

## **Circumcision — Sign of the Covenant**

*(Ps 105:8-11; Gen 13:16; 17:10,8; 22:15-18)*

Circumcision for us in the New Covenant is a sign of our dedication to our Father to be those who fulfill the words in Gen 18:19 in order for Him to do what He promised Abraham in Gen 15:18. However, He took the kingdom away from old Israel and gave it to a nation who will bear the fruit of it, who will do this great thing *for them* (Acts 26:6-7; Mt 21:43; Isa 49:6,8; Rom 11:15; 1 Pet 2:9-10).

So for us in the New Covenant, as Paul explains in Rom 4:9-12, as Abraham did so we also do (Jn 8:39). The word *circumcision* means and is used for many things in the Scriptures. These things concern a covenant-keeping disciple who is true and faithful to the one who has saved him. But Rom 4:9-12 is the way that we follow in the steps of our father Abraham — in the way Abraham was circumcised as a sign of the covenant God made with him, if only he would do Gen 18:19, and his seed after him (Mic 7:19-20).

Mt 19:28 will be fulfilled in the next age, but only after this age is brought to an end by us walking out our own circumcision covenant (Acts 26:6-8; Mt 24:14). Mt 21:43 — When the fruit is borne, Rom 11:12-15 will come about. So in Gen 17:11 the seed of Abraham includes those who belong to Messiah in the New Covenant (Gal 3:29). These members of Messiah will do for Abraham and his natural descendants what they did not do to bring about all that God spoke to Abraham. This is as Paul said in Acts 26:6-8, to raise the dead Israel back to life as a twelve-tribed nation in the next age (Rom 11:12-15). This can only be done now by the restoration of the nation in Mt 21:43, according to Mk 9:11-12, to do for them as Acts 26:7 says, producing the fruit of the Kingdom for them who never produced it. Never did old Israel ever celebrate a year of Jubilee.

Mic 7:19-20 — To wear this sign in the truth will give truth to Jacob, through the restoration of Isa 49:6, and mercy to Abraham, by fulfilling Gen 18:19, in order to obtain what circumcision signifies, which is an enemy-free land as an everlasting possession

(Gen 15:18; 17:8). So Gen 17:7 shows that the covenant was established with Abraham *and his seed after him*, but they never carried it out. Therefore, the nation of Mt 21:33-45 (verse 43; 1 Pet 2:9-10) would do it for them. But the first church did not do it either, so now, 1900 years later, the restoration of Mk 9:11-12 is to do it *for them* (Acts 26:7, Williams) so that Jer 34:18 would not happen to the Covenant Maker (Gen 15:17).

To “give truth to Jacob” is to bear the fruit of the Kingdom. But God had to establish another nation, a new Israel, to bear that fruit for them (Mt 21:43; Acts 26:6-8), as Isa 49:6,8 prophesies. The witness of Mt 24:14 brings Mt 19:28 to fruition.

Gen 17:7,8,11 gives the sign of the covenant between Yahweh and Abraham and his seed after him, and Gen 18:19 is what the seed of Abraham must do in order for the covenant to be kept between Yahweh and Abraham. It could not be any clearer than Gen 18:19, speaking about Gen 15:18. Gen 17:8 says “for an *everlasting* possession,” but look what happened in the history of Israel: from 70 AD until now they have not received the promise of the covenant — an everlasting possession of this enemy-free land — since they never destroyed the enemies from within and without. They have had temporary rest, but not everlasting rest.

So Heb 10:13 was left for another people to fulfill for them. Gen 15:17-21 lists all the enemies in the land which they never completely dealt with (Ex 3:17; 23:28; Josh 24:11). Josh 23:1; 21:43-45 — They had rest for only a short period of time. Josh 22:4-5 — They were not careful later on, so in Jdg 1:1 the enemies were still there in the land.

Gen 17:14,11,8; 15:18 — This promise was made with a maledictory oath by Yahweh Himself (Gen 15:17; Jer 34:18), and circumcision is the sign of the covenant He made with Abraham’s seed, that they would be worthy of the land and the multiplication of their offspring as rulers of the universe. Those who propagated this spiritual offspring (Gen 18:19) are those who will do what Abraham did to the degree of Mal 4:6, as Abraham did with his own son Isaac (Gen 21:4; 22:1-18). We each have our own

enemies to overcome (Heb 10:13). To be worthy of the Kingdom (Rev 3:4), we must produce its fruit.

So Gen 18:19 and Mal 4:6 are left to a nation which is restored to bring about the promise by walking out their circumcision. This means doing all it means to wear the sign of the covenant — doing for Abraham what his physical offspring never would do: fulfilling Gen 18:19 as a twelve-tribed nation (Acts 26:7). The entire nation must do what Abraham himself did (Jn 8:39), instead of raising up a brood of vipers who rejected and murdered the Messiah, sent to them for their salvation. Acts 2:36 — 3000 repented that day and began the nation that would ultimately bring about the promise of Gen 15:18 by doing Gen 18:19, but only after its rebirth after almost 2000 years of dead silence (Mk 9:11-12; Mt 21:43-44; 24:3,14; Acts 1:6-7; Dan 2:44; 7:24; 12:4,9).

So once we know these things, we will be blessed if we *do* them. Gen 15:18 is contingent upon a holy nation *doing* Gen 18:19, so that God can do what He spoke to Abraham in Gen 15:18 and 17:8,11,19. But it would take the rebirth of Mt 21:43 and Acts 26:7 and Isa 49:6 to do Mt 24:14, and only then would Mt 19:28 come about in the next age.

So now we must realize what the sign of the covenant — circumcision — actually means to us, to whom Acts 26:7 is left to fulfill, as the holy nation of 1 Pet 2:9-10. It is certainly not left to Christianity today, but to a restored nation of new wine in a new wineskin. There can be no attempt to patch up the old garment with a new patch from a new garment, nor pour new wine into an old wineskin.

Mk 9:11-12 brings about “the Way” once more, which failed in the first and second centuries to produce its fruit (Mt 21:43), due to having left their first love (Rev 2:4), for without His love at work there is no valid faith, and all one can do is sin (works without love or faith, Rom 14:23). Their love was smothered by the leaven which leavened the whole batch of dough (1 Cor 5:6). To claim to be doing Gen 18:19 and Mal 4:6 and Mt 21:43 and Mt 24:14 and Jn 13:34-35 and Jn 17:21-23 without faith is like

trying to live as Acts 4:32 without the love of Rom 5:5. Without love there can be no unity and we all end up like the Christian church today, including the Roman, Greek, and “Reformed” divisions of their Christ. Christians do not have this love because they do not have the Holy Spirit, whom they could not possibly receive from those who preached another gospel by another spirit (Jn 7:18; 13:20; 2 Cor 11:14-15).

Mt 12:25 — A kingdom divided is not bearing its fruit (Mt 21:43), but instead is doing what it has done throughout history — showing the fatal flaw of mankind at work in the world today. They simply can’t get along with one another, though all were made in the image of God. Supposedly the church today is all led by the same one spirit (Eph 4:4-6) in its 39,000 to 41,000 different denominations (ways of understanding the Word). Even if there were only one division, making two denominations, it would still fall (Mt 12:25). So Christianity today, including its Roman, Greek, and “Reformed” divisions, “gets along” as their father and his son do (Jn 17:21), having the very “same glory” as the son (verse 22), so the world will believe in the same phantom Jesus and believe that his phantom father sent him, and that all who believe in him are all going to their phantom heaven. Supposedly, they will be up there with the Father and the Son, battling it out in doctrinal debates and throwing the heretics out if they don’t all agree to disagree so as to be one as *their* father (Jn 8:44) and his son who then must also have unity in diversity (or perversity) just as all their children. Jesus, like his wrongheaded followers, is a wrongheaded Christ, which is not the True One of 1 Jn 5:20.

Why did Abraham’s God want him to be circumcised thirteen years after he was saved in Gen 15:6? In Gen 17:1, God told Abraham what He wanted him to do, and if he did, God would do what He said in verse 2, and then in verses 7-12, Abraham’s descendents after him would walk blameless before Him. To be circumcised would be the sign of it (verses 14,16,19,21,24), just as Gen 18:19 tells the purpose Abraham was chosen. Gen 17:11 — The sign of circumcision is what expresses Gen 17:1 in order to release their God to be able to do Gen 15:18. The covenant would be kept only if

Abraham's descendents would walk as Abraham did in Gen 17:1,8, and all who refused circumcision would be cut off from the covenant of grace (Gen 17:14).

Consequently circumcision, throughout the whole history of God's holy people starting with Abraham, would be the sign of who are and who are not His holy people. This sign goes with the sign of the Sabbath, which is for all in the family to keep in all their dwellings, as all heads of the families are circumcised. The man is the head of his house — his wife and family — and it takes a truly circumcised heart to be the head of a household or family of Israel (Jer 31:1).

Jer 30:24 – 31:1 — In the latter days and at that time “I will be the God of all the *families* of Israel,” and they will produce the fruit of the Kingdom (Mt 21:43), as this new nation will continue to keep this sign until the fruit is produced. Paul now shows us in the New Israel of the New Covenant how to do what Abraham did and not be under the Law (Rom 4:9-12; Gen 17:1,11; Ex 31:13). Gal 3:17-19 — We go back to Abraham (Jn 7:22), as Rom 4:9-12 says, refuting what was trying to creep into the New Covenant Israel in the first century (Acts 15:1,5; Gal 6:12).

When one of the males in the New Covenant nation undergoes circumcision, because he hears Gen 17:1 himself, as one who is of Gal 3:29, he wears the outward sign of this inward commitment to walk before Yahweh and be blameless. Then he must live up to this sign or uncircumcise himself, as Rom 4:10-12.

Salvation for this new nation under the New Covenant is not dependant upon the law of circumcision, as some in the early church were demanding (Acts 15:1). But salvation is as it was for Abraham before the Law was given (Gal 3:17-18), now that Yahshua has come and delivered us from the Law in order to be saved. So now we do as Abraham did before the Law was given (Gal 3:17-18). Gen 26:5 — Abraham, due to his love for Yahweh, kept all His instructions without them having to be imposed upon Him for obedience. Most Israelites took them as a burden, except those who had the heart of

Abraham. The latter, even after the Law of Moses was given, loved His instructions (*Torah*), knowing they were good, for the Law is good (Rom 7:12; 1 Tim 1:8).

So the circumcision for Abraham and his spiritual seed is as Rom 4:11 says, and he is the father of all who believe without being circumcised. The Judaisers were imposing circumcision upon baptized members of Messiah, saying that they could not have been saved without being circumcised first (Acts 15:1,5). What would they have done if the 3000 saved on the day of Pentecost had been uncircumcised Gentiles? They would have had a bloody mess. But since they were all Jews, the men had already gone through a ritual in infancy on the eighth day.

But all Gentiles who were saved would follow in the steps of the faith our father Abraham had while uncircumcised, who when he was ready in Gen 17:1, thirteen years later, was commanded to be circumcised. So now in Messiah, whether one was circumcised or not before baptism, it matters not. The thing that is important is to be like Abraham and obey God's commandment to be circumcised (1 Cor 7:19). The ritual is nothing, any more than not being circumcised, but Gen 17:1-14 is what matters. To compel one to be circumcised is not of faith, but only what is done in faith matters, since the significance of circumcision is the sign that signifies something too great for words. Gal 5:1-12 is speaking of forced circumcision. Circumcision was being imposed upon them (Acts 15:1,5; Gal 6:11-15), but the only thing that matters is faith working through love (Gal 5:6).

Circumcision, the surgical removal of the foreskin, was intended as a sign of the covenant relationship between God and the believer in Him, as Abraham. Circumcision is the sign of undoing the fatal flaw of mankind, as man was not created with a foreskin. It grew after the Fall as a sign of that fatal fall. Circumcision is the sign of the redemption starting with Abraham.

There was never a command to circumcise after the fatal fall of man until the faith of Abraham, the father of the Redeemed nation of man, Israel, in which the sign is

carried out from generation to generation “after him” (Gen 18:19 as Gen 17:1-2). That covenant was sealed by circumcision, denoting an unfallen race of men (Gen 17:3-14), and those who are not circumcised by faith are still plagued by the fatal flaw of man — fatally fallen into death (Gen 2:17).

Jn 8:51 is redemption as Paul said in 1 Cor 7:19. The whole Law of the Old Covenant, and the scriptures of both the Old and New Covenants, are fulfilled by our obedience to our Master Yahshua (Jn 14:15,21) and His commandments. Jn 8:51 is only possible with those who have been redeemed of their fatal flaw of fallen nature, which is shown by the cutting off of the flesh, the reproductive organ of that sin of disobedience. They will raise their offspring in the way of justice and righteousness (Gen 18:19) to keep the way of Yahweh, who commanded Abraham’s seed to be circumcised as the sign of the covenant that was made with him and his offspring. The faith to keep that covenant to do justice and righteousness is the undoing of the fatal flaw of mankind in those who now belong to Messiah the Redeemer (Gal 3:29).

So the removal of this portion of the male organ is a blood-sealed covenant that the spiritual seed of Abraham has turned his life over to Yahweh. This covenant is the commitment to love Him by obeying His voice by the grace and strength He supplies to him for the rest of his life in this age. The willingness to wear that outward sign of an inward conviction is the stamp of divine ownership as a royal priest of a royal priesthood (1 Pet 2:9-10), a people belonging to Him who delivered them out of darkness into His marvelous light. It is a sign and seal, a testimony that he no longer belongs to the world (Rom 12:1-2) of Satan, or to any selfish endeavors, but to the One who provided for his redemption (2 Cor 5:14-15).

Our Master used the term *circumcision* in a spiritual sense, as in Dt 10:16, as did Paul in Col 2:11-13, explaining what true circumcision is. Apart from true circumcision we would remain in the state of the uncircumcision of our flesh. As in baptism, circumcision is a commitment to be separated from the world and the flesh (1 Cor 1:2).

Dt 10:16 — True circumcision indicates the commitment of heart and soul to be holy to the One who saved you out of the darkness of this world to be obedient to Him, to bring about what He was crucified to accomplish. So now He would no longer have a people who, as old Israel, were stiff-necked and stubborn. Lev 26:40-46 holds out the promise of verse 42 — if their uncircumcised heart became humble so that they then make amends for their iniquity (NASB).

Jer 4:4 speaks of those already circumcised in the flesh as infants, using the term to show what it really meant, circumcision done not by fleshly hands (Col 2:11), but of the faith of Abraham. Circumcision is a sign of the covenant relationship between Israel and Yahweh (Gen 17:10-14), a covenant relationship which was never fulfilled by old Israel (Gen 18:19), nor the new Israel in the first century. So therefore, all things must be restored so a spiritual nation can do it *for them* (Mt 21:43; Acts 26:7; Gen 18:19).

Jer 4:4 — Our Father's intent was always that the outward sign reflects the inward reality of total devotion to Him (Dt 10:12-21). Paul was saying that it can't be a sign if done just with fleshly hands (Col 2:11), but by the Spirit who guides the hands of the seed of Abraham who belong to Messiah (Gal 3:26-29).

So all things will be restored in the *next age* as Gen 15:18, by Messiah when He returns (Acts 3:21; 15:16-18), which goes with the prophecy of Amos 9:11-12 (Isa 49:8; Mt 19:28). But "all things" which will be restored in the next age cannot be fulfilled until all things are restored in *this age, now*, in order to bring it about. Acts 26:7-8 brings about Rom 11:12-15, which causes old Israel to rise again — rise from the dead, but in the *next age*.

But Acts 26:7 must be restored to life again *now, in this age* (Dan 2:44; 12:4,9), in the last days of this age. Mt 21:43 speaks of old Israel that failed to bear the fruit of the kingdom, and of a new Israel doing it for them (Gal 6:16; Jms 1:1; 1 Pet 2:9-10). But the new Israel also failed to produce its fruit in the first century, so Mk 9:11-12 must be for



this time. Now, new Israel must do it by Heb 10:13, to bring this age to its close (Mt 24:14) and bring about Acts 3:21 in the next age.

The prophecy of Mal 1:11 must be fulfilled as in the time of the end (Mal 4:6; 1:5,11; Mt 28:18-20; Acts 1:8; Isa 49:6; Mt 21:43; 24:14).

