

Fulfilling our Priesthood

Missing the Sacrifices

The morning and evening sacrifices are essential in our lives. For old Israel, it was imperative for them to offer up the animal sacrifices, which were only a type of the sacrifices that we give. And the burnt offering continues on in the new covenant — no longer a ritualistic offering of animals with the eating of the meat for strength, but we offer our bodies and the strength we receive is grace.

But what if the priests in the old covenant did not show up that morning to offer praise and thanksgiving? Well, in the new covenant we are all priests, a whole nation of priests. Each and every individual is a priest, and it is just as important for each and every individual to be there as it was for those priests in the old covenant who had to offer up the sacrifices every morning and evening to represent all of Israel in the old covenant. The old covenant only had the tribe of Levi as priests; only the sons of Aaron could actually do the temple service. They lived separately in priestly cities, and they carried on community life while all Israel lived like they chose to live, separated from that. The old covenant priesthood demonstrated what the whole edah would do in the new covenant as they function together as a priestly city. And only the seed of Aaron could actually officiate in the temple, giving the sacrifices. So they would never think about missing the sacrifice. *Nothing* would be more important than coming to the sacrifice.

Since we each are priests, this is the most important thing we can do morning and evening. We would never miss this except in extenuating circumstances that would merely lessen the guilt of not coming. It does not excuse you entirely, but it does forgive the guilt. And it has to be that the circumstances *are* extenuating for it to lessen the effect of not coming to the sacrifice. You will never make up for not being at the sacrifice, but it extenuates it, it justifies it to a certain point. And nothing should ever allow us to miss the sacrifice. It is up to you to determine that judgment; it has to be you. You might ask someone and they say, “Well, if it's extenuating, if it justifies missing the sacrifice, then you have to do it.” But usually nothing extenuates the missing of the sacrifice. You can get someone to say “yes,” but *you* are judged. It is just according to how much we want to be here.

Like Nehemiah chose to take himself away from the sacrifice, but nothing really should have ever taken him away, regardless of what has happened with his son. He should have deemed his fellowship with his Savior more precious than anything, even though he felt so bad about his son. But even a son or daughter, husband, wife, brothers, sister, whatever, should not take priority over communion and fellowship with our Master Yahshua. He said, “*Whoever loves son or daughter more than me is not worthy of me.*” Nehemiah chose to take himself away from the sacrifice for the sake of his son. He wanted to do that and I could not say that he could not do it.

The other day some people missed the sacrifice and we excused them. But as it turned out, they did not really have to miss it. It was unnecessary. It is usually unnecessary to miss the sacrifice. Nothing takes more importance than the sacrifice — *if we lift up praise to our Savior because we are saved and because we are thankful.*

We might as well not have the sacrifice if we are not all here. We cannot have just one priest missing. There is no one who should miss the sacrifice. Nothing takes priority. The only thing that can possibly take its place is the café workers if it is judged necessary to keep the café open, for the sake of evangelism (but even this may change before the Race begins, as we find out what pleases our Father). We should not be missing the sacrifice to watch the children who are sleeping in the other house. The children should come if it would cause a priest to miss the sacrifice to watch them sleep.

Even if it is extenuating circumstances, it does not erase all the guilt, all the hurt — you will never make up for it. It justifies it to a certain extent, but it does not make up for how it hurts the sacrifice. It is according to what we consider more important than the sacrifice.

Praise

There are two types of praise in the new covenant. One comes forth from singing, the other from the lips. Only priests can offer this praise and thanksgiving. In old Israel they gave thanks for how our Father

delivered Israel from its enemies. In the new covenant, we have an eternal deliverance. That is why we have eternal praise coming forth from our lips. This is how we know who has been delivered and who has not. In the last days, the love of many will grow cold. It is obvious that there will always be people here who do not have the Holy Spirit. We think the best of everyone, but there are always people in our midst who are just pretending, in rote, ritual, like the sons of Eli, with no praise coming forth from their heart. What happened with Eli's sons is not supposed to happen with us, but it will be that way with some. There will always be the sincere and the insincere together and our Father will separate them someday — the wheat from the tares. We want to be real grain, with weight to fall at the feet of our Master and not be blown away in the wind. If we have glory, we will have weight. Only give thanks if you are *thankful*. He only wants praise from lips that do have thanksgiving.

Hakam: I really see that since we live in the kingdom of light, we really have to encourage each other every day because it's easy, especially for our children, to come under the condemnation that they are no good because they see all these things in themselves. But we have to help them see that our soul has to be made fit to rule and it's impossible for that to happen unless we dwell in the light where things can be exposed in our life every day. We really need to see that that exposure is taking us somewhere.

We all need encouragement every day to know and understand that that exposure is taking us somewhere. And Yoneq has taught us for years that it's through *confession* that we progress in this life. So why is it though confession? It's because we live in the light and things are being exposed all the time in our life. And then we have to see the value of the blood of our Master Yahshua. We can't just see the value of His blood one time, when we go down to the waters of baptism, but we need the power of His blood every day; we have a place we can take our sin. We do not have to live under the condemnation of our sin.

But we have to see the value of the blood every single day, see the sin offering every single day, that we won't let things weigh us down, things about our own life, things about our children. And we have to help our children come into that.

