

Dedicated Nation 2

(A continuation from yesterday morning...)

Mal 1:7 is talking to the priests (and we are the priests now). It says (starting in the end of verse 6), "It is you, oh priests, who despise My name. But you say, 'How have we profaned Your name?'" In saying that is how we show contempt for His name. If He is a Master or a Father to us, where is the respect and honor that is due to Him (verse 6)? But instead you ask, "How have we despised and profaned Your name?" (It shows a lack of self-judgment there.) They despised His name by placing defiled food on His altar and then they ask, "How have we defiled Your name?" So not only did they defile the altar, but they defiled His name also. By saying this they say that YHWH's table is contemptible — because all the while they were bringing blemished or diseased or crippled animals for sacrifice. They wouldn't even do such a thing for their governors.

You can see what was going on in Israel at that time. But in Mal 1:11, he projects to the future, speaking about the morning and evening sacrifices, "In every place incense is going to be offered to My name... for My name will be great..." So you can see that when *pure* offerings are brought, His name will be great because we *make* His name great. But when we bring defiled, defective offerings, we make His name profaned. His name is profaned among the nations by this. Verse 12 — This is what they say by their actions. Like a fool says in his heart 'There is no God.' The fool's *actions* indicate his true belief, while speaking firm words (1 Jn 1:6). By offering defective sacrifices they defile YHWH's name. The priests also ate the same defiled meat; they were also considered contemptible by the people.

In verse 11 He says that incense and pure offering will be offered to His name. In the New Covenant we are the anti-type of the type. How they, in the Old Covenant, inspected the animals for purity, that is how, now, in the New Covenant we are to inspect ourselves. [That is, now that Yahshua was sacrificed and ended all sacrifices and even the temple was torn down in 70 AD, and the Jews have not even made a sacrifice since then — *sdtheir s* ins are piled up as high as heaven (Rev 18:5) because *they* do not have a high priest *or* a (living) temple anymore. Heb 10:17-21] So in the New Covenant, the incense (verse 11) is prayer and the offerings are praise. But this has to be pure in order for His name to be made great.

Heb 13:15 speaks of the pure offering that the priests now offer, sacrifices of praise that come forth from their lips. It is pure. This spiritual priesthood replaced the physical priesthood of old Israel. The physical priesthood put animals on the altar which substituted for and showed the praise they had in their heart, which was also accompanied by prayer. But if their offering was not a pure offering, neither the prayer nor the praise were accepted. It was putting defiled food on the altar, thereby defiling or *profaning* the altar. The priests were one with the altar. They participated *in* the altar. They ate the sacrifices; they would not eat defiled or defective meat. That is why they were to eat the sacrifices, because the priests would not eat defective meat, therefore they would never accept it in the first place. And by accepting defective meat or food, they defiled the altar. So their prayer or worship and praise was in connection with how pure the offering and food that they accepted was. It was according to what they accepted or did not accept.

You can see in Mal 1:8-9 that God will not accept *them* by such offerings from their hand. They are only accepted by God according to the kind of offerings *they* accept from the people and sacrifice on His altar. The priests were to be one with the altar; they participate *in* the altar. If they were defiled, the altar was defiled. "Oh that one would shut the gates so that they wouldn't light useless fire on My altar" (verse 10). They were offering *useless* fire. If the animal was not pure, the sacrifice was useless. If we are defiled, our offering is useless. It does not please Him, and, He says, "I will accept no offering from your hand." Then He talks about the true spiritual priesthood (verse 11) when He says His name will be great from the rising of the sun to the setting in every place, incense will go up. That is, in every place He has caused His name to dwell. The Edah is the every *place*. In the New Testament Paul called it the Edah — every place where His name dwells, where there is a lampstand, where pure offerings would be offered to His name (Dt 12:5-11; 1 Cor 1:2; 1 Tim 2:8; Mal 1:10-11; Mt 5:17; Isa

53:10; 1 Cor 10:16-18). We fulfill this (Heb 3:6).

