

Exposing our Withered Condition

When a person dies on the cross, he has to suffer shame and reproach. Phineas says he never came to the end of his life, he did not believe, he succumbed to the prompting of his abba to be “baptized.” Now he confessed that he did not receive the Holy Spirit. He said he has been effected by Shoshan talking about the world all the time, talking about Alaska. Obviously there was no love for the Father in Shoshan. So the love of God has never been poured into Phineas' heart because he has never taken up his cross and crucified his flesh on it. But he is getting ready to take up his cross now. And he will have to stand up and say that he is a sinner, he does not know God, that he wants to take up the cross and follow Yahshua, that he has never known Him. He has to believe in Him enough to take up the cross and follow Him. No one can have eternal life unless he takes up the cross. That is death — when you take your old life and lay it to rest.

The flesh does not want to be exposed. It is amazing how someone could choose death instead of exposing his withered condition, because the flesh is so strong, not wanting to suffer the *shame*.

In the last 20 years many people have come and gone and the reason that most went was because they were too afraid to just admit it that they do not know our Savior, that they never really were born of the Spirit, they never were really born of God. So therefore in the last days, those people will betray one another. Their pretended love turns into hate in those days, all because they would not stand up and say, “Hey, something is desperately wrong with me. I know I've been here, but I don't love my brothers, I don't love my Master, I don't know Him, I'm just here in rote and pretense, I'm a sinner, I want to be saved.” Do not let people just be here who are not knowing our Master, who at every drop of the hat are crossing you, who are not crucifying the flesh. For in every circumstance, we are learning to crucify our flesh and live a transcending life.

Dean: We should fear that it would *not* be exposed, allowing it to stay there. The proper kind of fear would be to fear that it would not be exposed.

It is wonderful how Dean was able to make that clearer. The Holy Spirit wanted to make what was being said clearer. It is a Body principle, of how the Body works together.

Hakam: We have to allow the work of the cross (not just His work on the cross) to reach us. It is something we experience and it has to have its full effect in our life. It's impossible to love without it. If there is no denying yourself and carrying your cross, then there is no love. You either surrender and love, or else, however it is that you are holding onto your own life is going to come out. If you didn't do it initially (be crucified on that cross), then you just carry your cross around and it doesn't bear any fruit and you get bitter that you have to carry this heavy cross around all day.

You crucify your flesh, your old rotten life, which is the problem. Otherwise you carry your big heavy cross and you get tired. If you do not crucify your flesh on it, you still have the problem. The reason you take your cross *is* to crucify your flesh on it. You crucify the flesh with all of its evil desires. The flesh is what has to die, considering it dead.

To be a disciple is a special life, the life of one who is learning and being taught by Him. We have to come into self judgment so we can judge things quickly. It is through the circumstances in the community that the cross comes to us. So how do we deal with the circumstance? Die on the cross. Then we will react to that circumstance like Yahshua would, if we pick it up like He picked it up. So if it is through circumstance that the cross comes to us, when you see the cross in front of you, what do you do? Pick it up and carry it around and get bitter? No, you die to your flesh. It is your flesh that reacts in an ungodly response. It does not transcend the matter.

It is amazing what is required of a disciple, the keen insight a disciple has to have. Phil 1:9-10 says that you really have to have that keen insight, full understanding, a full grasp of what we are doing. Only if we are led by the Spirit can we have that keen insight, can we know how to judge ourselves immediately. And if we do not judge ourselves, what will happen? We will be judged. But our Father wants us to judge ourselves so He does not have to judge us, nor does the Body have to judge you, nor does your husband have to judge you — so someone else does not have to come to you and say, “Hey, you know what you did? You reacted like an

ungodly person.” To that situation, that circumstance, you reacted like an unbeliever, a person who is led by the flesh. You did not react like a son of God, one who has the Holy Spirit, a disciple of Messiah. In that case, someone has to come and judge you because you cannot judge yourself.

But we are being led into self-judgment. That is what *circumcision* means — our heart being sensitized to the Holy Spirit so we can judge ourselves. When going into the Breaking of Bread, we are condemned if we are not judging ourselves right. That is why we have the victory cup, so we can judge ourselves right. We can judge ourselves worthy or unworthy of the victory cup. Did you live by the flesh this week or did you live by the Spirit? Were you connected to the vine? Well, yes, if you produced good fruit you did. But if you produced rotten fruit or you did not produce any fruit of the Spirit, then you know you do not deserve the victory cup because you did not live in the Spirit, you were not connected to the vine, Yahshua, and so were not producing the luscious fruit that comes forth from Yahshua. So, understand that that is why the victory cup is the wine — the fruit of the vine, the grape juice from the vine.

