

Praying to be Delivered from the Evil One

The word *God* is an erroneous term that should never have been used in the Bible. So is *hell* and so many other words that have crept into common usage. I'd rather use *Elohim*, because it is plural and speaks of the one God in three persons. It says right in the Greek Bible that the word *God* crept into common usage based on the Germanic translation of the Greek word *theos*, which is just a generic term applied to Greek deities.

Our *Elohim* loved the world so much that He sent His only begotten Son. Christians use "God" all the time as if it were a personal name, but it's not a personal name. Even the word *church* is wrong and shouldn't be in the Bible. It should be *community*, as in Jer 30:20. We still use *church* so people will know what we're talking about, but it's not a descriptive word.

Just as it was with old Israel and the first church, so it will be with us if we want to go to hell, too. By "hell" I mean death — the second death for us if we're not prepared for the Kingdom. That leads to another erroneous term — the *gospel*. It should be the *Gospel of the Kingdom*, the gospel of our Elohim, who sent our Master Yahshua to preach *His* message of salvation. Those who have received that message are in preparation for that kingdom that's going to come. It will come because we *make* it come, as we pray every morning and evening, "Your kingdom come, Your will be done on earth as it is in heaven." We're not only making preparations for it to come, but we're being prepared ourselves to enter the Kingdom. That's the Good News of the Kingdom. The Gospel of the Kingdom will be proclaimed as a witness — not just words, but a witness to all nations, and that will bring about the end of the age and the Kingdom.

It's just like in the first century. We're restoring what was never completed, bearing the fruit of the Kingdom (Mt 21:43). The first church didn't, and here we are — we could fall just like they did. There must be a *nation* that will produce the fruit of the Kingdom — not just a people, but a *nation*. We have to do our part in bringing the

Kingdom to this earth. Heaven holds our Master, keeps Him, receives Him until all of His enemies are made a footstool for His feet. So we're in the process of doing that in the Community, meaning there's no alienation between us, nothing that hinders our fellowship. There's nothing in us that does not love our brother, or keeps us from showing that love. That's what our Master said, "The whole world will know you are My disciples if you love one another as I have loved you... if you're in unity as the Father and I are in unity... then the whole world will know." There's no other way they're going to know it.

We don't have to be delivered from the evil one if we don't want to. Our Master told His disciples how to be delivered from the evil one. If you're not His disciple, you won't do it anyway; you won't even listen or hear. A disciple is someone who is *attentive* to hear and do what he hears, and faith comes by hearing. So if we don't want to be delivered from the evil one, we don't have to be. All we have to do to *not* be delivered from the evil one is not pray as our Master told us to pray. If you're not praying to be delivered from the evil one, you're going to be deceived, and you're going to lead others astray and cause a rift in the Body. You're going to start hating other people and talking about them, passing on slander and strife. If you want to die, just don't eat.

If we don't pray to be delivered, we'll be doing what seems right in our own eyes (Jdg 21:25), because we don't respect authority. Our Master is the King, and His authority is expressed in the Community. If we don't pray to be delivered from the evil one, we'll be overrun with oppositional thinkers. We'll all be divided, just as the first church was and became Christianity. It's just according to what we *want* to do. We can all go to hell if we want to. We must want to if we're not praying to be delivered from the one who would take us there. His chief job is to accuse us and lead us astray.

I keep emphasizing this over and over again, how important it is for us to be delivered from the evil one. We have to pray with all of our heart to be delivered. Our Master wouldn't have said to pray for it if it was just an automatic thing. Before you

know it, we'll start thinking differently, very subtly. We'll fall into the snare of the evil one. He has a trap set for all of us. It's like "frog stew" — the frog doesn't even sense that he's cooking until it's too late. Paul knew the danger. He said, "Even from among your own selves men will arise..." (Acts 20:29-30). *Arising* is very subtle. Not too long after Paul told them that, they left their first love, and the Nicolaitan system took over.

Mt 12:30 — You're either with Him or against Him; you're either gathering or scattering. Those who are not with Him, He is not with them (2 Chr 15:2). If He is not with them, the evil one is. The evil one is with us when we're not with our Master. If you make room for him, he comes in, seeking someone to devour. Jms 4:8 — "Come close to Elohim, and He will come close to you." It's our initiative. He waits to see what we're made of. When we see that our hands are soiled — we're unclean, disloyal, wavering, with divided interests, in spiritual adultery — the way back to our first love is marked well: put away the hindrance of a divided heart. Jms 4:6 — He gives grace to the humble, to those who are humble-minded enough to receive it, and He opposes the proud.