So we see in Rom 12:1 that there is no *true* worship, no offering of incense, prayer, praise that will rise up to our Father in heaven, no true worship can be given, if the priests do not give their bodies as a living sacrifice or if one is defective or defiled. If even one of us is defiled, there is no real praise that goes forth, there is no sacrifice. In Rom 12:1 *bodies is plural — sacrifice is singular* Mt 12:33-37 (NIV)

Mk 7:20 says we can be defiled by what we think. So if we come here and we bring what we have been thinking or speaking wrong (Mt 12:35) then we bring defilement and if we cannot judge ourselves before we come, God will judge us. “What comes out of man is what makes him defiled.” In Eph 5:3-4 you can see the things that can defile us if they are not confessed and renounced. Mk 7:20-23; Eph 5:1-5 — We are to be imitators of God and live a life of love as our Master loved us and gave Himself up as an offering. This is our living sacrifice. When we live a life of love, *that* is our living sacrifice. And when we do not live a life of love, our sacrifice is not a fragrant offering to God (Eph 5:2; 4:15). We are to live a life of loving one another. We cannot do that unless we give our bodies as a living sacrifice.

Rom 12:1 — If it is not *living* sacrifice, our sacrifice is not acceptable because it is not true worship, it says. And *about* the living sacrifice, in Eph 5:3 it says, “But among you there should be *none*, not even a hint, of sexual talk or any kind of impure talk or hinting around or any type of suggestive sexual talk, obscenity, jesting with a sexual connotation, coarse joking, foolish talk.” You know what this is; these things that come out of our mouths. Mt 12:37 No immorality, impurity or greed — which makes us idolators and, as such, we wouldn’t have any inheritance in the kingdom, if we have a part in these things. We could just live on here and work our fingers to the bone but we wouldn’t have any inheritance. It warns, “Don’t let anyone deceive you with empty words (“Oh, you’ll inherit the kingdom anyway, it’s ok.”) Don’t let anyone deceive you, because it is such things that bring the wrath of God on those who are disobedient (Eph 5:6; Col 3:6). If we cannot judge ourselves right, we will come under the wrath of God. 1 Cor 11:28 talks about judging ourselves right. Whoever eats the bread without judging himself right will be guilty of the body and the blood of our Master. That is why some are sick and weak and some will die (verse 30), the wrath of God came upon them. But, (verse 31) if we judge ourselves right, we will not come under judgment. So, it says (verse 28) a man ought to examine himself and in this way eat the bread and drink the cup.

Rom 12:1 — The whole sacrificial system comes down to how we offer ourselves as a living sacrifice. Rom 8:13, 14 — No true worship can be given, no incense or praise can rise up to our God if we do not give our bodies as a living sacrifice, for then it is defective, defiled, then *this* altar is defiled. If we don’t see to it that no one misses grace, we all will be defiled (Heb 12:15). Mk 7:20-23 says that we can be defiled by these things which proceed from within, so we have to first be forgiven before we come here. Like in Israel the sin offering had to be offered first, before anything else, otherwise the altar would be defiled for the burnt offering.

The priests in old Israel participated in the worship of God together. 1 Cor 10:18 says, “Consider — (what does consider mean?) — consider the people of Israel; did not those who eat the sacrifices participate in the altar?” They are partners with it. They are participators; they are in oneness with the altar. If they are defiled, the altar is defiled; if they offer defiled sacrifices, they are defiled and *the whole nation* is defiled. (See *Dedicated Nation 1*.)

Lev 7:20 — “But if anyone unclean eats the sacrifice of the fellowship offering, he shall be cut off from his people.” The fellowship offering is the breaking of bread. So they are cut off from the people (Mk 7:20-23).

Lev 4:27 — “If a member of the community sins unintentionally and does what is forbidden, he is guilty.” That is an unintentional sin, “But when he is made aware of the sin, he must bring ... an offering, without defect ... and he shall be forgiven” (verses 27-31). It goes on and shows all about the sacrificial system there. For unintentional sin there must be forgiveness; there must be a proper sacrifice offered. If he brought a defective animal, it would not forgive his sins. In order to forgive his sins, the sacrifice he brought had to be pure (Pr 28:13; 1 Jn 1:9; 2:1).