Lk 1:78-79 is the prophecy for the end of days, as Lk 1:72-73 says regarding the holy covenant promise of Gen 15:17-18, which Jer 34:18-19 sheds more light on. This has not happened yet, because Gen 18:19 has not happened yet. Abraham's natural offspring have never borne the fruit of the Kingdom "after him" (Gen 18:19), which is what Mt 21:43 meant. So a new nation would have to arise (be born) "out of the dust" to do it *for them*, which is what Acts 26:6-7 means, as in the Williams translation:

*And now it is for the hope of the promise made by God to our forefathers that I stand here on trial, which promise our twelve tribes, by devotedly worshiping day and night, hope to see fulfilled **for them**. It is for this hope, your Majesty, that I am accused by some Jews. (Acts 26:6-7, Williams)*

So only in the next age will Gen 15:18 come about — "in *that day*" (*after He returns, after Mt 24:14 and Heb 10:13*), as Acts 15:16-18 speaks of the prophecy of Amos 9:11-12 — "in *that day*" when Messiah returns. So it is left to us now (Dan 2:44-45) to do, and our Father will do it through us. Amos 9:12 — He does it *through us*, who "does His will" (Mk 3:35).

So true circumcision was a commitment to a holy life, set apart for no other purpose than to be for God all that He wants and needs. This will bring about His plan and purpose through a life of faith, which is being persuaded by Yahweh to obey His commandments (1 Cor 7:19).

Circumcision, to be valid, cannot be imposed either before baptism or too soon after, but only when God Himself, as in Gen 17:1, would speak to you when you have come to the maturity in your walk with Him so as to be blameless. That does not mean *sinless*, but to walk as 1 Jn 1:7 and not as verse 6. Col 1:10-14 — Only at this point, even

if it has to be as long as Abraham had to wait before Yahweh, who knew him, could command him to be circumcised.

Our circumcision is for spiritual reasons, not just health reasons. All who are born in Israel will be raised up after they are circumcised in such a way that they will be told what it signifies (Pr 22:6,15). That is, if the child is being loved by the parents (Pr 13:24). Otherwise, the child is just a bastard, as God calls them (Heb 12:7-9, KJV).

## Worldly versus Heavenly

In 1 Jn 2:15, the word *world* means something contrary or opposite to spiritual or heavenly. You could say *carnal* versus *spiritual*. The word *loves* means the direction of your will, according to your desires. Jms 1:14 shows where so many have ended up due to their worldly desires, or desires for things that are not heavenly, but are carnal. We are enticed according to our desires, then sin is conceived, and it brings forth death. That is the first death for us, if we don't confess and forsake it. Our Master said death is a place of torment to pay for our sins, which came from following our desires and not putting them to death. You have to put them to death or they will put you to death. It's one or the other.

There are a lot of Christians watching the Super Bowl on their big screens in their churches. Now they're getting in trouble with the NFL for having so many people watching the game together in their mega-churches. It has something to do with money.<sup>1</sup>

We have to be very careful of worldly desires, an appetite for the things of the world. It's for our good that we're saying this, and if someone has a problem with it, then they have a problem with our Father. They'll have to take it up with Him. It's only for our good, so that we won't go to death. We're not supposed to love the world or the things of the world. 1 Jn 5:21 says, "Keep yourselves from idols," which is whatever takes your love away from our Father, or interferes with your service to Him.

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<sup>1</sup> "Cease and desist" orders to churches have been going out since last year, affecting many churches around the country, as this quote shows:

*The Super Bowl, the most secular of American holidays, has long been popular among churches. With parties, prayer and Christian DVDs replacing the occasionally racy halftime shows, churches use the event as a way to reach members, and potential new members, in a non-churchlike atmosphere.*

*"It takes people who are not coming frequently, or who have fallen away, and shows them that the church can still have some fun," said the Rev. Thomas Omholt, senior pastor of St. Paul's Lutheran Church in the District. Omholt has hosted a Super Bowl party for young adults in his home for 20 years. "We can be a little less formal." (Washington Post, February 1, 2008)*

This applies to anyone who has the direction of his will toward the world or worldly things. It's a matter of worldly versus heavenly desires. We're in a battle, and we're supposed to win the battle, putting all of our Master's enemies under His feet. If you're somewhere and you hear worldly music, something ought to go on inside of you to prevent you from lifting up your soul to that music, which used to give you such good feelings.

So if anyone loves the world, obviously the love of the Father is not in him. Rom 5:5 — If the love of the Father has been poured into our hearts, that is what is in us. But if we love the world, it means the love of the Father is *not* in us. It's talking about a continual desire that you're not able to overcome, that you don't deal with. Obviously you're not receiving help from the Holy Spirit to overcome it, so how can you claim to have His Spirit? Our Father is love, so His Spirit is love. So what if you don't have the Spirit to deter that desire that is leading you to death? It's your own desire, which conceives something, and that brings forth death.

Jms 5:19 — If your desire for the world is taking you over, and your brother doesn't do anything about it, then that means that he doesn't have our Father's love either. He hates you, because he's content to let you go to death, so he'll go to death with you. If you see someone in sin, doing something selfish, then you must go to him and save his (and your) soul from death. It covers a multitude of sins that haven't been forgiven because he hasn't confessed them, because he hasn't confessed the first sin that cut him off from the source of grace. You can't just love the world and not confess it and not expect your sins to pile up as high as heaven. You can't just be forgiven of one of the latter sins without confessing the first sin. That's why it says "a multitude of sins."

Worldly music can take the place of love for Him. *Worldly* means what belongs to the world, which is the opposite of what is of the Father. Tit 2:12 speaks of the "worldly desires" that grace teaches us to deny, and Jms 4:4 says how you can make yourself into an enemy of God. It's idolatry. 1 Jn 5:21 says to *keep yourselves* from idols, just as 1 Jn

5:18 (NKJ) says to *keep yourselves* from Satan's touch. Sometimes we can be touched by certain things, like music. It touches us through our desire.

Someone started getting into sports and said that was one thing he just couldn't give up. He was obsessed with who won the game. What difference does it make? Isn't there something greater that you're living for? It's idiotic. So if you want to go to hell, just go ahead and love football. I say "hell" for effect, but it's really *death*.

Eph 2:2 — If we're walking according to the course of this world, according to the prince of the power of the air, then we may still be "sons of disobedience." The evil one is in the air right now. We don't see him or his angels, but they're here to tempt us, to lead us astray. A sheep tends to go astray, but the shepherd watches over the sheep. So we have to be good shepherds. "The spirit that now works in the children of disobedience" is talking about *adults*, but our own children sometimes are "children of disobedience." We can make ourselves "children of wrath," too, as Eph 2:3 says.

2 Cor 4:4 — *According to the course of this world...* but we're not supposed to be in the world anymore. We've been delivered from the world, as it says in Acts 2:40, "Come out of this perverse generation," so we came out into a set-apart place.

I woke up this morning and looked over at the house across the street, and you could see all the television sets glowing, and I was so thankful that we don't have TVs to turn to when we get up in the morning. We don't have radios or CDs, but we have one another. Our brothers and sisters get up and immediately they start serving, getting a fire going, fixing breakfast, doing laundry, not for themselves, but for one another. That's greater than television.

Some people love the world so much that they just have to know what's going on in the world, so they watch the news. What difference does it make? I hardly even know who's running for President. But we have one another to turn to. We have our Father. Each one of us has His Spirit dwelling in us. We have the Word to turn to. We're in preparation for the Kingdom, but some people are in preparation for death. We love one

another, not TV or sports or even the news. It means nothing to us. You can look through the newspaper and you can't believe one thing the way the news reporters write it. They just write to sell papers.

We get up in the morning with one thing on our minds. We turn our hearts to our Father, and to one another, not to the TV to find out who won the latest game — except those whose heart the love of the Father does not dwell in. We don't get up for any other reason than for one another (1 Jn 3:14). If we don't love one another, we're not saved. We haven't passed out of death and into life yet. We're still heading toward that place of torment for those who aren't confessing and forsaking their sins.

## An End to Selfishness

**Elahav of Yoceph** — I was just thinking about how easy it is to see the faults in the community, and in one another. Whether you see them on a small scale or a big scale, it's the same — you're focused on the faults. I was reading in Matthew 24 where our Master said, "They will deliver you up to tribulation and kill you and you will be hated by all nations for My name's sake. And many who will be offended will betray one another and will hate one another."

It stood out to me that we could betray one another. That's pretty serious. And it says, "Many false prophets will rise up and deceive many..." and, "Because lawlessness will abound, the love of many will grow cold."

Obviously that has happened in the world already, but this is talking about in the Community — that lawlessness will abound and the love of many will grow cold. If I focus on faults, there's no way I can endure until the end of the age, as verse 13 says. So I just want to be someone who is able to find solutions in the community, and have love to pour out until the end.

Shoshan told me once that the people who suffer the most in the Body are those with strong opinions. That's a major stumbling block for a lot of people who move in — that their covenant is to be loved and not to love. But really, when we're baptized, what we're saying is that I'm going to follow Yahshua and I'm going to love my brothers and sisters and pour out my life for them. I don't know what the solutions are, but I will start seeing if I love and forbear with my brothers. I'm thankful I can do that.

That's wonderful, amazingly good. You hit it right on the head. These "prophets" speak to us about all the wrongs, all the faults, and then they finally leave themselves. They see all the faults and then they leave — isn't that the worst thing you can do? Can you talk a little bit more about that?

**Elahav of Yoceph** — When I went back to California, Mevaser said that there were a few people who had fallen away, and all they said was how people had failed to love them. But the covenant is to love. You can't stand around tapping your foot, waiting to be loved. We'll be tapping our foot for 1,000 years. That's what the teaching about a good foundation says. We can't wait around for other people to love us. It's easy to say, "I don't have to submit to you because you're faulty." But really, we can't live this life if that is our philosophy. Our covenant is to love, not to be loved.

**ha-êmeq** — When we first lived in Chattanooga, we were trying to reach out to Christians, so once a week they had something called the “Christian Men’s Club,” but it was actually all the Christian ladies who were “on fire for the Lord.” They were so on fire that they didn’t just go to church on Sunday, but they wanted to have a luncheon together in the middle of the week. Someone would stand up and give her testimony about how wonderful it was to love the Lord, and it would encourage all the ladies.

One time they had a lot of children for their little meeting and they had to find someone to take care of them. Somehow they asked us at the *Vine House* to look after the children. (We went to churches at that time.) These “on fire” ladies came from different churches for this luncheon.

I thought, “That’s great; maybe something will happen with them.” So I told them we’d volunteer to watch the children and we wouldn’t even charge them. We went over there with our girls and they had a fancy room for us. The ladies would come in their fancy clothes and drop off their children. But this was one of the most terrifying things I ever did, because I came face to face with lots of spoiled children for the first time. It was horrible from the moment they got in there. The whole room was full of toys, and the children were hitting each other. They were so selfish, and so lawless. You couldn’t do anything with them except try to hold them, play with them, and cajole them for those two hours so they wouldn’t complain to their rich mamas when they came to pick them up.

We came face to face with selfish little people that we weren’t going to be able to change. That’s the society that’s grown up. One of the first things we had to tell a child was not to grab the ball away from another child, because a child will walk into a place and all he’ll want is everything. And if anyone else touches it, then you have a war because someone else is touching something that they want. And if they didn’t want it before the other child touched it, they’d want it really bad once someone else touched it. It touches their selfishness. So we would say, “You’re being so selfish!” And they would look at you really puzzled and say, “Selfish?” That’s a very hard concept for a two-year-old to get without the rod. They have to feel the pain of doing something wrong. That’s how at two years old our children learn that selfish is bad and they don’t want to be selfish.

But those Christian children were selfish and they were *going* to be selfish. They grow up without God. It’s a terrifying society to live in. So we resigned from that position because we saw that we couldn’t rule over society’s selfish children. After that, our people started getting married and having children, and then our Father spoke to us about the gospel of child



training. We understood that our Father planned from the time we were really young to start dealing with selfishness, because that's really the problem. Children are very selfish.

I'm so thankful He's revealed that to us. What would have happened if He hadn't told us about child training? We never planned on it, but He spoke to us and that set the course for us. We didn't have any children yet. Chets Barur was just coming along at that time. I'm just so thankful there's a solution. In that situation we were in, there was no solution. At least poor children have limits put on them because they don't have enough money to get everything they want, but rich children don't have that.

I'm so thankful that our Master gave us the plain gospel that puts an end to selfishness. Even if you were raised as an undisciplined person, as most of us older ones were, our Father's discipline comes upon us and it hurts us and changes us. And then we start to become nice children. I love being a disciple of Yahshua and changing to get rid of that selfishness.

That's what the Body is all about — to put an end to selfishness. That's what Acts 2:44 teaches us, to share all things, not to seek for anything first except the Kingdom. The end of selfishness is the end of Satan's reign, and the end of Satan's reign is the end of Death's reign. Death has to come to an end. The last enemy is Death. We have to conquer it before we can enter the Kingdom, or else we will suffer death ourselves.

All selfishness has to be put under our Master's feet. All of His enemies have to be put under His feet before He can return. We all have to do our job, by His grace, to put selfishness under His/our feet. Sin is selfishness, and that is an enemy. That's why we have to put it under our Master's feet (Heb 10:13). Selfishness separates togetherness. Selfishness divides, destroys, and causes wars. You've heard the term *self-serving*. It's serving your own interests ahead of others, disregarding the truth of the gospel which puts an end to selfishness.

As a matter of fact, you can't even be saved without sin being dealt with, knowing that it leads you to death. 2 Cor 5:15 says that since our Master died in our place, then those who are saved no longer live for themselves. They no longer live *by* themselves or *for* themselves, but for Him who died in their place. We have to understand that. If you

are saved you no longer live for yourself, but for Him who died. The old man has to be put to death. With some people, the old man keeps coming up and they get mad, they get offended, they start sulking, and things of that nature. That old man has somehow squirmed his way out of the grave. Maybe they're saved or maybe they're not saved. Where did the seed go? Did it go into the soil? Is it producing good fruit? Or do they get offended and finally leave?

There's only one kind of seed that's really saved, and that's the seed that goes into the ground and dies. That's what a seed has to do. The old man has to die and a new creation emerges out of that, as in 2 Cor 5:17. A new creature comes forth out of the dust. All things become new. We die, and the transformation comes as we're baptized into the Body. The Body works as a threshing floor for those who aren't truly sincere. They never put to death the old man.

We're not self seeking. We no longer seek after what we used to seek for in the world — our own things, our own advantage, pleasure or well being, disregarding others. This arises from self-concern, as one who makes excuses for himself (self justification), and self-love, having regard for one's own comfort, one's own happiness, or one's own advantage. That's self-love.

*Selfness* is an old word that means egotism, the state of being opinionated, conceited, holding on to one's own opinions. And then there's self partiality — it's the overestimate of one's self as compared to others. And then there's self-pity — being self-indulgent, dwelling on one's own sorrows or misfortunes. And then there's self pride. God opposes the proud. Just watch proud people and you'll see how our Father opposes them, if they're truly sincere, if they're really disciples. He'll oppose the proud, but give grace to the humble. You'll see the humble excel and the proud go down, eventually.

And then there's self-regard and self-reliance, trusting in one's own efforts, one's own judgment and ability. "I'm going to do this so I can make a name for myself." Or self-righteous, like the Pharisees. It's being convinced of one's own righteousness in

contrast with others. You see your own righteousness, but the faults of others. You strain out the gnat but swallow the camel. You major on the minor. You're narrow-minded and oppressive. Then you have self-seeking, advancing one's own end or interest, and self-serving, serving one's own interest in disregard of the truth. Then there's self-sufficient — "I'm all set." You're overconfident in your own work.

But what about self-surrender? That's the surrender of self in Mk 8:34-36. There have been maybe 1,000 in the last 30 years who didn't really surrender themselves. They came into the Body and were destroyers. Sooner or later they were sifted out on the threshing floor and they couldn't remain in the Body. But some will remain until the very end, and they will leave at that time and turn people in and betray one another (Mt 24:9-12). But those who endure through it all are the one's who are saved. We all have to be tested.

*When He had called the people to Himself, with His disciples also, He said to them, Whoever desires to come after Me, let him deny himself and take up his cross and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? (Mk 8:34-36)*

We're talking about the end to selfishness, and the only place you can come to the end of selfishness is in the Body of Messiah. You can't come to the end of selfishness on your own, out in the world, or even living an independent life in the Body. You come to the end of selfishness by serving *others*. That's what we're here for. The gifts are for others, not for you. The gifts that we have, the works prepared for us, are for the building up of the Body. Christians don't understand that.