It will not go well with anyone who is not humble. God opposes the proud. Pr 3:34 — "Though He scoffs at the scoffers, and scorns the scorners, He gives His unmerited favor to the low in rank, the humble and the afflicted." He does not give grace to those who are trying to exalt themselves or raise themselves up. If we function by our own authority, we'll be threatened at every turn.

To resist the evil one is first of all to pray to be delivered from all of his deceptions, because he is a deceiver. We can be deceived about ourselves or about someone else. The evil one's chief job is to deceive us and lead us astray. He's clever, serpentine in his deceptions. Jms 4:11-12; Mt 12:37 — We'll be judged by what comes out of our mouth. Slander flows out of envy, strife, and self-interest. Slander may even be to speak something true about someone, but you tell the wrong person for the wrong

reason. You tell another brother or sister, rather than a shepherd, and it alienates him from that brother. Then instead of healing him, you destroy him.

Satan may make you think you're doing a good thing to reveal something about someone. Pr 6:19 speaks about discord, the alienation that results from a bad report about someone. That's the seventh thing that God hates — He hates not only the discord, but also the one who spreads it. Such a person makes himself detestable.

Slandering another disciple destroys fellowship, of course, and causes alienation. You might be deceived into thinking something is true about a brother, but it's really not. You haven't really talked to him, so you don't see his heart. If you can't talk to him, go to someone with a lot of grace, who won't be divided from that brother. Tell him what you're thinking, and he can judge it without someone's reputation being ruined. Did you ever hear something about someone and all of a sudden a spirit of alienation comes to you? That comes to me, and I have to pray to be delivered from it, so I won't be alienated from him. I have to hear the other side of the story. Jms 2:8 says that dishonoring a fellow disciple breaks the *royal* law of Elohim. We're being deceived by the evil one. The slanderer sets himself above the law.

Our Father hates not only the deed itself, but the one who commits it, since he lowers his own estimation in His sight. Our Father estimates us according to our obedience and our love — what we do and how we do it, what we say and how we say it. That is glory, our inner worth that demands the respect of others. If you're a sensitive spiritual person, you can't help but respect a person who is a servant of our Master. And that produces unity — “that they may be one as We are one.”

If you're not being delivered from the evil one, you're eventually going to commit an abomination. In the same prayer it says, “Lead me not into temptation.” If you're not judging yourself right, walking into the Breaking of Bread without recognizing your sin, our Father will allow you to be tempted beyond what you can resist, to show you where you're at. That has happened to so many people.

1 Chr 28:9 — If you seek Him, He will let Himself be found by you. If you're with Him, He'll be with you. If you forsake Him, He'll forsake you. You might think, "Oh, He'll always be with us. He'll never leave or forsake us..." That may be true in one way, but He won't be in the center of your heart where you can have fellowship with Him, and where your glory can be increased continually until you're worthy of the Kingdom (Rev 3:4). Only a few were left who hadn't stained their garments. Do you know how they stained them? By what came out of their mouth (Mk 7:20-23). They weren't praying to be delivered from the evil one. Only a few were left that had not stained their garments. And that was written probably around the turn of the century. Over the next thirty years or so, the overcomers died and went to be with our Master. And after that, the Holy Spirit wasn't there in Sardis, and no one could serve our Master there. They couldn't serve Him where He is, because He was no longer in Sardis, no longer in Ephesus, etc.

So did Solomon do what David charged him to do? After a while, he quit being delivered from the evil one. Desire came upon him, and after the desire came, he was drawn away, and then the seed of temptation came and connected with that desire. He received it, and it gave birth to death. He's in death right now.

Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, "Thus says God: 'Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He also has forsaken you.'" (2 Chr 24:20)

Who forsakes first? It's always us. And the way back also begins with us. If we take a step towards Him, He'll take a thousand towards us. That's how much He loves us. But we don't show our love, and we forsake Him. But we can repent and change.