We have to be pure. Our praises cannot be pure if we are not pure. If we are not pure we defile the altar. We are

the anti-type of the type in Mal 1:11. Since our Master has already been sacrificed for us, no longer do we bring animals, but we bring ourselves. So we have to be pure. Therefore we must judge ourselves right or else we defile the table. But some may say, "Well, only I know for sure," but they forget about God. That's why some of you are weak and sick (1 Cor 11:30). It's like stuffing cotton in your ears over and over again every time you hear the word — you die of malnutrition (Jn 6:50; Mt 4:4). That is why the priests acted in such a way as in Mal 1:6-7. Look in Mal 1 at what happens when we bring ourselves defiled and not cleansed, not pure, not washed by the blood of our Master. When we talk about things that are improper and defiling and do not seek forgiveness for it, thus not judging ourselves right, then we bring our uncleanness to the altar and defile *it* (Mt 12:35, NIV). If we just sort of sniff at the offering (verse 13), saying, "What a burden it is to have to do this.", and merely sniff at the offering to see if it smells bad but not thoroughly carrying out self-examination (1 Cor 11:27-30) — you are cursed. If you are not really examining yourself, being sorry for your sins, confessing them, renouncing them, like we saw in Pr 28:13, then there is no mercy coming to you and you will not prosper (Heb 4:16). When you bring an infected offering it is not accepted. "*Cursed* is the cheat who has a male in his flock but sacrifices a blemished animal (Mal 1:14), for I am a great King and My name *will* be feared among the nations." Who is He going to be feared *through*? Us. *If* we accept this word. It will not happen if we do not receive this word. We have the responsibility right here on our shoulders to make His name great among the nations as it says in Mal 1:11 and 1:5. But it will not happen if we show contempt for His name. Verse 6 — They asked, "How have we shown contempt for your name?" "You've placed defiled food on My altar." There is a lack of self-judgment there. They didn't know what they were doing, they defile the altar, they come *dull*.

In Lev 1:1 our Father speaks to Moses and Moses speaks to the Israelites. (You can always see that YHWH spoke to Moses and Moses spoke to the Israelites. This is the anointing. 1 Jn 2:20,27 speaks about the anointing of the Holy Spirit. It comes through channels. You are saved through the channels of the anointing. 2 Cor 11:2-4,13-14 — They tried to have God without Paul. When they did away with Paul they did away with the anointing (2 Cor 13:5; 1 Cor 4:3-5).

So in Lev 1:3 — "if his offering is a burnt offering from the herd, he shall offer it *..without defect ...* so that he may be accepted before YHWH." It will be inspected. In the New Covenant He expects us to inspect our own lives by self-judgment. A priest doesn't have to inspect us. He gives *us* the privilege of doing that by the Holy Spirit — and confessing our sins *before* we come so as not to defile the altar.

The first church didn't do that. We must capitalize on the mistakes they made and see the rebuke the apostles made to them so we do not fall as they fell. Verse 4 — so he is to lay his hands on the sacrifice and identify with that animal that it may make atonement for him. We identify with our Master YAHSHUA and His death as the man identified with the animal's death. And if it was not a *perfect* animal, the best of his flock, he was not accepted before YHWH, he was just going through a ritual, a motion, it looked ok to the people but there was no forgiveness for him. And then, here in Mal 1, these priests were *accepting* these defective animals! If you read on in Lev 1:6 the priest is to take the skin off and then cut the offering in pieces (he inspects *every* part to see if any part is defective), and then he put the offering on the fire. It has to be without defect (verse 3), unblemished. In Mal 1:8 it is evident that those animals were defective and the priests did not even bother to inspect it except an occasional sniff; they didn't care — cursed are they. *Cursed are we* if we come to offer our bodies defective, and pollute the sacrifice. If theirs was a perfect sacrifice, the death would be accepted as atonement. In order for the New Covenant Edah to work, *all* members of Messiah must be vitally connected to the Head and must judge themselves right.

We know the things that defile us, and we have to judge ourselves right. Mk 7:20-22 talks about the things that defile us and make our offering unacceptable — unless we confess and renounce it. Defilement comes from an impure heart. This is what interrupts our fellowship with our brothers and sisters and keeps our prayers and praises from rising up to Him and thus He does not hear anything we pray. This happens because we do not see to it that the oil reaches the edge of the robe and that no one misses the grace to praise and pray (1 Jn 3:22; 5:15)

. Even just one husband (1 Pet 3:7).

In Mal 2:1 it says He admonished the priests, “If you do not listen, if you do not take it to heart to give honor to My name, I will curse you because you have not taken it to heart. I will rebuke your descendants and spread manure on your faces, the manure of the festal sacrifices and will cast you out of My presence” — scattered over the face of the earth (Acts 26:7; Jms 1:1).

