

## A Mustard Seed

*“not so impressive to the natural eye”*

There is so much spoken about the Kingdom of God in the New Testament, it's amazing. One of the very first times our Master spoke, He spoke about the Kingdom of God (Mk 1:14-15). It says, “It's right at the door! The Kingdom is right here! It's at hand!” And of course, all the Jews were looking for the Kingdom that was going to come and rout out the Roman Empire and establish Messiah's rule on the earth. That's what they were thinking He was talking about. Our Master said, “It's right at hand,” but of course two thousand years later, it still hasn't happened. But what He was talking about was the community He was going to establish by His Holy Spirit, which would be the reign of YHWH in people's lives in the midst of a darkened world.

You can see that there are two manifestations of the Kingdom; the one now is like the mustard seed. We're like a mustard seed that's so tiny you can hardly see it. It's hardly observable. The birds of the air and the tiny field mice can hardly see it. It's so small, but it gets larger and larger and larger as it grows. It's not so observable, that Kingdom we're a part of, which will bring in the Millennial Kingdom when our Master Yahshua returns to this earth. Then it will be totally observable. It will be a sudden display of the power of Elohim.

So our Master talked about the mustard seed in Mt 13:31-33, how it falls to the ground unnoticed even by the birds and the mice and any other creature that would want to steal that seed. The seed sprouts up into a bush, and grows and grows so large that it's greater than all the plants in the garden. It's the biggest one. And all the birds of the air can nest in its branches — all the birds of different feathers, as it speaks about in Eze 17:23. When that tree grows, all the birds of every feather, meaning different nationalities, cultures, and races, will come and dwell together in that one tree.

That is unheard of today. One kind of bird will occupy one tree and another the other tree, but they won't mix together. But in the last days, they will dwell together. There will be Germans and French people living together. People from all different cultures will come together to be a part of that one culture. That is contrary to fallen nature. In the natural world they can't live together. But we will be able to live together, and that will be the greatest witness that our Father has done something in the hearts of men — that we can live together in peace.

So it begins small, and people even scorn it, but against all odds it grows and spreads throughout the world. And that mighty tree will bring healing and shelter to all the depressed and lonely people — all the people out there who need a home. He makes a home for the lonely. In Lk 17:20, the Pharisees were asking, “Is the Kingdom going to come?” Yahshua replied, “*The Kingdom of God does not come with observation. Nor will people say, ‘Here it is,’ or ‘There it is,’ because the Kingdom of God is among you.*”

The Kingdom of God certainly wasn't *within them* (as some translations read), for He was talking to the Pharisees. It is properly translated, “among you,” or “in your midst.” The translators missed the whole point, for the Kingdom that He's talking about doesn't come about noticeably or suddenly, with power and great armies. No! It comes “without observation.” The Pharisees didn't even know that the Kingdom of God was in their midst. They were asking for the Kingdom of God and our Master said, “The Kingdom is among you right now!”

It's just like the people around us — they don't know that the Kingdom of God is in their midst. They may see a people living together who seemingly like one another, and are a little bit different, and they seem peaceful. But what they are seeing is just a tiny little seed growing. It's growing and growing, little by little, but it's not so observable yet, not like it will be when the consummation of the age comes, after we have proclaimed the Gospel of the Kingdom as a witness (Mt 24:14). We will have declared it by the witness of our life, by our living together as Acts 2:44. And as we

continued to grow, colonize, swarm, and spread all over the earth, then people were able to observe our behavior more and more.

But now, we are struggling to even survive. It's against all odds that this mustard seed will sprout. But if it sprouts, even though from the tiniest seed, it becomes the biggest tree in the garden, and all the birds of different feathers will gather in its branches.

So the Kingdom doesn't come suddenly. It starts with the smallest seed. But that seed is still in the midst of all the people in each locality as it grows and grows. One might think the Kingdom isn't coming, but it's like we just read — the Kingdom was in their midst and they didn't know it.

The apostles said in Acts 1:6, “Is this the time that the Kingdom is going to come?” But He said, “It's not for you to know.” It was not for them to know, because Daniel is a sealed book, and its unsealing has to wait until the time of the end. We know that in the very end of days, knowledge will increase and men will travel to and fro. Knowledge will increase *exponentially* and become instantly available. Probably in those days, two thousand years ago, they thought they were in the last days because they had the Roman roads to travel on, but it is speaking of an exponential increase.