If we are not with our Master, then He is not with us, for how can two walk together unless they agree, unless they have fellowship? Fellowship is not just a mental agreement, but an agreement of heart. Rev 12:9 — Satan's chief job is to lead the whole world astray, especially us. He's like a lion in our midst. Who does the lion get? The one on the fringes, on the fall-away staircase. But there's no way he can get to anyone who is

right in the middle. *Astray* means off the path, away from the flock. Jn 10:14,27 — “I know My own, and My own know Me. My sheep hear My voice, I know them, and they follow Me. I give them eternal life, and they shall never perish.” Lions see those on the fringes, those who are not attentive to the Word that can save their souls from death.

Jms 5:19 — A *savior* is one of us who sees a brother straying from the truth and goes to get him and bring him back, and saves his soul from death. Why does it say “and cover a multitude of sins”? Because behind the sin that cut him off, the one he did not confess, is the multitude of sins that piled up. If you don’t confess the one that cut you off from fellowship with our Master, you can’t confess the rest that came after it, because you’re out of fellowship. You have to go back to where you first went astray.

That’s why we have to really stay in tune with the Holy Spirit. If we walk as He walked — that is, in the light — we’ll be forgiven continually, and we’ll have fellowship with Him.

The wise shall inherit glory, all honor and good, but shame is the highest rank conferred on self-confident fools. (Pr 3:35)

How I hated instruction and discipline, and my heart despised reproof. I have not obeyed the voice of my teachers, nor submitted to those who instructed me. The extent of the boldness of my sin involved almost all evil in the estimation of the assembly. (Pr 5:12-14)

Pr 2:10-22 — Read it for yourself sometime. I wish all of our youth would read it.

Verse 19 — “None who go to her return again, neither do they regain the paths of life...”

Then they will call upon Me, and I will not answer. They will seek Me diligently, but will not find Me, because they hated knowledge and did not choose the reverent fear of Yahweh. They would have none of My counsel and despised all of My reproof, therefore they shall eat the fruit of their own way, and be satiated with their own devices. For the backsliding of the simple shall slay them, and the careless ease of self-confident fools will destroy them. But those who hearken to Me will dwell securely, in confident trust and shall be quiet... (Pr 1:28-33)

Proverbs 1 and 2 really show how our youth have gone off. This hasn’t been instilled into them.

Pr 6:12-15 — You might say, “Oh, I’m not that bad. I’ve never seen anyone that bad.” But, there are signs of it. A worthless person goes about with a perverse mouth; he winks with his eye, shuffling his feet; he makes signs, misleads and deceives... They have their way of communicating with one another in their own language. They can shift their feet and kick people under the table and communicate in ways that their parents don’t even know what is happening, if they’re defective parents. This is what always comes upon them: “Upon him shall the crushing weight of calamity come suddenly. Suddenly shall he be broken, and that without remedy.”

So if you see these signs in our youth, go help them. Go to their parents. If you see this, even slight hints of it, and you don’t address it, or tell their parents, or the proper authority, well, you’re almost as bad as they are. You don’t love them. So where are these youth who have been this way? Suddenly calamity came upon them. Suddenly something came to them that they couldn’t resist, and they were gone.

So what’s going to happen to us if we allow this in our midst, seeing our youth doing things of this nature? Allowing it is tantamount to giving them permission. 1 Cor 5:6 — “Did you not *know*? Come on, Corinthians! Just a little leaven permeates the whole lump of dough.” Very gradually, but very deliberately. That’s the evil one. A little yeast used by the evil one to produce fermentation, as any influence spreading through something and working on or in it to bring about a gradual change. The first church grew beyond recognition by the leaven that permeated it, which was allowed to grow in that loaf. You can look at Christianity today and see that it bears no resemblance whatsoever to the first church. By the third and fourth century, you couldn’t tell that it had anything to do with the first church in Jerusalem. When love died, the church died.

Pr 6:16-19 — Just a little leaven. It just takes one of them... a proud look, haughty eyes. A proud look is the bodily response from the spirit to the soul to the brain to the eyes and bodily gestures. And if the person with a gift of discernment is not heard by the parents, it means they’re defective parents who actually do not love their child.

They should call their child, “Oh, no.” Children are a gift from Yahweh. But who does He give them to? Hannah prayed for Shemuel.

