges;

God judges His own people it says, because we profane, we count unholy, the blood of the covenant. We do not respect nor value the blood. 1 Cor 11:27 is one of the most serious things we can do — not judging ourselves right, sinning against the Body and the blood of our Savior, treating as unholy the blood of the covenant (Heb 10:29). Judging ourselves in this way we continue in the covenant. The first church did not continue in the covenant; they stained their garment; they were going on in form but not in reality, fellowship and communion. They had a reputation of being alive but they were actually spiritually dead (Rev 3). They had stained their garment. They were all sinning against the body and blood of their Savior. So the first church died. Rom 11:22, Jude 21, Eph 6:24

1 Cor 11:31 — If we examine ourselves searchingly, detecting our shortcomings and recognizing our own condition, we will not be judged by that penalty of divine judgment and be disciplined by Him. Take note, that the generation that is prolonged depends upon what we are talking about right now. (That is, the generation who will not die until our Master returns, Mt 24:34, the generation He saw when He was hanging on the cross, His offspring.) These are those who have continued to judge themselves and so their lives were able to be prolonged. But in the first church (v.30) they became weak and sickly, and died. This is the most serious judgment that the people could incur.

So, weekly, at the breaking of bread (1 Cor 11:28), those who can judge themselves right will endure in the covenant. Who is going to be saved? Those who endure to the end *in the covenant* (Mt 24:13), those who endure to the end through everything, only those who can judge themselves will not be judged. Who is the examination carried out by? The Holy Spirit in us. He searches everything. The Holy Spirit can search thoroughly. 1 Cor 2:10 — God reveals those things to us by the Holy Spirit who searches diligently, exploring and examining everything, even the profound deep things of God (verses 11-12). We have received the Holy Spirit of God so we can realize and comprehend everything. This judgment is carried out, by the Holy Spirit, in one who *allows* the Holy Spirit to speak to their conscience. It is *according to our will*, if we allow Him to search us and thus judge ourselves. This is how we continue in the covenant. Once we start not judging ourselves right, we are cut off even though we did not “intentionally” sin, because we did not respect the table (Heb 2:1).

We have to judge ourselves. We are sinners. The only way we can never experience death is by judging ourselves, because we are sinners. What would happen if an Israelite of old did not sacrifice an animal for his sin even though it was unintentional? (Lev 4:27). What would that be? *Intentional!* It shows your *attitude* toward that sin. If you don't care about pleasing God but only about pleasing yourself, and subsequently you do not judge yourself, you are cut off; you do not continue in the covenant. We want to please God in every way. 1 Jn 3:22 — He can only hear our prayer and accept our thanks if our *attitude* is that we want to *please Him in every way*. It is according to our attitude, according to how we offer our sacrifice every morning and evening, and how we know His will, how He can truly speak to us and how we can obey Him and please Him. Only by the way we offer ourselves in Rom 12:1, serving by His strength, can we know His will and truly obey Him (Rom 12:2).

How is He going to prolong our life? (Mt 24:34; Isa 53:10). With *this* kind of love for Him that wants to please Him in every way. If we don't want to please Him, if that is not our attitude, if our attention is not toward Him, then we are cut off (1 Cor 16:22). Eventually all of the Corinthian church was cut off. Take a boat to Corinth today and see if you can find it. Every last single one was cut off. But Eph 6:24, there is grace upon grace to prolong our life. *Our* life is prolonged by *grace*. *Weekly* we enter into this blessing and we *continue* in the covenanted nation another week. We live week by week, month by month, year by year, sabbatical year to sabbatical year until the year of jubilee and the yobel sounds and this earth is taken back from Satan and it goes back to its rightful owner (Rev 11:15). It is a continual judging of ourselves right, cleansing ourselves of every sin, which allows us to continue in this blessing.