Some people are self-willed, obstinate, not yielding to others or caring for their needs, but stubborn. They're willful, adhering to their own desires or ideas. We have to judge ourselves right or we'll be judged, according to 1 Cor 11:27-32. If we can't judge ourselves right, then where is the Holy Spirit? If we can't judge ourselves right, someone else has to help us judge ourselves. But the only way you can help judge others is if you

judge yourself first. *Egocentric* means being concerned with one's self rather than others — centered on yourself. Phil 2:2-4 puts an end to self-life, an end to egocentric behavior and attitudes, so that you can have the attitude of Messiah.

*Make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. (Phil 2:2-4, NRS)*

That's a command. So, what if we don't obey that command? There's no way Christians can obey that. It's an impossibility unless we live together, seeing each other's needs, living in our little cluster. We can't so easily see the needs of another cluster, but we can hear of their needs and see what we can do to help. Some came from Asheville to help here because they heard of our need for them. They aren't asking for any money. That's what love does. We can't be egocentric, concerned for ourselves rather than others. What about people who don't do Phil 2:2-4? Are they going to enter the Kingdom? No, they're going to go to death unless it's dealt with now in this life. They'd only corrupt the Kingdom. We can't be corruptors.

Some people, when they first come into the Body, are only takers. They have a suitcase full of all these things. We used to say in the Vine House days that people should keep their backpack on just in case someone offends them so they can leave — "I'm out of here!"

So Phil 2:5 is the end of egocentric behavior and attitudes. Our mind and our attitude has got to be the same as our Master's. Egoism is individual self-interest being the motive of one's conscious actions. First and foremost is what affects them. "I, me, mine." What affects me, not what affects my brothers. An egoist is an egocentric or egotistical person, a hedonist whose chief goal in life is to have his comfort in full, to fulfill his own interests and desires. Some day we will have a paper on hedonism.

What does Lk 6:24 actually mean? You get all your comfort now, and *none* for the rest of eternity — only torment. Hedonism is the pursuit of pleasure as a matter of

ethical principle; an ethical system that evaluates the pursuit of pleasure as the highest good. Can you learn that, so you can talk to people about hedonism? What is the sole or chief good in this life? That's what they strive to have for themselves.

Are you an egomaniac? It's being extremely self-motivated so as to bring glory to one's self. Christian preachers are seeking their own glory instead of seeking the glory of our Master. We can do the same thing. We have egomania ourselves if we're seeking our own glory, always talking about what we've done, or how many disciples we've made. Egoism is talking about yourself too much, having an inflated sense of self-importance. These are all aspects of selfishness that have to be dealt with in the Body, in this life *now*, before the end of death's reign will come.

Satan is the author of selfishness. He wanted something more than was given to him. He was envious and wanted to be like God. You see some people come in and they want to be an elder. They have a high regard for themselves. But Rom 12:3 says don't think too highly of yourself.

*For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, in accordance to the measure of faith and grace that God has given you. (Rom 12:3)*

Someone on an ego trip behaves in a self-seeking manner, grabbing the spotlight, which enhances or satisfies his ego. *Ego* is one of the three divisions of the psyche, according to analytic theory. *Psyche* is the mind or the mental process. You can see the *psyche* at work in Pr 23:1-9 — “*For as a man thinks in his heart, so he is.*” If you have the right mind, attitude, or psyche, you'll take every thought captive (2 Cor 10:4-6). If we don't do this, then pretty soon we'll become like what we think.

Have you ever had thoughts coming to you continually? What do you do with them? You cast them out and pray, “Abba, I'm thinking this way, but it's not *me!* I don't want this thought to come into me.” You have to put your helmet on, your shield and your breastplate (Eph 6:13). If you entertain a thought, it will become yours, and you'll

become like what you think. It matters what one does, but what one does is usually what one thinks about. It's not so much what one does, but *how* he thinks, and what he thinks about. It's what he allows to come in.

So here in the Body of Messiah we're coming to an end of those things so that death can finally come to an end. Satan's reign has got to come to an end, and then death, the last enemy, comes to an end.

*And above all, taking the shield of faith which with you will be able to quench all the fiery darts of the evil one. (Eph 6:16)*

That's the shield of being persuaded by the Holy Spirit. As a man thinks, so he shall be. It's according to your *psyche*. As one allows himself to think, eventually he will do it, speak it, or act it out. We have to have the same *psyche* as our Master.

*For who has understood the mind of the Sovereign so as to instruct Him? But we have the mind of Messiah. (1 Cor 2:16)*

We have the same *intent*, the same *concern*, the same *affection*, the same *understanding*, the same *will*, the same *intellect*, the same *thoughts* as our Master. That's where we're going. That's our goal, to which we'll attain if we judge what we think, what we allow to come into our *psyche*. Thoughts, affections, moral considerations, opinions — all these selfish ways in us have to be dealt with now, or they're going to be dealt with after our Master returns. We'll be judged according to what we did and how we did it (2 Cor 5:10).

*Not that I have already obtained this or am already perfect, but I press on to make it my own, because Yahshua ha Mashiyach has made me His own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Yahshua ha Mashiyach. (Phil 3:12-14)*

You can see that it's a course. There are a lot of stumbling blocks along the way. We don't want to be a stumbling block ourselves. In 2 Cor 5:8 it says, "We would rather be absent from the body and present with the Master." He isn't talking about his *body* being himself; he's talking about his *spirit and soul* as being himself. The body is only

what *houses* yourself, but we will have eternal bodies. If Paul were to die, he would have the confidence that he would be absent from his mortal body and present with our Master. Otherwise, he would go into death for a time.

It is the same for us. We want to be present with our Master. We want to be able to rule and reign with Him and participate in the resurrection (Rev 20:6). We don't want to go into death (verse 5) to pay for our sins (selfishness) that we didn't confess and forsake. So we're in a process. If you want to condemn yourself, you can. There is selfishness there, and it's got to be dealt with. If you think you're all set, you should consider all these *self* words and judge yourself right.

We have to have glory in our psyche. We can hear someone say something and get all riled up because we heard it a certain way. We're lacking glory because they didn't say it that way. Or, if he *did* say it that way, perhaps the person who said it didn't have any glory. It's not *what* you say, but *how* you say it. It's not *what* you hear, but *how* you hear it. You have to have the mind of Messiah. What are you supposed to do when you're standing in the minchah, if you have an offense against someone? What are you supposed to do? Either forgive him or *die* (sulk and so offend the Holy Spirit).

*Whenever you stand praying, if you have anything against anyone, forgive them, that your Father in heaven may also forgive you your trespasses, but if you do not forgive, neither will your Father in heaven forgive your trespasses. (Mk 11:25)*

If you don't forgive, your sins pile up as high as heaven — a multitude of sins (Jms 5:20). If someone comes to you and shows you *your* fault, it'll save your soul from death. The multitude of sins is all the sins you commit after you fail to forgive your brother. No matter how many times you confess them, they're not forgiven because you haven't gone back to the sin that separated you from communion with Messiah. You have to go back and judge that, and then it will save you from the multitude of sins. Jms 5:20 — Let's be those kind of people, not coming down on them, condescending, but going to them in love and saving their soul from death.

**Abraham** — I'm so thankful we can be set free from selfishness by the gospel our Master Yahshua spoke. I'm so thankful our Father has had mercy on us. Not only did He create us in His image, but He's giving us a way to live in His image. He didn't just give us a standard, but He gave us a way to abide by that standard.

**Nehemiah** — I'm thankful for what we heard. The only way to really break out of being selfish is to have our eyes fixed on one another and on our Master. When we were reading all those ways to be selfish, I was thinking that every one of those things probably work in me. I could go along all day and say, "Okay, I don't want to have self-pity. I want to overcome that."

But I am still having my eyes on myself, and I'm not really overcoming. The only way to really overcome these things is to obey the gospel and live for others and not worry about how I look and how many selfish ways work in me. When one is pointed out, I can repent and get up and go back to laying down my life, keeping my eyes fixed on my brothers.

**Sekel shel Nun** — I was thinking about the verse that says, "You're a slave to whatever controls you." We come into the Body having been slaves to our own selfishness, and our only hope is that we would love the truth in humility, so we can hear what our Father speaks to us, so we can actually change and really learn to obey our Master. That's what causes us to be like Him. When we hear in our hearts and obey, it causes us to be like Him. So, rather than being a slave to selfishness, we become slaves to our Master, and we become like Him in the process. But if we don't love the truth, and we resist it, we're not going to change. I'm very thankful for what we heard.

*Abraham shared about how when his child was very young, she started doing his will.*

**Abraham** — I realized that it was an eternal choice, that if I chose to be faithful, then she would be faithful. It really excited me that she was able to obey my voice. I had no idea that a child that young could do that. She went to stick her finger in the fan, and my wife said, "Don't touch the fan." She touched it and I gave her a little spanking. And then she went to touch it again and I said, "Abigail, don't touch the fan." She looked at the fan and then at me and she started crying. I picked her up and I rejoiced that we had just entered into a life-long road of communication, where she was going to learn from me.



It's exactly the same thing that our Father wanted to bring about in us — to obey Him and do His will. Our Master said that in Mk 3:31-35. It's one of the greatest things He spoke for us to know and understand what we are to do here, in this age, right now. Otherwise, we don't have eternal life. Even when He was twelve years old, our Master knew He had to be about His Father's business. Just before He died, He said, "It is finished." He had done His Father's will. Otherwise, where would we be today? We'd be eaten up with selfishness.

We teach people to understand this who don't know our Master. The reason we're here in this environment is to bring an end to selfishness. If we don't, we'll have to pay eternally for our selfishness, just like the rich man who died and went to a place of torment, as our Master said in Lk 16:23,28. He was selfish, but Lazarus wasn't, so in death he went to Abraham's bosom and was comforted. He knew he would come out of there someday. Everyone has to pay for his own sins and will suffer torment to a certain degree, but the rich man had to pay eternally. He is still paying for it. In the Eighth Day, he'll still continue to pay for it.

We're thankful to be delivered from selfishness. We're not here to make money when the *Yellow Deli* opens; we're here to make disciples who put an end to selfishness.

## Impeccably Clean

It says in the Asheville paper: “The Asheville area is a highly competitive restaurant market. Last year more than 230 restaurants opened in the Asheville area.” Of the 230 that were opened, how many closed that same year? How many went out of business for certain reasons we’ve talked about — poor management, not being clean, running out of food, and lack of hospitality? How many went out of business? “Last year, more than 230 restaurants opened in the county, but 198 closed,” according to the health department. Can you imagine hiring all those people, and then closing? That’s why, so far, we are successful in a physical way, and hopefully also in a spiritual way.

Cafés that aren’t kept impeccably clean need to go out of business. So many people have said this and have written things about it. When we had our first café in Nova Scotia, people talked about how our restaurants were so clean. When Shoer’s father came here for the first time, he went to the bathroom first. He said, “I am not going to eat here unless the bathroom is impeccably clean.” It was clean, and it meant everything to him.

We need to keep everything clean — impeccably clean. You have to have someone assigned to do it continually. Then you have to have café meetings every week, and complaint mornings. You can have them whenever you want to during the week. That’s an established tradition. Cafés that don’t do it need to go out of business. They shouldn’t be open because they misrepresent our Master Yahshua. It’s better not to be open if it’s not perfectly clean.

Weekly meetings in our cafés are a tradition. So, before we open this café, we have to sit down and agree that we’re going to have meetings every week concerning how we can make the café better and cleaner, how to make the sandwiches better, and have better service. We have to let everyone speak, not just the manager. The manager can and *will* go off if he doesn’t let other people speak. It has happened before.

We have to keep the traditions. Their traditions in the first century weren't exactly the same as our traditions today because of the different environments. They didn't have cafés or the same culture surrounding them. We don't know what their traditions were, but we know that the same Spirit is giving us the traditions that we keep.

Every culture has traditions, and they're handed down to the children by word of mouth and by example, from generation to generation. It would create disorder if we didn't have proper traditions. If there's order, there's peace. So, before we open our café, we have to make sure our sandwiches are perfect. We have to start making them to see.

**Nun** — The traditions that are given to us can't just be externally kept. It has to become a part of our fabric. When I went to see the man in the health department, we were going over various aspects of the Deli, and he told us a story about when he was in Nashville and he went to a restaurant. He was in the restroom washing his hands and he noticed that the baker used the bathroom and didn't wash his hands. It really disturbed him, so he followed him and said, "You work here, don't you?"

The baker said, "Yes."

And he said, "I just noticed that you didn't wash your hands before you went out of the bathroom. That's not for the good of the public that you would do that."

So the baker grumbled and went back and washed his hands. Then the man from the health department felt the need to speak to the employer about it. He said, "Well, what am I supposed to do, watch these employees all the time? I've got a lot to do." The man was really taken aback by that answer. He wrote a report about it, and it became a big deal. It was written up in the newspaper. Then the owner called him and said, "I want to make it right. I want to do this and that, and you can come here and get free meals."

But the man from the health department said, "I could care less about free meals. I wouldn't want to eat there. I just want them to be conscientious. So many people are not conscientious in this business." Then he told me, "I look at you and you've been here since the early seventies, and you're still going. That's remarkable. I'm looking forward to your opening." When we told him about our plans for the kitchen floor, he said, "You're going to do that for your employees? No one does that. I can see you're not just concerned about your food, but you're concerned about

those who work there. It's going to go well for you. Actually, back in the seventies, when I was going to UTC, I used to go to the *Yellow Deli*. That's where I would go and eat." It was good to get that perspective from him.

That's wonderful. That shows he's qualified for the nations. Just think, all it takes is one person to bring a reputation down. That's why we have to pray every morning that not one person would mess up, that we would fail to clean the bathroom. The manager needs to make sure that everything is being done, or we can't open. We can't say, "This is Messiah" unless our cafés are impeccable.

If you want to know who Messiah is, go look at our café. Look at the people and see how they work together. That's why we're opening — not for money. We're there to represent our Master Yahshua. If He had a café and He was here in person, He couldn't run it any better than we could. It should be that way. He can't wash dishes any better than we can. He can't make a better sandwich. He's doing it through us, anyway. We're His Body. We're the only thing He has on earth to represent Him. We're the only ones who can represent our Master Yahshua. No one can even be saved except through one of *us*, if we really are the Twelve Tribes, the Body of Messiah, Yahshua, the bride and wife-to-be of the Lamb.

Just think how essential and important each one of us is. We have nothing to make us feel worthless, because we are the representatives of the one and only God. We represent our Master, and we're thankful that we can do that.

**Hakam** — If we live for each other, that's what makes everything that we do important and significant. What if somebody didn't make our food for us tonight? So, the person who makes the food shouldn't feel worthless because he's not building the café. The people building the café couldn't do it unless someone made their food. No one is living for himself. That's what takes away worthlessness and makes us all one.

**Nehemiah** — Our traditions are guiding principles to keep us from just doing what seems right in our own eyes. There are different things of the world that appeal to different aspects of our flesh. Our traditions have to be internalized, not just something we conform to when people are around us. Where the rubber hits the road is when no one else is around. Are we

going to give in? Do you believe in what you're doing or are you just going through the motions? That's why these traditions have to go into us.

Everything we do reflects our Master. If we have complaint and mope around, thinking about ourselves, then when people come in they won't see our Master here. Pr 18:1 in the NIV says, "An unfriendly man pursues selfish ends; he defiles all sound judgment." The way we're friendly in the café is that we're not thinking about ourselves. What we do is the opposite of pursuing selfish ends. It's to bring about a light so people can see our Master when they come in. I'm thankful for our traditions, and that it's not just, "We do this, and we don't do this," but that we do what we do because of revelation, and we pass it on to our brothers.

**ha-êmeq** — The bathrooms at the café last night were so filthy that if the health inspector had come he would have said, "That's great that you're going to have clean bathrooms then, but how can you use these bathrooms right now?"

Mary Martha taught me something. When I first met her, she had three children and they were real small. One was sitting in a high chair and every single time that one little speck of food got on the high chair, she wiped it off. The child was sitting there totally clean. She said, "If you create an atmosphere for a child such that he is uncomfortable in a dirty situation, then it will be in him later that when everything around him is dirty he will be uncomfortable.

When we were on our way here from Hiddenite, we stopped to use bathroom a few times, and they were horrible. Then when we got here, I went to the Deli and *our* bathroom was filthy. I know it's a construction site, but at the same time we want to keep it nice for all of you who are working there.

There's no excuse just because it is a construction site. You always appoint people in every construction job to take care of these things. That's how it was in the very beginning. If we're not doing that, we're not keeping the traditions.

