

Excessive Need(*Some people don't have what they need; others have more than they need.*)

There is a degeneration principle in the Body when people have more than they need and others aren't getting their needs met. If you have more than you need and you see someone who does not have enough and you are not giving him what he needs, there is no way possible that you can say, "Shalom, shalom." This would be hypocrisy, because there is no way that the love of God can be in your heart (1 Jn 3:17, which was written by Yochanan, a disciple of Yahshua, the one who loved Him the most). Everyone seeing the needs and giving is the only way the Body can function with a good conscience. Otherwise we cannot have confidence before God, or before one another, and we say *shalom* in hypocrisy.

Some people are not looking out for each other's needs; it is an oversight (Lk 12:32-34). But let's remember that this is a degeneration of the Body. The only way the community can continue is through sharing — so no one would have more than he needs or less than he needs. It is a Body principle. In order for us to have a good conscience, we must share. It is a matter of *possessions*. That's what holds most people back from being disciples. You do not realize how much possessions have a hold on you. Our Master said to give up everything because He knew the enemy's foothold was in possessions. The evil one manifests himself in possessions. Just think of how much of a spirit *clothes* project. Just think of all the clothing stores there are in the world. *All* those shops. It is the biggest thing, besides food stores. Food and clothing — those are the two great things our Master mentioned that the Gentiles seek after *for themselves*. We do not even have to worry about food and clothing for *ourselves*; it is not our concern. In Mt 6:32 you see that is what the Gentiles seek for eagerly. They spend their whole lives working for money to buy those things. But in the Body, our needs will all be cared for if we are seeking for His justice (Mt 6:33); if *everyone* is seeking first for His kingdom and His justice. So if we are seeking first for that, everything will be taken care of. Does anyone have any anxiety over food and clothing? Well, if you are seeking first His kingdom, then you do not have to have any anxiety whatsoever over anything else (Mt 6:31-33).

Mt 6 — This is in our constitution, in our charter, our statutes. Our Master did not waste His words here, so let's live by that principle. It is a Body principle. As long as we are doing that, the Body holds together through the exercising of our faith through love. If the Body is not doing it then only a few overcomers *are* doing it and when they die out and go to be with our Master in heaven, the only true Body is in heaven and His Body would not exist on the earth anymore. (That is what happened to the first church. The Body disappeared off of the face of the earth (Acts 26:7). Acts 4:32-35 is the only way the Body of Messiah can be. Christianity is not the Body because it is not based on this word of God.

For this reason, our Master said, "*Beware and be on your guard* [He *emphasized* that, Lk 12:15] *for every form of greed.*" We have come out of a greedy world and most of us were greedy. In *some* way we all were greedy — there are many forms of greed. Why would He say to guard yourself from every form of greed — covetousness, excessive desire, a longing to have more than you need? It is because there are many forms of greed that can hurt the Body or destroy the Body. By our greed, we destroy the Body, and it is through our *selfless* concern that we *build* the Body. It is a principle. *Self* concern destroys the Body; *selfless* concern builds it.

Do you understand what is required of us? It is totally unheard of in the world. You cannot tell a Christian to give up all of his possessions and his job and his house, because he will starve to death. Then he will just have to go back and get a job so he can get some food and clothing. St. Francis of Assisi was either insane or it was just that he had to be ascetic on his own because he did not have the Body to participate in, since the Body had been destroyed. It had been annihilated through greed, lack of love, not meeting each other needs. You don't have to be a monk and sleep on a bed of nails to obey Lk 12:33 and Mt 6:31-33. But it is impossible to do it without the community. Our Master came to establish *the* community.

And what you see in Acts 4:32-36 is the only way that the community, the Body, the edah, can be manifested on earth and not change its nature and still be the church. The church has *always* been a community, a collective salvation. Our Master did not come to establish Christianity — the Baptist church or the

Evangelical church or the Methodist, Presbyterian, or Lutheran church, or the Greek church or the Catholic church. He came to establish the *church*, but those are not *His* church. He said that the gates of hell would not prevail over *His* church. But Christianity made “salvation” an individual thing when the “church” separated from community and said that there was “you and God” and you and God went to church on Sunday. The Protestant revolution made the church worse than it was before because it individualized your salvation. And it did away with the *very thing* our Master came to establish. For, the community tests the entire being, going down to the very heart of a person, to purify him to be married to Messiah and reign with Him. So therefore He is *re*-establishing the community, the edah — and that is the restoration of all things. Our Master established the community. He did not establish any kind of life outside of the living Body. It is a daily life, a living organism, a Body. In this living Body (Acts 4:32), what they had was made common to all. *This* draws out of you every evil thing that the world is guilty of. For when the right circumstances come, we see the things that are in us. One of those things is greed.

