

Transcript – When Your Calling Becomes Common

Alrighty, Shabbat shalom and Chag Semeach! I have a message today called, *When You're Calling Becomes Common ... When You're Calling Becomes Common*.

So, before I start, I just want to explain because there's basically **three stages** in Scripture for, not just a believer, but to be in. One of them is **kadosh**. I think we all know what that means; set apart to Yahweh. One is **unclean** and that could be physically unclean, like unclean food, or it could be spiritually unclean from a covetous spirit, a spirit of anger, whatever it is, any type of violation of the Word of Yahweh.

But most people don't understand that there is actually a third state in Scripture which is called **common**. And common basically means *used by everybody*. But in Scripture, it's also rejected by Yahweh for His people. So common is something that is used by all. It's not biblically unclean but it's also not set apart to Yahweh.

So, maybe to give you a little bit of example, let's say oil, right? That olive oil is kadosh when we're making oil for anointing, we use extra virgin olive oil and it is kadosh. Lard is unclean. Lard is pork. You wouldn't use lard under any circumstances. And something like sunflower oil is common. You use it for almost everything. So again, common is not unclean but it's just used by all. It's **nothing special** about it when it's common.

If we start Acts 10 verse 9 ... Acts 10 verse 9. And this is when the Apostle Peter is being shown by Yahweh that He's opening up salvation to Gentiles and Cornelius, who's a Centurion, a Roman Centurion; he's going to be the first Gentile that's going to come in. And this is what's happening here and I'll pick up the story in verse 9.

Acts 10:9-10 *And the next day, as they passed along on the road, and drawing near to the city, Simon Peter went up on the roof to pray about the sixth hour. And he hungered and desired to eat. And while they prepared for him, a stupor fell over him ... almost like into a trance, like a dream state.*

Acts 10:11-12 *And he saw the heaven being opened and a certain vessel like a great sheet coming down being bound by four corners, and let down onto the earth; in which were all the four-footed animals of the earth, and the wild beasts, and the creeping things, and the birds of the heaven.*

Acts 10:13-15 *And a voice came to him, Rise up, Peter, slay and eat. But Peter said, Elohim forbid my Master, because I have never eaten anything common or unclean. And again a voice came to him a second time, What things YAHWEH made clean, you do not make common.*

And most of the time, this is what Christians will go to the scripture to say that you could eat pork and you could eat this. But actually this proves the opposite. Number one, this is written maybe about 15 years after the New Testament started, right? So, already the New Testament is there 15 years and Peter is saying, I've never eaten this from today, I was born.

So was Peter eating pork? Of course he wasn't eating pork. The other thing is, on the sheet as well as a pig and whatnot was also chicken and beef and lamb and everything else. So, he never said eat the unclean. He just said, get up and eat. And what did Peter say?

He said, "*Master, I have never eaten anything **common or unclean**.*" Because according to Jewish law, you don't find this in the Bible, but it is Jewish law, that if something was unclean on the same table with something clean, then the thing that was clean becomes unclean.

And it's like if you go to a buffet and there it is, there's 50 things out of the buffet and maybe one has pork, but the rest is chicken and vegetables, whatever. It couldn't mean you couldn't eat anything. But you couldn't eat something common.

And for some of you that know our good friend Yossi, who used to come here with me, very good archeologist from Israel, when he used to come with me on these trips and you see we go to these hotels and the food they give, and how wonderful it is, and there's no pork. Muslims do not eat pork. Yossi would not eat any food here in Jordan. He'd bring little cans of tuna fish. That's what he would eat. Because he's religious Jew and the food here to him is common.

That's the law of the rabbis. So, this is the law of the day of Peter. It's the law that they still keep today, but it's not the biblical law. It's not the biblical law. It is that law. So that's why Peter is saying he's never eaten anything unclean **or common**. So never here was he ever told to eat pork and it proves the opposite. That here it is years and years after the resurrection and he still didn't eat pork. So, it actually proves the opposite here.

But like I said, there's clean food as well as unclean, but that's which is common is also not set apart to Yahweh. It's just used by everybody. All were on the same sheet. Peter understood the clean food to now be common. The lesson Yahweh is trying to teach, of course, really had nothing to do with food. He only used food as an analogy - is to not call a non-Israel-like Gentile who became a believer, common.

So, this is the problem in the first century. And like I said, for most people today in Western society that are so far removed from the culture in Israel and they never even think to themselves. For the first 15 years of the New Testament, there were only Jews and maybe some Israelites that were part of the congregation. But there was nobody that was not Israelite in the congregation.

So, when Israelites started joining the congregation, there was a problem because the Jews according to Jewish ritual law could not even sit in the same room with a Gentile. A matter of fact, in the first century, if Gentiles pressed olive oil, a Jew would not even use that olive oil.

So that's why it's ridiculous to think like in the book of Mark where Yahshua is using people not washing their hands in the ceremonial sense and they're saying that Yahshua said all food is being able to be eaten and the rabbis don't even question him.

Because this is the divide you have in the first century. Like I said, a Jew would not even sit in the same room. So, what do you do? Where do you go from that point where Yahweh for the first time now is 1500 years, He's allowing Gentiles and it's going to be big from all over the world to come into the congregation and Jewish people would not even sit in the room.