So we have to judge ourselves, asking ourselves: How did I respond to circumstances? How did I respond to the Holy Spirit? How did I respond to temptation? How did I respond to my brothers and sisters? How did I respond to my children? When they needed discipline did I give it to them? How did I respond to my wife? How did I respond to my husband? It is all about responses. We are in a new social order where our responses are different than they were before. We do not respond according to the flesh, but according to the spirit. So whoever is led by the spirit and responds according to the spirit, are the sons of God. So if when we were baptized, we merely got wet, and we respond according to the flesh, then we know we did not receive the Holy Spirit.

Gal 5:15-18 talks about the solution to that. The whole law about human relationships, the new social order in which you live, is summed up in this: love your neighbor as yourself. But if you bite and devour one another be careful that your whole fellowship is not consumed by this. We know that that is how the first church has been consumed — by biting and devouring. And each time another denomination forms because one divided, they did not get along, they thought something different, they understood the word a little bit different from someone else, they bit and devoured. Denominations started by biting and devouring. Gal 5:14-16 — *Walk by the Holy Spirit.*” What does that mean? It means we are responsive to the Holy Spirit, controlled by the Holy Spirit, led and guided by the Holy Spirit. If we are responsive to the Holy Spirit, then we will live, and then we will not gratify the flesh, we will not do what the flesh tells us to do. We will walk by the Holy Spirit. Rom 8:14 — Whoever is led in this way are the sons of God. Who are the sons of God?

[Well, our children are not, but they are coming to be if they are really being led by their parents. And if they are being led by their parents, then He is so pleased with them that He is going to grant them His life and then they can start being led and guided by the Holy Spirit. It is not that they have terrible sins to confess, for they were never in the world. (Unless they have done awful things and not confessed them. Then their sins will eventually find them out. They will not be able to be sensitive to the Holy Spirit.)]

Our flesh is our human nature without God. He wants to put God in our human nature. We must crucify the old self, the old flesh that could go on without God, and then have a new existence that cannot go on without God, that cannot go on without the Holy Spirit. And that new existence cannot continue in sin. Whoever is born of God *cannot* continue in sin. We cannot because the condemnation is so great that it overpowers us and we just fall down. You can sin, but you cannot go in it (1 Jn 3:6-10).

The desires of the flesh are opposed to the desires of the spirit. The spirit is opposed to the flesh and the flesh is opposed to the spirit. So this godless human nature in us, the godless aspect of our nature that loves to sin, and our spirit, are antagonistic toward one another. They are continually in conflict with one another. So you are not free and you are prevented to do what you desire to do, what your spirit desires to do. So, something has to give — either the flesh or the spirit has to be crucified, whichever you want to do. The spirit has to have control over the flesh. And then (verse 18), if you are guided and led by the Holy Spirit, then you are not subject to that flesh that works in us through having to obey the law in our flesh. If you try to obey the law in your flesh you are going to be the most miserable person on the face of the earth. But if you try to obey the law in the spirit,

you are going to be the happiest person on the earth. Why? Who has the greatest joy? The person who loves righteousness and hates lawlessness. Our Master had the greatest joy of anyone who lived on the face of the earth. He had joy above his brothers and anyone else. If you want to have joy, true joy, you will love righteousness and hate lawlessness. Then you will have joy greater than your brothers (Heb 1:9).

Gal 5:19-26 — This tells everything. The doings, the practices of the flesh are clear. They are obvious. Indignation is a practice of the flesh. If anyone saw you get indignant, it was obvious you are in the flesh. Immorality is obviously of the flesh. Impurity is of the flesh. Idolatry is of the flesh — something other than God that you are spending your time following, looking to for life. Sorcery — speaking when the Holy Spirit is not speaking, talking as if God is talking (1 Pet 4:11). (Christian radio is sorcery.) Enmity, hateful thinking, strife, jealousy, anger, ill temper, divisions, dissensions, party spirits, faction, sects, drunkenness, orgies and the like. Those who live like this shall not inherit the kingdom of God. But the fruit of the Holy Spirit, the fruit of the redeemed spirit in fellowship with the Holy Spirit, the work which His presence in us accomplishes, being responsive to the Holy Spirit, this is love, joy, peace, patience, forbearance, kindness, goodness, faithfulness, gentleness, humility, self-restraint.