I can see how our youth are like little seeds and they need to be taught, just like we're being taught, how to receive grace every day, how to confess their sins and how to go to the throne of grace in their time of need, how to receive the encouraging life of the Spirit to walk by every day. That's what we're learning; that's what they need to learn. And I can really see how if we become negative and critical and we turn and just see everything wrong — we see everything wrong in our own life and we see everything wrong in everybody else's life, then we miss the whole purpose of what our God is trying to do. He is purifying a people that He can possess wholly, totally, that can be His so that our Master Yahshua can have a bride that He can possess totally. That's what a bride is, it's someone who is yours. So He's making us His. And we belong to Him. We don't belong to the evil one. So we have to be conformed to the image of our Master Yahshua. We can't just stay conformed to the image of Satan who we lived under for many years. Our God won't let us stay. And that's a painful process, it's a very difficult thing.

Our eyes have to be opened to see what's really going on in our life or else we're going to be weighed down all the time because we're waiting for some good feeling or something when our God is doing something deep and something real. What is real is not superficial, it's not gloss. The kingdom of light is not gloss — where you walk into this glossy life and you live on this plastic shiny surface and somehow you become like God. God is real; He's not that way. Sin is real; sin is deep. But our God is powerful. And so the more we can go and lay our hands on the sin offering and confess these things that come out of our life every day, the more we're going to change, we're going to be healed, we're going to be made different. And it's the scheme of the robber to somehow come in and make us think we don't have access to that blood anymore, that somehow there's not any power in it, that there's no hope. But we have total hope in the blood of our Master Yahshua. Nothing could ever take away His power to cleanse us and heal us. I'm thankful that's where I live, in this kingdom, and I've been delivered out of that other kingdom forever.

Breaking the Covenant

The New Testament is the new covenant, the covenant that tells us what we must do. One thing it says in

that covenant is that we should never complain or murmur like old Israel did. If we do, we are not in the covenant. We are breaking the covenant. So if we break the covenant, then we have to renew it. If you do not renew it, you are out of the covenant; then there are no promises that are going to come your way. So therefore we have to always renew the covenant. Every week we renew the covenant by the breaking of bread — that is if all our sins are confessed. Then the covenant that was broken has been mended (if it can be; if it is that kind of a sin that can be mended; 1 Jn 5:17; there are some sins that can be mended now and some that cannot; if they cannot be mended now, in this age, it takes a whole age to mend that covenant). But we are talking about the sins we commit that *can* be forgiven now. We have to mend that, because we have broken the covenant.

Adversary

1 Cor 10:10 says we should never complain about anything. We are not under Satan, the opposer, anymore. Yahshua said to Peter, “Get behind me, Satan. You're an opposer. You're an adversary. You are keeping me from going to Jerusalem to die for the world's sin. Don't tell me not to go to Jerusalem; that's what I came to earth for. Peter, get behind me, you're Satan!” (Mt 16:23). He said, “Haven't I chosen you, the twelve, and one of you is a devil.” Meaning that one of you is an accuser, an accuser of the brethren. In the new covenant we don't accuse the brethren. We are not accusers. *Devil* means *accuser*. *Satan* means *adversary*. So that is what we do not do — we never accuse a brother. If we accuse a brother, that means Satan is incarnated and it is the devil. The devil is the accuser; the devil accuses *us*. He incarnates himself into us to make us accuse others. And that is why our Master said, “Get behind me,” and “One of you is the devil.” The enemy, the evil spirit, incarnated himself into Judas who was an accuser — always accusing, always spreading discord. If we spread discord (Pr 6:18), we are detestable in the sight of God. One of the most detestable things on the face of the earth is that you would spread strife among your brothers. If you are not a peacemaker, you are not a son of God. The sons of God will be called that because they make peace in the Body. They are always making peace. That is what the new covenant says in Mt 5:9. That is the new covenant. If we are not making peace, we have broken the covenant. The New Testament is not something that you read and just get understanding from — it is something you obey. “*Blessed is the one who hears the word and obeys it,*” it says in Mk 11:28. We must understand: do not read the New Testament unless you are going to obey it.

Complaint

Do not ever complain; do not ever murmur. 1 Cor 10:10 says that we do not do that anymore because they did it in the old covenant and they were cut off, they were not able to go into the land, they died in the wilderness, their bones were scattered in the desert. We do not do it because we are in the new covenant. That is the covenant. Understand that the New Testament (*testament* is an erroneous word; it is a new *covenant*) is the covenant that we made; it is the covenant that came into our heart when the Spirit entered our heart. We have the covenant, the new covenant. He made a new covenant because Israel did not keep the covenant. So there is a new covenant made with Israel, and right now we have that covenant as a foretaste of the time, of the age that is going to come when Israel once again will be under a new covenant. But right now, He has drawn a little group of people on the face of this earth who will do for Israel what Israel could not do under an old covenant. He has given us a foretaste of an age to come it (Heb 6).

New Covenant

If we fall away from that new covenant, then there is no repentance for us in this age — only in the age to come will there be repentance, an opportunity to mend that, because the opportunity we had in this age is gone. We have opportunity now to do exactly what Hakam said. Let us be under a new covenant, that is, the covenant of the Holy Spirit, of liberty and grace. We do not have to be under the old covenant. Sometimes you hear people pray and you know that there is no hope in their prayers; it is always woe is me, woe is us, woe, woe, woe. So therefore those are not prayers of faith, just prayers of woe. But you have to pray a prayer of faith. We have got to keep on praying. And one of the main things we are to

pray for is for people to be saved through the Mediator, Yahshua the Messiah.

We are in a new covenant. It is a covenant of grace. We do not want to be accusers; we do not want to complain; we do not want to murmur. As a matter of fact, we made a covenant never to complain, never to murmur. Didn't we? That is the covenant. When we complain we are no better than the old Israelites who came out of Egypt in order to enter that new land. Our Father said He put them through certain things in order to let them see what was in them. So they knew what was in them. We can see what is in us, but we still do not have to complain.