So, this is why he has to show Peter in a way, a visual way to him, and he used this analogy here, right? And it's very clear what he says; *do not call a non-Israelite Gentile who becomes a believer, common*. The common law is not to take something that is kadosh. The common law is to not take something that is kadosh and make it

common. So, in a way, the law is a biblical law because in the biblical law we don't want to take things that are kadosh to Yahweh and make them common. And I'm going to get into that today. But with people it's not like that. Just like if every day was the Sabbath, then the Sabbath would be common. That's why the Sabbath has to only be one day. If seven days was the Sabbath, then it's not kadosh, it's not set apart. It's equal.

And that's why I say, sometimes in the world we're living in today, people overplay their hands and many times, you'll hear like Jewish politicians or something, they'll keep relating things to the Holocaust. "This is like the Holocaust. He's like Hitler ... he's like Hitler." And I say if everybody's like Hitler, then there is no Hitler because Hitler becomes common. And you have to watch yourself when you're making these analogies because there's only one Hitler and he was evil and bad.

And we want him to stay separate so that we don't think that that thing that he's doing is common. But if every situation that's coming up, you're saying they're like Hitler, then you basically make Hitler common. It's not something that's evil anymore. It's something that becomes common. So, like I said with the Sabbath, if every day was the Sabbath, then the Sabbath would be common.

So, let's continue here, verse 25, same chapter:

Acts 10:25-28 *And as Peter was coming in, meeting him, Cornelius fell at his feet and worshiped. But Peter lifted him up, saying, Stand up! I myself am also a man. And talking with him, he went in and found many having come together. You know that it is not lawful for a Yehudean (a Jewish) man to associate with or come near to a foreign man who is not a son of his tribe, but Elohim showed to me concerning a man not to say that he is common **or** unclean.*

Because sometimes it even got worse. They were just saying Gentiles were common. They were saying it was unclean. They were saying they're literally ... like I went over in the other message ... a dog. A dog was compared to a Gentile. That was what they looked at. So, this is what he's saying, do not say concerning a believer, does it matter what country he's born in, that he is **common or unclean** ... common or unclean.

Drop down to verse 44. And this is where Peter again, he's telling the story again, he says:

Acts 10:44-45 *As Simon was yet speaking these words, the Ruach H'Chodesh rested on all those hearing the Word. And the brothers, **those circumcised**, who came with him, ... Israelites, Jews mostly ... were amazed and astonished that the gift of the Ruach H'Chodesh was even poured upon Gentiles. ... never happened before. This is the first time this is happening, so they don't understand it.*

Acts 10:46-48 *For they heard them speaking in different languages and magnifying YAHWEH. Then Simon answered, Can anyone forbid the water that these not be baptized, who the Ruach H'Chodesh received, even as we also? And he commanded them to be baptized in the name of our Master Yahshua the Messiah. Then they asked him to remain some days.*

And like I said, just like what I was saying in the ... what we were talking about at the beginning with pork. If you really analyze almost every scripture somebody uses to be against a scripture, actually proves it. Like people show me this and say, "See, you don't only have to receive the Holy Spirit through baptism. Look at these people; they've received it without baptism."

And I say, "Yes, they've received it without baptism." And then what does Peter say? "*Can we forbid the water now that they've received the Spirit?*" So, baptism, the water, is just a ritual. You don't need the water, that's your part to Yahweh; you need to laying on hands. And here it was even after they got the laying on the hands, he still had to go in water baptism. So, it's not disproving it, it's actually proving it that baptism and laying on hands is the ritual that happens here.

Why did in this case Yahweh have to do the giving of the Spirit first? Because they wouldn't have baptized. We already see it. They looked at Gentiles as outside. So, they would have never baptized them. So, Yahweh gives them the Spirit. So, they're going to also put them in the water because it goes together.

Like I said, covenant relationship, both parties have something to do? Your part is going in a spiritual death in that water. That's why we've got to put you all the way underneath. Of course we let you come up. The other part is the laying on the hands where Yahweh gives His Spirit. So that's what we see here.

That he's saying, can they forbid water? And again, if you don't understand the *cultural relevance* of these things, the western church today, besides having paganism of Christmas and all that stuff, they don't understand. All of us, we come from a Hebrew congregation. That's why this is the Hebrew Roots Bible.

And that's why I thank Yahweh; praise Him with all my heart. That's why he put me in Israel for 20 years to **restore the first century congregation**, to restore the *culture* because we need to understand if we're going home, we're not going home as Americans, and Kenyans, and Filipinos. We're going home as Israelites. And we've got to get that culture back in our life. We've got to get it in our mind. We have to understand where we're coming from, if we're going to understand where we're going to.

So, Galatians 3 also proves this point. Galatians 3 and verse 26, he says:

Galatians 3:26-28 *for you are all sons of YAHWEH through faith in Messiah Yahshua. For as many as were baptized into Messiah, you put on Messiah. There cannot be Jew or Aramean, there cannot be slave nor freeman, there is no male and female; for you are all one (echad), united in Messiah Yahshua.*

So wow, this is a big step here, right? Now we read that today and we just understand there's equality in the congregation. Yes, it means that. But you don't understand *culturally* how different this was, because **until this**, women were considered a **possession** of the father and a possession of the husband. And that's why women would never have been baptized, because the husband is baptized.