All wrongdoing is sin (Jms 4:17; 1 Jn 5:17). But whether it is intentional or not, God will judge His people for intentional sin, there is sin unto death and sin not unto death. And we continue in the covenant based on His judgment.

With a sin unto death, the kind of intentional sins that cannot be forgiven in this age (Num 15:30), your guilt remains whether you confess it and try to renounce it or not. But this has to be determined in a judgment meeting if the sin is exposed to determine the gravity of the sin committed, if it is in the category of an intolerable violation of the law of YHWH with full knowledge of the truth. That is for a sin unto death (Jms 1:14 15).

However, some sins, even though you did them “intentionally,” are not in the above category of sins that cannot be forgiven. They are not a sin unto death. Every time we sin a sin not unto death, whether we did it “intentionally” or not, we know it because the Holy Spirit convicts us. Even if we are dull, we know it, and we become fully aware of it if, or when, it is brought to our attention. If it is confessed and forsaken, we will find life and be forgiven — whether it was “intentional” or not.

[Note the distinction between intentional sins that are unto death and unforgivable (Num 15:30) and “intentional” sins that are not unto death and can be forgiven if properly confessed and renounced (Pr 28:13; 1 Jn 1:9). Here is an example:

Say you wanted some bananas and you know there are bananas that are being saved for the banana bread for the market. An announcement was made to not take those bananas. But you want some and you think about it and decide you are going to get some and you have your plan of action and you go and get some bananas and you eat them and then you hide the banana peels. And so then they don’t have enough to make the banana bread for the market. Now that was intentional. You deliberately went and ate those bananas and you know you shouldn’t have done it. But it is not a sin unto death, and if you confess and renounce it, even though it was intentional, you *can* find forgiveness for it. However, if you do not confess it and renounce it, it will cut you off.

And then, the household was called together to solve this problem about the bananas and they asked, “Who took the bananas? There weren’t enough for the banana bread. What happened?” And you don’t say anything... Now, is it an abomination to eat bananas? No. But what kind of sin is it? If you had confessed it, you could have been forgiven — for it was not a sin unto death — even though you deliberated over it. But, again, as long as you conceal your sin, you will not prosper. Your guilt remains on you; you are cut off. You do not continue in the covenant.] (Pr 28:13; Ecc 12:14).

Even if your sin is *unintentional*, if it is not properly confessed and renounced, it will cut you off, your guilt remains on you because of not confessing and renouncing the sin that you committed (Lev 4:27).

Sins not unto death can be forgiven, so we must make sure that we seek forgiveness for them. Otherwise it shows we do not have an attitude to please our Father; we are intentionally not judging ourselves and we will not prosper (Heb 4:16; 1 Jn 3:22).

If we cannot judge ourselves, God will judge us, but He wants *us* to judge ourselves and find mercy and compassion and continue in the covenant with the dedicated nation of (spiritual) Israel.

1 Jn 1:6 — If we claim to have fellowship with Him yet walk in darkness, we are liars — deliberate liars. ~~says w~~ e are a liar, we do not practice the truth, we say in our heart ‘there is no God’ — we are fools. We must obey His Word (Acts 3:23; Jn 8:51). Anyone who does not, will be cut off from *His* people. In Sardis they were cut off. Only the overcomers were still walking with Him in communion. There were a lot of people in Sardis who were claiming to be alive but they were dead (1 Jn 1:6; 2:4). Only a few endured clean and spotless and only *they* constituted the meager witness, light of the church because only they continued in the covenant. And the preserved seed of the overcomers is where you came from — a seed that was preserved in heaven, where all the overcomers went when they died (2 Tim 4:7,8; 2 Cor 5:8).

We must remember the covenant. This is the covenant: ‘You are my protector, my King. You guide me and watch over me, as long as I continue to make You King.’ When you first said that He was your Sovereign and your owner, that is when He sealed you in that covenant. And now we go on in *that* covenant, in our good confession. At baptism we were brought into that relationship with our Master and we continue in that covenant. (He forgives us and cleanses us if we continue to confess and forsake our sin. Rom 11:22) Even if He is outside of our heart and we hear Him knock, if we want to continue in the covenant, we open the door. Sometimes He gets outside of our heart and He is knocking for entrance (Rev 3:20).