How do you have self-restraint? You crucify your self. Crucify your flesh. Self-control = control your self. God cannot bring a charge against you for those things; there is no law against that. [“We serve the fruit of the spirit; you can’t get busted for that.”] (Gal 5:24-26). These are written for us as believers so we know how to live and not have to die. We can live in His presence. The fruit of the spirit is obvious also. We should have peace, fellowship, and joy now. Joy comes from peace. It is an outward expression of peace in your heart. If you are obedient to your abba and imma, you have peace and you have joy.

Darda: I saw how we all have different circumstances that led us to see our utter need for Messiah in our lives, for salvation and forgiveness. And also, every day, we all have a different set of circumstances that bring about the burning out of our flesh. The circumstances are the cross and we need to receive those circumstances because everybody's are different and we just need to let those circumstances burn in our hearts so that we can all represent our Master perfectly.

As we pass around the cup of victory, let's share about our victories and our defeats, as much as we can share here. Like Havah shared about getting indignant. Now we can learn from that, we can see it in ourselves. We live an open life. Then we can forebear with one another because we know we are learning, we are coming to being led by the spirit more and more. We are not perfect. We are not supposed to be perfect. We are learning. We are disciples. We are learners. We find *compassion* through confession.

A Story from ha-emeq

This is a story about our Master Yahshua. He was walking. His disciples were with Him. They were walking from place to place and sometimes they wouldn't make it all the way to where they were going so they'd stop by the way and sleep right out under the stars. They'd get a rock to put their head on and they couldn't carry that much with them. They didn't have big backpacks they carried their stuff in. And this day they were walking to a village. Yahshua knew where they were going, but the disciples didn't really know where they were going. But they were walking to a certain place. And it started getting late. It was preparation day, and so Yahshua said, “Let's just sleep here tonight.” So they sat down and He would talk to them until they'd get a rock and put their head on it and go to sleep.

They woke up in the morning and it was Sabbath. And so they talked together and they started to walk. They had sandals on their feet. They were real people just like you. And what's one of the first things you start to feel when you wake up in the morning, after a little while? Hungry. Yeah, they felt hungry just like you feel hungry. And they didn't have a big bunch of food that they took with them. They just went from place to place and they got what they got when they went there. So they were walking along on the Shabbat. And they knew the law really well. Our Master, especially, knew the law really well. And so they were walking together and they saw the nicest thing. Wheat that's ripe. You know how pretty it is? Golden fields? They saw it and right away they knew that our Father had provided something for them to eat. As they walked along, they saw it and thought about it and looked at each other and looked at our Master and He knew what they were thinking.

Over there was a village. They walked into the field and they ate, and they were all just walking together and talking to each other, enjoying the sunshine. And from that village over there some men came. "Oh, some people are here." And those people had a serious look on their face that made it really clear that they were the really religious men from that village over there.

"Now, we don't want to judge them right away, that they're not going to like us. We're going to talk to them and try to make friends with them. Maybe they'll be different than most of the other Pharisees we've talked to." And so the men came up there and were standing right at the end of the field. And our Master, He had gone up ahead of the other disciples and a conversation started right up.

"Look at what your disciples are doing! On Shabbat! They're picking grains of wheat. That's not permitted on Shabbat."

But our Master knew a lot more than they did. He wanted to get them to understand. He just thought He'd help them by reminding them of some stories that they knew really well. And you need to know the stories really well like He did. So He said, "Oh, haven't you ever read about David?" Well of course they had; they read all the time. So right away when He said that it should have pricked them a little bit.

"Haven't you ever read about David, that time when he and his followers went in and ate that sacred bread. Haven't you ever heard about that?" (Oh yes.) "And the priests who work on the Shabbat in the temple, they do all kinds of work in the temple, they prepare the Breaking of Bread room and everything; they work really hard on Shabbat. But they're not breaking the Sabbath, are they?" (No.)

Maybe they're going to see it and go, "Yeah! That's right. Why didn't we think of that?"

So He said to them, "The Shabbat was made for man, not man for the Shabbat." He said, "I tell you truly and I wish you understood this, *I want mercy*. What I want is mercy and not sacrifice." Mercy and not sacrifice. Mercy and not sacrifice. "That means I want your hearts to wake up a little bit. Come on, wake up your hearts. These men are hungry. They're walking along and they're coming to *your* village." This is Messiah Himself talking. "And so come on, wake up your hearts, I want mercy."

