

Beyond the Borders of Israel

Tamiym — We can learn through our circumstances to judge the things that work in us. I learned I need to judge in the circumstance objectively, by being concerned about how I affect others, and not how situations affect me. Our Father wants us to take our eyes off our self, and that is how we will be able to judge objectively.

ha-êmeq — Havah bat Zerubbabel shared, "Being kind is not something that just 'happens' in your day; it doesn't just flow out. You have to stop, consider, and make a deliberate effort to be kind." (She probably did not think it meant very much, when she said that; but I continued to think about it.)

"Be kind, be kind, be kind all the time" is a song David Ben B'riyth wrote. Back when Ishah was a child, her teachers sat her and all the little toddlers around in a circle, singing that song. She learned it even before she could walk or sing or talk. We did that, because we wanted the first generation to have kindness in their minds. We wanted a generation of young people to come forth who were kind.

The natural thing that comes out of a child, sometimes, isn't kind. You wonder, "How did that come out of that cute, tender, sweet, little thing?" As an adult, you might "endure" and "do everything on the schedule," even probably the works prepared for you, but were you kind at the same time?

We hear teachings, but we are supposed to go over and over them in our minds, not just think, "Oh, that's interesting." This is why Yônêq exhorts us to not let the "Nicolaitans" speak all the time. We all must be outspoken. The little crumbs from every disciple is what feeds and sustains us. I was thankful Havah overcame, and spoke.

Ahavti bat Sameach — I heard about the story of Shimshone, how his parents would tell him to go to bed, and he would wait, and wait... until they'd have to say it again. "Go to bed, Shimshone!" And then right before he made them mad, then he'd go to bed. I saw that is selfishness.

Hannah — "I lift my eyes unto the mountains, where does my help come?" Our help comes from the anointing. As we consider all that we hear, and bring it back minchah after minchah, what we hear becomes part of us.

We are making a statement in that song to seek our help from Him. I want Him to be my source of help, and make the effort to find the grace, be kind, and not just sit back as a "dud." It won't come to you "naturally." By receiving help from others, we are able to bring grace to others.

Yotsah bat Zerubbabel — A few minutes ago, we were delivering Neighborhood Meeting flyers, and we went to Eleanor's house. She said, "I love coming over to the meetings, because you're all so kind." This makes me want to "be kind, be kind, be kind at all times," and not be hurtful.

Elahav ben Nun — The natives of Malta showed "unusual kindness" to Paul. He and others had just come to their island. They did not put on a show. It was what they practiced all day, and did the same to any visitor.

Do I show "unusual kindness" to everyone, every day? If I'm filled with the Holy Spirit then I can serve the fruit of the Spirit — kindness, love, patience, etc. I know that sometimes I'm not filled with the Holy Spirit, and so I can't show others "unusual kindness." I want to increase in this way, so that other people will be drawn. We talk about how we have to be this way at our café's, so we need to be that way at home, as well.

In Mal 1:5, there is a prophecy about how when the Body of Messiah would actually begin, in the first century, they would bring honor to Yahweh "beyond the borders of natural Israel," not just within the land of Israel. Praise to His name was to be heard beyond the borders, into the far reaches of the world.

Isa 49:6 — This is prophecy about "our twelve tribes (Acts 26:7), the Body of Messiah. This is our hope — to make His salvation "reach the ends of the earth," as also the first church hoped. And, of course, this prophecy directly refers to the so-called "great commission" of Mt 28:18-20, "baptizing all nations in the name of the Father, the Son, and the Holy Spirit." This will only happen when "THIS GOSPEL" is preached to the ends of the earth (Mk 14:8-9; Mt 24:14).

Someone is going to have to fulfill these prophecies; it is not going to be done through radio, or through TV, nor even through handing out Bibles in other countries. It will take a witness according to our Master, the "witness of the Kingdom," as He said in Mt 24:14. This witness is a people who actually live exactly as the Israelites should have been living. They didn't do it, but we must.

Mt 21:43 — The first part is fulfilled; the kingdom was taken away from the Jews. What about the second part of the prophecy? Who will the kingdom be handed over to? It will be given to whoever is willing to be Israel, and “bear the fruit” of the kingdom.

Honoring His Name

Mal 1:5-6 — If a son doesn't honor his father, then he is a reprobate son, and certainly has no part of salvation. And a slave must honor his master. Why? He must do so for the same reason the son honors his father — because he is a GOOD father. Where are our Father's sons, His servants who honor Him?

Mt 7:7-12 — The father is good to the son, and he teaches him, likewise, a slave¹ is cared for by his master, and so honors him. (The term “slave” simply means “purchased and bought,” grafted into the “community” of a plantation or farm.)