Pr 6:14-15 — The crushing weight of calamity shall suddenly come upon who?

Heb 6:4 — Those who commit the sins that hold our Master up to public shame, like those who go out and do things in public that our Master wouldn’t do. And people say or think, “He’s from the Community, and look what he’s doing!” There are people in the Community now who just cannot reach repentance, who are continually in frustration, turmoil, weeping and crying, but can’t repent, just like Esau. No matter how many tears they’ve shed, they can’t bring themselves to repentance (Heb 12:15-17; 6:4-6; 10:26-29).

It is possible with Elohim that by His grace and wisdom we could be able to teach our children, Pr 6:20-23 (Ps 19:8; 119:105).

Jms 1:14 — First of all, you have a desire, and then you’re drawn away. Let’s say you have a desire to listen to worldly spirits in music. So you keep that desire and don’t do anything about it, and then pretty soon the evil one knows you’re harboring that desire. Eve went to the tree. How many times did she go to the tree? She hadn’t sinned yet, but she toyed with the desire. So as soon as the evil one knew she had the desire, what did he do? He started tempting her, and reasoning with her, and she started reasoning with him, and pretty soon it led her into death. She was drawn away, enticed, received the temptation, and sin was conceived and gave birth to death.

So if a child or youth is drawn over to another rebellious youth — he knows that youth is rebellious, and he’s drawn over to him — you know that youth hasn’t been properly trained or raised up. He has defective parents, or maybe overprotective parents who don’t receive others concerning their child. It shows the child was never dedicated, no matter how much they’re deceived into believing that he was. It was only a ritual that they went through, because they don’t trust the Body whom they’ve vowed to trust, as representing our Father whom they’ve supposedly dedicated the child to. A ritual is a set form or rite or custom or tradition. When the child is thirteen, it’s the thing to do, that’s

all. “We have to go through *bar mitzvah*; it’s the thing to do, so we’ll recite some things and memorize some verses...” It’s just a ritual, and a lot of times the baptism that follows is the same. Then you know where they’re going to end up. They can go to “hell” if they want to.

If we haven’t inculcated or instilled these things into our children, we have been deficient and defective. Some children who have defective parents are saved now, just like anyone from the world who comes in. It’s a matter of their will. But some have been turned over to the evil one. Our Father had to do it. No matter how much we encouraged them, prayed for them, wept over them, they turned their back on the truth. Is there any way they can come back? They’re holding our Master up to public shame, as if to say, “Yahshua can’t save. He’s still hanging up there on the cross. He never got off the cross. He never went to death and was resurrected. His sacrifice wasn’t sufficient.” That’s what it means to hold our Master up to public shame, to hang Him up again like the Catholics do, on the cross, humiliated, as if He’d never left it. It’s one of the worst sins we can commit.

ha-êmeq — When you said that just as old Israel and the first church, so it can go with us, it made me think of when people aspire to climb Mount Everest. When you start the journey, it’s not so hard, and there are lots of people starting out, but then it gets harder, and then very hard, and that’s where you start to lose people. Some would get killed, and some would lose their courage and turn back. But they’d always have to get to that critical point. There wasn’t any way around it. There wasn’t a different, easier way to get there. The first edah got right to that point and couldn’t get past it.

They were led astray, off the path...

ha-êmeq — But then the whole world is full of people who say, “Why do you even care? Why climb Mt. Everest anyway? I’d rather just eat at MacDonald’s and turn on the radio.” That’s where most of the six billion or so people are — just grab your bike and put your headphones on, and there’s life for you.

But some people care about attaining to what our Father has. The first church really gave themselves — Mary and Peter and all of them — you just love them! But they must have gotten to the point where they began to make compromises. Of course, they didn't have CDs and radios, but they struggled with things in the same way. So we're coming right to this critical place on the trail where no one else has been able to make it past. All we need is determination and to just grab hold of one another and go on in unity. I just want to have courage to go ahead. Whether everyone else has always died here, we're not going to die here. I have a few great encouragers around me. I have Chets Barur and Zakar. You just know they're saved. They actually know the same God that I know, and that God — Elohim — is going to bring them along just like He brought me. They responded to the same things I responded to and that Yônêq responded to. They have the same spirit.