Well, they didn't like it so much. They all grumbled back.

He said, "The Son of Man is the Master of the Sabbath."

They didn't like it. They walked on back to where they were going, back to the village. The disciples sat there looking at each other, waiting for our Master to tell them whether they should go on into that village or not. I mean, those men went back into the village, so you know what's going to happen. They're going to go back and talk to everybody and get everybody stirred up and, so, what did our Master say? "Let's go on up to that village up there. They're probably going to be gathering for their Shabbat." They had a special place right in the middle of town where they got together. They read in the scriptures. "In a little time it will be time for their gathering, so let's wait here a little longer and then go up into the village."

"So what's going to happen when we get up there?" The disciples were already used to getting rejected, because they got rejected a lot.

Our Master can't go by this village. He can't. He can't pass it up. The disciples don't know why and you don't know why, but our Master knows why and He can't pass this village because you know who lives there? A really nice man. Not too many people know he's really nice. You know why people don't know that he's nice? Because he always stays to himself, all the time. In that village over there, there lives a man, but he hardly ever talks to anybody. Why? Because when he was younger, something happened to him. He lived in a family of children and his mother. But something happened, he hurt his arm. And they couldn't just rush people to the hospital in those days. So if you got hurt, broke your arm or something, you just had to do the best you could. So even though they tried to get the bone better, his arm lost its ability to work and lost the life going into it, and when the life quits going into your arm and all that blood is not going in there, it kind of just dries up and it's hard and stiff and the fingers don't go out anymore. They just kind of shrink back like this and it gets dark, almost black, and it gets really small. That's what you call *withered*.

But he didn't really notice it because there were other children in the family and it didn't really stand out too much. And they had other things, too. Like one of his brothers had something wrong with his knee. And another had a big birthmark on his back. So they had things wrong with them too, but there was something

different about that. They could cover it up, like when they got dressed, you didn't see it so well. But then something started happening, which was the worst thing. It was the WORST thing. I want you to know this was the worst thing. It is the worst thing that happens on earth with children. When someone has something a little bit wrong or does something a little bit wrong, or says something a little bit wrong, and then everyone says, "Ha, ha, ha! Did you see that! Ha, ha, ha, ha! He fell down! He can't throw the ball. Ha, ha, ha! He's stupid isn't he?"

What's going on? Do you now what that is? Mocking. Mocking. This poor boy, he was just like everyone else, and, ok, his arm didn't work so well, but then people started laughing at him. "Look at that arm of his! Look at it! Ha, ha, ha! Do you see him! Here, catch this!" He couldn't catch. He just tried to do it with one hand. "Ha, ha, ha! He can't even catch the ball!" They laughed at him. Some people didn't laugh really clear, but they would be laughing, kind of under their breath. And he knew what they were saying, even though it wasn't really clear.

He started feeling so sad about himself that he just wanted to crawl under a rock so that nobody would see him. Has anyone ever made fun of you? You know how it makes you feel a little bit bad? Well what if you had something that was real obvious, like your arm all withered up, and people made fun of you — all the time. Think how bad it would make you feel. It was so awful that this happened. Did those people have mercy in their heart? NO.

Our Father hates mocking — something that makes people feel so worthless, people that He created, people that He died for, people that He loves. So the God of heaven, He was looking all over the earth and He had so many things to do, but you know what? He didn't miss that when that happened. He noticed it, when the children made fun of that man. He never forgot it. And years went by and nobody ever saw that man's arm after that, NOBODY. It effected his whole personality. I mean not even anybody in his family. His arm was totally covered up and he never let anyone see it because he was so embarrassed. A long time passed by and our Father never forgot about it. And sometimes he'd go to the gathering on Shabbat because he really loved to hear about God. But if he ever went, he stayed really in the back, and he didn't talk with people. They had hurt him so bad he stayed just to himself and he just wasn't going to talk to any of them.

So this day he was in the village and he heard a little commotion. It was the Pharisees coming back from the field. "You know who's outside of town? It's Yahshua and His disciples. And you know what they are doing? They are breaking the Sabbath out there." And so there was a big commotion here in town, just talking, and somehow the man kind of heard it. "Well, we hope they'll just pass on."

But sure enough, when time for gathering came in the town, this dusty group of men came walking into the gate.

