

Structure of a Nation

We see the power of the good news when we speak it without compromise. It has to come from pure vessels. We have to judge ourselves right, judging our selfishness, our self-centeredness, how we might hold onto ourselves, not giving out to others, being intimidated. Because of various things in our lives that we are not judging and putting to death, our Father is not able to add people to our number; He is not able to bring people into an environment where that new seed can be nurtured so that seed can die and produce more seeds. When each of those seeds dies, it produces more seeds and when each one of those dies, it produces more, and soon you have a clan on your hands and then tribes and a nation. And that is the structure, the construction.

A structure is an entity made up of interrelated parts all perfectly organized together. That is what a building is — it is a complicated structure. Even a seed is an extremely complicated structure, made up of intricate parts — a plant ovum. You would be surprised if you could really understand what a seed is and to see what it means to us to have to die as a seed — all the places in us that have to die — and to understand the dying process that is going on in our lives, and what it would mean if we don't thoroughly die to all those things, those intricate parts in us, dying to ourselves. We cannot pass on life without judging selfishness in ourselves. Unless we are judging these things and confessing them, being cleansed, letting it be pruned and cut off, we are not dying. And as a result, we are entering into the breaking of bread without judging ourselves. But if we are in the process of dying, then the message can be proclaimed. Then you can bring people into an environment where there is care and order and hospitality (where there is a host taking care of things, making sure people are seated properly). There are so many things we have to see about ourselves so that seed can die. If you put the seed in the proper soil, the seed dies. If it is the wrong soil, it still remains alone until you put it in the right soil. You can keep a seed alone for 2000 years and then if you put it in the proper soil, it will finally die. And then it will make more seeds. A seed is an amazing miraculous thing. It is a plant ovum, as from an ovary — a seed, a structure, a complex entity, a configuration of elements, of parts, of constituents. It is an entity, an organization, an arrangement, a constitutional makeup of intricate parts, a complex entity relatively intricate in extensive elaborate arrangement, in elaborate structure. A seed is like this. A seed ovum — it is a tiny structure which, after fertilization, becomes a seed plant.

Our Master said that unless a seed dies it remains alone, but if it dies, it produces another seed. It's a complex entity. It has to die. When it dies you don't see anything left of the seed; it actually rots. It becomes part of the soil. But the life in it comes forth to a new life. It is amazing that our Master put that word *seed* in there. You'd be surprised at what He is trying to say here, about a seed.

Hakam: It seems like it's really evident that the community is the only possibility of there being good soil. At your baptism, you surrender; you say, "I'm going to die." How could you ever know how to die without the community? The seed that sits on the sidewalk saying, "I want to die..." Well, the seed would never know *how* to die on the sidewalk. It needs the soil to do that. That's why it's so important that we don't take it lightly when circumstances come in our way that expose us, because this is the very process of dying. And if there is self-defensiveness and all manner of self-preservation, we try to keep that death from coming to us. If we don't know how to judge that and surrender that aspect of our life at that time, then we won't be a seed that dies and we won't be able to have life. When that time comes in our life, we have to really judge all these things that work against us. Our Master is trying to do something in our lives to prune us to bring us to death, to get the dead flesh and cut it off, get rid of it. But if we resist it there won't be any progress. Unless we die, we'll have no germ of life to pass on to others. We're in the soil. We have no excuse to not die because we are in the soil.

We just have to let it happen. We can't preserve ourselves. Every hindrance in us, in every aspect of our personality must be dealt with until we become like Him (1 Jn 3:1-3; Eph 4:15). This includes everything in us that could deny our Master (2 Tim 2:11-12). ("We" = the entirety of our being, every aspect of our being.) We

have to grow up in all aspects into Him who is the Head (Eph 4:15). In whatever aspect that we are not becoming like Him, we deny Him (Mk 8:35,38; 2 Cor 3:18). Thus we go from glory to glory. We have to let it happen, because we die on the cross by circumstance. Circumstance in the community is the cross that comes to us. We die on the cross by circumstance. But when circumstance comes along, if we preserve ourselves, we reject it. We won't die. We'll just be by ourselves. Yet, even if we don't die, at least we do have life — we *are* seeds and we do have life and therefore our Father will bring that dying process about in us, no matter if it takes 1000 years in the next age. He'll put us in the proper environment — that heat, that correction, that discipline that we have to take so we can die and then live. Because we *are* seeds; we *have been* germinated, generated. We are seeds, but if we don't die properly, we won't produce more. However, Daniel [our guest] thinks he's alive, but he's not even a seed. He's not even a seed on the sidewalk because he's not even been germinated.

Rom 9 speaks about that seed that has to die to produce another seed, then another seed produces another seed. Then you see a nation forming.

Ha-emeq: Jn 12:21 — These people want to see YAHSHUA. The people had come a long way and they want to see you and it seems like it doesn't make sense how He answered them: "The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be." This is what Hakam was talking about — the place. "And my Father will honor the one who serves me." Do you think He said, "Save me from this hour that has come"? No. "It was for this very reason I *came*. Father, glorify your name." Then it says that a voice spoke *from heaven*, "I have glorified him and I will glorify it again." This was a *voice from heaven*.

Somehow His name would be glorified in the situation He was in. The time had come and now through His death, His name was going to be glorified and for that He had to die. Someone was telling me last night about lettuce seeds, that they are so small you would never know what it was for. And those seeds they find in the tombs — you don't know anything about what is going to come out. It could make an oak tree or a weed. And I was thinking how we didn't know how *this* tree was going to be. But what happened was that some kind of seed was there and it died and then it started growing and we watered it. But after it started growing, we'd say, "Hey, this must be a different seed that was mixed in with all the other ones because something different grew. We were a different plant. We had a life that was different." Then we said, "Hey, this looks just like the church that our Master established through his disciples." And I'm sure that our Master thought when he read things in the bible and said, "This is me! I'm the seed of my *Father*." This is the seed that made the first community — he died and the community sprang up, made of the same seed. And we are that seed. When it grows up, if it's a good seed, it's going to be just like it, we're going to produce good fruit because it's a good seed.