So it says in Lk 17:20 that the Kingdom does not come so that it is so apparent. It comes as the mustard seed — *stealthily*, which means to bring to pass in a not so observable manner. It unfolds a little at a time. It just sneaks in there and grows. No one really knows. Even the governments don't know what's going on. If they knew this was the Stone Kingdom that was going to destroy all the governments and kings of the earth, they might do something about us (Our Father would just laugh at them, Ps 2:4), but it grows stealthily. It was right in the midst of them and they didn't even know it.

When our Master comes back, it's going to be a big event, but now it's not such a big event. Right now it's just little, humble us, and we gather people as Dan 2:44 says.

We’ve gathered Shemuel, Derush, Nahalah Simchah (our newest disciples), and others. That’s just three or four people gathered right here.

The first message our Master preached was that the Kingdom of God was at hand. But they were thinking, “The Messiah is coming to take over the world.” But the people of Israel were totally rebellious at that point in their history. They felt as if they could just be given the Kingdom right then, but they didn’t deserve it. Our Master said, “I’m going to take the Kingdom away from you and give it to a nation who will produce the fruit of it. Since you didn’t produce the fruit, I’m going to give it to a nation who will!”

That’s why Paul said, “Our twelve tribes who serve God night and day will do it for them,” because we are here in their place, doing what they didn’t do. We do it for them in order that they can have the promise that our Father promised Abraham when He (our Father) walked through the split animals and said, “Let it be that if I don’t give you this enemy-free land, I’ll be cursed Myself.” He made a self-cursing oath. So there has to be a people who will carry it out.

It says in Mt 12:50, “Whoever does the will of my Father in heaven is my brother, my sister, and my mother.” If you look up the word *does*, there is a great definition. It means to carry it out, to cause or make it happen. That is the one who *does* the will of our Father in heaven (Mt 7:21; Eph 6:6; Heb 10:36; Jms 1:25; 1 Pet 4:2; 1 Jn 2:17; 3:22). No one can do that except by being in the Body of Messiah, which has to be restored on the face of the earth.

## **Two Aspects of the Kingdom**

We have to understand about the two aspects of the Kingdom. The apostles said, “Is it us? Is the Kingdom going to come now? Are you going to return and establish the Kingdom in our lifetime?” They thought He was going to usher in the Kingdom after He rose from the dead. But Mt 24:14 was a long ways off — two thousand years ahead, and they couldn’t fathom that. Our Master would have discouraged them if He had said, “No,

you are all going to fall away.” But Paul wondered if he had labored in vain, though he knew he had his reward.

People lost their first love and became scattered and divided. And we can see similar things going on in our midst, but we can't lose heart because we know the threshing floor has got to be cleared out. It's only the true wheat that will remain. All the chaff has got to be blown away because the chaff has no glory. But the wheat has glory; it has weight. You throw it up in the air and the chaff will blow away, but the wheat falls down at our Master's feet.

So it says *does* in Mt 12:50. It's not the one who believes, but the one who *does*. Faith without works is dead. *Does* speaks of a *doer* — one who takes an active part in bringing about what our Master told us to pray for in Mt 6:9-11. We need to pray, “Father, I want your will to be done!” And who is going to do it? Someone has got to do His will, and whoever *does* it, that's His family. That's His brother and sister and mother. If we're not praying for it, we're certainly not going to do it. Only those who are praying for it will do it.

So the word *does* is speaking of the one who carries it out, who brings it about, who does it deliberately, knowing what he's doing. He causes or produces an effect, bringing it into existence

**David Zerubbabel** — The question is: Has His will been done on earth as it is in heaven? OK, where's the reference point? It's not, “Well, the Lord told me to establish this or that ministry...” No! It's, “Let your Kingdom come on earth as it is in heaven.” And how is it in heaven? Well, our Master prayed that His disciples would be one as He and the Father are one. There are no enemies up there dividing them.