And that's why when the marriage ceremony, even today, in Jewish ceremony, what happens? They're married underneath the *chuppah* (hoopa), right? Where the *tzizyot* on there, they're showing the authority of the man over the woman, because that's the thing. But what he's saying here is, yes, there's still judicial order, there's no doubt about that, there's still in the marriage relationship, the man is still over the woman as Messiah is over the congregation, it says it.

But what it's saying here is, when it comes to the New Covenant, it's not a family thing anymore. It's not like the first covenant where you made a contract with Abraham, and that made Abraham's son, and Abraham his son, and the grandson, it's here where each individual has to make that relationship with Yahweh. So that's what he's saying.

By a husband getting baptized, that doesn't mean his wife is automatically in the congregation. It doesn't matter whether you're Gentile, whether you're free, whether you're a bond or male or woman, everybody has to make that commitment on their own. And that's a big difference. It's a big cultural difference in the New Covenant.

Let's go back to Acts 11 in verse 9. And this is where Peter now, he's telling the story as he goes back, and he's sharing with the other brethren about it. Acts 11:9 says,

Acts 11:9 *But a voice answered me the second time out of the heaven, What YAHWEH has cleansed, **do not make common.***

That is going to mean a lot as we get into this message, what Yahweh has cleansed, **do not make common.** Now first of all, it's people. We don't have any racism in the congregation. Racism to me is the most ridiculous thing in the world. And if you start racism, there's no end to it.

Because it may start with black and white, and male and female, but it can go to bald and hair, it can go to glasses and no glasses. Like once you start down that road, what's good and what's bad? If we're judging people by a physical look, right? And it's the most ridiculous thing in the world because we all look different. So, what's the difference how we look? We're going to judge somebody. By the way they look if they have a beard, if they don't have a beard. It makes no sense whatsoever.

But this is what he's saying, *"What Yahweh has cleansed, do not make common."* Remember that scripture.

Malachi 3 verse 8 ... Malachi 3 verse 8:

Malachi 3:8 *Will a man rob Elohim? Yet you have robbed Me. But you say, In what have we robbed You? ... how are we robbing You? ... In tithes and offerings!*

The tithe is kadosh. It's not common. Right? All the rest of your money is common. The money you make, the money you trade, the money you're given, the money you find, everything. It's all common. The tithe is not common. The tithe is kadosh. The tithe is set apart to Yahweh.

And like I tell people, some people keep their tithe, they save it up, they bring it up at feast time. That's fine. People give it once a month at the local congregation. That's fine. Whatever you work out that's good, but one thing, remember, until you take that money and separate it, none of that is yours. *"The earth is Yahweh's. The fullness thereof, the people and those who live in it," Psalm 24;* everything is Yahweh's.

So, if you make a hundred dollars, until you take that 10 and separate it, none of that is yours. The tithe is kadosh. And until you do that, all the money is common. It's all common, which means there's no blessing on it. So, you've got to at least separate it, put it in an envelope, do whatever you want to do with it, but make sure you separate it.

And worse than that, there's people that are not tithing. There are people that are stealing from Yahweh. That's what he says. What are you talking about? He says, *"in tithe and offering you're stealing from Me."* Remember what we said, you're making yourself an enemy to Yahweh. You can't make yourself a greater enemy Yahweh than stealing from Him.

And these are laws of nature. This is laws of gravity. And I remember years ago, there was a congregation in the third world that was a fairly good-sized congregation and they were just poor, poor, poor, poor, poor. And I found out at least half the people weren't tithing in that congregation.

And I told them. They said, "We can't afford to tithe." I said, "You can't afford **not** to tithe. You're never going to change." And do you know they started tithing? And do you know within one year that congregation in one of the poorest places in the world, not only did they come self-sufficient, they bought a building, they were giving money out, they couldn't believe how much their financial situation changed when they stopped stealing from Yahweh.

Now remember also, remember the tithe is not just on money, the tithe is on everything. Which means 24 hours in a day, 2.4 hours belong to Yahweh. And until you give Yahweh His time, you're making all the time common. You're making it common. So that's something that is a kadosh, 2.4 hours a day. It's required it's an obligation, its part of the tithe.

And if you don't give that to Yahweh, none of that day is yours. You're making all of it common. Just like I said, the Sabbath, why isn't every day the Sabbath? It's the greatest day of the week because it would be common. It wouldn't be kadosh if every day. So, we want to make sure that we are not robbing Yahweh with our tithe.

2nd Chronicles 31 and verse 6 ... 2nd Chronicles 31 and verse 6 says,

2nd Chronicles 31:6 *And the sons of Israel and Judah, those living in the cities of Judah, also they tithed of the herd and the flock, **even a tithe of the kadosh things** that were sanctified to YAHWEH their Elohim, were brought in. And they gave heaps of heaps.*

The tithe is kadosh. The tithe is separated to Yahweh. Leviticus 23. We'll see how serious this is, not just with the tithe, but anything that's kadosh to Yahweh. That if you make it common, wow, you're in trouble.