Yahshua and His disciples were coming into this town. And there the man sat, near his house, and he saw them coming by and he knew where they were going. And something happened there. He saw that one with them who they called Yahshua and as He passed by, He looked at him, and smiled. That wasn't the way everybody always looked at him. It almost seemed like that man Yahshua liked him, that He even *really* liked him. But the man just kind of covered up his arm and he didn't look up, just like he did with all the others, because he thought that the person would notice that he wasn't right and then... But he saw that He was going to the gathering and he wanted to see what was going on.

The people met in a building there and on Shabbat they were supposed to gather and to read. Yahshua and the disciples were in there and the Pharisees and most of the people from the village were in there. They were excited to see what was going to happen, because people had heard about Yahshua, the things that He did, that He was a healer. He did really amazing things and they were kind of wondering what was going to happen, especially with the Pharisees right there, all agitated and everything. So this is what happened:

It got really quiet in the meeting. And then Yahshua noticed that they were all just looking right at him. And so He asked them a question. "Is it permitted on Shabbat to do good or to do evil? To save life or to kill?"

It was really quiet. So then He decided to tell them a story, to try to get them to understand what was going on.

He wanted them to *understand*. So they should have gotten that. Is it good to do good on Shabbat or bad? Good. That's what they should have said, but they said nothing. So He went on to make it clear. He said, "If one of you had only one sheep and it fell down in a hole, on Shabbat..." (sometimes

there are holes that you don't see, big ones that you can't get out of). So He wanted to get this in their minds. "What if you had just one sheep and he fell in a big hole on Shabbat. Can you imagine the sound of a little sheep crying, 'baaaa, baaa,' crying for help. Now, think Pharisees, think, you religious people, if you had one sheep and it fell in a hole on Shabbat, would you not go over and somehow reach down into that hole and get that sheep out? Wouldn't you do it?"

Do you think they answered? They just sat and looked at Him. "Ok, now, a man is far more important than a sheep is, isn't he?" He asked them. They didn't answer. "So then it must be that it's permitted to do good on Shabbat." He looked at them for some kind of response, but they said nothing. They just sat there with that religious, peaceful, dead look on their faces and didn't answer. And so, Yahshua got angry at this point. He angrily looked at them. Something happened in Him that got stirred up. He couldn't stand that they weren't even listening to Him. They weren't even letting it click in their mind what He was trying to say. It says here, "He got grieved at their obstinacy." He got grieved at their obstinacy. He angrily looked at them. He said to the man in the back row, "Come out here into the middle." It was the man with that hand covered!!! He said, "Get up, you, and come out in the middle."

Now, at that point, the man in the back row with the hurt arm, he had to make a decision whether he was going to do it or not. He wasn't used to this. He never got up in front of everybody. But he remembered this man. He remembered that look of this man. Somehow he *trusted* Him. He trusted Him. In the midst of this great big commotion, vibration, tense feeling you could hear a pin drop. There was no sound, nothing. "Ok," he thought. He went right up. Yahshua wanted him right in the middle. He trusted Him. He went right there in the middle and he stood there.

Everybody was thinking, "What was He going to do?" If He heals the man on the Sabbath, *they* think He's sinning, that He's breaking Shabbat, that's what they think. Everybody just looked as he got up. He had his arm there covered up as usual. What was He going to do? The people thought He was going to heal him. And the man thought He was going to heal him. He was looking forward to being healed. He was really excited that he was going to feel that feeling of healing that was going to come. But then Yahshua said something that was *very* hard for him, because he didn't feel anything in his arm when Yahshua said, "Stretch out your arm."

Now, he felt it, and it was just the same as it always had been, just black and shriveled up, and nobody had seen that arm, *nobody*. And here he was in the middle of everyone. He remembered their faces. He looked around. He remembered the faces of those children who had mocked him when he was younger, those people who laughed at him when he messed up and couldn't do something. They had laughed at him. He saw all those faces sitting around him.

"Stretch out your arm," He said. He saw the face of the one who gave him the command — Yahshua. There it was again, that same look, and then it didn't matter about all of them. That One he trusted, that One loved him, that One didn't care, that One would never laugh at him. He pulled it out, he put it out. There it was, his withered hand, in front of everyone. And then he stretched out. There it is. It was restored! Right before everyone's eyes! Blood just flowed into it. The blood just flowed down into his arm and started going back and forth and it got pink and everything and he could feel it again and move it. Life! It came to life! And the people went, "Oooooooh! Look at it!!!"