The Royal Priesthood

The priests were to gather every morning and every evening, for the minchah, lifting it up. 1 Chr 23:30-31 — What do we gather to do “every morning and every evening”? Then it means we are His sons, His servants, the ones who actually are carrying out that scripture in this age. 1900 years have passed by from the first-century church, and now here we are, carrying on this responsibility. We are a standing sacrifice, as the priests were called to be. Priests are to stand every morning and every evening, praising Him. If you a part of His priesthood, you do this. In Old Israel, only priests were allowed to offer sacrifices. Now, Israel and the priesthood are no longer separated (1 Pet 2:5,9-10).

¹ “SLAVE” (Eng. 1538) — origin: Slavs became “slaves” around the 9th century when the Holy Roman Empire tried to stabilize a German-Slav frontier... As far as the Slavs' own self-designation goes, its meaning is, understandably, better than “slave”. It comes from the Indo-European root kleu (“to hear”); derivatives “renown, fame.” The Slavs are thus “the famous people.” Most Slavic names end in “-slav.”

Despising His Name

Mal 1:6 (NAU) — The priests in Old Israel despised His name; but they didn't even think they were despising His name. "How have we despised Your name?" (Mal 1:7) Those priests presented defiled offerings, fully knowing what was an acceptable sacrifice. So then, how could they respond, "How have we defiled You?" And they even presented blind animal sacrifices. They were taking an old, blind cow — choosing the very 'worst of the flock' — and they would offer it, right there on the altar. These priests were fools, those who say in their hearts "There is no God" (Ps 14:1).

Mal 1:8 — What do you think they had to say to that? "Well, yeah, we'd never do that, offer a lame or sick animal to our governor, because he can see our offering. Of course you'd get the best animal to offer him..." Did they give their best to Yahweh? Did they? NO. They were offering "the blind, the sick and lame" of their herds. Mal 1:9-10 — That just shut Israel down. No longer were they a nation; no longer were they a set-apart priesthood, as Yahweh wanted them to be. He had to take the priesthood away from them, and "give it to a nation who will produce the fruit of it."

And so the first church came; and, at least, they did offer a good sacrifice for 50, or 60, or 70, maybe even 90 years. But then, after awhile, they didn't do Jn 13:34 anymore, and weren't kind anymore. They weren't filled with the Holy Spirit anymore. They only could live like natural people who try to "get along," trying to think up ways they could "improve," to be "better" — anything besides being filled with the Holy Spirit.

Is This the Time?

"The restoration of all things" is given to us to do (Heb 10:8-10,12-13; Acts 3:21). We are "that generation," a royal priesthood, a holy nation, His special people (1 Pet 2:9). So it is up to us to do exactly what is prophesied in Mal 1:11, since the first church quit doing all they could, and left their first love (Rev 2:3-4).

They were unable to fulfill all scripture at that time, even though they desired to do it, because they couldn't preach THIS GOSPEL as a witness to the ends of the earth (Mk 14:9). The world was not yet filled with people to preach to; so then they could not lift up His name and make it great among the nations (plural), from the rising of the sun even to its setting (Mal 1:11). The nation of Australia didn't exist at that time; the nation of the United States didn't exist at that time. It wasn't the time (Acts 1:6-7; Dan 2:44).

Now it is the time: that "His salvation may reach the ends of the earth," from the "rising of the sun, even to its setting." In Australia right now, today is yesterday. The sun over Australia is about 14 hours ahead of us. His name WILL be great among the nations.

Magnifying His Name

Do you remember how we read in the Old Covenant about the priests' sacrifices not being acceptable? He said, "You have despised My name." How did they do that? They did it by presenting defiled offerings on the altar — defiled food, and defiled animals (Mal 1:12). It was so bad; they themselves wouldn't even eat what was offered.

So then they were not truly lifting up praise and incense to our Father, as in Mal 1:11. The word, "great" is the same as "hallowed," or "holy," which the true holy nation and priesthood are taught they ought to pray for in Mt 6:9-10, and likewise Mt 6:13 (NKJ), in order to cause this to actually happen.

Our Father's name will never be made great, hallowed, and His Kingdom will never come if we don't pray that prayer. And what about His will? It will never be done either, if we do not pray, "deliver us from the evil one," every day. Why did He say that? He said it because he had to do it Himself, every day of his life! Of course He had to pray, "Father, deliver me from the evil one," because the evil one was after Him more than any other man. He had to pray that same prayer that He said we must pray. He prayed, "Father, may your name be hallowed; Your Kingdom come, Your will be done."