Leviticus 23 and verse 27 ... Leviticus 23 and verse 27 and this is the Day of Atonement, Yom Kippur, He says:

Leviticus 23:27-28 *Also, on the tenth of this seventh month shall be a day of atonement; there shall be a holy gathering, and you shall humble and weaken your bodies and shall bring a fire offering to YAHWEH ... The baptism of fire. So, we just had this, praise Yahweh, about a week ago ... And you shall do no work in this same day, for it is a day of atonement, ... a day of at-one-ment, being at one with Yahweh ... to atone for you before YAHWEH your Elohim.*

Leviticus 23:29-32 *For any person who is not humbled in this same day, shall be cut off from his people. And any person who does any work in this same day, I shall even cut off that person from the midst of his people. **You shall do no work;** ... Remember the sermon? What do you understand about No ... **You shall do no work;** it is a never ending statute throughout your generations, in all your dwellings. It is a Shabbat of rest to you, and you shall humble your souls in the ninth of the month at evening; from evening until evening you shall keep your Sabbath.*

Some people say now it starts at sunrise. They don't want to follow Scripture, but very clearly here. You are not to do any work. It's a fasting day. It is kadosh. It's set apart to Yahweh. So, the work you do every day, nothing

wrong with cutting the grass, washing the dishes, cleaning the clothes, but that's common. That's common work. It's every day work.

You don't do it on something that's got those because you know what happens? When you do, when you wash a dish on Shabbat, you're making Shabbat common. You're taking something that's set apart and you're making it like everything else.

What does Yahweh say? When you take something that's set apart to Him and make it common, look out ... look out. He's becoming enemy. Even His name, that's why the name is so important because titles, Elohim, Adonai, they're fine to relate to our Heavenly Father as that, but **that is not His name. His name is set apart.** His name is not G-O-D. Even if they think that G-O-D is not the name of a pagan deity, which it is, a lot of people don't know that, it's still common. G-O-D is still common. It's certainly not the name of Yahweh.

So, it's not something we would call Yahweh by. And when you do that, what you're doing is you're taking His name, *Yod Heh Vav Heh*, and you're making it like anything else. We separate His name. You know how else you make His name common? By using it every other second. Sometimes with some people, it's like every other word out of their mouth is *Yod Heh Vav Heh*. That is **not** a word we should be using every second or third word out of our mouth because we're making it common. We're making it just like any other word.

And the Jews understood this, our brother Judah, to the point where they stopped saying it completely. They did the opposite. They actually stopped using it completely and broke the commandment by doing that. They brought it to nothing. Never mind making it common. They made it nothingness because they don't even use it. And they lost even the pronunciation of it because of that. So, we want to make sure things that are Kadosh to Yahweh, we're keeping kadosh. We're keeping it separated. His name, one of them.

John 14 in verse 12. Now we're going to start looking at what are some of the things that are kadosh to Yahweh? And like I said are we keeping it kadosh to Yahweh? Or are we making it common? John 14, verse 12 through 17, He says,

John 14:12-14 *Indeed, I tell you truly, the one believing into Me, the works which I do, that one shall do also, and greater than these he will do, because I go to My Father ... Praise Him! Here we are in 2000 years later. Look at the work He's doing worldwide because of that ... And whatever you may ask **in My name**, this I will do, that the Father may be glorified in the Son. If you ask **anything in My name**, I will do it.*

John 14:15-17 *If you love Me, keep My commandments. And I will petition the Father, and He will give you another one which will end the curse, that it may remain with you forever, the Spirit of Truth, ... the Ruach H'Chodesh ... whom the world cannot receive because it does not see it nor know it ... because it's kadosh ... But you know it, for it dwells with you and it shall be in you.*

So here it is. Yahweh's Holy Spirit, His Ruach H'Chodesh it's what sets us apart to Him. So, we are not common. That is the thing that makes us not common. Without the Ruach H'Chodesh, you're common. You're like anybody else. But the reason why you're one out of five or ten million people out there is because you have the Ruach H'Chodesh living in you, so that's the thing that sets us apart from being common. Right?

Romans 9 and verse 6 ... Romans 9 and verse 6 he says,

Romans 9:6 *Not, however, that the word of Elohim hath actually failed; for all those who belong to Israel are not Israelites.*

Comment: And this is something to think about. It's culturally in that day. You can understand why they wanted to kill Paul. Not only is he accepting the fact that non-Israelites, Gentiles, are being allowed into the covenant, he's actually saying a lot of those Jews aren't even in covenant relationship. That Yahweh's covenant is no longer by your nationality. Right? But it's by the Ruach H'Chodesh. He says:

Romans 9:7 *nor because they are Abraham's seed are all children, but "In Isaac shall your Seed be called."*

Comment: Right? Was all Abraham's children kadosh? No. It was the promised seed, only in Isaac. He had some really, really profound teachings, Paul, when you really look at it.

Romans 9:8 *That is: Not the children of flesh are children of Elohim, but the children **of the promise** are counted for as descendants.*

Right? So, it's not whether in ... I looked up my genealogy, I believe I'm from the tribe of Dan, at least part of it means nothing. It doesn't mean anything. That's not going to get me ... that and a dollar will get me maybe a bus ticket. Right? I'm getting no reward for that. I'm getting a reward because I surrendered to Yahweh. I've have joined the New Covenant and I've accepted the blood of Yahshua for the forgiveness of my sins and I have His Ruach H'Chodesh living in me.

That's what makes us a New Covenant believer, not because of our lineage. So fleshly lineage does not make you Kadosh, Yahweh, but His spirit living in you, right? Being grafted in. And this is why it's so serious when you blaspheme the Holy Spirit, because you're blaspheming the biggest thing ever that's kadosh to Yahweh. And it's to the point where it's the only sin not being able to be forgiven.