It's not that we're perfect. It doesn't have anything to do with being perfect, it's just according to what you respond to and what you love. The reason it's different with people who come in from the world is that they don't really have to honor their father and mother to that point. That's one of the commandments that just really baffles me, because it's right there in the Ten Commandments, but it's really the answer to everything. If you could honor your father and mother in the Edah, you'd never mess up, because although your abba and imma in the Edah may be faulty in many ways, they're going to tell you the way of Yahweh, they're going to tell you the truth. And so finally, we have a generation who have actually obeyed the Ten Commandments, honoring their father and mother. It's such a simple commandment, but nobody keeps it — nobody.

It's such a simple commandment, but you have to be delivered from the evil one in order to do it.

ha-êmeq — That's right where he wants to trip us up. But how I would have just longed to have a father who knew the way of Yahweh. I really had nowhere to be led to. But Chets Barur had someone who knew the way of Yahweh, so when the ground dropped out from under him and the evil one made the play for his soul, he at least had his father and mother, or someone in that place, who could tell him the way of Yahweh, and he could grab onto it and follow up the path to Mt. Everest.

It's such a wonderful command. When you get confused and you just don't know what to do because everything seems grey, you can always honor your father and your mother.

Chets Barur — Whether we honor our father and mother determines whether it will go well with us, or we'll fall prey to the evil one and his schemes.

I was really affected by this teaching about slander and about crying out to be delivered from the evil one. I know that if we don't cry out to be delivered, we're going to be deceived in subtle ways, like the frog in the pot of hot water. It starts with just a little thing that we hardly notice, but it grows and grows, and pretty soon we're saying something that tears someone down. Right there we become a vessel of the evil one in the Community. It's so serious.

I see how important it is that we would guard this life with everything that we have. Because if we're right here in the Body being slanderers and sowers of discord, tearing people down and not praying for one another and to be delivered from evil, it's no wonder that our youth lack vision. If we don't have esteem for everyone in the Body of Messiah, then our lack of respect passes on to everyone around us, and we'll just be here like Christians, thinking we're in unity somehow while we're tearing people down. I really want to take it to heart what we've heard and cry out to be delivered from the evil one all the time.

Mevaser read a teaching in California about a community where a brother was led into temptation and couldn't resist, because he was a slanderer. He almost destroyed a whole community because he slandered other people. That's a serious lesson for us to learn. If we're tearing one another down in each other's eyes, then there's no way our children are going to grow up and have reverence for our Father's people.

Keli — One of the things that spoke to me the most is when Yônêq talked about not taking for granted that we're going to be delivered from the evil one, but it's something that we deliberately have to ask our Father for every day of our life. We have to live knowing that the evil one is there ready to devour us and to devour our brothers, and that we would ask our Father to deliver us. One of the schemes of the evil one is to distract us from that, to get us to the place where we don't ask to be delivered anymore, and then we take it for granted. So we become dull to the fact that the evil one is right there, ready to devour us. This thing consumes you, and that thing consumes you, and pretty soon you're right there, falling prey to the evil one.

I'm really thankful to hear and understand this. I want it to be so engrained in me that I wouldn't take it for granted in anything that I do.

It's very subtle. If we're not consistently praying that, we can just think we're doing just fine, but subtly we're being led astray. It's just like leaven permeating the loaf. Pretty soon we're way off course.

Baruch — I really love to hear these things that expose the schemes of the evil one. I remember hearing at some point that what the evil one has on his business card is, "Accuser of the Brethren." It's things like that that stick with me. I know them; they go into my heart. The Word tells us how the whole world is under the power of the evil one. There was this flickering light of the first church, and at some point there was a flickering light of old Israel, but both of those lights were extinguished. You can see that what was once the true church is now indisputably under the power of the evil one, just like the rest of the world was in the first century when it was written about. The whole world, and everything that the first church was, and everything that old Israel was, is now under the power of the evil one. So what's left?

So that one who has on his business card, "Accuser of the Brethren," the one who would lead us to slander one another, our destroyer, what else has he got to do? Everything else is already under his control. The first church is already dead; old Israel is already gone. So the only thing left is us. So all of the power and all of the resources and all that the kingdom of darkness has got is going to come against us. Look on the back of the Freepaper — those few little houses. Everything of evil in the universe is against those addresses and the people who live there.