When we open the café, it only takes two or three people to spread the word, good or bad. So let's not open unless we vow to our Father to seek for the grace to keep it clean as a witness of Him.

## Paradigm Shift, Part 1

We use the term *paradigm shift* as if everyone knows what we're talking about, but they don't. It has to do with 1 Ths 2:14 (*quoted below*). A *paradigm* is an example or a model that you pattern something after. Paul knew how the communities were in Judea because he had been persecuting them, so he saw how they lived. He saw their togetherness. And every time he saw that, he had to kick against the goad of his conscience to keep on persecuting them. But he still carried out what he was sent to do by the council. So he saw the pattern or example of the original communities.

We're to bring that pattern back. Since the first church existed there has been a paradigm shift. There is no longer the example of the first Edah, the witness of the Kingdom. It shifted to Christianity, and that is the pattern that people model churches after. There was a *paradigm shift*, a shift to another foundation. That first pattern had vanished from the face of the earth — the reality of a people having partaken of divine nature (2 Pet 2:1). Together we're partakers of the Holy Spirit who has been given to us. Therefore we can now be that example.

*For you, brothers, became imitators of the churches of God in Messiah Yahshua that are in Judea. For you suffered the same things from your own countrymen, as they did from the Jews, who killed both the Sovereign Yahshua and the prophets, and drove us out, and displease God and oppose all mankind by hindering us from speaking to the Gentiles that they might be saved... (1 Ths 2:14-16a)*

That same thing almost happened to us in Chattanooga thirty years ago. Christianity now takes the place of first-century Judaism in a lot of ways.

The Thessalonians were *imitators* of the model or example set by the churches of Judea. So, who did Paul model his churches after? The ones in Judea; he knew how they lived because he had persecuted them. We have to understand that. We need to write about that paradigm shift for Christians. Should we model our churches after Christianity or Catholicism? Shall we build a big cathedral?

**David Zerubbabel** — That’s what the churches of the Reformation did. They patterned themselves after the Roman Catholic churches.

They didn’t go back to the original pattern.

**Chazaq** — 2 Ths 2:14 seems to go along with 1 Ths 2:14 —

*To this he called you through our gospel, so that you may obtain the glory of our Sovereign Yahshua ha Mashiyach. So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter. (2 Ths 2:14-15)*

**Soreph Gamaliel** — That’s how we avoid the rest of the problems.

**Mevaser Malak** — I’m so thankful that our Father has brought us back to the original pattern, the paradigm of how the Edah is supposed to be. Once you have the pattern, then you can make many things the same way. Our Father has really been working on us to get the foundation built.

We talk about some of these big mega-churches in Christianity. They’re following the pattern or paradigm of stadium sports events. It’s something that men have always liked to do. So now they take the same paradigm and model the church after that. Maybe that appeals more to the men, because the way it was before, they would say, “There’s nothing to do. I’m saved for eternal life, but I’m bored to death sitting here.”

But in the Body of Messiah, there’s something for all of us to do. If we were in Christianity, there’d be nothing to do. Most of us would have nothing to do with that, but here, in the Body of Messiah, everyone has something to do. We can’t take it for granted that our Father has given us that pattern in 1 Ths 2:14. It’s amazing.

We work in the café twelve hours a day, sometimes more, as we did in the beginning. It’s amazing. What else can we do? At home we’re with our brothers and sisters continually, and in the café we’re with our brothers and sisters, so it doesn’t matter where we are or how long we stay there, just as long as we get a little sleep. We’re with our brothers and sisters all day long. That’s *life!* What else would you want to do except be with your brothers and sisters, work beside them, and love one another?

It’s a wonderful life we have, wherever we are, whatever we’re doing. You might think, “Well, I just work here in the kitchen, all day long.” But, what else are you going to do, go on a vacation? That’s what we live for — being together serving our Master.

**ha-êmeq** — There was a man who came into the Deli quite late, and he was obviously going to study upstairs. He said his major course was comparative religion. I asked him, “Would you consider yourself a believer in the Christian faith?”

And he said, “Oh, yes, I am. But I’m just trying to decide what I’m going to do my thesis on.”

I said, “I have an idea for you!”

“Really?”

“Yes, you could do your thesis on comparing the way the church was in the beginning to what it became afterwards through the course of history.”

He said, “That is really interesting; I have wondered about that.”

I said, “Yes, if you can look in history, and do it without offending your pastors and all those people around you, you’ll find out something so incredible. How did it switch from being the way it was, the church that Peter and the apostles established, to being something else entirely? In the beginning they were together all the time; they were a community.”

He said, “Yes, I’ve considered that.” He was a young, really smart-looking person with all those books. You could see something coming over him. He said, “I’ve got to get busy now,” and he ran upstairs!

It’s just planting seeds to get people to think about those verses that people don’t usually consider, like Acts 2:44, comparing it to Jn 3:16. It’s so amazing when a thinking person discovers the paradigm shift. It could be an amazing paper he’s going to write. We’ll see.

All Christians know Jn 3:16; it’s their favorite verse in the Bible. But then you have to compare it with Acts 2:44. All who *believe* have eternal life, and all who *believe* live together and have all things in common. They shared everything they had. They were obedient to the gospel. They were disciples. Unless you give up all your own possessions, you’re not His disciple (Lk 14:33). It is *all your possessions* that *all who believe* share, not just *some*. It reaches all the way through history down to us — *all who now believe*. If we truly believe and we’ve been baptized by the Holy Spirit into the Body of Messiah, then the Body now follows the same paradigm as in the first century.

**Soreph Gamaliel** — What that young man will find, if he’s sincere, is that underneath the paradigm shift was a shift in the underlying view of reality.



A paradigm is a theory of how things work. When that changes, anyone who speaks up for the old paradigm is socially ostracized, ridiculed, or ignored. In fact, they're laughed at because the old paradigm is dead.

But Christianity found it inadequate to simply laugh at those who yearned for the old paradigm. They actually physically persecuted them because they could not allow anyone alive to say, "Brothers, this must not be. Your view of reality is not from God." Christians were saying that just going to church, building cathedrals, supporting the emperor, and going to war were all things God wanted them to do. There was a shift so profound and complete that now people can hardly see it.

The shift was from community life to doctrine. Acts 11:26 says they were first called *Christians* in Antioch. It would seem that after awhile they started to call themselves by the same name that the world called them — *Christians*. It was a term of ridicule, making fun of them. After awhile, people started coming in to the church and brought that name in because that was what they were *called*. So they started calling themselves *Christians*.

It was never supposed to be that a disciple would call himself a Christian. Disciples called themselves *followers of the Way*, not Christians. We were chosen to keep *the Way of Yahweh*, doing righteousness and justice. Then our Father could bring about what He promised Abraham. That's why they were called *the Way* — the way our Father would fulfill the promise to Abraham, to give him an enemy-free land. The descendents of Abraham would be like the dust of the earth. He's got to fulfill that promise. The dust of the earth is finer than sand. We're going to be multiplied. We have to be.

**David Zerubbabel** — That's another way of defining the word *paradigm*. A paradigm is a *way to be*. Acts 2:44 was *the Way*. That was the paradigm. They got off the way and went a different way.

When they left their first love, that's when it started happening. Then the lampstand was taken out of every place.

Let's pray that we can write a paper that will speak to many Christians and start an underground.

## Paradigm Shift, Part 2

**Nun** — We are called to be a Holy people who make His name great on earth. We are to reflect Him in every way, which happens as we are restored in every way. Throughout our Twelve Tribes, we acknowledge our Creator by gathering together to keep the Shabbat. One day, our Master Yahshua will return, and bring *true* salvation to the entire earth. But first there has to be a people who experience redemption, restoration, and liberation now (Rom 8:19).

It is wonderful that we can rest on this day. Our Father created man in six days, and on the seventh day He rested, because He saw that He accomplished His highest thought, His highest creation. He couldn't even imagine anything greater than Man. So He could rest on that day, having completed His works.

### Paradigm and Archetype

Let's talk about the paradigm. A *paradigm* is related to an *archetype*. An *archetype* is the original pattern or model which is the basis for making identical copies. The first church was *marvelous* in our Father's eyes, therefore it was the *archetype* and the *paradigm* for the only way the church can be and still be the church. But there was a shift — a “paradigm shift” — after the first century.

What about the United States Constitution? It's amazing how the Constitution was formed, but over a period of time, there has come a shift from capitalism to socialism. The United States is becoming more and more socialistic. Socialism is taking over. So, that is also a *paradigm shift*.

Now, what about the *Yellow Deli*? That is a paradigm, too. Maybe there was a *shift* over to a “five-star-restaurant” mentality in some places, complete with Maître-d' and dinner specials with fancy French names. They seat you a certain way, and everything is done “just so.” But we're not that way; we're more easy-going. People might sit a little bit longer at their table, and they might talk for an hour. So, this *Yellow Deli* has to back to the original pattern, the *archetype*.

## The Way “The Way” Was

Now there is an *original pattern* for the so-called “church.” You can read about how it was in Acts 2 & 4, where “*All who believe*” (as Jn 3:16) “*lived together and had all things in common.*” They were a community, and no one had any more than anyone else; everything was shared. This is how we all lived in the beginning. We lived together, ate together, worked together, and paid our bills together. It was just as Paul said, “*And having food and clothing, with this we shall be content*” (1 Tim 6:8). What else do we need? We are working for our Father, and He takes care of our needs.

So, we have got to go back to that *archetype*. That is the *restoration of all things* that our Master said would happen at the very *end of days* (Mk 9:11-12; Dan 2:44). This is the archetype to go back to — that solid rock.

A *paradigm shift* came about in the second or third century, and became “official” through Constantine in the fourth century. He married Christianity to the State. They became one. And then they started killing heretics. The more heretics you killed, the better a Christian you were.

Acts 11:26; 26:28 — The word *Christian* is only used twice in the New Testament. This the first time a disciple was called a “Christian” was in Antioch. It was a word of scurrility and abuse, belittling these people. Later on, they started calling themselves what the world was calling them — *Christians*. It was never meant to be.

We are following “The Way” (Acts 9:2; 19:9,23; 22:4; 24:14,22), not Christianity; and we’re *disciples*, not *Christians*. We’re disciples of our Master, and we follow Him wherever He goes and in whatever He does. He never changes. “*He is the same yesterday, today, and forever*” (Heb 13:8). And so, the archetype or pattern we follow would never change either, unless we broke our covenant and left our first love. We would leave our archetype behind only if we started allowing things to come in.

Consider the dog as a paradigm. What did a dog do 2000 years ago? Or 6000 years ago? The same thing it does today. It has never changed in spirit or nature. It does the same thing. People today keep their dog in their house, but if they let it run loose, what will a dog do? It will do what a dog does: start eating unclean things, which clean animals don't eat. A dog is an unclean animal. Unclean animals eat unclean things. They can't be redeemed. They can only do what their inner nature says to do. Their nature is still the same. And all animals are that way.

What about humans? Humans have a fallen human nature. It doesn't change. They do the same thing: they live for themselves, have arguments, and divide because of their fallen nature, even more now than ever, since the Fall.

### **Divine Nature**

2 Pet 1:4 — Redeemed humans have a new nature; we partake of *divine nature*. You have divine nature in you *if* you have given up your rotten, stinking life in this world and become a disciple who follows our Master Yahshua. Then you are part of the witness on the earth of redeemed humanity. You don't live for yourself anymore. Selfishness has ended!

2 Cor 5:14-15 — We live for Him. He died for us, on our behalf, so that we would not live for ourselves anymore, but for Him who died in our place. That is the end of selfishness. Sin is selfishness — living for yourself. If you're taking care of "your four and no more," seeking for your own food and clothing, then you're not part of the Body of Messiah. Of course, that's the only way natural people can live in the world. That is why they have to be saved and come into the place where they don't have to be selfish, where we can live for ourselves no longer, where we live for Him only.

This is what people see as we work together in the *Yellow Deli*. They see *synergy* — all the brothers and sisters functioning together as a unit, not thinking about themselves. They're not working for money, but just for our Master Yahshua. What we

all earn together pays the mortgage, the electric bill, and everything else. All we need is food and clothing. Is that enough? Yes, it is enough, because we don't live for ourselves!

### **End of Self, Satan's Reign, and Death**

And so, if we put an end to selfishness, then Satan's reign is over. When Satan's reign is over, then Death's reign will be over. So who is going to do that? Our Father is. How? He will do it through us, by His Spirit. We're going to put an end to selfishness, and so to sin, and then Satan's reign will come to an end. Satan will be cast into the abyss for 1000 years. After the 1000 years is up, it will be the time for Death's reign to end, and Satan will finally be put into the Lake of Fire. He will go there along with all those who followed him, who made him their master.

The Body of Messiah, the Twelve Tribes, is the restoration of all things. If it's not, then we're a bunch of hucksters. If we're not who we say we are, we're hucksters. So if we're not loving one another, then what are we? We don't belong to our Master, since all who love Him are to love as He loved, laying down our lives for one another as He laid down His life for us (Jn 13:34; 1 Jn 3:16). If we're not doing that, then we're not real; we're not true. We're just Christians.

There is no difference between Christians and the average people of the world. Check it out for yourself. The statistics consistently show that they live no differently, and in some regards worse, than their unbelieving neighbors.<sup>1</sup> But we want to make a difference. We want to *restore all things*; we want to bring our Master back to this earth. We want to bring about His millennial kingdom. Only those who are *worthy of Him* will reign with Him in the next age (Rev 3:4).

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<sup>1</sup> For example, the divorce rate among "Born-Again" Christians in the United States is indistinguishable from the national average, and 2% higher than that of atheists or agnostics, according to the recent study, "New Marriage and Divorce Statistics Released," March 31, 2008, by *The Barna Group*.

## A Confederation of Merrymakers

As we continue to grow we will understand more about the Confederation of the Twelve Tribes and what a *confederation* is. We're part of a "league of nations" — our twelve tribes. Each tribe is a league of clans, as Jer 31:1 says, "I will be the God of all the *clans/families/tribes* of Israel." The same word is translated these three ways.

A confederacy is a compact of mutual support, common action, harmonious parts united in a league. Our confederation is tribal, allied for one purpose, as Pr 17:17 says, allied in one cause and struggle. It's not like fickle friends. There's no such thing as fickle people in the Twelve Tribes. Each person in the Twelve Tribes is laying down his life for his brothers. This is not an association of fickle fair-weather friends.

A confederation lives together, fights together, and dies together for one cause and one purpose. We're going to continue to embellish the teaching on this and hopefully we'll put it all together in a paper, "The Confederation of the Twelve Tribes." It will be part of the curriculum for our children. For instance, in Jer 30:19 and 31:4,13,14 we see what the restoration entails, how our Father will build, and how we'll be rebuilt. You'll see that it says *merrymakers* — the people who make merry with their music, songs, and dances:

*This is what Yahweh says: "I will restore the fortunes of Jacob's tents and have compassion on his dwellings; the city will be rebuilt on her ruins, and the palace will stand in its proper place. From them will come songs of thanksgiving and the sound those who make merry. I will add to their numbers, and they will not be decreased; I will bring them honor, and they will not be disdained. Their children will be as in days of old, and their community will be established before me; I will punish all who oppress them. (Jer 30:18-20)*

Then it continues in verse 24,

*The fierce anger of Yahweh will not return until He has done it, and has performed the intents of His heart. In the latter days you shall understand this. "At that same time," says Yahweh, "I will be the God of all the families of Israel, and they shall be My people."*

Our children will be developed in musical skills — instruments, voice, pitch, carrying a tune. We will train them continually in all of these things so they can be what is prophesied for them to be. There can be no restoration unless we're doing this. We train our children in music, so that everyone can play instruments. We need to be able to play many instruments, not just one. Then when we go to a place where they don't have anyone who plays the flute, we can play the flute, or the piano, or anything. You can see where we are going. We start a song and it's not on the right pitch, so the musicians have to change it. But we ought to be able to start it and they follow us. The musicians *embellish* the singing, they don't overpower it, as the piano sometimes does. So in every clan we train our children in music, and every child learns to play instruments, carry a tune, sing on pitch and lift up their voices. That's how they can be the restoration of all things as Jer 30:20 says. It's the witness — *edah* means *witness*.

Jer 31:4 says, “Again I will build you, and you shall be restored, O virgin of Israel.” In the first century it was built in the Twelve Tribes, but they left their first love and didn't continue on, and didn't train their children. So it will be *rebuilt, restored*. Then it says, “You shall again be adorned with your tambourines, and shall go forth in the dances of those who make merry.”