Mark 3 and 28 and 29 ... Mark 3 and 29, Luke says,

Mark 3:28-29 *Truly I say to you, All the sins will be forgiven to the sons of men, and whatever blasphemies they have blasphemed; but whoever blasphemes against the Ruach H'Chodesh has no forgiveness unto the age, but is liable to eternal judgment.*

And the Christians of the world, they don't understand this. They don't understand what that even means. But that's the thing that opens up our minds of the truth. That is the thing that sets us apart. That is the thing that makes us a child of Yahweh.

Yahshua and Yahweh have the **same exact mind** which is the Ruach H'Chodesh and that same spirit that's living in the Father and living in the Son is living in us. And if we don't keep that set apart to Yahweh, that's the sin that will not be forgiven. That's the sin you blaspheme, you turn back on that, you give up, you're done. That will not be forgiven like it says here. And that's why it's so important that we have to keep it.

1st Corinthians 15 and verse 20 ... 1st Corinthians 15 and verse 20. He says,

1st Corinthians 15:20-24 *But now Messiah has been raised from the dead; He became the first-fruit of those having fallen asleep. For since through man came death, also through a Man is a resurrection of the dead; for*

as in Adam all die, so also in Messiah all will be made alive. But each in his own order: Messiah, the first-fruit; afterward those of Messiah at His coming.

So, we see here that we are first fruits set apart to Yahweh and called out. That's what makes us kadosh, His Spirit. Like I said, we're one out of five, ten million people that set apart for Him. Are we keeping our calling kadosh? Are we keeping our calling kadosh? Or are we making it common? Because if you make it common, you're blaspheming the Holy Spirit. You're blaspheming His Ruach. Are we keeping our calling kadosh? Or are we making it common?

Psalm 12 and 6 and 7 ... Psalm 12 and 6 and 7 says,

Psalm 12:6-7 *The Words of YAHWEH are pure Words, like silver refined in an earthen furnace, purified seven times. You shall keep them, O YAHWEH; You shall preserve them from this generation forever.*

So, when we neglect the Word of Yahweh, we're making it common, right? **This** is the most kadosh thing you could ever find, His Word. And that Word is the thing that keeps us kadosh by putting it in our mind. And when we neglect the Word and we're not praying and we're not studying, we're making it common. We're making it like anything else. We're not making it special. We're not making it set apart.

Matthew 28 ... Matthew 28 and verse 18, the Great Commission.

Matthew 28:18-20 *And coming up Yahshua talked with them, saying, All authority in Heaven and earth is given to Me. And as My Father sent Me, I send you. Then having gone, disciple all nations, baptizing them into the name of the Father and the Son, and the Ruach H'Chodesh teaching them to observe all things, whatever I commanded you. And, behold, I am with you all the days until the completion of the age. Amen.*

So here it is, right? Part of that calling He's given us is this, this is our Great Commission. This is the Commission that's not given to every third or fourth person. It's given to maybe every five to 10 million one person this is given to. And when we neglect it, we make it common. We make it like anything else.

We do this, we take out the garbage, we go to our work, we run to the gym, and we do Yahweh's work. We're making it common. We're making it just like any other task. The work of Yahweh is set apart. And when you put your work first, you're making Yahweh's work common. You're making it common.

Revelation 20 and verse 4 ... Revelation 20 and verse 4 says,

Revelation 20:4 *And I saw thrones, and them that sat on them. And judgment was given to them, and the souls of the ones having been beheaded because of the witness of Yahshua, and because of the Word of YAHWEH, and who had not worshiped the beast nor its image, and had not received the mark on their forehead and on their hand. And they lived and reigned with Messiah a thousand years.*

Revelation 20:5-6a *This is the first resurrection. **Blessed** and kadosh is the one having part in the first resurrection ...*

Comment: That's set apart. That's the very, very minimal people that have ever lived. Maybe 1% of the people that have ever lived or less will be in that resurrection. Most of them will be in the common resurrection, the second resurrection. And that's why I say,

Revelation 20:6 *Blessed and kadosh is the one having part in the first resurrection. The second death has no authority over these, but they will be priests of YAHWEH and of His Messiah, and will reign with Him a thousand years.*

That is our vocation. That is our calling. That is our destiny. And are you keeping it kadosh? Or is your calling becoming common? Is it like, eh, no big deal. No big deal. What is it? Are you keeping it? Are you keeping it common or keeping it kadosh? Or is it becoming common?

John 2 ... John 2 in verse 18. He says,

John 2:18-20 *Then the Jews answered and said to Him, What sign do You show to us, since You do these things? Yahshua said to them, tear down this sanctuary, and in three days I will raise it up. Then the Jews said, This sanctuary was forty six years being built, and do You raise it up in three days?*

John 2:21-22 *But He spoke about the sanctuary of His body. Then when He was raised from the dead, His disciples recalled that He said this to them. And they believed the Scripture, even the Word that Yahshua spoke.*

So here it is, right? Yahshua does not dwell in temples made by man, but He dwells in temples made by His Spirit. And we collectively, **we are the sanctuary of Yahweh**. That's what He tells us. We are the sanctuary of Yahweh. We're called to be set apart priests in that sanctuary and is your priesthood common? Is your priesthood common? Is it used by all? Is it just another thing? Or is your priesthood separated to Yahweh?