Greed destroys the earth, it taxes the earth of all of its resources. One car is not good enough — people want two or three. They have closets full of clothes, clothes, clothes that make them feel accepted in society, so that people can judge them by their clothes — since, after all, “the clothes make the man.” That is why one of the most evil things in the world is promoting stylish clothes, because it fosters something in a person to be on display. There is a spirit in the way models contort themselves, holding themselves in all kinds of unnatural positions. It’s all for a feeling that comes over your whole body through your clothing. You get silk clothing to make you look rich. “I am something,” you say by your clothing, “I wasn’t born in the ghettos.” It conveys *aspirit*. The whole world was full of these spirits. We do not even *know* what spirits we were in. We are the stem. If we pass these things on to our children, they are going to be just like us. But our Father is going to have great mercy on us because we came right out of the world. We were *wallowing* in that spirit, basking in it. He has mercy with us because we have been saturated with it. And it’s everywhere — not just in America, but here in Brazil too, where you see poor people trying to get something that makes them look rich so that other people can look at *them* (1 Jn 2:16).

Acts 4:34-35 — There were no needy among them because people who had houses would sell them and lay the money at the apostles’ feet and then distribution was made to everyone who had needs; the wealth was spread abroad in the Body. The apostles did not go and spend it on themselves. These apostles were selected, handpicked by our Master’s hand. What you see in Acts 4:32 is a witness of what our Master taught the disciples for 3½ years, and when His Holy Spirit came they manifested that. Even Barnabas (verse 36), who became an apostle with Paul, sold his farm and put every bit of the money at the apostles’ feet, and if he had any needs, it would be taken care of by the Body.

So you see this is a great principle in the Body, and when this principle disappeared, the church disappeared. This is the only way the church can be, because that is the only way the church is. Our Master said to *beware*, be on your guard for any and every form of greed, but Ananias and Saphirah, when they sold their land (Acts 5), kept a little aside in case the community didn’t work out. They kept some for themselves and gave the rest — as if they had given up all — and so they were destroyed because otherwise *that* would have destroyed the Body (1 Cor 3:16-17). There was a girl in the Body in Chattanooga who kept enough money for her bus fare back home just in case the community would fall apart like every other community did — because of greed and selfishness. But of course she went back home on that money. The community didn’t fall apart, but she did, because she held onto her life by holding onto that money (Jn 7:17).

That is the reason the community can only be made up of people who absolutely trust our Master, even if they have to walk around with no shoes until someone notices, “He, he doesn’t have any shoes; I’ve got two pair,” and gives him some. Or he wears the same shirt every day and it’s getting all worn out and you say, “Hey, why doesn’t he have another shirt? Maybe I’ll give him one of my 45 shirts. Here, I was going to throw this one out anyway.” And you give him your worst, right? No. You see how the first church eventually fell? You see what’s in us? You see how we were saturated with what we were in the world? The greed — those evil spirits

that prey on their subjects? We have to be freed from that hold it has on us — repent from it. A careful study of the word *fellowship* in Acts 2:42 shows that it meant *distribution*, as in my Greek New Testament. So part of the New Covenant is Jn 13:34 and 1 Jn 3:16-23.

It was the will of our Father back in Dt 15:4 that there would be no poor, and it is fulfilled in the Body, the spiritual Israel, the *commonwealth* of Israel (Eph 2:12), the edah (Acts 4:34).

Eph 5:3 — In the Body of Messiah, if it is the Body, there can be no sexual vice, no immorality whatsoever, not even a hint of it — not even *hints*, suggestions of it, insinuations of it (some people thrive on insinuations).

Verse 3 says that immorality, impurity and *greed* must not even be named among us. It is not proper, not fitting — therefore the church cannot exist with it, without putting it to death. Heb 10:13 — He can only come back when these things are put under His feet, when there is not even a hint of it, not even an insinuation, when it is not even named among us. When you come into the Body you have to repent of these things, crucifying your flesh which is buried in baptism and it is to be crucified daily because of that evil. You cannot relate to one another according to the flesh. If you do, you participate in the same things you did in the world. But we relate to one another according to our new, pure life. It is a *new* social order. Therefore (verse 4), rather than letting that which is not fitting or becoming come out of your mouth, instead let thanksgiving and praise come forth.

Brothers and sisters, our Master told us what would happen if we obeyed the word of God — we would never see death (Jn 8:51; Acts 3:23; 1 Cor 16:22). Col 3:5 — Our Master is coming back (verse 4) and *He* is our life. Our life is His life; He is our life. We keep looking at Him intently as in a mirror. When we look in the mirror, what do we see? We see Him. If we look with unveiled faces, we see Him. If our face is still veiled, we see just ourselves — all of our inadequacies, weaknesses, our lack of faith, our flesh. But if with unveiled faces we see Messiah, we look at our reflection and we see Him (2 Cor 3:18). We keep on looking and looking until He finally turns into us. That's the goal; that is where we are going; that's where we are headed. Col 3:4 — When Messiah who is our life is revealed, then we also will be revealed with Him — when He is glorified here on earth (1 Jn 3:2-3).