*“Then shall the virgin rejoice in the dance, and the young men and the old, together, for I will turn their mourning into joy and will comfort them and give them joy for their sorrow. I will fill the soul of the priests with abundance, and My people will be satisfied with My goodness,” declares Yahweh. (Jer 31:13-14)*

If God is the God of that clan, they'll be experiencing this. Otherwise, they're not even of Israel; they don't have a lampstand. That's why lampstands can be taken away, because they left what love impels. We're not what we claim to be if we're not doing this with our children so they can bring this about. If they know who they are, then of course they're going to follow our Master and do what they were chosen to do.

Our Master was talking to old Israel when He said, “I'm going to take the kingdom away from you and give it to a nation of twelve tribes that will produce the fruit of the

kingdom (which you didn't do)." In the first century, Paul said, "Our twelve tribes who serve night and day" (Acts 26:7), speaking of the Edah in that first century. He wasn't talking about old Israel because the Jews weren't a nation of twelve tribes. They were the ones persecuting *our twelve tribes*. In new Israel of the first century, there were twelve tribes developing, but they never got off the ground. It crashed early on.

If you read the Psalms, you'll see all the music there. We have to fulfill what it says in Psalms. We've just barely hinted of what we want to do right now, as every child is trained. No matter whether they have great ability and gifts, every person can play an instrument, every person can sing in tune if they're trained to stay on pitch. When we started out in the Vine House, we didn't have any musical instruments. It was just me getting everyone on tune with songs I brought from the Jesus Movement! Then came Hasah, Malachi, and others, with instruments, to embellish the singing.

1 Pet 2:9-10 describes the confederation of the twelve self-governing tribes. Each tribe is made up of self-governing clans, and all the men in every place are together like in 1 Tim 2:8. They are in total unity in every place where a lampstand remains. It takes a tremendous struggle to maintain the lampstand, which can be extinguished by the leaven that creeps in — not keeping the traditions, going astray, and becoming like the first church in their developmental process. They developed beyond recognition. You couldn't even recognize the church in the third and fourth century based on how it was in the beginning.

God didn't know what kind of religion it was, but it was not the Body of Messiah. The Body of Messiah can only be one way, and that's how it was in the beginning. It was even called *The Way*. It wasn't called *Christianity*. They got the word, the way, from Gen 18:19, "...they keep the way of Yahweh, to do righteousness and justice." The seed of Abraham keep the way. We have to keep the way in order for us to bring about what our Father promised Abraham. That promise hasn't been fulfilled yet because they never



overcame their enemies. They never celebrated a Year of Jubilee because they couldn't maintain their unity over a 49-year period. They always worshipped other gods.

### The Phantom Yahshua

A spirit can come in as a phantom of our Master Yahshua. We'd still call it *Yahshua*, but it's a phantom. It's not really Yahshua. As it says of the Corinthians, "You received another spirit, another gospel, another Jesus." *Jesus* is a phantom; it's not the real Yahshua. *Jesus* is not real, but mystical. There has to be a real restoration. The first thing we have to restore is the true, real gospel and the true, real Yahshua or we'll be worse than the phantom church.

1 Jn 5:20 talks about the True One. That's what the whole book of First John is talking about. They were receiving another spirit, another Yahshua, but they were talking about the True One. The enemy is the god of this world. His evil spirits came in and masqueraded as the True One.

We can go off course and then we're not in communion with the Holy Spirit, the one Spirit that teaches us all things. We start doing other things and accepting other traditions. We start wearing clothes that are of a worldly style because we're drawn to the world. If we love the world, the love of the Father isn't in us. We're supposed to be an example and witness to the world, not the other way around.

**Shemiyah** — If I'm not discerning the Body of Messiah and I'm not going out to pray and ask our Father for grace, but I'm still going to the minchah and lifting my soul up in song, then there's a phantom there. I'm seeking someone other than the One who died on the cross, because He's not leading me to the cross. That's how Christianity began. People kept going when the heart was gone, when they weren't laying down their lives for one another any longer. They continued going to the minchot, singing, and lifting up their souls. Some were probably very zealous about it, but they were lifting their souls up to something else. It wasn't Yahshua, it was the deceiver that slipped in. It's not so far away. We have to realize there's a phantom creeping about, looking for a way in because he would love to find a way into our life and take over.

**Kharash** — The characteristic of a phantom is that you approach it but when you get to it, it's not there. There's no reality to it. Yahshua cannot be found along the path that Shemiyah talked about — the path of not surrendering your life, not discerning the Body, not submitted to the authority in the household, in the clan, and in the tribe. It's the path that takes us off. The phantom would appear in a certain way to be like God because of you wanting something in your own heart. That desire takes you back to serving other gods.

**ha-êmeq** — If our children know who they are, that's going to bring about the next generation of the Twelve Tribes. If you don't know who you are, then you're just content to kick a ball around because you're nobody. When the Pilgrims came over, some people wanted to play games in the streets, but some wanted to build a nation. "What's wrong with having a good time?" Then people started getting sick and many died. It's harder to die for a game, but if you know who you are, you're ready to die for that.

When Yônêq was reading Jeremiah 31, I thought, "*That's our chapter.*" The songs and dances come from knowing who you are. Otherwise, there's no reason to get up and dance. There's no reason to sing and dance when you're not excited about the restoration of Israel, that your sins can be forgiven, and that there is a people being raised up on this planet who really are who they say they are.

This chapter in Jeremiah is very stirring. When you read it, you don't want to forget what it says because it really tells who we are — a confederation of people with the same heart. It's not a phantom. But if it's just a phantom to you, then you'll think it's too hard and you'll just go on with your life.

**Abraham** — When things began in America it wasn't so clear who they were. Were they England? Were they France? Were they Spain? But then England came and surrounded Boston and men like John Adams said, "We will not surrender to them. We are going to revolt against this. We are going to form our own confederation." The fire started there in those men. It permeated everyone. George Washington took his band of men through Valley Forge, that valley of intense pressure and training, and all the fickleness that was inside those men was put away. When they came out of that winter they were ready to follow George Washington and win that war. They were ready to stand behind their commander-in-chief.

I know that's what's taking place here. I feel that pressure that's going to either pull us together or break us. If we're fickle, then it's going

to break us. I want the fickle ways in me to be broken off and for us to be put together to make up that confederation.

Getting Abraham down here was a great sacrifice for Yehudah. They could have said they needed him and couldn't send him. But it's that confederation, allied together for a great cause. It's wonderful that we can make sacrifices for the sake of the confederation. We're really thankful for all you brothers and sisters who have come from a long distance to be here for the push before the reunion. We're so thankful for you.

There's a big sign in Sydney that says, "Know where you're going." It's easy to get lost in Sydney. "If you don't know where you're going, any road will get you there." I'm thankful for where we're going, how we're alive, we're breathing, and we've been chosen by our Father to carry out His will.

## The Tabernacle of Testimony

Our Father erected a *tabernacle of testimony* (place of witness, *Edah*) in the desert, telling Moses to make it *according to the pattern* he had seen, as also our Father gave Paul the charge to make the *Edah according to the pattern* he had seen (Acts 7:44; Heb 8:5), which he had observed in Judea, after they scattered and went to establish more communities in its many different townships, and also in Samaria (1 Ths 2:14; Acts 8:1,5).

*You will be My witnesses in Jerusalem, all Judea, Samaria, and to the end of the earth (Acts 1:8)*

The apostles established the churches (the *Edah*, the witness) according to the pattern in Judea (1 Ths 2:14), and were likewise persecuted. Saul was the main one who was persecuting the churches in Judea, even agreeing with putting some of them to death (Acts 8:3). Now what were those first believers gathering in — a fancy building? No. How did *all those who believe* live back then, nearly 2000 years ago? They were living together, and *eating their meals together from house to house* (Acts 2:46). So then each “church” was a household.

Can you imagine it? They were sitting there — men, women, and children eating together with *gladness and sincerity of heart* — and in comes Saul to ravage them. He would go from church to church, meaning he would enter household after household and drag men off and women, and put them in prison (Acts 8:3).

1 Ths 2:14 was the *pattern* Saul had witnessed, and was commanded to build upon. This pattern was the antitype<sup>1</sup> of the *pattern* Moses had been commanded to build upon, and not any different, in any way — *a temple not made with human hands* (Acts 7:44-48).

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<sup>1</sup> *Antitype* — a person or thing represented or foreshadowed by a type or symbol; especially a figure in the Old Testament having a counterpart in the New Testament.

*Heaven is My throne, and earth is My footstool. What house will you build for Me? Or what is the place of My rest? Has My hand not made all these things? (Acts 7:49)*

What kind of house, place, or building can anyone build for divinity to dwell in, forever and ever, as an eternal dwelling? Elohim is looking for an *eternal resting place* which He Himself will build, *without human hands* — which He Himself has not yet made, nor formed, throughout all the past millennia, however long it was. This will be the last thing He will do before He begins to fulfill His eternal plan, in the same way and with just the same pattern as He began with in the first century in Judea — establishing dwelling places, going on to “Samaria” and then to the ends of the earth, as our Master said in Acts 1:8. Then we will go on to fill every planet and every galaxy in the universe with redeemed humankind. This is the *Tabernacle of Testimony*, the *Edah*, a beehive swarming from place to place, colonizing and establishing new dwelling places. And, of course, it will take forever and ever to fill the ever-expanding universe.

But He has to have a dwelling place in order to do that. *We are His dwelling place.* We were not made with human hands (Eph 1:22-23; 2:7,19-22). God is Spirit, so then His Spirit will inhabit that very house which we are right now in the process of building, by each and every one of us *DOING* the will of God — doing what we are called to do, according to our faith, according to our gifts, doing the works prepared for us to walk in (Eph 2:8-10; 4:12,15,16).

As we read in Eph 2:19-22, the whole building is being fitted together and is growing into a holy dwelling place or sanctuary, built on the foundation of the apostles and prophets (Eph 2:20), built upon Messiah Himself, who is the chief cornerstone. Remember: we are now *members of His household*, citizens and not strangers or aliens.

You can really see and understand how the Scriptures fit together, and what we are now in the process of doing. Like Moses, who built the tabernacle according to the *pattern* he saw, and Paul who understood to build his communities according to the

*pattern* he observed in Judea, likewise, we are building according to that same *pattern*, upon that foundation (1 Cor 3:10-13).

1 Ths 2:13, NKJ — He *works effectively* in us if *we work effectively*, as Eph 4:16, by doing the works prepared for us to build the Body of Messiah, which is *His tabernacle*.

1 Ths 2:14 — How did they know to become “imitators of the churches in Judea”? Because the first apostles had established those churches according to that pattern. Paul had observed them; he had seen the witness himself when he went to those “churches” — every household, *every place* in the region of Judea — and dragged those men and women out, to put them in prison. He knew how they lived.

1 Ths 2:15, NAS — Paul was the “one of your own countrymen” doing much of the persecuting. He was “doing God a favor” (Jn 16:2), until our Master Yahshua revealed Himself to him, “*Saul, Saul, why are you persecuting me?*” (Act 9:4-5). Paul had joined the “they” who “*killed both our Messiah, and their own prophets.*” This is speaking of the Jews; the Jews lived in Judea. If you lived in the territory of Benjamin, you were a Benjaminite. Judeans are Jews. Those Jews had made themselves *contrary to all men* (1 Ths 2:15-16).

So you can see that there is a *pattern*, the only way the church can be, which is living together in households. During the 1984 Raid in Island Pond, Vermont, they did the same thing in persecuting us. They went to every one of our 19 households, which were established between 1980 to 1984, in just four years. You can see that our Father was working there, because so many people were coming in at that time, and there were so many households. When they raided us, they went from household to household, just as they did in Paul’s day, dragging the disciples out; likewise they did to us, wanting to put us into prison. But our Father saved us. Their goal was to take our children away from us, charging us with child abuse, or something like that.

1 Cor 1:2 — This is the pattern. Our Father is in the process of building that eternal dwelling place. We are that building, and it is not finished yet, as He is still in the

process of building it. We are building it for Him every day if we are *working together with Him*, as you work according to your gifts and abilities, as you do the works that are prepared for you, working together in coordination, in unity and synergy with others' gifts and abilities. This is the witness, the *dwelling place* of Eph 2:22 which He is building, a resting place which He never has had before.

Right now, in this age, He lives here, but He does not yet have an *eternal* resting place, or those *more numerous than the dust of the earth* as promised to Abraham, His true seed (Gen 13:16; 15:5), which you can see could not possibly ever be fulfilled in this age, or just on one planet.

We are the eternal dwelling place, the *tabernacle of God*, His home right now, even the true seed of Abraham (Gal 3:26-29). He is building His home in us and through us. And in the Eighth Day, Elohim will dwell in each one of us, so that He can reach to the ends of the universe. Is there such a thing as the “end of the universe”? No, there is not. So then we, the Holy, will be reigning with Him over those worthy of the nations — forever and ever and ever (Rev 22:4-5). We will lead them to colonize the expanse of endless galaxies, filling up each of the planets within them, according to the same pattern.

Rev 21:2-3 — The *New Jerusalem* is us, the Bride, adorned for the Husband, Messiah. Our Master Yahshua will be our husband and we will be His wife. Husband and wife will be one, and God will dwell in *us*, the new corporate Man, His eternal habitation, which makes us *the tabernacle of God*. And we will dwell with or among *men* (male and female) of the nations. Through us, He will be their God, and they, the nations, will become *His people*. We are His people now; they will be His people in the eternal age. The nations will continue to have natural offspring forever and ever; likewise we, the corporate Redeemed Man, will have spiritual offspring to rule over them. This will continually increase, and increase, and increase, exponentially (Gen 13:16).

$2 + 2 = 4$ ;  $4 + 4 = 8$ ;  $8 + 8 = 16$ ;  $16 + 16 = 32$ ... perpetually, without end. The seed of Abraham will be more numerous than the dust of the earth. Can we possibly understand that number, *the dust of the earth*? One dust particle is so minute you can hardly even see it using a microscope. Rub your finger across a surface, and see if you can even count how many individual particles there are on your finger. Can you? And then add to it all the dust in the room, and all the dust on the entire earth. Even man is made out of dust. The whole earth is dust.

Isa 9:6-7 — We are the fulfillment of this prophecy. We are *His government*, and there will be *no end to the increase of His government*, which will and only happen through each one of us being exponentially, spiritually multiplied throughout eternity.

*The children of Your servants will continue (Ps 102:28).*

We are *His servants*; *children* mean spiritual offspring, and *continue* means perpetually, outnumbering the stars and even the dust of the earth, which won't be just a few million, but it means trillions of trillions of trillions of trillions (1 Cor 2:9,10,12).

### Qualitative Renewal

Rev 21:1 — The heavens and the earth will be made new, qualitatively renewed. All the old has passed away; all things are new (Rev 21:4-5). When you dig in the earth, no matter how far, never will you find any artifacts<sup>2</sup> or mentifacts<sup>3</sup> of man-made origin, nor any animal bones or anything else under the earth. The fire beneath the earth's crust will burn the earth down until it burns up everything from the past — everything. Everything will be totally new. The new heavens and new earth will never pass away, and the sun will no longer keep shining, once the Lamb is our light.

*The city had no need for the sun or moon to shine (Rev 21:23-24).*

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<sup>2</sup> *Artifact* — an object shaped by human craft; an ornament of archaeological/historical interest.

<sup>3</sup> *Mentifact* — The works of men's minds such as mythologies, theologies, and philosophies.



And also whenever man inhabits planets, the planet will never explode. Man is eternal, as also the universe is eternal (Rev 21:1-3). Here we are, building God's dwelling place. That is what we are living for. We *are* God's dwelling place, His home, even His Body. Elohim will dwell in us forever and ever, ruling through us over those of the nations who were judged worthy of the second life. And we will visit them on every planet, as rulers, reigning in love, laboring to help them, and will be colonizing other planets with them. We will take a swarm with us to another planet, another galaxy, where we will continue to help them fill the universe, treating them just as our Father would (Rev 21:3).

God is spirit, so they will not see Him except through us. Only we will see our Master Yahshua, and the nations will only see us; but since we will be just like our Master, when they see us, they will have seen the Father (Jn 14:6,9). Dwelling in us, God will be with and among them (Rev 21:3). Since we are His dwelling place, we will be *Immanuel* to the men (male and female) of the nations. We will be the ones living with them and among them. Our Master was called *Immanuel* — “God with us.” God was with them in Messiah Yahshua, in His humanity. In the next age, God will be in our humanity, and so that will make us the corporate *Immanuel*, God with *them* — the men of the nations. We will be dwelling with them. They, the people of the nations, will be *His people*. Rev 21:3 cannot refer to us when it says “*will be His people*,” because we are *already His people*. But then, in the eternal age, *they will be His people, and He will be their God*. Elohim is not the God of the nations right now, but He will be then.