It's amazing about the mustard seed, how small it is. Our Master used the mustard seed not just to describe how much it grew, but also to show that His Kingdom started out so small that it escaped the notice of the worldly wise. The Jews had a concept of the Messiah that He would come and drive the Romans out and set up His throne, but it wasn't going to happen that way. It's just so striking that it is the same today as it was in our Master's day. That mustard seed is so insignificant, and everybody is

looking everywhere and they don't see it. But in the right time, it's going to have its startling effect. People asked our Master, “Where are the miracles, signs, and wonders?” The greatest miracle is that we can live together in unity.

Our Father is going to give us the ability to reach into the heart of someone who really wants to do His will and reveal the gospel, because it's the deepest desire of his heart that he wants to be part of that family, the ones who do the will of God.

It's like the song that says, “It's not so impressive to the natural eye.”

**Neshef** — It's so wonderful to hear about the mustard seed, that even though it's tiny, it's springing up in front of everyone. It's kind of like a secret right now, but really, it's a revolution because it's going to take over the world! But right now it's our secret. There are so many things that have to do with our secret, like teaching our children. Other people teach their children, so it's not a secret that we home school, but the secret is how we pass on our Father's Spirit from us to them. That's a secret; you can't see it, but we know. Other people might say, “They're nice children,” but we know the secret. Part of the revolution is that we would pass on His Spirit to our children.

Eating mackerel is part of the revolution, too. Our Father gave us mackerel. Other people would just say, “Oh, that's just bait fish; we don't want that.” And then no one else wants it, so we get it for a good price! It's part of our secret.

There are so many things like that, which have to do with our secret. If someone leaves a mess, we pick it up instead of hunting them down with a bad attitude. We may bring instruction, but we love and encourage one another. People can see we're happy, but when we love people, it's part of the secret. It's part of the revolution.

The people outside of the Body notice us, but they don't know about forgiveness. They don't know it's our secret. Keeping the Sabbath is another one of our secrets. Other people stop work on the Sabbath, but we have the spirit of the Sabbath. It's like a present that's been given to us from our Father, because we have the secret and we're a part of the revolution that's going to change the world, and no one else knows that. It makes me want to know our Father's way because it's all part of the revolution. There are so many things that we receive from our Father by His Spirit, but it's veiled from the eyes of the world.

## **Mysteries of the Kingdom**

That’s what our Master said in Mt 13:11, “The mysteries of the Kingdom of Heaven have been revealed to you, but not to others.” The Kingdom that’s now forming will become a great mountain that will fill the whole earth. There are not two kingdoms, a kingdom now and then a kingdom to come. There’s one Kingdom, and it turns into a great and mighty Kingdom that governs the whole world.

Right now we’re not political at all. We’re not involved in the world’s governments, but in the next age it will all be the Kingdom. It will be a great and mighty Kingdom as it talks about in Dan 2:34-35. The stone, formed in this age, becomes a great mountain and fills the whole earth. As the parable in Mt 13:33 says, the woman put the yeast in her dough and it permeated the whole lump. Just a little leaven leavens the whole loaf, which is the whole world. But it is not in this age, but in the next age.

Our Master spoke all these parables using similes and metaphors, and they can get so confusing in our minds. He spoke in so many figures of speech, about farming, fishing, women baking bread, and merchants buying pearls, and so much more. We have to consider it. It’s only given to us. The natural mind can’t comprehend it. It’s the secret, the mystery of the Kingdom.

**Baruch** — I’m thankful that keys have been deposited for us in different places. As Yônêq said, our Master told so many parables about fishing with nets, sheep and goats, baking bread, or the buried treasure hidden in a field, etc. Some of those things we can’t necessarily relate to, but we have to explore those things, because our Master left things hidden in all those little cracks and crevasses. It’s like the treasures that are hidden in a field. There are treasures that are hidden in the things that have been preserved for our instruction.

Just think how miraculous it is that the scriptures have been preserved. If you read the *Black Box* paper you can just imagine how the scriptures could have been completely destroyed. If you consider the motives of those people you would realize that they could have completely obliterated anything in the scriptures that have to do with the Kingdom of God. But somehow it’s still there.

I imagine our Master must have brooded over these things so that keys, directions, and instructions would be left for us, so that we could consider the things that were spoken, and our Father could stimulate prophesy to come forth from it. Through this we can respond, and the secret can actually come out of the words and become a life that brings forth the sprout that grows into the tree.