So what should we do? Col 3:5 — Kill the evil desires lurking in your members; kill those animal impulses in your members. What is an animal impulse? It is what we have in us. Greed is an animal impulse. Like dogs — they just eat and eat regardless of whether or not they're full, and they don't consider others. That is an animal impulse. So kill all that is earthly in us — sexual desires, impurities, sensual appetites, desires, and all kinds of greed because it is none other than idolatry. It is like deifying self — putting yourself first is deifying self.

Putting *others* first is how the Body continues to function, but putting *self* first is idolatry and it destroys the Body of Messiah — therefore it must be put to death.

Nahaliel — If you keep something as yours, it is an idol because you see yourself as more important than others; you regard your desire as more important than anything else. That is idolatry. It is greed. Greed is idolatry; coveting is idolatry. It is when you have a desire for something and it is more important than our God. Because of these things, the wrath of God will fall upon man (Col 3:5-6).

Greed is a problem with *every* person who is alive. But if this greed is manifested, it will cause the family trouble. *This* is the family of God. Greed causes trouble in the family. Pr 15:27 — “He who gives himself to greed causes trouble in his family.” Why does he cause trouble to his family? Pr 11:29 — “the one who brings trouble to his family...” So *greed* is a way to bring trouble on your family; Pr 15:27 and 11:29 go together. Pr 28:25 — “A grasping person produces quarrels, but he who trusts in YHWH will prosper.”

The prime illustration in the Old Testament as far as greed is concerned, which caused his whole family trouble (to say the least), is in Joshua 7:24-26. This was the story of Achan. He got some clothing from Jericho which should have been destroyed and he hid it in his tent (with some gold and silver). He could never have worn these clothes in the community. It would be like Yael [former model] wearing her worldly clothes in the community. He never could have done it. Where was Achan going to wear these clothes? He must have had a mirror in his tent and put them on and looked at himself from the front and then the back and from the side, admiring his goodly Babylonian clothes, stylish, worldly clothes — not at all fitting in the community. Read the

story about Achan. He brought trouble on his national family. He, plus his whole family and possessions were actually destroyed because of his greed and self life. There had been such a great victory in Jericho when these great walls fell down, such a marvelous victory from our God, and then the next city was a tiny little city, but Israel was defeated. What was going on? Why were they defeated when a week before they had defeated Jericho? There was sin in the camp. A greedy person brought trouble to his *whole* family. Their prayers could not be answered because one person did not judge himself. If you cannot judge yourself, others will judge you. That is what happened to Achan because he *persisted in the evil spirits that he was living in in Egypt*. Achan liked these clothes. Probably in Egypt he would sneak off at night and put them on and walk around in them. They brought dignity to him; no one could tell he was a slave. And there in the promised land, he still had the slave spirit. It never got out of him after all those years in the desert. He was probably only 15 years old when he left Egypt, but it was probably passed on to him by his parents. And here, Achan was probably going to pass it on to his children (the sins of the fathers are passed on to the third and fourth generation). That is why his *whole* family had to be destroyed — his children, wife, animals, possessions, and he himself because he would have passed it on to all of them. So our Father had to purge that out of Israel and start anew, cleansed of that (as in Acts 5, with the new nation; Mt 21:43).

And this is a new beginning for us, since the first church was *destroyed* because of greed. Our Father trusts that our confession was good. He doesn't want us to bring greed in over the wall. Instead, He wants that we look out for one another's needs so the Body can work, that we lay what we have at the apostles' feet and *trust* that our needs will be taken care of.

Col 3:5-6 talks about greed and it is because of *these* sins that the anger of God is coming upon the sons of disobedience. Do you know who the sons of disobedience are? Those who are obstinate and do not heed and love this word. Read that story in Joshua and see what happened because of *one* person. It is recorded for *our* instruction (1 Cor 10:6-11). These are examples and warnings for us to not desire, crave, or covet what they did. It is a warning for us to not be greedy and crave things like they did — which is idolatry. *Who* is it written down for? Primarily for those who live at the very end of the age — for those who bring in the next age, who bring in the kingdom. It was written for them but they fell also, so now it is for *us* who are at the end of the age (Heb 10:13). They were the first; we are the last — we make up for their lack. We have the example not only of old Israel, but of the New Testament Israel as well. We have a *double warning*. We have fair warning about those inherent things in us that must be denied (Heb 3:6, 12-19).

