

## A Place to Belong

The *Edah* is a *place to belong* in a certain locality, under the government of the nations as well as the government of the edah (Mal 1:11; 1 Tim 2:8). All who belong there have the proper qualifications, which is Gal 5:22-24. Verse 24 is essential in order to have the *fruit*, which is the fruit of a *nation* (Mt 21:43) and all those belonging to that nation, bearing its flag or banner until the end (Mt 24:13-14).

Mt 24:13 — All who are saved belong to Messiah and bear the fruit of the kingdom, or His reign in their lives, which is love and unity (Gal 5:22-23; Jn 13:34-35). Jn 13:35 is the fruit of Mt 21:43 and Mt 24:13-14. We bear the fruit of a people *belonging* to Messiah (Gal 5:24; Rom 8:9).

“In every place...” — The word *place* in 1 Cor 1:2 Paul took from Mal 1:11, and used it also in 1 Tim 2:8 as well as other places in his letters. 1 Cor 1:2 also speaks of people, His people, those belonging to Him, those who call, continue to call upon His name (Ps 116:1-18), the name of the One who saved them, addressing Him as Sovereign, Master, *Husband*, who was both Paul’s Master as well as theirs who call upon Him.

The word *place* here is a place where they belong in different locations. *Place* (#5117) is a specific locality, a location, a spot in space, a definable resting place, somewhere you can bring another person home to (Zeph 3:18-20), a place where God’s people live, or a place where God lives in a people (Eph 2:22), a people in training for eternity — His *eternal home*. Their training manual is the Word. Their training instructor is the Holy Spirit (Heb 13:17; Jer 3:15), through the anointing (1 Jn 2:20,27,28; 4:17).

1 Jn 4:16 — This “place” the apostles speak of condemns all Christianity of being FALSE. 1 Jn 4:13-15 — Only those, as verse 14 says, have the testimony in Him so as to *testify* to the fact, and verse 13 is what we know because of who we know. 1 Jn 4:12 is the only solution to the world’s problems in us, and verse 11 is what we will do if verse 10 is a fact, as Gal 5:24

says. And if so, Gal 5:22-23 will be the EVIDENCE from each member of Messiah (1 Cor 6:15-20; 3:16-17).

1 Jn 4:18-21 — This is how we *know* we heard His voice in Jn 5:24, and 1 Jn 3:14 is the proof of it (1 Jn 3:16,17,23,24). 1 Jn 3:18-22 — Since God is greater than our hearts we can't fool Him, while we may be able to *fool* our brothers. So if our heart condemns us, how much more does God know our hearts? So if our hearts do not condemn us we have the overflowing confidence and outspokenness before Him (Jn 7:37-39; Jn 4:24). It's just according to what water we drink (Jn 4:10,14). Only those who do not "thirst" are able to say with the authority of Messiah, "Come!" Only those who have heard His voice and continue to hear Him (Jn 10:27-29,14-16).

Jn 5:24 — So how many *hear* what 1 Jn 3:14-24 is actually saying and *know* what it actually means? 1 Jn 3:16 and Jn 10:15; Jn 13:34 and 1 Jn 3:23; and 1 Jn 3:22 is the *only reason* He can hear our prayers (1 Jn 5:14-15). How many in the past have stained their garments to the extent of 1 Jn 5:17-18 and 1 Cor 11:27-32? How many more do we know who have left "us" (1 Jn 2:19)? Did they know the "all things" (1 Jn 2:20,27) which are essential to know? All things pertaining to godliness — the truth (verse 21)?

Verse 27 says again, "all things" (#3956), which means *thoroughly* equipped to do business until He comes (Lk 19:13). Unless we have sufficient understanding, wisdom, knowledge, discernment and insight, we have not been supplied adequately to do His business (Jer 3:15), and how will we be able to rule when He comes (Lk 19:17)? In Lk 19:13 if we have ten *minas* we can do business, but if we don't have ten *minas* and we are supposed to have ten *minas* (that is, according to our ability, Mt 25:15), but we do not ASK for all that we need according to our gifts or natural abilities (our potential), then our spiritual grace and faith cannot exceed our natural abilities (nor do our natural abilities accomplish anything beyond our spiritual grace and faith, Jn 6:63).