I'm just so thankful that through thousands of years, it was preserved amidst much opposition, and it falls upon our ears and our hearts and we can respond. Who are we? It's amazing that each one of us is in this room and could believe unto doing something about it. You can see why regarding one another according to the flesh is a big deal, because each one of us heard these things that were preserved by our Master Yahshua Himself for us, and we responded. That's who you live with. I'm thankful to be chosen.

### **Irresistible?**

The Kingdom that is going to come will be irresistible, but the Kingdom now is resistible. You can resist it. You can do what you want to; you can shun it. Our Father made it that way, because He only wants the pure heart of man. He doesn't want anything except a pure, loving heart for our Creator. Those are the only people that are going to bring in that Kingdom, those who love Him with all their heart, soul, and strength.

It's resistible, though, isn't it? We can destroy the whole Community if we want to. We can do it. It's being done in different places. But there's going to be a people who will stand up against that and won't allow it to be destroyed.

So the Kingdom now is resistible. The men of the earth can resist it. But the day will come when they won't be able to resist it. It's going to come and flatten everything out. Then our Master will reign supreme, and we'll rule the nations.

Our Father is going to have His will done by a people who do His will in this age. We think we can just say, "Father, your will be done." When I was young, I had to pray it in school every day. But we didn't have an iota of understanding about it. It was just something we memorized. But when we pray, "Father, your will be done," that means,

“Give me the power and the strength and the grace to do it, to bring it about.” That’s what it means. “Deliver us from the evil one.”

All those who are falling into all kinds of trouble are not praying to be delivered from evil. They could care less about our Father’s Kingdom. They aren’t praying. If you pray to be delivered from evil, do you think our Father is not going to deliver you? Of course, He’s going to deliver you! That’s what He wants to do! If we say, “Deliver me from evil” and evil comes upon us, what is that? It doesn’t make sense.

We’re chosen. Abraham was chosen. All the seed of Abraham are chosen. Why are we chosen? We are chosen that we would command our children. Your abba and imma are to command their children, or they’re not the seed of Abraham. And you children are to be “commandable.” And the outcome of that is to bring about what our Father promised Abraham. We have to bring about the promise of the enemy-free land. Then the Kingdom will come and be established in the next age, and all the apostles will sit on thrones judging the twelve tribes of Israel in the next age. Who’s going to bring it about? It’s not going to just happen out of the blue. It’s going to take a people who will put all of our Master’s enemies under His feet and crush the head of the serpent.

**Zahav** — The mustard seed starts out as a tiny seed that you can hardly see, but sooner or later that little white sprout makes its way up through the soil. Then it starts to turn green and leaves come out, then bark starts to form around it, and branches go out. And then eventually there’s a full-grown tree, and it bears fruit. But first, all those parts have to come about; it can’t just stay as a little seed.

I’m thankful that our Father chose Abraham and all who are going to be Abraham’s seed, to command their children in the way of YHWH. I desire so much that I could have children. And I see that there’s a chance that we could pass His life and breath into our children, so that they wouldn’t have to grow up and be defiled in the ways that we were defiled, and make the same mistakes.

I’m thankful that our Father can save us, and that there is forgiveness, and we can put those things behind. But what good is it if I never pass this on to my children, and they grow up and make the same

mistakes? Then our Father can save them, too, and their children can grow up and make the same mistakes. Then the tree never comes about. It's just one seed after another. But it has to come out of the ground. It has to be that there is a generation that ends up saying, “YHWH is my portion forever; I don't want the things of the world.”

I left the world behind. But if I put those same things into my children, then what good is it? They're not satisfied that YHWH is their portion, and the Male Child will never come about. But eventually, that generation has to come about where it is said of them, “No deceit was found in them.” They kept themselves pure. They were satisfied with only having YHWH as their portion.

We are all our Father has to produce this pure generation. What I heard tonight just makes me want to pass that on to anyone I can, whether it be my children or someone else's, that the things I go through wouldn't just be a waste of our Father's time. I want this Kingdom to grow, that a sprout would come up, and then after that, another generation can put the bark on, and eventually the tree is formed and it produces the fruit, and then the end of this age can come.