*There shall be no more death, nor sorrow, nor crying, no more pain... (Rev 21:4)*

We will wipe away every tear from their eyes, from all those righteous people who suffered in death. Every one of them had to go into death for their sins, but were given a second life, if they had enough human worth left to pay for their sins.

We need to pass on this understanding as much as we can to one another, new disciples, and *especially* our children. This is all going to be inculcated into our children in their curriculum books, lessons, and through reading our freepapers to them.

Lk 10:21-24 — This is amazing, isn't it? We will become rulers of the universe. But we have to follow Messiah, which means we have to hate our own life in this world (Jn 12:25). *Hate your life* means no longer love your life and no longer love the world, leaving behind whatever we have done in the world, to follow our Master and serve Him where He is. Now we are *where He is*, as we can only serve Him *there* (Jn 12:24-26). If we are serving Him with all of our heart, we will be honored by the Father. And that is the glory that is upon us. And if we have His glory, we will be in unity, and we will be *one as the Father and Son are one* (Jn 17:22).

I'm thankful that we have to hate our life in this world in order to follow Him, and that we have to leave it behind. Paul counted all things loss, as rubbish, even *dung*, for the sake of gaining Messiah, and to have eternal life (Phil 3:7-8). You don't mess around with dung; you bury it, or you flush it down the toilet. You get rid of it. This is how we are to treat our old life in this world. If we do not consider our old life in this way, then we're not saved. Paul suffered the loss of all things (Phil 3:5-6). Then he walked by the Spirit (Phil 2:2-7). This is the only way we can follow Him, and serve Him where He is.

*In my Father's house are many dwelling places (Jn 14:1-3).*

We are going to go and prepare *dwelling places* (1 Tim 2:8). This is not speaking of someplace in heaven, in castles on clouds, but it is happening right here and now, on earth (Jn 14:18). So the Holy Spirit goes with us, wherever we go. His Spirit went with us to Island Pond, Vermont, and established there a place where He dwells, and we kept on increasing until we had 19 houses. And then we stretched our tent pegs out, going out of Vermont, and spreading all over the earth: people were sent out to Germany, France, England, Australia, and Spain, and everywhere.

Certainly, we were struggling as we did this, and we are struggling now. If we're not struggling, we're not truly His disciples. We have to pray to keep in touch with our Father, to stay in communion with Him. If we're not praying, we're not in communion. Yes, we are struggling in every place, if we're real disciples. If it was easy, anyone could do it, and that is why Christians are not doing what we're doing, busily making dwelling places for God to live in for eternity here on earth, right now, in this age (Mt 24:14).

**Hakam** — Our Father gave Moshe the pattern for the tabernacle, and King David the pattern to build the temple. The pattern is precise, and He isn't going to accept anything substituted for it. He never has, and He never will.

He knows what vessel He wants to live in and fill the whole universe through. It is so important to bring this out for Christians, because they never get out of the church-on-Sunday paradigm. It is a very powerful spirit, obviously, because it keeps people locked up. It is going to take a lot of understanding to know how to help people get out of that prison.

Our Father isn't any more interested or involved in that religious system than He was in Judaism when our Master died on the cross. The veil in the Temple was torn and there was nothing behind it. That is why people have to see the witness, so that they will understand that our Father's life is in *a people*. Imagine the relief to Christians to gain that revelation.

If you were a Christian, then probably you would think that Paul went around persecuting the "churches" in Judea on Sunday at 11 am (if you thought about it at all). If they all met at the same time, then it must have taken him weeks, going to one per week, to persecute them all. Really, this just makes no sense.

Sometimes I think about things like this: what if we held a symposium at the Deli or somewhere, and presented what God's people have always been like. For example, if we put up a picture of a present-day church, or a board of church pastors and beside it have all the verses that describe what the true church is like, just so people could realize they can't reconcile Christianity today with the Scriptures. Let's just present the whole Bible, what the Word really says about His heart.

People have to actually obey *all* the commandments (Jn 14:21).

**Chanowk** — The more that pattern continues to be duplicated, the more opposition we are going to have, just as the first church did. Naturally, the evil one will oppose us when we try to build what is right; when our Father gives His approval that we are pleasing Him.

Our Father will identify with us as *His people* through sufferings. Thus I want to see those sufferings not as a bad thing, but a good thing. At that time, I want to look up to Him, believe, and trust. He has never gotten His heart's desire, that dwelling place. What an awesome God we have, that He actually wants to dwell in us, human beings, and not just as a spooky spirit in some sterile building.

*Whoever has His commandments and keeps them is the one who loves Him, and will be loved by Him...* Now, a Christian can gather all the commandments together, look at them, and then what is he going to do? How can he obey them? There is no way to keep those commandments outside of the context of a community. The commandments are ONLY for the community, to keep them by living together in unity, as we obey them every day. I mean, we don't obey ALL of them every day, but we continue to obey those commandments. They come to our hearts, and we understand them; He has even written them in our hearts, as we serve Him where He is.

**Ben-Nabiy** — I like that analogy, "*dust of the earth*," how the life will be multiplied, and keep being propagated, like a swarm of bees. Beehives that are healthy spread out into more beehives. As you keep getting more and more bee boxes, you get more and more honey.

A healthy community is one that is reaching out for more people, and bringing them in. Then the hive can split, propagate, and go to another place, unto the ends of the earth. I remember taking furniture up for families swarming up to Island Pond, from Chattanooga. At that time, I had never gone that far, and here we were, going up into the back woods, and I said to myself, praying, "*I don't understand it. I don't know where we're going, but all I know is that our Father has directed us through Yônêq, and I'm going to trust him and stand behind him,*" despite all the lonely feelings.

Sure enough, it was hard winters, hard to get started — everything was hard — but the life was abundant. People were coming in from all over the place, on bicycles, skidoos, by car. They started hearing about us in Boston, in Canada, in Germany, and all these places. They were coming there to Island Pond, because that is where the beehive was, where God's

dwelling place was. And that is where He started making His name known. The holy angels were able to draw people there, because they saw the reality of the life of God there, as we endured the hardship, even the persecution.

We need to *outdo one another in love and good deeds*. We're going to come to that place, all of us, because of the momentum that is going to start rolling on the earth. We're going to want to, as we sense that His Spirit is working for us. For example, everybody in Chattanooga, including us, thinks that old house on the corner should be torn down, but we're going to display a demonstration by restoring it.

It is one thing to build a Deli, and another to maintain it, and it's another thing to build another one. That's why I'm thankful for the gifts in the Body, how some can build, and the others can serve in it. All we want people to see is that God is with us.

Each and every one of us knows that we are the corporate dwelling place of God, and that He has chosen us to manifest Himself to men of the nations who will inhabit the universe. We will rule over them. So when one of us goes to another planet to help them, they will see us as Messiah, because we will be just like Him. Understand this: our Father won't give the people of the nations the grace to establish and populate those planets in harmony alone. He only gives the grace to us to do it. Therefore He gives grace to the nations in the form of us. So then, this is apostleship, to go and establish things; and we will all be apostles in the Eighth Day.

Now when you go to that planet, and those people of the nations see you, what are they going to say? Are they going to say, "*Oh, there is old Gene,*" or, "*There is Ben-Nabiy?*" No, they are going to say "*Immanuel, God is with us.*"

Mind you, I don't want to use that word, "God," because it is an errant word, a mistranslation. But they will receive us as God because He will be in us. Now I'm not saying we have divine flesh; no one does. However, Divinity cannot be seen, so Divinity will have to live in redeemed humanity, as our Master said, "*When you've seen Me, you've seen the Father.*"

Christians think that means His flesh is God, but He is saying that He *represents* His Father, as we also will represent Him. Thus when the nations see us, they will be seeing Him. That is the only way His Spirit can be seen — through humanity — and that is why He needs us. He has created us to house His divinity. So here we are, and we might think, “*Well, that is just too much to think about,*” or, “*Who? Little old worthless me?*” But we can’t think this way. He has chosen us, and He is doing a work in every one of us.

**Hakam** — If we can see where we are going, then this will help us understand how we need to be today. We’re getting ready to build that house today, but when we get up from this breakfast table, we’re not going out to fill the universe. We’re going to go outside and fill up the *Yellow Deli*, or go on construction jobs, to present His life to all. This is enough to give any of us energy, and our Father will cooperate with that and energize us to lay down our lives every day.

**Shemiyah** — I’m thankful we can hate our past life in this world, and even hate everything we could be or do apart from fulfilling our Father’s purpose, to bring about the eternal age. This orients me for what I have to do today, and to surge to overcome any attitude that would come to me, and be zealous to jump in and serve in any way I am asked to.

## Daniel's People

Rev 2:11 — This is speaking of the second death for believers. If your name is taken out of the Book of Life, you will be hurt by (i.e., you will suffer in) the second death. This is not the second death for the world; this is the second death for believers. If we're not worthy to enter the Kingdom, where else can we go? If you can't go into the Kingdom, you've got to go into death. Death is the place where you pay for your sins — the sins of not overcoming, not rejoicing, not being gentle with everyone, not turning the other cheek, and all those other commands.

Rev 3:4-5 — Only a *few* in the church of Sardis will enter. Only a few did not soil their garments. You can see how a decline was coming into the churches back then, which Paul and the other apostles saw and wrote about, when it was happening.

Our names are not going to be taken out of the Book of Life until the judgment. Either our name will be taken out or left in. But we have to be worthy of our Master, as is written in Rev 3:4, by *walking with Him in white*. Then our names will not be blotted out of the Book of Life. Dan 12:1 — Why were these people's names recorded in the Book of Life? Mal 3:16 — Because they *spoke to one another* (not *about* one another). That is why their names were in *the scroll of remembrance*.

### ***The Book (Scroll) of Remembrance***

Those whose names are recorded in the Book of Life *speak to one another*, in a gentle way, wanting to help. What if that man in Jms 5:19 hadn't gone to his brother? That man was a savior, wasn't he? *He saved his soul* (Jms 5:19-20). Otherwise, he was going to go into death — meaning his name would have been taken out of the Book of Life of the Kingdom, and he would have gone into death, because his sins were piling up as high as heaven. Why? He wasn't confessing the sin that cut him off. No matter how much he confessed the other sins, which he committed later, he wasn't forgiven for them.

Therefore we really have to be conscious of our sins in our daily walk, and confess those sins. If you don't, then your sins pile up as high as heaven. The "savior" in Jms 5:19 brought his brother back to the sin that cut him off. He saved a sinner from his sins — *a multitude of sins*. He kept on sinning in that way. He was a believer, and his name was in the Lamb's Book of Life and the Book of Life of the Kingdom, but it would have been taken out of the latter because his sins would find him out in the judgment.

When we have sin, we have to find it out as soon as possible, and confess it. Otherwise our sin will find us out, sooner or later — and it is better sooner, before we get to the judgment.

**Shemiyah** — That "savior" didn't know what his brother's sin was, but he went to him because he saw he wasn't prospering. You've got to find out what holds you back. Where did you go wrong?

### **Euodia and Syntyche**

It was an act of love to go to him, just as Paul urged someone to go to those two women in Phil 4:2 who were in disagreement. Paul urged that community, "*Please help these women!*" Probably these women had helped Paul in some way, as he said, "They are my fellow workers, whose names are in the Book of Life." (Phil 4:3)

But still, they were in disagreement. It's possible that we can disagree, isn't it? But we are not like Christians who say it's alright to "agree to disagree," because we can't just settle for that. We've got to solve the disagreement altogether. In Philippi, maybe they thought it was fine to just let them go on home in disagreement. But that means that they're not in fellowship with the one Spirit. If we're being taught by one Spirit, we won't be in disagreement, will we? Not if we're truly being taught by one Spirit.

If Euodia and Syntyche didn't come into agreement, their names would be blotted out of the Book of Life of the Kingdom. Their names were in the Book of Life already, as also our names are. Our Master expects us to be found worthy, in anticipation that we'd rule with Him. So then our names are already in the Book of Life. Our names were



written in the *Lamb's Book of Life*, of course, when we were saved, but also He wants to keep our names in the Book of Life of the Kingdom. He wants us to be worthy of Him, worthy of the Kingdom (Rev 3:4-5).

**Shemiyah** — At baptism, He qualified us to be worthy. Now we just have to stay qualified. It is not something we have to grope to gain; we just have to strive to maintain our first love we received.

That's right. But we have to grow. He expects us to love him so much that we wouldn't go out of fellowship. He expects us to maintain our fellowship, as Phi 4:4-8 says, to *pray, rejoice always, be gentle, not be anxious, be thankful, praying always...* This is the normal way a believer has to function. We don't worry about anything, not even our mortgages. How can we do that? Because our Father will take care of us if we are loving and seeking first His kingdom, and we're pouring our lives out in what we are called to do every day. Then He will take care of us.

These two women in Phil 4:2-3 had to overcome what was dividing them — they had to overcome whatever it was that was making them unworthy of our Master. Finally, if they did not overcome, they would have stained their garment (Rev 19:7-8). At baptism, we received a white garment. We have to keep it perfectly white, pure and clean, and not let a stain get on it. If you get a stain on your clothes, the first thing you should do is try to get it out as soon as possible. Some stains won't come out even if you put soap on it, and all you do is wear a hole in your garment trying to get the stain out, because the stain is soaked in, through and through.

Rev 19:7-8 — The *fine linen* is the righteous deeds of the saints. It says *righteous deeds*, so that is what we have to remember. You've got to keep it white. That means we have to judge ourselves right, in order to be able to stay clean, and *walk with Him in white*. Some people won't take this to heart, which, of course, proves that maybe their names are not even written in the Lamb's book of life.

Phil 4:4-5, KJV — *Let your gentleness, moderation, patience, forbearance* be made known to all men. Even Paul had to *rejoice always*, forbearing with those who persecuted him, even his fellow countrymen, the Jews.

So we all have to have the same mind and the same judgment (Phil 4:2; 1 Cor 1:10). What if we don't do that? Our names will have to be taken out of the Book of Life if we're not patient with one another, being gentle in helping them see their differences. Disunity causes trouble to the whole community. If anyone has divisions, it hurts the whole Body.

### **At the End of Days**

Michael, the archangel, talked about *Daniel's people* (Dan 12:1). Who was Daniel talking about *at the end of days*? We are *His people*; Daniel identifies totally with us, as does Paul when he said that *all these things were written down for our example* (1 Cor 10:11). At first, Paul thought *our twelve tribes* in the first century were going to bring about the end of the age, as did the other apostles (Acts 1:6-7). They all asked, "Is this the time?" However, later he fully understood that it was not yet the end. If you read our new paper, *The Confederation of the Twelve Tribes*, you will understand that the time we are living in is *the time, even the end of days*. We're *Daniel's people*.

*"At the same time," says the Sovereign, "I will be the God of all the families of Israel, and they shall be My people." (Jer 31:1)*

These things will happen at that same time in Dan 12:4. Jeremiah goes on about the merry-makers and all that happens in Jer 31:2-24. They didn't write in chapters back then. The translators usually put in a chapter break exactly when they shouldn't have. So then, you read Jer 30:20,22,24, but you don't read Jer 31:1-4,8,13, which goes along with it, since the translators separated them with numbers and a subtitle. You can see that our Father made the Scriptures so that only those who have received His Spirit would understand it.

The Bible was written to God's people. You're not supposed to give anyone a Bible who is not a disciple. You are supposed to *tell* them the Word, and then after they have received the Holy Spirit, you give them a Bible, because then we will all agree. Otherwise, everyone is going to understand it differently and you are going to have a lot of division.

*Your people shall be delivered, every one found written in the book. (Dan 12:1)*

That means you have to *spea*k to one another in order to be delivered. Those whose names are *written in the book* will be delivered.

**ha-êmeq** — You can see the importance of having your name written in the Book, just as when your name is on the wedding preparation list. It means a lot, when your name is written down as part of a group who are working on the wedding banners, for example.