That's why we have so many variables in things to give up your life — houses, mothers, fathers, possessions. If you would hang onto something, the seed is not dying. It may be a seed, but since it's not dying, it won't be able to produce other seeds.

This seed here in Manasseh wasn't going to the cross in various ways and so, if you are not dying to yourself, there is no way you can lift Messiah up — our Master cannot be lifted up on the cross. But if we are all dying in these circumstances that come our way, we are going to grow up to be a beautiful tree here. We are here as cultivators, cultivating fallow ground. Let's not void the cross of its power by using cleverness of speech, but let us preach Messiah crucified, a seed that died, in order to be planting seeds in our guests.

Ha-emeq: When that seed that we plant in them grows up, they see YAHSHUA, they see YAHSHUA in Him and in us.

It produces many seeds. "The one who hates his life of the flesh will keep it for eternal life. Whoever serves me must follow me. This voice was for your benefit, not mine... Now the prince of this world will be driven out.

So therefore it is going to take a people who also died, to execute the evil prince. "But when I am lifted up I

will draw all men to myself" — or we will attract counter-productive, pseudo disciples to us. It will not be the Father's attraction (Jn 6:44), nor can they be taught by Him (Jn 6:45, as Jn 10:1). They will be only thieves and robbers who Satan attracts to us, as in the Second Century, Christianity began.

Paul says, "I preach Messiah crucified, lifted up, and through that message, it will draw men. It is the power of God for salvation for all those who believe." It is the power of God for salvation for all those who believe.

Therefore, the cross has to be preached. That is how our Father can add to our number. In Fortaleza they were preaching community, they were speaking with cleverness of speech, everything else but the cross. But when the *cross* started to be preached, people started repenting and the chosen ones who were there started repenting. You can waste so much time talking to people who aren't even chosen if you don't preach the cross, wasting your strength on people who aren't even sheep.

Do you think our Master would waste a lot of time? You have to be sincere, be direct, let the word cut them.

When Nicodemus came to Him, our Master didn't waste time. He got to the point right away (Jn 3). It seemed like He just interrupted him and got right to the point.

If the seed is dying in us, our Father *will* pass on life through us. The Holy Spirit will be able to speak through us if we are dying to ourselves, judging ourselves. When the cross comes, it comes to us through circumstances. When the circumstances come, if we hang onto our life, trying to protect ourselves, etc., he won't be able to speak to us or through us. And He can't add to a people who aren't giving up their life.

That's how the first church ceased to exist as the body of Messiah on earth, our Father couldn't add anyone else to them, whether they had a few overcomers or not since. The overcomers were overpowered and all they could do was pray and be persecuted by others in the Body who were in the flesh because they weren't dying to themselves. They weren't alive spiritually, just like Saphirah and Ananias in Acts 5 hung onto their possessions and they were eliminated. They ceased to live in the Body. If they didn't want to bring the proceeds of the sale of their possessions for the sake of loving their brothers, meeting the physical needs of the edah, then they were dead while alive — not disciples of Yahshua (Lk 14:33). They didn't have to die a physical death to be dead — they already were dead, walking around as *dead people, sons of disobedience* (Eph 2:2). They are not able to pass on life because they were spiritually dead (Rom 8:5-9). They cannot be revived. If Saphirah and Ananias *could* have repented for that, our Father wouldn't have killed them. But it was a sin unto death, and once you die, you are dead.

Heb 12:16-17 — They knew what they were doing (Heb 10:26,29) since they had heard the many other words concerning what they should do to be saved from this wicked generation (Acts 2:37-49). They had been baptized and had sat under the feet of the apostles (Mt 28:19-20) and been devoted to koinonia (1 Jn 2:4; 4:20-21). Not sharing what they had was not loving their brother in need. Not loving is hating in God's eyes. How else could Dt 15:14 be fulfilled? Mt 5:17; Rom 12:10; Dt 15:4-5; Rom 13:9-10 Mt 5:17-19; 1 Jn 3:10,15,16,17; 4:20.

There is no use praying for a person after he has committed a sin unto death (1 Jn 5:16,17). He couldn't repent (Heb 12:17). He died spiritually. You wonder what's going on with him; he's not producing any fruit, except Gal 5:19. When we have stains in our garment and are not getting them out, we are judged as we enter the breaking of bread because we are not judging ourselves right. It is serious to be in the Body of Messiah. You see all the things in the word of God about getting into the Body and what it means to be in the Body. We can't take it lightly; we have to see with understanding; we have to have spiritual eyes. A person has to hate their life in this world to come into this.

Ben Nabiy: I never saw it like this morning that the seed is not just a one time dying but we have to continue to die. That brought reality to that verse that we have to walk as YAHSHUA walked because we are all YAHSHUA has to reflect his life, just like he was all our Father had to reflect *His* life. If we die we are going to reflect the true nature of our Master and how he died and in that, we are going to execute the evil one. We are the seed that must die as our Master did to execute the evil one. As we die, others will come in and the life will grow and grow until all the sheep are brought in and be in perfect unity — the chain that will bind Satan. If we hang onto intimidation or selfishness, these ways that we know are not pleasing to our Master, we know we are not dying and we are escaping the

circumstances in our life. When we escape that we are not dying and therefore we're not increasing.

As we all die together, we'll be teeming with life and overflow with our Master's glory and people are going to look at and respond to us. It's going to take each one of us dying. We are all vital in the body

We all need to die. It's what our Master is speaking to us.