**ha-êmeq** — When Yônêq read about the mustard seed, he really made it clear how small and insignificant the mustard seed is. It's so small that even a bug or a bird wouldn't pay attention to it. It seems so small that nobody would take note of it. And that little seed, it doesn't have faith in itself when it goes into the ground. Surely it doesn't think, “I may look small now, but you watch, in a few years I'm going to be really big.” It just goes into the ground and it does what it's supposed to do, and it becomes this huge tree.

At the time, it didn't feel a lot of worth in its own greatness. It probably sat down there on the ground, looking at the huge things and felt really small. But our Master said *the Kingdom of Heaven is going to be like that*. He was comparing something as vast as the Kingdom of Heaven to something as tiny as the tiniest seed. I know that our Master must have felt as small as a mustard seed Himself at times. And His followers were really just a little rag-tag bunch of men that were barely making it. They had not gone to any fancy schools, or even studied much at all. Yet our Master had the sense that the whole universe was resting upon His shoulders and upon those who would follow Him. And who was He? He was just nothing but a mustard seed.

Maybe one of those little seeds just happened to have been caught in a gust of wind that blew by our Master as He sat there, considering these

deep things. And He picked it up on His finger and examined its smallness. He may have thought, “Oh, this little insignificant seed...” And then comes in that horrible, depressing doubt, “So, who do you think you are, anyway? What high hopes do you have? You are as insignificant as that little mustard seed! Give up now; you’ll never become a tree.”

That’s what the evil one would want to say. “Who do you all think you are, anyway? You talk about the universe and the stars, righteousness and ruling, many awesome things, but who do you think you are? You’re just nothing!”

But somehow that little seed just does what little seeds do and ends up turning into a great and mighty tree. All that little mustard seed has to do is just do what it does. Because one plants, another one waters, but it’s our Father who makes it grow (1 Cor 3:6). So all the little seed has to do is just be obedient and fall into the ground and die. That’s all. There is no way he could get organized enough to plan out how he’s going to become the huge tree that he wants to be. He just has to die. And then what our Father does with him is who he’s going to be.

It was so encouraging for me that he compared the kingdom of heaven to that, and how Yônêq explained how small a mustard seed is. I’m sure our Master looked around at His rag-tag bunch of followers and wondered... It got very hard for them, and He saw Kepha sitting there, and Yochanan struggling, and people falling away, and at one point He said to them, “Are you going to leave Me, too?” And they said, “Where would we go? You are the only one who has the words of eternal life.”

And so there they were... just a little, tiny mustard seed.

**Baruch** — It’s so encouraging to hear that a mustard seed just does what a seed does. It doesn’t consider how everything is going to happen. I was so thankful to hear that, because sometimes I think to myself, “*OK, how is it going to happen? I’m this little tiny seed, and there’s this stuff inside of me, and then there’s dirt over there, and there’s this stuff inside of the dirt. OK, let me see whether I can figure out how it’s all going to work for this tree thing to come about... But, no, I don’t see it! The tree is just not going to happen. I may as well just sit here on the pavement and bake in the sun as a stubborn, rebellious mustard seed.*”

I know that’s a spirit that can come to each one of us. Our Master made comparisons like this so many times in order to speak to people’s hearts. But with the mustard seed there are forces at work that we don’t understand. But there’s one thing that we can understand: A seed is worthless unless it goes into the ground and dies. We understand that

much. You may look at a seed and say, “What good is this thing anyway?” But in the purpose of that seed we can understand the greatest question that the entire world wonders: What am I created for?

The answer is there in that little mustard seed. We’re created to go into the ground and die. And if we do, amazing things can happen through things that we just can’t understand, there are forces at work in the soil and in the air — amazing things. Amazing things can take place through the simple obedience of the seed just doing what it’s created to do. It’s so encouraging that it’s that way. That tiny little insignificant nothing... it’s a very uncomplicated structure, but it goes into the ground and dies, and amazing things come forth.

**Chazaq** — I couldn’t help but think, here we are in a room and we’re hearing exactly what the first disciples were hearing two thousand years ago. We’re hearing the same thing, because the Kingdom hasn’t come yet. It makes me understand all the more how necessary we are to bring it about.