Mt 28:18-20 — Our Master has given this commandment over to us to fulfill, in order to fulfill Mal 1:11 and make His name great... among what? Does it say within the borders of Israel, or outside, among the nations? It says among the nations. This means “in every township” (Hebrew of Mal 1:11 and Greek of 1 Tim 2:8), every city, every town, every locality. That is what it says.

Mal 1:11 — “His name will be made great among the nations in every township. For this to happen, every believer in that town must agree (Acts 2:44; 4:32; 1 Tim 2:8). Everyone who believes will agree, and will be living together in unity, and in oneness. There will be no denominations and no more separation. No matter how many clusters there are in that town, they will all be one.

The elders will meet together every week, to see to it that no one misses the grace, so that there will be unity among the clusters, in all the cafés, and permeating throughout everything and every way we express ourselves. Asheville (North Carolina) might have four clusters with four Yellow Deli cafés in different parts of the town — a cluster here, a cluster there, and one there. All their elders will meet together each week to maintain the unity among them. That is how it should be.

We live “among the nations” so they can see the witness, “making His name great” — “as they observe our good works and our behavior” (1 Pet 2:9,11-12). This will cause “incense to be offered to My name.” What does incense refer to? What is incense? Incense is a sweet fragrance, which rises up as praise. So then the nations, through seeing our “good works,” will offer up praises and thanksgiving to His name; and this will be a sweet-smelling fragrance to Him.

Pure Grain Offering

Mal 1:11 — There will be “a grain offering that is pure” also offered in His name. Yes, the offering will be pure, “from the rising of the sun, even to its setting” (Ex 29:38-39,41-43,45, NKJ). This is one of the first revelations we had as a people, and so we said

that old Israel was having the morning and evening sacrifice, so then Ex 29:42 is what we're supposed to be doing. 1 Chr 23:30 is what we're supposed to be doing.

Rom 12:1 — So then, we are offering our plural bodies as one sacrifice. Our grain offering, our works, cannot be "conformed to this world" (Rom 12:2). And for our sacrifice to be acceptable to Him, we must give a PURE offering — meaning absolute absence of self or "the world" (1 Jn 2:15). This pure offering is our "reasonable service of worship."

Mal 1:11; Mt 24:14; Mk 14:9 — So Malachi already prophesied, "His name will be great among the nations," and our Master already said, "the gospel will be preached as a witness, among the nations." He prayed earnestly for it. They already said it; so, then it is just going to happen, right? Will it just automatically happen? No. Someone is going to have to do it. Who is going to do it? Are we? If so, it will take great effort on our part, by the Spirit, through the strength He provides (1 Pet 4:11, NAU). The Holy Spirit will supply us with strength to do it.

Servants for Israel

Old Israel failed to carry out "making His name great among the nations." They profaned His name by offering up defiled sacrifices to Him, defective animals which they themselves would not eat, nor ever think of offering to their own governor (Mal 1:13-14). Mal 2:8-17 goes on to talk about how old Israel "departed from the way, causing many to stumble." And it speaks of how "They 'married' a foreign god, and dealt treacherously, wearied Yahweh with just words, and did not show justice."

The prophet Malachi is talking to them, old Israel; but he is also talking about us. What does that mean, if this prophecy is given to us? Old Israel said, "We are 'chosen'... We're Abraham's offspring; we've never been enslaved to anyone" (Jn 8:33; Mk 4:16-17). And the first church likewise said, "We are God's chosen people."

So then, what will make us remain “God’s chosen”? We will have to endure to the very end, for there is going to be GREAT opposition against us, trying to prevent us from doing it. It is not going to be an easy thing to accomplish. But this is part of our calling. So I just wanted to share that with you, so that you would know it, just as our Master saw what it would take to make His Father’s name great. He learned it in the same way we learn things now: by hearing and reading and understanding (Heb 5:8). He did not just automatically know who He was; He had to learn and know it through hearing and reading the Word. Our Father hid Himself from Him, just like He hides Himself from us. We have to search for Him, and seek for Him (Isa 45:15). Our Father wants us to seek Him when He hides Himself. Our Master sought His Father continually (Heb 5:7).

The Restoration of All Things

So, let’s be those people who cause Mal 1:11 to happen. There is an amazing prophecy being fulfilled through us, His people: if parents turn their hearts to their children, the children will turn their heart to their parents (Mal 4:6). If parents do not know and learn how to turn their hearts to their children, then the children will not know or learn how to turn their heart toward their parents.

