

Covenant to Keep Him in our Hearts

We offer our *new* lives to Him. The problem (Rom 8:2-3) with the old law was the old man — the flesh. If we live by the flesh we'll be just like Christianity which is defunct. But if we (verse 4) live by the spirit we fulfill the law and (verse 5) we will have life and peace. For those who are in the spirit, the promise is life and peace. *This* covenant has to come in from the old into the new. This covenant with Levi (Mal 2:4-8) has to continue. If it wasn't for Phineas a curse would have come upon Israel (Num 25:10).

I want to be like Phineas. The priests had corrupted Levi's covenant (Mal 2:3-9) but our Father wants it to continue. How do each one of us continue in that covenant?

Live by the spirit. We cannot keep the commandments without being in the spirit, because then we are under the law. But Rom 8:6 says *how* we do it — *how* we fulfill the law. Verse 4 — There is no condemnation for those in Messiah who live after the *dictates* of the spirit, not the dictates of the flesh — for those who don't live under "dictator Satan" but under the great Monarch, the good King, God the Dictator — by having that righteous King living in our heart.

(The greatest form of government is a kingdom, since a good king lives for the sake of the people, but natural man cannot do it because power always corrupts him. Imperial madness comes over most kings; they go mad from having so much authority. You can give *some* people even just a *little* bit of authority and it makes them mad. But with that system, the kings would live up on the hill and they could see the enemy coming from far off and they ring the bell and all the people in the kingdom would hear it and run up the hill and protect the walled city and he would send out soldiers and overcome the enemy and then the people would all go back home and live in peace.)

Israel wanted a king, but our Father wanted to be Israel's King, having the people's hearts turned toward him, and having judges to judge everything, but the people wanted a king. And it was because of the sins of the kings that the division and downfall of Israel came.

But we have a king in heaven and we have the Spirit of the King in our hearts. He has become both King and Messiah and our Father has sent him to us (Acts 2:36). He is the King in this age and the next age. If He hadn't sent His Spirit to live in our hearts, how could we do it? We would try to live by the letter of the New Testament. But because we have the Spirit, we walk in the Spirit — we fulfill the law. If we walk in the Spirit, we walk in love. God is love; He sent Love to the earth. Yahshua performed redemption for man and then went back to heaven and then He sent love to us (Rom 5:5) — His Spirit. God is one — three persons; God is love so He sent love to live in our hearts. The covenant was for us to live by His Spirit because He would give us his Spirit. So now we keep living by the Spirit and He keeps giving us His Spirit. His Spirit lives in our spirit, but HE only lives in our *hearts* by faith — by us keeping our minds on the spirit. We must keep Him in our heart. As long as He is in our heart, that love will overflow from us, and this is the love that fulfils the law.

But if He is not in our heart, then He knocks for entrance to our heart — since He is living in our spirit and will never leave or forsake us because we are joined with Him (1 Cor 6:17). He lives in the temple, but the heart is the throne room. He must be vitally connected to us so His love can overflow into our soul — mind, emotions and will. We have love but where is it when we are not showing love. It only comes from the overflow of the heart — so we have to keep our mind on the spirit. Life and peace comes from our heart; the fruit of the spirit comes from our heart where He is enthroned. The fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control. We are to watch over our hearts with all diligence.

The Laodicean church was, as John was telling them, living by the flesh. The Holy Spirit was communicating to them, "I'm not in your heart; you've allowed Me to recede. I'm in your spirit, but not in your heart (Rev 3:19-20)." The only place you can sup with Him is in your heart — in the very center of your being.

That is the covenant that we have made — that we would keep Him there, staying within His *chesed* (Rom 11:22). *Kabod* is the glory is in your heart. *Icabod* is when the glory has departed (when the glory left Israel) — when you don't have glory coming from you. Your glory is your inner worth — our Master Yahshua — who is our worth. He is our value which radiates out from our heart, *when* He is *in* o

ur heart.

So we have a covenant (Rom 12:1; 11:22) to keep every morning. He made a covenant with us; He'll never leave or forsake us, but now He wants us to love Him and love one another with that love. That covenant was sealed in baptism and a dead man's will cannot be changed. It requires that you keep Him in your heart, rely upon Him continually, don't live by your own strength. Because it is possible that you could do everything in your own strength and just leave Him behind. But everything has to be done in fellowship with Him. Rev 3:21 — We must overcome as He overcame. But the first church was overcome by the onslaught of the enemy — only a few overcame and were not overcome, so when they died they went to be with our Master in heaven. But our Master said, "I will build my church and the gates of hell will not prevail ultimately against it." The overcomers (Rev 3:4) are worthy to walk with Him in white. Walking in white means you are overcoming. You are not allowing sin to stain your garment. The sooner you get a stain out of your clothes, the better you can get it out. But the longer you leave it there, the harder it is to get it out. You have to let it soak for a *long* time — 1000 years. But if we walk with Him continually, we won't stain our garments, we will be worthy.

How do I make myself worthy? Our Master says, "You deserve it, you are worthy." It is not because of our own goodness, but it is because we love him so much that we hate this sin so much and we run to Him, our lawyer, and he takes the stain out and you can't even tell it was ever there. But if we let it stay there, it gets into the fabric and after a while, it's permanent — you can't get it out without damaging the fabric. We don't want sins to accumulate in our life. You cannot leave one sin unconfessed and then confess the sins after it, because there is no longer any sacrifice for those subsequent sins. You have to confess the sin that first cut you off from our Master. You cannot neglect sin; you cannot neglect such a great salvation (Heb 2:1). How shall we escape retribution if we neglect Yahshua — He is salvation.

We must be aware that there is a drifting process of going along and neglecting communion with Him. You always have to bring Him back to the center of your heart. It is a warfare — everything is trying to keep us from it. Drifting is a tendency, a current — a driving force. That is why those who walked in white are worthy, because they resisted that driving force. Our Master has a white garment, so we cannot walk with Him if our garment is stained. Two cannot walk together unless they agree. That is why we must keep our garment white — keep our covenant with Him. We can do it if we confess our sins — then we are worthy.

Rev 3:3,5 — The people in Sardis were not walking in communion so they were ashamed of our Master. When we are not in communion, our uncrucified flesh is ashamed of our Master Yahshua (Lk 9:23; Mk 8:38), and He will be ashamed of us. But Heb 2:11 says He will *not* be ashamed to call us brothers. Why? Because we walked with Him in white. But as soon as you stain your garment, you start being ashamed of Him. It is a sure sign that your garment is stained if you are ashamed of Him.

In Heb 2:10 you can see that He wants many sons. Our Father is not satisfied with one Son. He will not be satisfied until out of all the chaos of the world, He brings redemption to many sons, thus having *many* sons like the first, who is not ashamed to call us brothers because we suffer like He suffers — we make our flesh suffer, like our Master did, against sin.

Jms 1:21 — "all that remains of weakness" — in the Portuguese it says, "all accumulation of weakness" — accumulation is what stains the garment.