“Let Me in, I’m knocking, I’m knocking, let Me in. I’m knocking, here I am, *I’m outside* ! If anyone hears My voice and opens the door, I’ll come in. The doorknob is on the inside, you have to open it, I can’t, it’s up to you, it’s your own volition.”

Is that what it says in Rev 3:20? That is exactly what it says. And who is going to reign with Him in the next age (verse 11)? Only those who overcome like He overcame, we will sit on the throne with Him in the next age (1 Jn 2:6). We must open the door for Him and then walk as He walked with unbroken fellowship with our Father. Staying connected to the vine (Lk 22:17-18).

Jn 8:51 is a great promise. In it we see the gospel of Messiah and the gospel of the Kingdom — obeying His Word and continuing to obey His Word. Acts 5:32 — He gives His Spirit to those who obey Him. It is life or death. He is showing us the way out of death and the way into life and whoever has received the precious gift of faith can do this. They will have a heart of obedience. Just like you are raising your child up to have a *heart* of obedience. It is through the rod and reproof that you do this. But they must be equal. If you reprove more, you are going to ruin your child because he will grow calloused to your word, unless his heart is made to receive reproof by the rod. Equal: discipline and reproof. That is the Holy Spirit’s way with us — discipline and reproof (Pr 29:15, NASB). He is a good Father. We have a wonderful Abba.

ha-emeq — When we sin, are we really not forgiven until the end of the week?

We are cleansed immediately when we confess our sins, but it is the whole nation being cleansed together that keeps us in the covenant which makes us the house of Jacob (Lk 1:32-33). It is not just me and Messiah. It is me and Messiah and the nation (Eph 2:12). Every week the judgment waits for us to see if we have really confessed our sins. It brings us to a point of fearing, respecting the table so that we would enter with confidence (1 Jn 2:27-28; 4:17; Heb 10:38-39; 10:27). If we did not have that table, we would not be a priesthood nor a nation, but we would be without hope, without God and in the world (Eph 2:12). When you confess and renounce your sins you *are* forgiven. But we know, also, that the table is waiting for us and if we were to go into that table *without* judging ourselves, and go in unworthily, having no respect for the table, how can we say we are forgiven before?

We all gather at the covenant meal as a whole nation, week by week — household by household, clan by clan, tribe by tribe — and we all start anew with a perfect conscience. When we all drink the cup we all know that the whole nation is clean; we all are fully assured that the nation is still in His Chessed (Rom 11:22; 1 Jn 2:28; 3:2-3; 4:17), or judged, because if someone is guilty of the body and blood they are cut off. It is like the judgment seat of Messiah. Every week we go to the judgment seat of Messiah and we are dressed and ready — week after week, year after year — and the time will come when we must all appear at the judgment seat of Messiah (1 Cor 4:5) when the intentions of our heart are judged. That is when we have the final judgment (1 Cor 4:4-5; 2 Cor 5:10). That is why we respect the table. I am looking *forward* to and preparing for this week’s table *now* (1 Jn 3:22; 5:14-15). I can’t put off confessing my sins. I do it immediately if my attitude is perfect before my Father in heaven — that is if I am walking in the light (1 Jn 1:7 and not 1 Jn 1:6).

ha-emeq: When you were talking about the whole nation being cleansed together as we break bread together, I was picturing Amacyah in Judah — drinking, and Ha-quinaï and Yonathan in New Zealand — drinking, and Adam in Sus — drinking, and Ehud in Manassah and Phineas in Nova Scotia — all drinking at the same time (Mal 1:11), and then — it’s clean, the nation is clean, and we’re starting over again.