Those two in Phil 4:2-4 obviously were really close friends of Shaul. Imagine if two of your friends were written there in the Bible, that they were not getting along with each other. Suddenly, the urgent call comes: *"You both get along and quit bickering with each other!"* And to the others you live with the message comes, *"Please help these single women!"*

Whatever these two were doing, they weren't living in harmony, so all in the gathering responded to the call. Then the women repented to each other. Friends' names like that are just such precious names. You don't want them to be ripped out of the Book and thrown in the trash. *"Those names need to be in the Book; they need to have the reward that's due them for how they struggled with me..."*

I can see how, to our Father, somebody's name is so important. Your name is written down. Don't let your name be ripped out! It starts with some stupid little thing like, *"She makes maté different than I do,"* and grows into disharmony, and just that will rip your name out of the Book. This exhortation shows us how important it is to deal with these things so we can maintain our unity.

**Ma'aminah** — Wouldn't it be better to just be wronged? (1 Cor 6:7) Really, our opinions are never something so vital to hold onto.

If we take each other to court, then it brings shame upon the whole Body. Therefore, *why not rather be wrong? Why not rather let yourself be defrauded?* (1 Cor

6:7). Because of things like this, Paul felt as if he had labored in vain (Gal 4:11), though he knew that he would get his reward for his personal faithfulness (1 Cor 9:25-26; 2 Tim 4:8).

**Ma'aminah** — When situations come up, if you divide over it, it is as if you don't believe. You don't believe that God sees what is going on, and so you try to do something about it. It comes so strongly; we feel we are right. Even if you are right, sometimes you just have to give it up, let go of it, for the sake of unity.

Everyone's sins will find them out. We have always said, "*You can't shine God on.*" Even if, somehow, that *hidden thing* isn't being manifested, if you feel so strongly to the point of dividing, it doesn't help. We can't hear our Father speak clearly when we're so polarized over just one simple decision made. This means you're not really trusting. It's not as if you can't say something, but we have to trust our Father's Spirit in the Body.

Our names will remain in the Book of Life, even through the judgment, if we:

Build the Body of Messiah	Listen to the same Spirit
Don't divide	Stay in communion with each other
Don't hold grudges	Love one another to the point of doing Mt 5:39
Don't react	Don't listen to the accuser

Some people are like a radio receiver for the evil one. They just take in all the accusations of the enemy, continually, in their mind, thinking, "I hate this person, I hate that person, she hates me, no one likes me..." Truly, someone like this will not have his name remain in the Book of Life at the judgment. He will have to go into death.

You must understand Jms 1:19-21 (NRS). We rid ourselves of all sordidness and rank [putrid, foul] growth, and we have to welcome the implanted word... with what? MEEKNESS. Now, in some the Word just can't be implanted, as it just goes in one ear and out the other, without taking hold. This is because they don't have the Holy Spirit. They never received the Holy Spirit. They are not sealed with the Holy Spirit. So, they have no communication with the Holy Spirit, and they believe a lie. They are or are becoming Satan's servant.

We have to receive *the implanted Word*. If the Word has been planted in your heart, then it has the power to save your soul. It is your *soul* that has to be saved, since your soul is what has to go to death if you're *not* saved. The torment of the soul is greater than the torment of the flesh. The torment our Master suffered in death, which is *a place of torment* (Lk 16:28), was *exceedingly* greater than what He suffered on the cross, in His physical body. We don't know the sufferings of the soul as He did. It is excruciating, when you go to death. Your soul will suffer torment in death. Your flesh might suffer to bring you to death, but when you get into death, it is *a place of torment*. That is what our Master said in Lk 16:28. Lazarus and the rich man both went into death, but the rich man found himself in *a place of torment*.

So then, let's just have the implanted Word in us, and overcome everything that hinders our growth in Messiah.

**Beniyah** — The one thing that helped me to overcome accusations and take my thoughts captive was being taught to think the best of my brothers.

When any one of us overcomes, we can turn and help others. Beniyah really received the exhortation to take his thoughts captive. He received *the implanted Word*.

**Nogah** — One of the greatest things our Master Yahshua did was to take the blame and shame for things He didn't do, for the whole world's sins. We are called to be like Him. Not being afraid to receive a little injustice at times makes us become more like Him, and is one part of paying back our debt of love for Him. Our Master did it for us, out of love, and receiving those sufferings to love others is good, because we can take identity with Him, feel the injustice, and acknowledge that it is good for us.

We need to be sure we judge ourselves right. Just judge yourself right. We may feel as if we are being treated wrongly, or feel that injustice came to us, but it might just be one of the enemy's *fiery darts*. We're always having fiery darts coming to us, so that's why we have to put our helmet on. If you put your helmet on, those fiery darts can't penetrate, but just bounce off.

## Our Father's Business

Dear Michael,

It is clear from your short note to me that you are experiencing what many, many parents have experienced in the last thirty-five years when their child becomes interested in our life. We understand this very well and appreciate your desire to communicate. Most caring parents have expectations for their children, and when something else gets in the way of that expectation, it can be very threatening. I sincerely hope that you can hear where we are coming from concerning your precious daughter.

Our life is based on doing our Father's will (Mt 6:9-11) in order that His name could be made great and His Kingdom would come on earth. We are willing to do His will and not do our own will in this life (Jn 7:17). As a result of this willingness to obey Him, we look at the Scriptures in light of what God wants us to do and requires us to do in order to become a disciple. This is what will enable us to follow Him faithfully all the days of our lives. Specifically, we look at the words of the gospel of our Master and Savior Yahshua, which are recorded in the New Covenant Scriptures (commonly called the New Testament). These are the very words of the only Mediator between God and mankind, which is the man Yahshua (1 Tim 2:5). The gospel makes clear the only way a person can be saved from Death (that place of torment talked about in Lk 16:28). Our heavenly Father sacrificed His only begotten Son as a ransom to redeem all who would obey Him. And the gospel defines what true obedience is.

Michael, we hope that you will read these words for yourself. We are not making up anything that is not the very word of our Master and Savior, by which faith (the voice of God's Spirit) can come to a person who is willing to do His will. That faith comes by hearing it from a true and genuine disciple who represents the Mediator between God and mankind, whose Hebrew name is *Yahshua*, but who is called *Jesus* in the English New Testament, based on the Greek *Iesous*.

In this letter I have included some of the words Yahshua spoke, which were recorded by His disciples and apostles (Jn 13:20). I hope you also, like your daughter, will respond from your heart, that you may be drawn to His Son and taught by Him, as Jn 6:44-45 says. This is truly how one receives a “higher education,” and it is a means of grace or the first step to a person’s salvation (Eph 2:8-10). Those who are taught or educated by Him do not see the necessity of becoming “educated fools.” They look to a far greater, eternal “degree” that cannot even be compared to any degree the educational system could provide. Their mind and heart are set on receiving the ultimate eternal degree of glory one receives by being schooled in the University of Yahshua (Isa 54:13). The Scriptures say we shall be like our teachers if we receive a proper spiritual education, having followed their examples of faith (Phil 3:17; 2 Tim 2:2; Isa 50:4-5; Lk 6:40).

You should consider and question yourself whether you are being taught by God to prevent your daughter from having eternal life — being educated in the *Way of Yahweh* (Gen 18:19). This is truly the highest education anyone could ever receive in his lifetime. Being a father to your daughter, you must try to understand Lk 14:26, Jn 12:25-26, and Mt 10:37, which all speak about you in the position of father, so that you can understand what your daughter must do in order to become a disciple of the Son of God, and also what you too must do to become a disciple, as in Lk 14:33. This is the good news for those who are set free from all selfishness or sin in order to have eternal life (Acts 2:36-41,44-45; 4:32-37; 2 Cor 5:15).

Yahshua’s parents had to realize the same thing about their Son, as it is recorded in the gospels (Mk 3:20-21,31-35). Is that good news to you, Michael? The New Testament Scriptures are full of verses recording the words of Yahshua concerning what one must do to have eternal life and to do His Will. Please read these: Mk 10:17-30; 8:34-38; Jn 3:18,36; Acts 5:32; 2 Ths 1:8-9.

Michael, we are not enticing your daughter by our own words, but she is hearing the very words of God spoken through His Son, mediated through one of His disciples, as it says in Mt 10:40-41 and Jn 13:20. So what can we do about obeying our Master, whose words must be received and obeyed (Rom 10:14-17) in order for us to have eternal life?

Please, consider carefully whether you think it is better for her to have a “degree” rather than eternal life, lest she become an “educated fool” who goes to death — to that place of torment eternally. No one who desires to follow Yahshua can drink out of two cups, nor serve God and Mammon at the same time (Mt 6:24; 1 Cor 10:21).

Have you ever read the story our Master told about the rich man in Lk 16:19-31? In that passage our Master called death a “place of torment.” The rich man had every comfort and luxury notable among the educated, well-to-do, and refined. But his prosperity and wealth was at the expense of his own soul. For with all his higher learning, degrees, and accomplishments he cared little to nothing for his fellow neighbor, a fact which our Master dramatically brought to light in this story. Full of his own pride and affluence, he could barely lift his eyes to look upon the destitute Lazarus. Even the tiniest morsel of food from his table he would not spare to care for this unfortunate fellow. The rich man’s former, higher-education training had caused him to despise in his heart such men as this poor Lazarus.

Both died, but one was comforted in the afterlife while one was eternally in torment, paying for his sins. What about you, Michael? If you died and found yourself in death, would you want to send someone to your daughter and tell her about that place, in hopes that she would not reject the gospel as you may be doing? That is what the rich man pleaded would happen for the sake of his own brothers who still lived — that someone would warn them to turn away from the deception of riches so they would not come to that place of torment.



I hope the good news of salvation and deliverance from that place of eternal torment does not offend you. The rich young ruler asked in Mk 10:17-22, "What must I do to inherit eternal life?" so our Master told him and His own disciples (Mk 10:28-30) what one must do to receive the good news of salvation. This is what your daughter must do, and what you and every other human being must do if they want to be saved from that place of torment.

Remember, 2 Ths 1:8-9 makes it clear that the gospel must be *obeyed*. Also, remember what is recorded in Acts 2:36-45 — that *all* the believers (like the believers spoken about in Jn 3:16) lived together and shared all things in common. Acts 4:32-37 goes on to say this also.

So, I hope you would not consider a "degree" as having greater value than eternal life. This also applies to you, as Lk 10:16 says. As a matter of fact, Michael, we have not tried to persuade your daughter to quit college. She, by her own free will, was drawn to our Master due to His love in our hearts which we poured out upon her (Jn 6:44). It is like precious metal in her that is drawn like a magnet to the life of Yahshua in all of us, who likewise want to serve our Master with all our heart. "Like attracts like," and this is what your daughter was experiencing while among us.

Yahshua is the Savior of all who have in them a will to do His will (Jn 7:17). Only they are attracted and drawn to the magnet of His life. It is the same thing that drew us to Him by our Father's grace and faith. God used us as the grace that attracted your daughter to our Master, and by hearing and experiencing the words of God's love (the gospel, which is good news for some and bad news for others, Jn 3:36) she was starting to receive the faith — the word of God through the Holy Spirit in us — to believe and follow our Savior Yahshua.

Yahshua is the mediator between God and mankind (1 Tim 2:5), but those who obey him and do His will here on earth mediate for Him to other human beings, as His ambassadors (2 Cor 5:20). Your daughter could be reconciled to God through receiving

us, since we were acting on her behalf as mediators between Yahshua and her. And since she is a precious human being for whom you are responsible, it would seem that you would be looking out for her *eternal* welfare, since she is an eternal soul, just as the two mentioned in Lk 16:19-31 who had two separate destinies.

Since all humans beings have to spend eternity somewhere (Lk 16:23), you may cry out there one day yourself that your daughter would not have to come to that place of torment where you are — unless you can hear the words of our Master.

So, how much do you love her? What is the greatest thing she can have — a degree as an *educated fool* or as an *educated saint*? You may find yourself asking Abraham to send one of us to her so that she would not have to come to be with you in that place of torment, due to the hardness of your own heart against what our Master taught.

Michael, I realize that your daughter is your business, but I do have to say, and hope you realize, that I must take care of my Father's business. If it is His will to save all who are willing to do His will, then you yourself are *my* business too, as we are commanded to do His business until He comes (Mt 22:5; Lk 2:49; 19:12-27). And if I do not do His business, which has now become mine also (Lk 19:13), then I will be as the man in verse 27.

Our Master wants to see fruit or dividends from His investments in us. So, we must put to use the faith we have received in order to “do business” with His Word, to make disciples, putting it to good use. But in verse 14 are those who reject the gospel proclaimed by His sent ones (Lk 10:16). And we, who are His servants, must give an account of our labor while He is away in order to be worthy of Messiah (as in Rev 3:4), in order that we would rule with Him in the next age on earth.

So, Michael, if your daughter rejects us, both you and she will pay with eternal consequences. Your daughter must now, after hearing the gospel, obey it as Acts 5:32 says, or she will be as it says in Jn 3:18. She will be *judged already* (i.e., worthy of the

*second death*) as Rev 21:6-8 and Jn 7:37-39 point out. She would be a coward and unbeliever forever and ever, as Rev 21:8 describes the cowardly unbelievers who remain that way *still*, as in the category of the filthy (Rev 22:11).

To reject the Messiah is the worse sin mentioned in Rev 21:8. To reject Messiah when He is faithfully represented through a sent one (Lk 10:16) is the Number One Sin. That sin cannot be atoned for by Yahshua's sacrifice. But to receive Him is a matter of choice, and our Father gives every human being that right to choose his own eternal destiny. So, don't be categorized with the dull ones in Mt 13:15, as there is ample opportunity now to hear and obey.

## Did God Die?

*or*

*“Are you saying that Jesus Christ was not God?”*

Christians always ask us this question. I want to bring a little caution: let's be *very* careful how we speak on this topic. We are not saying that our Master Yahshua was not the very incarnation and the fullness of God's nature. God dwelled in a man, in this human being, Yahshua. It is the Christian anointing that makes Him out to be a “divine being,” which we humans cannot identify with. If He “had to be made like His brothers in every respect” (Heb 2:17), then we can become like our Master (1 Jn 3:2). He was born a human being, from a human seed, and yes, you could say He was “God” in the sense that divinity dwelled in Him.

You can see that we have to be very careful how we speak about this. We're going to be just like our Master in the Eighth Day. All the fullness of God will dwell in us, the wife, and in Him, the husband. We'll be one flesh, one spirit with Him. It could become a very complicated thing, as it is in so many translations. The translators *want* Him to be God. According to the NIV translation, He most certainly was and is God — everything about Him. But then you look at the same verses in other translations and you see that it is according to the way they translate from the original Greek. Most translations reveal the truth, except the NIV and a few others, which err by “translator's choice.”<sup>1</sup>

So we are going to be writing freepapers about this to make it all very clear, in order that we all could understand who He was. Our Master was a human being; and there is one Mediator between God and man, which is the *man* Yahshua (1 Tim 2:5). He had to be a man, as Paul said. There is no way that God can die; it was a human being who died, and it was a human being who took our place in death. A *man* had to take our place in death, a human being, in order to be our substitute and pay for our sins.

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<sup>1</sup> See the teaching, “Translator's Choice and Satan's Touch” (2007.05.13-A01) for more on this.

How do you understand our Master saying, “*When you’ve seen Me, you’ve seen the Father*” (Jn 14:9)? Does that mean that He is the Father? We know what He meant; no one can see the Father *except* through humanity. You can see the nature of God, to some extent, in creation, but only humanity can manifest divinity. We’re supposed to be like our Master, as much as we possibly can be, by judging ourselves and praying to be delivered from the evil one, just as He had to pray (Mt 6:13; Heb 5:7).

So people will ask us whether we believe that Jesus is God. “*Are you saying that Jesus is not God?*” We could just say, as we did in Oneonta, NY, “*Jesus was a human who housed God. God dwelt in Him.*” We have been given a foretaste of this ourselves, in the Spirit, which will be manifested in a much greater way in the next age. But we have a struggle to go through first. Our Master had to struggle.

**Soreph Gamaliel** — “*Is this not the carpenter’s son?*” Family ties between father and son were better understood back then, because family bonds were stronger. So the apostles understood our Master when He said, “*I am the son of God.*” When you saw Yahshua, you saw the qualities of His heavenly father.

It is hard talking with Christians. We’re dealing with both wrong doctrine and the loss of fundamental things in humanity, such as the parent-child relationship.

If the Holy Spirit was speaking directly through you, you could even say as our Master said, “*Before Abraham was, I AM.*” The Spirit is speaking. In so many ways, the Holy Spirit spoke directly through Him. He was speaking the Word. The Trinity is the Father, the *WORD*, and the Holy Spirit. The Word was in the beginning.