1st Corinthians 3, because look what happens if you defile the sanctuary. 1st Corinthians 3, in verse 9, says,

1st Corinthians 3:9 *For we labor together with Elohim, and you are Elohim's work, and you are a building of Elohim.*

You are building, right? We are in that sanctuary, drop down to verse 16.

1st Corinthians 3:16 *Do you not know that you are a sanctuary of Elohim, and the Spirit of YAHWEH dwells in you? And whoever defiles the sanctuary of Elohim, Elohim will destroy; for the sanctuary of Elohim is kadosh, which you are.*

So, we're back to, are we going to be a partner with Yahweh or an enemy of Yahweh? It's one or the other ... it's one or the other. What are we doing? Are you making the sanctuary of Yahweh common? So maybe up to this point you're thinking, what is he talking about? I understand it, but what does he mean? Well, just like I've been saying, what do you do every day of your life? What internet sites that you are searching? What books of you reading? What videos that you are watching? What job are you working? Is your life kadosh or is your life common?

When you look at what you do, I tell all the students, right when you first home, put your daily planner out. Make a daily planner. I'll give everybody here and everybody's going to listen to this later, a little assignment here. Make a daily planner from the time you get up to the time you go to sleep. And I think you could figure out whether your life is kadosh or your life is common. If your life ... if everything you're doing from morning to night is like what everybody else in the world does, your life is not kadosh.

You are not setting yourself apart as **a pillar** in the sanctuary of Yahweh. You're not **fulfilling** your priesthood.

It's not an analogy. We will literally be kings and priests in that Kingdom. And that's the point. If we don't prepare, look out. You won't be there. Yahweh cannot bring you in there and just shove you into a job that you're not ready to take because it's going to affect millions upon millions of people, not only when He returns but for eternity.

Are we taking that serious? Are we looking at this as life and death and thanking Him so much that I'm not those 10 million people out there not called and you better believe I'll do anything. I'll do anything Father because of what you're putting before me. Or is our life just common? Is it like everyone?

And like I said before, the worst insult anyone could ever give you is, *I didn't know you were a Christian!* Ha, ha, ha. He doesn't know. I don't use that word. You're not winning. It doesn't matter whether he calls you a believer, disciple, Christian, he's saying, "I didn't know you read the Bible. I didn't know that you believe in Elohim." That's what he's saying. There's not a worse insult somebody can give you to that because you know what they're saying? You're common. They don't see you any different than anybody else.

So, sometimes even when we're persecuted for being kadosh, that's a good thing. You might lose your job because of the Sabbath. Or you might lose your job or be persecuted because we don't believe in abortion, whatever it is, but that's a good thing because we're showing we're not like everybody else. We're kadosh. We're set apart to Yahweh. And if you are, of course you're going to be judged and you're going to be mocked and you're going to be persecuted because the world is common. And you know what? Unfortunately, it's even past common. At this point, the world is defiled. The world is unclean.

And that's why up to now, like I said, if we were ... if I was giving this sermon in 1876, and little house on the prairie and the Ingalls family was sitting here, it would be a totally different sermon because in that day, you'd have kadosh, and you'd have common like I'm talking about. But today it's really kadosh and unclean. And that's why there's never been a society except right now that Yahweh said, you must 100% come out of.

And like I was saying yesterday, it's not even our choice. They're telling us. You're going to bow down the Satan and take that thing or you're out of here. You're not going to be able to work. You're not going to be able to buy and sell. They want to get up there real strong, like the man from Great Britain just did, you won't work if you don't have it. I'll tell them what he could do with his job. He could put it somewhere, which I won't say in the sermon. I don't want his job. I don't want his job because his job is not just common. His job is unclean.

So, to the people of Yahweh, that kind of talk, is it going to affect us? I hope not because He's only doing us a favor. And like I say, I almost wish that COVID never stopped because if it never stopped as a people right now, three years later, we would be much more farther along the line to the Kingdom of Yahweh because it's human nature that we only do what we have to do. But when you only do what you have to do, as I'm going to read here in a second, consider yourself unprofitable.

Luke 17 ... Luke 17. So, is your life ... think about it, like I said ... I want you to do it. I'm not going to tell you. Write down what you do from the morning you wake up, to the time you go to bed and you decide for yourself, you pray to Yahweh, you see. Is my life common or is my life kadosh? Luke 17 and verse 7.

One of my favorite scriptures, this is one of the ones ever since I was going to believe, this one really slaps me in the face because it really gets you when you think you're doing good to really give you an eye opening to what reality is. And it's Yahshua who's saying it, which I love. It's not even one of the apostles. He says,

Luke 17:7 *But which of you having a servant plowing or tending a flock will immediately say to him coming out of the field, Come, recline?*

Comment: So, this is the New Testament. Love your neighbor as yourself. Oh, this guy is my slave. He's doing everything. He comes in the house. "Oh, please, I didn't eat yet, but you sit down and eat before I do." Is that what Yahshua said? No, it's not what He said. Look what He says:

Luke 17:8 *But will he not say to him, Prepare something that I eat, and having girded yourself, serve me until I eat and drink, and after these things you shall eat and drink?*

Comment: You're the servant. I'm the Master. Let's get this straight. You're working all day. I appreciate it but get My dinner. Then you'll get your dinner. And look what He says:

Luke 17:9-10a *What thanks does he receive, that servant, because he did the thing that he was commanded? I don't think so! Likewise even you, when you have done **all the things that are commanded** ...*

Comment: I'm tithing. I give my 10%. I even give my 2.4 hours, right? I don't lie. I don't steal. I don't cheat just like the man that came to Yahshua, "What do I have to do to get eternal life?" And what does He say?