What do you think the Pharisees did then? Wouldn't they have gone, "Wow, he's healed! This must be the Messiah! God has come to our land to visit us, to heal us. If he can be healed, we can all be healed. People, let's worship Yahshua." That's what they should have done. But that's not what they did. They began at once to plot how they could kill and destroy Yahshua right away. "We've got to kill Him, we've got to destroy Him." Did they learn anything? No. But the man with the withered hand, did he learn anything? Yes. He did learn. What did he learn? He learned he could trust. He learned to trust. Whom did he trust? Yahshua. So let's learn a lesson and not be like the Pharisees. Amen.

[Yoneq] It is a hard thing to stick out your withered condition when you have hidden it all your life and you do not want anyone to see that old dried up arm.

That story is actually to us, that if we will do the same, He will heal us, not just of a physical ailment, but a

spiritual ailment, a spiritual problem, of any kind, a withered condition. If we expose it, He will heal us. That is what community is all about, His edah. Even to be saved you have to expose your withered condition, your sinful condition. In order to be saved, you have to admit you are a sinner and trust in our Master Yahshua to save you, to redeem you, to give you a new life.

What is your withered condition? Do you have a withered condition? What is yours, the part of your personality that is not receiving life and vitality? What is yours Tohorah?

Tohorah: worthlessness.

That man's arm was worthless, wasn't it? He exposed it and it became useful again, not worthless. Of course worthlessness is a spirit, it is to be cut off.

What is your withered condition? Who has a withered condition? It is an aspect of your personality that is withered up.

Havah: It seems to people that their withered condition is just a part of your personality, but it ends up controlling who you are because it ends up sucking the life out of you. It doesn't have life but it sucks the life out of you. If you have a tendency and you don't control it, then you go that way. It might be small but it gets big because it ends up controlling you.

It effects your whole personality.

Tohorah: If I don't cut off mocking it will be in the next generation, too. Because children look to us for an example of how to be so they pick up on everything. Even when the mocking is just a slight look, not even saying anything, they pick up on it.

When Yahshua broke the bread with His disciples, He knew He was going to be able to take the kingdom away from Israel and give it to a new nation, a special people. Special people. Special because we are a new people. We are not old Israel, but a new special people to bring about the promise to old Israel by keeping the way of YHWH, which is to command your household and your children. It all boils down to that. It is so important for us to do that. The world cannot do it. The outstanding phenomenon is that the father's heart would be turned toward his child and that is the only way the evil can be extracted from the child's heart and then the child's heart will be turned toward his father — if that discipline goes to the ~~end~~ end of rebellion, getting down to the bottom of it. Rebellion increases every time you discipline, if the discipline does not get down to the bottom of it. We have to be led by the spirit. He *is* going to save our children, but only if you see your shortcomings and confess it. Only then can He make up for the lack. We have to see how we do not meet up to the standard of turning our heart totally toward our children. It is just like how if we do not meet up with the law, then we must bring a sacrifice. He is going to save our children, not in spite of ourselves, but *because* of confessing our shortcomings.

ha-Emeq: My favorite part of the story is that our Father knew that man was in there. He had Yahshua go into that town just for him. Someday people are going to see the same character in us that that man saw in Yahshua that let him relax and open up. We are going to be like Him. You cannot really open up the resources of your soul unless you sense love for you.

Tabitha: The circumstances of our day bring out what's in us and we can be healed.

That story is part of the good news. It's good news because if we obey it, it is going to save us. The good news is recorded in Matthew, Mark, Luke, and John. The good news is what saves us from death; the gospel is how to escape death. So included in the gospel is the gospel of salvation, and the gospel of the kingdom. The gospel of the kingdom is how we enter the kingdom, what we must do to enter the kingdom in the next age with Messiah. So the gospel that we heard tonight of the withered condition, that is the good news, isn't it? Why is it good news? Because if we obey that, then we will be saved from what? Not the second death, but from death. So now we know we are to expose our withered condition. If we don't, what will we do? We will see death, we will wither up and die. That is the mystery of the gospel that has been revealed to us. So if you truly exposed it, then you will be healed because you have been obedient to the good news. But it is not going to take just one exposure.

Do you understand what the good news is, why we are saved by the good news? The good news is not something you just believe, like, "Yeah, I believe that story, that man put out his hand and Yahshua healed it.

Wow, what a wonderful story.” And that is as far as it goes, just a nice story. But it is to be *obeyed*. Then it is applied to us in our lives. That is the part of the gospel you must *obey*.

It is the same with the story of the woman with the alabaster flask. Wherever the good news is preached, what she has done will be told. What does that mean? That we have to pour out everything on Him. We have to obey that.