So how much have we got to be quickened to his schemes? How much does he work around us like the lion, ready and able to devour us? So how bound are we to take on the things that we hear and be sensitized to them, take them on, consider them? How much rides on what we consider during the day? Like we heard last night about "Civilian Affairs" — if we stop considering the things that we hear, then pretty soon we're just a civilian. If we consider the things that we heard tonight and that we heard last night, it will be life to us. Or we can fall back to the fringes where we're quickly devoured.

So I'm just so, so thankful for our Father's word that comes to us through the anointing, that we could hear these things, that maybe, just maybe, *this* Edah would not fall prey to that lion.

Ayelet of Shimon — I was very thankful for the teaching. I was thinking about what ha-êmeq said, that when you're trying to go up a very high

mountain, you come to a point where if you don't overcome it, you won't make it to the end. I was thinking, "Man, why didn't the first Edah overcome? Can we overcome? Can we make it?" But the only way we're going to make it to the end is by seeking our Father and asking Him to deliver us from the evil one. If we seek Him, we'll find Him. I really want to seek Him and pray that He would deliver us from the evil one.

Yadel — I was thankful for the same thing that Keli said, how if we think that we're doing good, it's easy to slack off, and that's the whole thing behind being deceived is that you don't know you're deceived. I want it to be a constant thing in my life that I'm always upgrading and making sure that I'm being as diligent as I can to seek our Master, that I wouldn't ever slack off, thinking that I'm doing well, and fall prey to the evil one. And we have to be in tune not only with the Holy Spirit, but with each other, that we could protect each other, being aware when our brothers and sisters are needing help.

Yahannah bat Ehud — I was really convicted in the teaching about the reasons why we would say the things we say. I never really thought about slander before in that way, that it's motivated by spirits and the accumulation of things that build up. That's what would cause us to say something about someone, because you let something come inside and divide you from them. I saw how the evil one works, that he's the prince of the power of the air, and he just comes and puts things between what someone says and what you hear so that it will fester, for the sole purpose of dividing you from someone else. Then he's got you, and you give voice to it. It especially convicted me when he said how slander may be something that's true. A lot of times, we may say things that are true, but our Father hates it, because it puts that person back into the box of their sins instead of seeing him through the eyes of potential, the way our Father sees him, and giving him an opportunity for forgiveness and increase.

I know I've been forgiven much, and I don't want to be someone who can't forgive others, who doesn't see the value and worth of a human soul. I want to be someone that our Father can use to build and not destroy.

Zahav — It spoke to me what ha-êmeq was sharing about those people climbing a mountain. There was a story that got really famous and spread around, and they even made it into a movie about this group of people who wanted to climb Mt. Everest. They had no training or experience, but somehow they got together enough money and convinced the guide who had gone up many times, even though he knew he shouldn't bring them.

They offered him enough money to convince him to bring them up. And so they hit that certain point, and they just considered it a light thing, because they had their guide who was going to take them. Some of them made it to the top, but right around the time they made it to the top a really bad storm hit, and 90 percent of the expedition ended up losing their lives, because they just considered it a light thing.

I'm thankful for what we heard, that it's going to be a continual process of training ourselves. The only ones who made it to the top of that mountain and back alive were the ones who trained for years and years. We have to be trained by years and years of praying to be delivered from the evil one, not just take the natural course of events. I'm thankful for that proverb that no matter what happens, the name of our Father is a strong tower and whoever runs into it will be saved. I don't want to ever try to face anything in my own natural strength, thinking that I have enough to make it there and back, but I want to always hide behind our Father, in the tower of His name.

Zakar — What really spoke to me is that slander is such a serious thing. If we see someone as created in the image of our Father then we won't tear them down, but do whatever we can to build them up.

A proud look comes from a spirit that makes one overestimate himself and underestimate others. Someone with a gift of discernment can discern that proud look. Not all of us can catch it. Whoever has that gift is responsible to help that brother who has that proud look. Our Father gives grace to the humble, and He opposes the proud. You've seen people being opposed, continually, and you've seen people to whom our Father gives grace. You've seen people who aren't being delivered from the evil one, and you've seen those who are. You've seen those who are honored because they serve our Master, and you've seen those who aren't being honored. So those who have insight have to be their brother's keeper.