We all must live up to our natural abilities by the grace He supplies to employ these gifts. Gifts exercised or employed by our own strength (1 Pet 4:11) will result in *tyranny*, abuse, and

harshness, like clanging cymbals not in tune to the music (1 Cor 13:1-8). Grace is the flow of the river of life from us, which is love, etc. (Gal 5:22-23).

Lot was considered a righteous man in the nations, but he could not endure in the Body or in Spiritual Israel. It takes spiritual faith, as Abraham was given, to function properly and in coordination in the edah. Maybe the righteous men of old before Abraham and afterwards in the nations could not exist in the Holy Nation. It takes spiritual grace and faith to do “God’s business.” Noah had faith and grace, but not *spiritual faith*. The nations were expected to live according to Gen 9:1-7, but there is a higher standard for Israel, for they are to be a light to the nations — even to the righteous in the nations who live by their “faith” (Hab 2:4).

We live by God’s faith, which is His gift to us as *talents* or *minas* to employ our inherent gifts — the gifts by which the world functions by their own faith or faithfulness. We operate or function by a greater grace, a greater faith that comes from God in the Spirit. But we must be sure that we have all that we need (Heb 4:16); to function otherwise is to be a worthless servant — worthless to Him because we can only do His will in the Spirit by His grace (1 Pet 4:10-11), by the talents (*minas*) He supplies. The flesh profits nothing (Jn 6:63; 15:5-8).

So could Abel, Seth, Enoch, or Noah function the Body of Messiah with the faith they had, by their own faith to be faithful to do what they knew was good? By the faith Abraham received he was able to go beyond the requirements of the righteous of the nations (Gen 26:5). This was a greater righteousness than Lot could ever attain to, so he could not stay with Abraham, but had to go to the world or nations, where he was considered a righteous man in comparison to those who were doing evil (2 Pet 2:7-8).

So we see *Righteous Abraham* and *Righteous Lot*. Both were *righteous*, but one as Rom 4:3, and the other as Hab 2:4 — *natural righteousness*. Abraham’s righteousness was spiritual — from God (Rom 4:16). So then, when did Lot believe as Abraham such that it was accounted to him as righteousness, since Lot was a righteous man also? Rom 4:11-12 — Lot never was circumcised based on the righteousness he had; so his was a natural righteousness, as Rev 22:11.

So was Abraham Lot's father? Did Lot walk in the steps of the faith which Abraham received? (Rom 4:12-13).

So God, in Gen 18:19, was going to create a Holy Nation through the same faith and the same righteousness as Abraham received from Him. God was not ready to do that in Abel, Seth, Noah, etc., or even Shem, at that time. He waited for Abraham (Eph 1:4), just as he waited for us to be born, whom He knew would do His will (Gen 26:4-5; 22:18; Gal 3:29; 4:6,7,26; Isa 54:5).

In 1 Jn 3:18-21, especially verse 20, what would make our heart condemn us more than anything else? It would not be outward, obvious sins such as sexual sins, adultery, or other sins breaking the Ten Commandments. These kinds of sins, in some cases, would be sins unto death. But the sins that disqualify us from 1 Jn 3:22 are not so obvious — like sins of *omission*, not *commission*, as in Heb 10:24; 12:15; 3:13. 1 Jn 3:21 — So what causes us to have this confidence before Him as Heb 10:19-25? What causes us to lose this confidence? (Heb 10:25-27; 1 Cor 11:27-32; 1 Jn 3:17).