1 Jn 3:17-24 — So if a person has two or three or four or five pairs of pants and he sees a brother wear the same worn-out pair every day and he is saving his extra pairs, can the love of God continue to be in that person? No. So if we have more than we need, we must share it. If we do not, the Body *cannot go on*. (As far as Christians go, this might as well not be written in the Bible. They have to go out to work for money to buy the things they need. Nobody gives anyone anything. These words have no consequence whatsoever for them. They never read verse 14 either, because it is a Body principle. Verse 18 is a result of verse 17. "Let us not love merely in theory or in speech, saying 'Shalom, shalom, I love you brother, be warm and well fed,' but let us love in deed (giving) and truth, in practice, in sincerity. By this we shall know we are of the truth and assure our hearts, pacify our hearts, in His presence (verses 17-18; Jms 2:14). If we do not live with regard to our brothers needs, our hearts will condemn us; we will not be able to live with our hearts. And since nothing is hidden or concealed before God, how much more will our Father condemn us (verse 20). But if our hearts do not condemn us, we have confidence before God and we receive what we ask for" (verse 21). There is no sense asking for anything if our hearts condemn us. We must observe His suggestions, obey His plan for us and practice what pleases Him (verse 22). If you do not give, your heart will condemn you (if you have the Holy Spirit). But if you do give to a brother who has need, then you will be loving in deed and truth and not just in theory, and we will receive from Him whatever we ask (verse 22). And if we truly believed in Him correctly (verse 23) and we truly love as He commanded, then the Holy spirit is going

to be at home with us. By this we can know and have conclusive proof that He really lives in us (verse 24). This is what we are after, what we want — peace. But it comes at the death of our greedy nature, our flesh, which *has to be* crucified in order for the Body to continue to exist and grow for the prosperity of our *Master*, for *His* return when He comes for His *true* bride.

A man is not a fool to give what he cannot keep. We give and give and give. That is the Body and that is the only way it is going to perpetuate itself. If we are in that Body, we are going to get — because we are in a Body that gives. If you love, and others love, then we are all cared for — because we are a body. We cover our body; we don't leave any part of it out in the cold.

Yadutan — I was thinking how important it is that we take these things out of us because we are producing a nation that will bring our Master back. The sons of our sons will bring our Master back. The 144,000 will be sent out without food and clothing. And they will be totally pure, not defiled in *any* way. We are responsible to not pass these things on to our children so they will not be passed on to their children. We have to cut these things off *now*. It is in *our* hands. The sons of the sons must be pure for the 144,000 to be brought about.

And the woman (Rev 12:1) who produces this Male Child will be clothed with the sun — in her glory. She will be writhing in pain, producing that Child, but she will be radiating glory the glory of the twelve tribes giving birth to that Child.

From the evening sacrifice...

Nahaliel — We heard about a principle necessary for the functioning of the life of the community which we need to be established in until the end of the age. This is so important because possessions and material things have a hold on us. When the right circumstances come, it exposes our greed. Greed is idolatry. It comes when you want something for yourself and you are putting yourself first.

While everyone was selling their land and putting the value of the sales at the Apostles' feet, Ananias and Saphirah's greed was brought out. When you take the sovereignty that you have over your things that you own and you give them to another, putting them at his feet, it is a place of humility for you. But when you have greed and are coveting, you keep a part for yourself but act as if you were giving all. Ananias and Saphirah kept the sovereignty of that part for themselves — maybe they *had* needs — but they kept the *sovereignty* over that part, and so they died. If we do that, we are going to end up dying too.

Greed is idolatry because you put that thing that you want to get or keep hold of first. If we do not give our sovereignty totally to Him, that is idolatry. According to Lk 14:33 you have to give up your sovereignty over *everything* — land or possession. When you hold onto those things, then you keep sovereignty over them. Our Master said we have to give up the sovereignty over all of those things. It is not just an attitude of giving that we need to have so that they won't have a hold on us, but it is something that has to be done. Our Master meant what He said — the sovereignty of those things has to be turned over to *some body else* in reality — to Yahshua. And where was the Spirit of Yahshua in the time of Acts 4? It was with the apostles. And where is the Spirit of Yahshua today? Same place — with the apostles.

When you give up the sovereignty of these things you put it *all* at the feet of the apostles, not saying, "Oh, I'll keep this for me." The apostles were not kings, they were representatives of the community; they have the mind of our Master who said no needs would be among them — all the needs would be supplied. But the most important needs would be supplied *first*.

The *apostles' feet* is where we can give up the sovereignty of everything we have. *That* is the effect of the gospel. Our Master spoke and this is what happened. If you want to see the effects of the gospel, look at Acts and you see how everything our Master taught his disciples was manifested. what you see in Acts is the result of all that He taught them while He was with them. And then He gave His Spirit so they could be led into all truth, and to remind us of all that He said and about all that would happen in the future. It was an authentic thing that happened with them. It was really the practice of our Master's words.