Mal 4:6 is the very last verse of the very last book — the last words spoken through a prophet for 400 years. These words are prophecy about the restoration of all things, and that is who we are to be; and that is why we are kind to one another, and that’s why there are no divisions among us. It is even why there are no complaints or problems that aren’t solved. We don’t “sweep things under the rug.” We stop and work through the problems until they are solved.

Mal 4:6 — “Turning hearts” is restoration — the restoration of all things. Because of us, Yahweh will not have to come and smite the land with a curse — if we turn our hearts to our children.

Derek — I understand, now. The fruit of the Spirit is not fruits, but fruit. You can’t have one aspect without the other. If you have joy, but don’t have

patience, it's not the fruit of the Spirit. You could have patience, but be angry inside. This is not complete. If you have love, but you don't have patience, then your love is just a "put-on." I just want to take that to heart and make sure I have the whole fruit, which comes from being constantly walking with our Master. We have to pray to have the fruit.

Right. If the Holy Spirit is in our heart, we will bear the resulting fruit in Gal 5:22-23. It is not "the FRUITS of the Spirit," but the one fruit of the Spirit. You can't have one, unless you have them all, just as our Master said, "If you break one of the least of these commandments, you break them all."

Mt 21:43 — The Kingdom of God was taken away from natural Israel and will be given to a nation, who will produce the fruit of it. So therefore, if we are that nation, each and every one of us must produce that fruit. Now, of course, if we're not producing the fruit of the Spirit, then nothing else we do is of any account, no matter what we do. You could work so hard, and even harder and harder; but what if you have a bad attitude? The works of your hands are worthless; a bad attitude makes all your hard work worthless. We must have the same attitude as our Master Yahshua did (Phil 2:2-5; 3:15-16).

Turning of the Heart Brings Healing

So this calls for repentance. The first church arrived at a place where they couldn't repent, somehow. They couldn't see it, just like those in old Israel who said, "How have we despised you? We're doing this and that, like you said..." They were, but all their labors were invalidated by the lame sacrifices they were offering up to our Father — those animals which they wouldn't even give to their governor. The whole book of Malachi is wonderful. We need to read all of it and understand it and pass it on.

Sekel shel Nun — Everything we do has to be deliberate. We have to come to the minchot deliberately, with everything in our heart clear before our Father, as He is looking and waiting for that pure sacrifice. He really wants us to have love for one another, and not just come to the minchot as a routine, or because we have to. We have to be deliberate in our hearts, and be conscious of our communion, and of what is in our heart. We have to

judge having things against other people, especially. Then our Father will be pleased.

The first time I read 1 Chr 23:30, I realized, "We've got to carry on that priesthood." I saw that we're the royal priesthood, which is what our Father actually wanted all along (Ex 19:5-6). He always wanted "a royal priesthood and a holy nation," not just a few "one-tribe priests" who do everything. He never wanted a bunch of Nicolaitans.

They are to stand every morning to thank and to praise the Sovereign, and likewise at evening. (1 Chr 23:30)

Who are to stand? The priests, the ones giving the burnt offering, with the grain offering. "They are to stand every morning and evening." So they stood, with unleavened wafers, or what was baked in a pan. So there you go. In the morning, and in the evening, we are to stand and give thanks and praise to Him. This is simple. I know you know this, and you have read many teachings. However, Ex 29:42 says that the priesthood must make a continual burnt offering throughout their generations. Was that prophecy fulfilled? No, it was not fulfilled, not at that time.

Jn 14:21; 12:26 — "THERE, is where He meets and speaks with us, as Ex 29:42 says, in our minchat. And how does He speak to us? Through every person speaking — not just through one person preaching, like me! Our Father can only speak through us; so we've got to inculcate this into all of us. We all need to speak, and we all need to come with an offering at the minchat. That means thanksgiving, praise, and passing on all we have learned, from minchah to minchah, morning to evening.

Heb 13:15-16 is "the continual burnt offering" of the priesthood, just as Ex 29:42 was in the Old Covenant. This is to be a continual, never-ending offering, no matter where we are, in every place we live. And this is what we do. Even when we go to events, someone always stays behind and gives the offering, the minchah, which must never end throughout our generations. We offer up our minchah every morning and every

evening, in "every place," in every locality (Mal 1:11; 1 Tim 2:8). Heb 13:15-16 is a continual burnt offering throughout all generations. THERE will He meet with you and speak to you (Ex 29:42). That is prophecy, a promise to us. He will do that (Ex 29:43-45). That is the priesthood, and we are to carry it on. We carry on the essence of what they were doing back then, in the Old Covenant, and bring it into the New Covenant.