He wants His covenant with Levi (verse 4) to continue. It was a covenant of life and peace and we are those, as it says in Mal 3:3, those who are being purified so that we will be able to present offerings in righteousness. The sons of Levi are to be purified in the restoration. It begins as soon as the covenant reaches our heart (Mal 3:1), as soon as we hear it and it comes to us. We cannot do it until the covenant reaches our hearts — the New Covenant. Then we can be purified by the Word of our God. Not all will be able to stand in that day of restoration, but some will and they will offer a pure offering of a living sacrifice of their bodies. Our praise and worship is not acceptable without a pure sacrifice of our lives. The duty of a priest is to give thanks with his mouth (Heb 13:15). Who can do it if they are not forgiven, pure, cleansed by the blood of our Master. You cannot even pretend to be thankful if your sins are not forgiven, unless you are a hypocrite. If you have the pure Holy Spirit and fellowship, then you know when a barrier comes between you and He. But if you don’t have fellowship with Him, then you don’t even know when a barrier comes because it has always been there. David Derush — repented for being distracted when he came to the sacrifice. I think I distracted various other people as well.

The New Covenant cannot exist except that every person would be in perfect fellowship with the Son of God. You cannot enjoy perfect fellowship with your Master when your sister or brother is not. Once you see that they are missing grace, and you are not seeing to it that they get some, then your fellowship is cut off. We must see to it when we see people aren’t really working energetically, if we see they are working like a slave, we see there is something wrong with them, they lost their vision, not working as sons, not working to build the Body up, they’re missing grace. But brothers who *are* working with vision, in fellowship, with grace, get so much done. You can waste so many days working with defiled hands. We don’t want that. Defilement comes from an impure heart. We want to be pure. Blessed are the pure in heart for they shall see God.

Yael — repented for her words which are sometimes ‘with vain intentions and foolish’.

Lev Amatz — It is more clear to me now, from hearing this and hearing what Yael said, that I have been reasoning with myself, hearing but not really receiving, bringing a defective animal to the sacrifice and I have not been totally considerate of the body and blood. I played around a lot, not being an example. This teaching brought me vision. I repent from my heart and with the grace of our Master I’m going to be different. I want to be a deeper person than I have been.

Martha — I always heard about how we are going to be a light to the nations, that how we are is a light to the nations. So when guests come here, they see us and how we do things, so we have to do it right so they will see a light. But today I understood that we *are* going to be a light to the nations *because* we are going to offer a pure sacrifice. I was thinking wrongly, because it is not like a role we put on of doing everything perfect every day. But the Edah is going to be a consequence of what we offer to our God.

And in Mal 2:3 how it says God is going to curse the priests who don’t offer a true sacrifice and rub it in their face. When we come here with a defective sacrifice, when we are defective, people can *see* impure sacrifices we give because you can see it on our faces. I want to be more diligent to offer this *pure* sacrifice every time, every minute of my life, confessing my sins — every *second*, living a pure sacrifice. I want to be a light to the nations. But it is a consequence of what we give to our God. It is not something you can fake.

Yoneq — Thank you for sharing that Martha, it really added to the teaching.

Emet — exposed that he confuses happiness and joy with foolish jokes. I want to repent. This teaching opened my eyes more to be more serious. Our Father wants us to be happy and joyful but not carried away by foolish words or unfitting words. I want to repent. I want to be true (*emet* = truth).

Shachar — Many times I am really dull. I am guilty of the same things that Yael, Lev Amatz and Emet expressed, but many times I am dull and come here not judging myself. I *know* that I have an hour before the sacrifice

to prepare myself, but many times I don't use that time to prepare — to confess my sins — so I come *un*prepared. I am thankful that our Father sees where we are going and brings us back onto His path. I appreciate the diligent work of all you brothers, working as sons, not as slaves, not with a slack hand. Those who work with a slack hand will be put to forced labor. We can never work with a slack hand, not just in our daily work, but in everything we do as priests. *Diligence* is our most precious possession. The hand of the diligent will rule. We must be diligent with our children; diligent with confessing our sins; diligent in loving; diligent in producing the fruit of the spirit. Diligent.