

Covenant to Care

Can you imagine the importance of the covenant that we made?

In Dt 29:12-15 it is talking about the covenant God made with Israel — the continuation of the Abrahamic covenant. 430 years before the external law was given, those laws were in Abraham's heart and he kept the law — every aspect of it. That is what all men were supposed to do. Our Father was re-affirming *that* law

It was a covenant with an oath not only to you [Moses] but to those who are not yet born (verse 15; Ps 102:18). That is talking about us also — future generations.

That covenant is included in the New Covenant. The New Covenant is the continuation of the covenant that was given to Abraham (Gal 3:15-18). "Make sure there is no man or woman or clan or tribe among you today whose heart turns away." "They always go astray in their heart." (Heb 3:10) "They never understand My ways." If we do not understand His ways, it means we have gone astray in our heart (2 Cor 3:3). Remember it is by your *heart*; it is a covenant of the *heart*. Leaven can come in through that man or woman or household or clan or tribe whose *heart* goes astray and it can leaven the whole lump. When their hearts turned away, they worshipped other gods. Now we don't bring wooden idols in, but what we do is simply that when our heart turns away, we start worshipping another spirit; we give in to another spirit — another spirit than the Spirit that causes us to lay down our life for our brothers, love our brothers, think the best.

Paul talks about "another spirit." He said, "Make sure no root of bitterness comes in that produces such bitter poison and starts the spreading of discord and strife." When people's hearts turn away, that is what happens — a bitter root comes in that can defile the whole community (Heb 12:15). The Hebrews writer took that out of Dt 29:18 and brought it into the New Covenant to show us how leaven can come in. The first church was leavened when a bitter root came in their relationships. Dt 29:19-20 is what happens when you go astray in your heart. You say, "I'll be ok, I don't have to seek YHWH daily." But this will bring disaster (verse 21). He will never be able to forgive the one who says bitter words against a brother or sister, who says things to them that don't build up and encourage. Instead, His wrath and zeal will burn against such a one. It is a serious thing to break the covenant by receiving other spirits and subsequently you start being irritated and not loving or helping or encouraging or building up your brother or sister. The covenant that we made with our Master Yahshua is written in the New Covenant in Jn 13:34. This is the covenant we are in. If we violated and broke that covenant then all the curses are going to be on us. You are cursed if you say, "Yahshua is Sovereign. I will think the best and I will love my brothers and lay down my life," and then you go back on it. That *is* the covenant we made when we came into the New Covenant, and if you are sincere, you will receive grace to do it. But if you take these words on your lip and don't do it, you are cursed — your name will be blotted out of the book of the kingdom. It is like the people in Sardis — they had a reputation of loving their brothers but they were *dead*; they were not loving their brothers. Without love, our seed is sterile (Eph 6:24; Rev 2:4; 1 Cor 16:22; 1 Pet 1:8; 4:8; 1 Pet 1:9,22).

Jn 13:34 *is* the covenant. We cannot allow any interference to come in to break that covenant with our brothers. When you run out of grace, you must get some (Heb 4:16). You better make sure you do. Because if you see someone missing grace, you are covenanted to make sure you go to them and see to it that *they* get the grace *they* need. Each person is responsible for himself, to go to the throne of grace and keep that covenant. But if a brother or sister is not going, they *you* are responsible to go to them and make sure that they go. You are responsible to see to it that they are receiving grace to love, endure, forebear, be kind and patient and not live by their flesh. If they are not receiving grace to do these things, *you* are going to be affected by it, and your children are going to be affected by it. If you live by the flesh, everyone is going to irritate you — it is because you are in the flesh.

In the first church, people didn't see to it that their brothers and sisters were receiving grace and so everyone was effected and the children were eventually cut off. It is a commandment, but the people did not do it. Instead they blessed themselves in their heart and said, "I don't have any un-confessed sin. *I'm* doing good."

It's a principle, a tendency. Everyone has been like that — except the people that Revelations talks about who

endure to the end. *They* are not going to be that way. If you don't see to it that your brother is receiving grace, then you don't love your brother — you are not seeing to it that he is going to the throne of grace. How do you think community perpetuates itself? By seeing to it. It is surely not by seeing someone missing grace and saying, "Oh, there she goes again, she's going through it again," and getting irritated about it. But in order for the community to continue, you must be seeing to it that they are going to the throne of grace by going to them and restoring them in gentleness, not by blessing yourself. That is how the first church and everyone else who falls away fell. They *always* go astray in their hearts. We will do it too. But if we *love* our brothers and sisters and our children, we will see to it that no one misses grace. If we have been receiving sap from Yahshua by being connected to the vine, we are praying for them — that they would be receiving grace and if they are not, we go to them and make sure. We are to love our brothers as our Master loved us (1 Jn 3:16). That means you go to them when they are not receiving grace. That is the covenant we made — go and extend your grace to them. If we have not done that, if we've blessed ourselves and patted ourselves on the back saying, "Oh, I did ok, nothing wrong with *me*," then who is going to drink the cup of victory? Well, that is how it has to be with each and every person for our sacrifice to be holy.

Nahaliel — We should not be like old Israel who heard and heard warnings, and didn't do it. We are hearing a lot of warnings. The spirit in us says, 'Abba, Father'. We wake up with a desire for Him, we feel a desire. It's a time to cut off the fat. We have to seek every day. He hides from us because He wants our loyalty. We desire Him, we come to Him needy. We cannot continue on if we bless our heart and say, "I'm ok". We need to always remember that we need Him and that we are responsible for those around us. Like this we are hooked up to the vine the whole week.

Manoah — We are totally responsible now, we cannot say we love God and Messiah if we walk blind to the problems of our brothers and don't extend our hand to them — proclaiming a blessing on ourselves while we are not helping them. This is hypocrisy, just like in every religion. We proclaim that the Creator God is our God and we are dedicated in a covenant with YHWH to love the way He loved. If we do not do this and we close our hand to our brothers, we hurt this land (spiritually) where we live and this land that is flourishing now will go back to being a desert. This has already happened with others also. This tendency with us still needs to be overcome. Our Master has already conquered the enemies before us, but now we have to overcome by caring for one another and guiding them to the throne of grace. And if we are not doing that and just proclaim a blessing on ourselves and say, "I'm a good disciple, I love Yahshua, I'm going to heaven." If this happens, then we are worse because the curse is going to fall worse on us because we have the warnings. We have the example of Old Israel — that if they proclaimed a blessing on their hearts then a curse would be on them and they would be scattered. Well, where are the twelve tribes? Where are they? They are scattered all over the place and you don't even know where they are and the same thing will happen to us if we don't receive this covenant and seek the grace of our Master. That covenant (Jn 13:34) that we made — is that we would take care of each other — not in pretense, but truly care about one another.

[Emunah Amah remembered something from a teaching she heard during the week at the farm, and connected it with something that she heard on this night. She stood up and started telling about the teaching and making the connection, but it was not clear.

Then another sister stood up and shared something she had read in her Bible that day. She spoke with much passion about the things she had read, about what was going to happen in the future days in the time of the end, but she had concluded incorrectly from her reading.

[Yoneq cleared up both 'confusions' and then brought a word of correction:]

We have to be careful that we understand what we are saying if we say it. You have to be very careful before you stand up and talk. Be careful that women do not bring teachings. We have to be careful that what we say is the very utterance of God. That it would be the Holy Spirit who speaks (1 Pet 4:11) so that it would bring clarity into the edah — otherwise we are tearing down (1 Cor 10:12). We are either building up or tearing down. So, make sure you bring clarity. If you don't understand, ask your husband at home.