We see in 1 Jn 3:17 an example of what love is. There are many more ways we do not love as 1 Jn 3:16 says. For example Heb 10:24 — do we properly understand this verse? How then do we apply it to one another? So we love in this way, and if we don't what are the consequences? Heb 10:26 — If we go on sinning in these ways, what is left? (1 Jn 3:23; Jn 14:15,21,23,24).

So we can see love not only in deeds of self-sacrifice, but in a daily life of compassion (1 Jn 3:17-18; Jms 2:15-16). In 1 Jn 3:20 our hearts would condemn us because we are not loving in these acts of compassion, although we may show it outwardly in heroic deeds of self-sacrifice as 1 Jn 3:16-17 says. Verse 19 is all important in pleasing our Master (verse 22).

You may ask for forgiveness for certain kinds of sins you have done, but still at the judgment find your personal prayers had not been heard because of these other kinds of sins you did not judge right (1 Cor 11:29-31). Then your entry into the kingdom is not abundantly supplied, and your heart always condemned you deep down because your compassion was not as Messiah for your brothers. You walked by them who were in need (both physically and

spiritually) too many times (Jms 5:19-20), and no one came to them and no one came to you to save your soul from death (Jms 1:21).

1 Cor 11:27-29 — Do we discern the Body of Messiah right? If not, we drink condemnation to ourselves. If our hearts do condemn us, we better leave no stone unturned until we find out what it is and how we are not pleasing Him (1 Jn 3:22; Eph 5:10-15).

So what is the will of our Master (Eph 5:17)? Are we obeying Eph 5:18-21? Are we doing what Phil 1:9-10 says and Phil 2:2-4? Are these sins of *omission*? We may only confess our sins of *commission*, but are not judging ourselves right on the others. It takes 1 Jn 1:7 to see the light. 1 Jn 1:6 is to walk in darkness. 1 Jn 2:4-6 is *life or death* for us.

2 Pet 1:4-11 — Verse 8 says *IF* these things are yours, we then must *abound* in them. Then we can face the judgment with confidence at His return (1 Jn 4:17; 2:27-28).

2 Cor 5:10 — If we are *barren* and *unfruitful* we will not have the confidence to face judgment (verse 9-11). Unless we make it our life's aim as 2 Cor 5:9 says, then how will we approach the judgment seat in confidence, without a heart that still condemns us (Phil 2:2-4; 2 Cor 5:9; Eph 5:13; 1 Jn 3:22). Unless we have a heart that does not condemn us how can we say what Paul said in 2 Cor 5:8 or verse 6? What about 1 Cor 16:22? How did this statement make the Corinthians feel? (Jn 15:14,21,23-24; 2 Cor 13:5,7-9; 13:10-11).

So let's go back to Heb 10:19-27. Look at verse 24. Are we doing this? If we are not, then we can expect our hearts to condemn us because verse 26 says, "If we go on sinning..." in *this way*. Just as our Master said about forgiving one another in Mt 6:14-15 (1 Jn 3:21-22), it is only if we do not sin in *this way* that we will be able to know and do the will of God (Rom 12:1-2; Eph 5:17) and be wise virgins, not foolish (Mt 25:1-11; 24:40-41).

So let us be certain, *without doubt*, that we are obeying His commandments (1 Jn 2:4). Let us be certain we are not fooling ourselves by not doing what He says (Jn 15:14; 14:15). The revelation of all we must know in order to have *all* He wants to give us to do His will (or do business) until He comes (Lk 19:13) is to be the ones who love Him (Jn 14:21). For we are those who have His commandments, but are we the ones who are keeping them and loving Him as He

commands us? Unless He is able to manifest Himself to each one of us, how can we “do business” for him until He returns? (Acts 1:8).

Jn 14:23 is clear — these are the ones who will be His *Eternal Home* (Rev 21:3) through whom He will be able to manifest Himself to the whole universe — to the men of the nations “who are saved” (Rev 21:24, NKJV). Jn 15:6 — But what about the ones He is speaking about here? (Jn 15:5-8; 1 Jn 3:22; 5:14-15).