The New Covenant

Mt 13:52 — We bring scriptures out of the Old Covenant and into the New. However, we leave behind some things in the old. We often bring things out of the old, and renew them in the new. We don't have animal sacrifices anymore, and no longer are there just one set of priests who speak, as in the Catholic Church. In the New Covenant, in New Israel, everyone is a priest; everyone comes for the minchah to meet with Him. Everyone speaks (1Cor 14:24-26).

In the Old Covenant, the priests offered animals as a sacrifice. Their sacrifice was not acceptable because of where their hearts were. Now in the New Covenant, we are to offer our bodies as one living sacrifice, which has to be acceptable to Him.

Therefore, knowing the mind of Yahweh, from Him and through Him are all things, I urge you, brethren, by the mercies of our Father, present your bodies as a living sacrifice, acceptable to Him, your spiritual service of worship. (Rom 11:36 - 12:1).

Some translations read "reasonable service." Presenting our bodies to do His will is the LEAST we can do. If you don't do this, you're not even reasonable. This is why we can say that Christianity is not a reasonable religion. The last thing Christians think about is "offering their bodies" in order for His Kingdom to come and His will be done on earth. All they do "for Him" is go to church on Sunday. That's nothing. Christianity is just another religion. And what do Christians do to obey Rom 12:2? They get up every morning and conform to the world, going to their worldly job. We know these things already, but we have to be reminded if we are going to go on and be the people He wants us to be. We have not joined a "milk-toast" religion.

Neviyah bat Aquila — I heard that we are priests. Priests come with an offering of praise and thanks to our Master. When I leave here, I want to hear our Father through everyone, not just select people. I don't want to see us become like the Nicolaitans. I want to overcome and speak.

Ishah Ruth — Our attitude has to be the same as our Master. You can do a lot of things with the wrong attitude, which is offering a lame sacrifice. Our Father knows, and we know, when we are having a bad attitude. A bad attitude is like a disease inside. You don't see it so easily on the outside. But our Father sees it, and I want to stop and get the grace I need to change it. Then the sacrifice is pleasing to Him.

Do you know what is being talked about in Ex 19:5-6? This is prophecy. It is talking about Israel; and our Father knew Israel wouldn't do it. He knew He was going to give the Kingdom to a people who would do it. This is what He wanted Israel to be, but He knew it wouldn't happen. Likewise, our Master knew the outcome of the first century church before He ascended to the Father. His disciples asked, "Is this the time? Is this the time to restore Israel?" He said, "It is not for you to know" (Acts 1:6-7). He knew all prophecy had to be fulfilled. Our Master knew there would be a "restoration of all things" (Mk 9:11-12), but His disciples in the first century had no idea it would be some 1900 years later.

So then these prophecies were written, but the prophets spoke of a time yet to come when they would be fulfilled by another people. It wouldn't be old Israel, nor would it be the first church. Here we are — that people, New Israel. Here is the prophecy, written for us:

Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the sons of Israel. (Ex 19:5-6)

Our Father has never had a people who kept His commandments. He has always wanted a people who were like this. This is what He has desired from of old, from the very beginning of creation. So, do you know who we are? We are the fulfillment of Ex 19:5-6, a people for His own possession.

But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy. (1 Pet 2:9-10)

It is so wonderful to read these things, written down for us (1 Pet 2:11-12; 3:15-16). That is marvelous, isn't it? That is written for us, and that is the truth, the Word. Understand? This is happening; these scriptures are being fulfilled in us! The nations "observed our behavior" at the Hiddenite Festival; they marveled as we shared our food court with other vendors without complaint, letting their customers take "our space."

We need to pass this revelation on "to the edge of the robe." We must know this. We have to know who we are; we have to know what we're doing when we get up in the morning. We have to know what we're living for and what we're breathing for. We come to offer our bodies as a living sacrifice, pure and spotless. Do you want to know how to do this? Just don't love the world, or the things in the world (1 Jn 2:15). Don't be entangled in the affairs of the world as Christians are, fighting to make it to the top of their IBM tower job (2 Tim 2:4).

Once, John Abraham invited me onto his Christian radio program he worked in before being saved. They interviewed me and I made all his Christian managers mad, and everyone who called in was mad. I wasn't trying to get them mad; I just told them the truth.

We all have to be here full of the fruit of the Spirit: love, kindness, goodness, and mercy, and patience... just like that old song,
Patience, patience, patience, just a little bit,
Patience, patience, patience, just a little bit,
You don't need a whole lot, just use what you got,
Patience, patience, patience, just a little bit of patience!