Luke 17:10 *... when you have done all the things that are commanded, you say that we are idle servants because we have done only what we ought to.*

So, when we keep the commandments, even if we kept them perfect, we have nothing to brag about. We're only doing what's required. Can I go into the police station down here and say, "I want you to give me a reward and I want you to give me a badge because I didn't steal from this market here and I never broke the law here" and they're going to say, "you're not getting any badge." But if you did that thing, you'd be in the cell over here. You'd be locked up.

So, there's nothing to be proud of when we're only doing which required. Right? You know who He's going to be proud of when we go above and beyond that. Like the man in the parable said to Yahshua, "*I'll give **half** of everything.*" He didn't say I'll give back the 10% or even 20%. He said, "*I'll give half in four times, whoever I took from.*" So, when we're looking at the Zacchaeus. This is the point of it is when we're only doing what's required; at least we're doing that. So, it's a good thing. But you can't make it like you're doing something great. You're only doing what's required.

So, are you doing the work of Yahweh? Are you keeping your life sanctified from Satan's system of Babylon? Or are you common like everybody else? Do you give Yahweh His tithe of time, 2.4 hours a day? And even if you do, you're only doing what's required. Right?

Now if you're given five or six or seven, if you're dedicating yourself in crisis pregnancy centers and homeless missions, that's great. That's what He's saying. You know what? Your reward is going to be great in Heaven. But if you're only given 2.4, you must give that, that's required. If you're not, you're stealing from Yahweh. If you're

only doing what is required, right? There's nothing. Are you a priest, is your whole vocation should be for our service toward Yahweh.

So, and like I said, it's different than it was years ago. The book of Haggai 2, I read this the other day, I'll read it again because we are in the most defiled system ever. So, it's almost like now it's not even comparing common to kadosh. It's comparing kadosh to unclean. Haggai 2 in verse 12 says,

Haggai 2:12a *Behold, one bears holy flesh ... kadosh flesh ... in the wing of his garment, and touches his wing to the bread, or boiled food, or wine, or oil, or any food, will it become holy?*

Comment: We know that, right? I have something that's kadosh and it touches something common. Does the kadosh become ... the common thing become Kadosh? No. If I have my holy kadosh anointing oil out and I put it on the table, that table does not become Kadosh. But, He says:

Haggai 2:13 *If the unclean of **body** touches these, is it unclean? And the priests answered and said, Yes, It is unclean.*

When I was in the States, because I needed a vial for my anointing oil, we were in one of those Christian bookstores and I bought a vial because I needed a vial there with the oil. And even though it was extra virgin olive oil, I took oil and oil and poured it out because I didn't want Christian anointing oil to use on Yahweh's people because that to me was common. So I poured the oil out, I cleaned it, all I wanted was the vial and I took **good** extra virgin olive oil and prayed over and put it in.

So that's the point of it, that when there is something that is defiled and it touches the kadosh, the kadosh becomes the defiled. So, we want to make sure we are in our life, like I said, **we are kadosh**. We are that instrument, right? The Holy Spirit, the Ruach H'Chodesh, is in us.

What are you watching? What are you doing? What are you speaking? Where are you going? Who are you associating with? Every single thing. Like I said, from the minute you wake up 6:30 to 9:10 o'clock at night or later, whenever you go to bed, look at that schedule and see, are you staying kadosh or are you staying common? Or even worse, are you becoming unclean? Are you becoming even unclean?

So, the whole system of commercial Babylon is corrupted and will be destroyed. So that's why we need to come out of that system. Hebrews 10 in verse 29 ... Hebrews chapter 10 in verse 28. And its human nature that, like I said, as we start it's amazing. A lot of times when people first come to faith, they really get this because they see; they see their old life was nothing that was kadosh. And they really changed.

But as you become a believer and you kind of fall in that rut, you get a routine, you're going and you get involved in things, you tend to get in a soft spot where you're too used to it and all of a sudden your life starts to become more common than you would have liked it to be. So, Hebrews 10 in verse 28. He says,

Hebrews 10:28-29 *For if he, who transgressed the law of Moses, died without mercies, at the mouth of two or three witnesses; how much worse punishment do you think will be thought worthy to receive, the one trampling the Son of YAHWEH, and having counted the blood of the covenant as common in which he was sanctified, and having insulted the Spirit of grace?*

Comment: So, every time we go out and we do something that defiles us, whether its sin; or it's taking something that's kadosh and we're defiling it, right? What we're doing is, like he says here, he says we're taking the blood of the covenant and making it common. Wow, that's why when you blaspheming the Holy Spirit, there's no forgiveness because literally you're putting Yahshua back on the tree of crucifixion. You're turning back on your walk and He's not going to go up there a second time.

Hebrews 10:30 *For we know Him who has said, "Vengeance belongs to Me; I will repay," says YAHWEH. And again, "YAHWEH will judge His people.*

Comment: We don't want Him to be our enemy because look out, because when He comes and His wrath is coming, like we said, He had enough and at that point it's going throughout all the earth and we don't want it on us.

Hebrews 10:31-32 *It is a fearful thing to fall into the hands of the living Elohim ... wow, and that's an understatement ... It is a fearful thing to fall into the hands of the living Elohim. Therefore, remember the former days, those in which after you received baptism, you endured much tribulation;*

Comment: When we're first called we might not have had a lot of faith but boy, we were into our commitment and we were willing to do, we were willing to lose a job, do whatever it took because Yahweh called us into His congregation. We endured much tribulation.

Hebrews 10:33 *indeed being exposed both to trouble and reproach you became an object of ridicule; ... and we didn't care. Our families mocked us, they called us all kinds of names, we didn't make a difference ... and you have become companions of those men who have endured such things.*

Hebrews 10:34-35 *For also you had pity on those in prison; and you accepted the seizure of your possessions with joy, knowing yourselves to have a better and abiding possession in Heaven. Then **do not throw away your confidence, which has great reward.***

Comments: You come this far, don't go back ... don't go back. Everything we've given up. I sent that to my wife when we had left America and we had a hard situation when we first left and then we were wound up in Israel and I mentioned this before about this man. We met Elijah who claimed to be the Elijah of the Bible and we never thought that but we did think he was a man of Elohim and he was teaching us a lot of things.

We had virtually no money and he allowed us to stay in his apartment that he had there. And then we found out he's a false prophet and I said to Petra, "I don't care if we have to live at the beach, I don't care if we don't have food. We've come too far, we've given everything up. We're not going back at this point. Where are we going to go back to?" And we never did. We never did, we had to keep going forward and that's what he's saying here. You've endured all these things. We're at that last step here. It's time to move forward not to look back.

Hebrews 10:35-38 *Then do not throw away your confidence, which has great reward. For you have need of patience, that having done the will of Elohim you may obtain the promise. For, the time is very short and He who is to come, will come, "and will not delay." "But the righteous will live by faith;" "yet if he draws back," "My soul is not pleased with him." ... This is the time to build faith; it's not the time to draw back.*

Hebrews 10:39 *But, we do not belong to those drawing back, which leads to perdition; but to the faith which restores our soul.*

Here we are. And we don't have to do it alone. We have each other, we have Yahweh, we have His Spirit. He's giving us everything we need to get through these last days. Many come to faith with zeal and ready to leave everything for the truth but they never really build real faith. And they always keep one foot in the world and one foot out.

And as time goes by they become discouraged in what they perceived they've given up for the Kingdom. They start thinking, wow, they've given up a lot and they've given up a job and they've given up money. But the only thing that we've given up is a life of misery in the system of Satan. We haven't given up anything.

What Yahweh's given us, eternal life for eternity right next to Him as a child; as a king and a priest, as a child for eternity that will never change. So, there's nothing we've given up except misery and the system of Satan, the god of this world.

But a lot of people, like I said, if they're not building faith they become discouraged. They start looking back at the things of the world. They start thinking about the money, the jobs and they become common. They become common again, part of the world like anybody else. Part of the world and they quench the spirit and they lose being Kadosh ... they lose being kadosh.

If you're working in the ministry and bearing fruit then you're never going to ever, ever, ... what you're building in Heaven will never leave. In this system, it will. You could have \$10 million in IRA and it could be gone overnight. So, anything you're building in this system will come to an end. But what you are building for the Kingdom will never change.

And that's why, like I said, here I'm preaching to the choir. Most of you people come to the Bible school, you come to the feast. You have invested in your spiritual life, but many, many thousands of brethren will hear this over the next week. And I encourage them to make that commitment. Stop being common, come out, be kadosh, do whatever you have to do to change your life, stop being lukewarm like a Laodicean.

Many people in this day and age are doubting their calling. It's like every third day because they're common. Because they're part of the world and they're not seeing the Spirit of Yahweh. They're not seeing that power because they're not giving Yahweh opportunity to show them that power. And they're never moving on to perfection and purifying their calling and their relationship with Yahweh.

Last scripture is 1st Corinthians 3 and verse 11. He says,

1st Corinthians 3:11-13 *For no one is able to lay any other foundation beside the One having been laid, who is Yahshua Messiah. And if anyone builds on this foundation gold, silver, precious stones, wood, grass, straw, ... worldly things, things that are common ... the work of each will be revealed; for the Day will make it known, because it is revealed **in fire**; ... This is what we're going through now. The baptism of fire in the end time, the purification of fire or the burning of fire ... and the fire will prove the work of each, what sort it is.*

Comment: So, is it a purifying like gold and it's going to better us? Or is it something that's going to destroy everything because there's nothing there of Yahweh?

1st Corinthians 3:14-15 *If the work of anyone which he built survives, he will receive his reward. And the one whose work will be burned, he will suffer loss; but he will be delivered, but so as through fire.*

So, this is where we're at. And like I ask again, is your calling become common? We're living in a really tough world. The Bible says it's the worst time the world has ever known and will know. And have you become common? Are you watching the same things everybody else is watching, surfing the same websites everybody else is, doing the same thing everybody else is?

Are you common or are you kadosh? Everything kadosh will remain in the Kingdom. Everything common will be burned. Time is short. I greatly encourage you. Keep your life and your calling sanctified to Yahweh.

Yahweh bless. Shabbat shalom!