**Soreph Gamaliel** — I’ve never really wanted to talk with Christians on this topic, simply because the picture in the Scriptures is so deep, and in some ways, beyond us. As you said, once we have clarity, then we can speak out.

Constantine and all the apostate bishops brought in this confusion which has been passed down through the years. Now everything has got to be restored — even the right understanding of the Trinity. Knowing He was a man, and not God, our Master is more highly exalted among us. In His own humanity He did these things for us, through being

in constant fellowship with His Father. He overcame on our behalf. It would have been no great feat for “God” to have endured the cross. But since our Master was a man, and as a man He suffered on the cross and in death, overcoming for us, we love Him all the more.

**David Zerubbabel** — If Jesus was God, then did *God* die? This just emphasizes the absurd contradiction in the Christian doctrine. Somehow, we are supposed to believe that the Savior was “fully God and fully man,” yet, if He was *fully God*, then *God* died. So what happened for the three days and three nights that God was dead?

Yônêq — Well, the whole universe fell apart then...

**David Zerubbabel** — Exactly. And if He was *fully God*, and God didn't die, then there was no sacrifice made. The sacrifice had to die in order to be a valid sacrifice. Not that we can explain this, logically, to a Christian, but if someone is willing to do our Father's will, and if they see the contradiction, it will strengthen the insecurity they are already feeling about the Christian anointing they are under.

## The Spirit of Truth

I was just talking with Soreph Gamaliel about the so-called “early church councils.” How could the Holy Spirit possibly have been leading and guiding them in those councils, as He promised in Mt 18:20? How could the Holy Spirit teach them anything of truth, when after the decision, they would kill all those who wouldn't agree with them?

**David Zerubbabel** — Is that how our Master meant they should treat a Gentile or tax collectors? That is how we're supposed to treat someone who doesn't receive the *qahal* in Mt 18:17.

Our Master is speaking there about how to treat members in the church, to not associate with them; it doesn't mean you *hurt* people who don't agree. They're just not part of your fellowship. That is what it means to consider them as a *Gentile*.

*For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? (1 Cor 5:12)*

**Soreph Gamaliel** — Talking about standing before religious councils someday sent chills up and down my spine, just as when you first mentioned it back in 1997. I knew enough about church history to know the implications, and I believed in prophecy enough to know that one day the Harlot would be in great power. She is not quite there yet.

Some of us have been bewildered by the intensity of reaction from Christians in talking about our Master just a little bit. You can see why it is so important that we have something to stand on.

It has to be that Holy Spirit reveals Himself to us, because we will have to stand on what we believe in the last days. In the *Yellow Deli* in Chattanooga, we have Mormons and Seventh Day Adventists that come in. We just love them. Sometimes we lightly say to them, “*Don’t worry, we’re not going to kill you; come on in*” (because they’re considered *heretics* by other Christians). You can’t talk like this with the Bible-thumping Christians who come in. They get mad if we say one word different from them. But the only people who are threatened are those who know deep inside that they’re not right. They’re threatened that someone is going to expose it.

**Soreph Gamaliel** — They read the Word, but they don’t do it, so they don’t really have confidence.

We teach our children that testing is for our good. Our Father has to test everything He makes, just as any builder would. Thus if our Master was God, and not a man, He wouldn’t have to be tested. Knowing this, we don’t feel so alone in our struggles; we all get tested, just as our Master did. The Christian anointing teaches that Jesus is God, leaving us with no way to relate to Him. Our Master was tempted in all things, and we are likewise tempted. Mankind is easily susceptible to the influences of the spiritual realm because we are spiritual beings. I haven’t yet attained to 1 Pet 4:12 as I still get surprised when I am tested. We are commanded to *not be* surprised, so we have to obey that if we want to enter the Kingdom.

**ha-êmeq** — We’re surprised because we think something strange has come upon us. We don’t realize we’re being tested by Him, so we fall. If you know you’re going to take an exam, you understand its purpose, so you apply the rules. We have to apply our Master’s rules when we get tested, and that will help us overcome.

We will arrive at being just like our Master, the servant of all, in every aspect (1 Jn 3:3), representing Him throughout the universe, as the corporate *Immanuel*, “*God with us,*” or rather, “*God with the nations.*” Wherever Yahshua was, God was with Him, because God dwelt in Him. In our Conference Center, God is *with* men, dwelling among men. When we have a neighborhood meeting, our neighbors get a little bit of a picture of God, because God is there. God dwells in us. I hate to use the word “God” because it is not an appropriate word, but we just say it for the sake of the nations. We can use the words *God* and *Jesus* for others’ sake. We’re not in a legalistic realm.



## Keeping the Feast in Sincerity and Truth, Part 2

*(This was taught after we listened to a recording of songs written for the different feast days...)*

Dt 16:3-4 explains what we are to do following the Passover, “Seven days you shall eat unleavened bread...” There is really no spiritual significance revealed in the writings here, only the ritual. So then we could just do it in ritual alone, if we don't know the spiritual significance of it. But, actually, we do see something in these verses that reveals a hint of what it really means, and what is to be done.

*...seven days you shall eat unleavened bread of affliction with it... (Dt 16:3)*

“Affliction,” as when “you came out of Egypt...” It is a time when we are supposed to afflict our souls. We won't just observe some kind of ritual as the Jews today go through in observing Passover. At Yom Kippur, we will afflict our souls also.

Paul says we are to keep the feast in the New Covenant (1 Cor 5:8).

*Your glorying is not good. Do you not know that a little leaven leavens the whole lump? (1 Cor 5:6)*

The leaven is whatever divides us, and also whatever puffs us up. Christianity is now the result of “the little leaven” that leavened “the whole lump.” And now, it is just full of hot air.

*Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. (1 Cor 5:7)*

So every year we are supposed to be a new lump, or come back to having absolutely no leaven, because we're judging ourselves, in absolute affliction of our souls, so that we can continue being His people until Yom Kippur.

1 Cor 5:7 says, “since you truly are unleavened.” Certainly, we are disciples, and it is our *nature* to be unleavened, but we have to maintain that nature. We can't tolerate *any leaven* in us. Why does it say we have to *purge out the old leaven*, if we're already unleavened?

## Unleavened Bread of Sincerity

*For indeed Messiah, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. (1 Cor 5:7-8)*

We are to *keep the feast* without *malice, or wickedness*, or anything else that would divide us. We have to keep it *with sincerity and truth*. The English word *sincerity* can be broken down into the Latin words *sine* = without, and *cera* = wax, hence, “without wax.” In the Greek, the word translated *sincerity* is derived from a word that means “found pure when examined by the sun’s light.”<sup>1</sup> This relates to a potter who wants to sell some cracked pottery, so he fills the cracks with wax and tries to sell it in a dark place. People come in and buy it because they don’t see the cracks. But when they take it home, they notice that it’s cracked. They didn’t see it, because it has to be in sunlight to be seen.

The Feast of Unleavened Bread is an opportunity to know exactly what is in us. The seven days are for that purpose. For seven days we gather and talk about the leaven that could be in us. Every morning and evening as we gather, we discuss and expose the leaven that may be working in us. And for that whole week, we are not supposed to eat anything leavened. If you do, you are *cut off from Israel*, as it says in Ex 12:15. You are actually cut off from Israel — cut off from the land — if you eat any bread with leaven in it. But that doesn’t mean you’re unleavened just because you didn’t eat any unleavened bread. You can eat all the bread you want to. Yes, we are eating unleavened bread, but also, we’re judging the leaven in us — in each and every individual in that community.

We can sing songs about the feasts, but unless we’re judging the leaven in us, we’re just celebrating in rote. That’s why I never did want to keep the feasts so much, just in rote and ritual, until we have the revelation of why we’re doing it. I don’t know

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<sup>1</sup> #1506 *heilikrines* **Meaning:** 1) pure, sincere, unsullied; 2) found pure when unfolded and examined by the sun’s light. **Origin:** from *heile* (the sun’s ray) and *krino* (to separate, select, approve, prefer; to determine, resolve, decree; to judge; to rule, govern).

whether Israel *ever* did it in sincerity and truth. I guess they did in the beginning; they took the lamb into their house, and then it was slain and the blood put on the doorposts, and the death angel passed over them. For the death angel to pass over them, before they killed the lamb, they had to understand, “*This is why I am killing the lamb,*” and of course they had to confess their sins. They had to confess their sins before killing the lamb, or they would have had no need for animal sacrifices. It would have been just a ritual they went through. So the sacrifice had to be the absolute best; if they knew it wasn’t the best, then they were not justified.

From now on, if we will start doing this until the Race begins, we will be prepared and ready, and everything will be set straight and in order, and then we can start keeping the feasts in sincerity and truth. But we have to make sure that there is absolutely no leaven in any individual in the community — no unconfessed sins, malice, or hatred, which separates people. Whatever malice or wickedness means, we cannot have any in us. Paul doesn’t explain it fully, but we have got to know what *wickedness* really means.

Paul could have named everything that could be considered leaven, but that wouldn’t save us. We have to understand what *wickedness* means, and we have to judge ourselves according to whatever wickedness and malice is, whatever separates us or keeps us from running the Race or going into the next year with a good conscience, approved by our Father.

It only takes one generation for it all to end. It only takes one generation. Even in the 49 years, we can’t even celebrate the sabbatical year every seventh year unless we’re judging the leaven in us — that there is no separation, no division, and no idol worship. Israel never celebrated the Year of Jubilee because they were so divided and full of leaven, throughout the whole nation.

There has to be a nation that will celebrate the feasts in sincerity and truth. Then we can have something to sing about, and celebrate with joy, because we are doing that,

and there is no one who holds anything in, any unconfessed sin, anything that would separate us, or else we will just go on in pretense.

So we have to judge ourselves. Every morning, every evening, we've got to talk about this stuff that's in us. Then things won't go on for two or three years, or whatever, as has happened in certain places. Things will be dealt with, and done with.

What is malice? Does it mean that we don't like one another?

**Mevaser of Yoceph** — Ill intent, intending to hurt someone, wanting to see someone else suffer...

Then we should see people confess this. So, in Chattanooga, we talked about these things during that week. Do you understand? We can't just "keep the feasts" in ritual, doing the things written, without the revelation of what it actually means. We talk about it, even if it takes an hour; we get it all out during the week, when we come together every morning and evening. We sit down in the gatherings and talk about it. We have 14 times to do this. That should be enough to get all the leaven out. If we are judging ourselves, and we care for Israel, and we care for our Father's purpose, then the leaven should be all out, that there would be nothing left in us that would divide us.

Then we can go on to Yom Kippur and celebrate the agricultural year. Do you understand what I am saying? This is what we can sing about. This is what we need to do. Our children need to confess the things they didn't tell their parents about. We need to let them know that this is the time to do it, to get the leaven out — if they haven't gotten it out before. Certainly, most of us should have gotten most all of it out before, but if there is even just a *little* leaven left, that is enough to *leaven the whole loaf*.

**Mevaser of Yoceph** — It is so wonderful, what you're saying. What I'm hearing is that we need to prepare our hearts to keep the festivals.

Yes, that's right. So many people are "keeping" them, doing this and doing that. Maybe in Brazil they're doing this, and doing that, and they're way ahead of us. Well,

that is when I said, “*I don’t know; I don’t have revelation yet. I’m not going to do anything without revelation. It is SIN, as a matter of fact.*”

*But he who doubts is condemned if he eats, because he does not eat from faith; for whatever is not from faith is sin. (Rom 14:23)*

Without faith, what we do is sin. So therefore, we have to understand what these festivals are for. Then we can keep them. If we just keep them in ritual, we are no better than Christianity or the Jews today.

### **Purge Out the Old Leaven**

*Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Messiah, our Passover, was sacrificed for us. (1 Cor 5:7)*

What does *purge* mean? You might say, “Oh, that’s just talking about the Corinthians. They were pretty polluted, back then...” Well, this is talking about us. We could be just like them.

*Purge* means to cleanse thoroughly. We need to get it all out. If we care about our Father’s purpose, if we have revelation and understanding of what we’re doing here, then we will. Our Father gives us this time that we can come to understand these things, in order that we can come to full revelation of what we’re doing. We need to have full revelation, as Heb 10:26 says, in everything we do. And THEN, if we keep on tolerating the old leaven, and not purging it out as 1 Cor 5:7 says we are to do, then we have *sinned a sin unto death*.

If we don’t obey 1 Cor 5:7, then *we* must be purged out of Israel, right? If we don’t purge it out, we’re going to be purged. When we have come to full understanding, to the knowledge of the truth, then we can go into these celebrations properly, as Heb 10:22-25 says. And if we go to these meetings, to the breaking of bread, and to the minchot with sin, after we have come to *the knowledge of the truth*, then we will be purged.

A lot of people haven’t been purged because they haven’t come to the knowledge of the truth. Just because it is written down, and we read it, doesn’t mean we have had

understanding. Our Father is merciful. But the day will come when we won't have mercy if we are deliberately sinning, like the example in Num 15:31.

There are unintentional sins and there are intentional sins. If we keep on *sinning willfully after receiving the knowledge of the truth* (Heb 10:26), if we keep on sinning intentionally, then how are we going to be forgiven for it? You have to come to the truth about it, and repent, and fall down on your face.

So let's just understand that. Then we won't keep these things in ritual, and our children will know what we are talking about, and won't just be singing songs that don't mean anything to them. "Keep the feasts, keep the feasts..." Why? We were living in booths for awhile. Well, big deal! It is really fun, isn't it? But you don't know what in the world it signifies. We need to know the significance of everything before we do it. Probably that is why our Father is putting off the Race, so that we can come to the knowledge of the truth. He wants us to wait for the proper time, for the Holy Spirit to come upon us and speak to us, in order that we could run the Race with *sincerity*, with *endurance* (1 Cor 9:24-27; Heb 12:1-2).

Sin *ensnares* us. That is what happens if we don't get rid of all the leaven. Some communities won't do it, of course. Their lampstand will be removed.

**Yohannan of Manasseh** — So it seems like the mentality could come in that it is harmless or good to sing songs about the feasts. But you're saying we need to be careful about singing songs and teaching children songs that focus on mechanics.

If our children know the significance, it is great to be able to sing songs and celebrate. You can't celebrate otherwise. If it is done in rote, it is just pretty songs. But if we know what we are doing, then we can sing with *sincerity and truth*. And it's going to take everything we've got to do it.

**ha-êmeq** — Lev Anav used an example of a person who spilled tea on the drink bar and didn't clean it up. This is just one little thing, and you could think, "*Man, this guy is just...*" and then you go on with your work. But this one little thing, this thought, stays in you. This one thought is malice: a

bad feeling, just a spark, hardly enough to notice it. But later on that day, when you see that brother, your relationship is a tiny bit different than it was before. You don't exactly remember why, but you feel differently about that person, that he is slothful, or something.

Yônêq — And maybe he didn't even know he spilled it...

**ha-êmeq** — So you have to sit down and say, "Let's talk about it." There are problems you might have to talk about, like having rags on each counter, and agreeing together that always wiping up our surfaces is a good idea. "*Yes? Okay, we'll do that...*" Then there is no malice.

That one thought against someone is malice — just that spark of bad feeling. It doesn't overwhelm you with an outburst of anger. Malice begins with just a spark. You can carry malice around, because it doesn't overwhelm you as anger does. You can't hold anger back, but you can actually carry around a lot of malice, though it is only a little spark.

In time, malice will destroy, but people could go right through the feasts without confessing it, while they keep carrying it, and actually say "shalom" to each other, because they *feel* like there is shalom, but really, malice is there. That is why it took a long time talking about it for us to understand the leaven in our own lives. It is not the big outburst of anger you had in the café that is the issue, but the bad feeling that you carried with you, that leaven of malice.

I guess it would be better just to go to the brother and say, "Hey, I saw you do that... You probably didn't even know you did it, but it really made me feel creepy."

Then the person can say, "I'm so sorry..." We have to do that.

**Mevaser of Yoceph** — In one of the new songs about the feasts, I could hear this kind of deep cry, "*Israel!*" — a call from our Father for His people to return. And that is what is in my heart. I want so much that it would be real, that we really would be His people in sincerity and truth, but knowing that in so many ways our Father still has to bring us along. We fall short in so many ways.

But I know Jn 14:21 is true; our Father has spoken so much to us already. I don't know if anyone has heard as much as we've heard. We've heard what old Israel and the first church heard, which was preserved for us. We have also heard so much in these days. And so now we have this great accountability to obey our Father.

I just looked at my calendar, and Shavuot is only a few weeks away. And I want to understand it, and have revelation of what it is. Through

what you're saying, I can see that our Father wants to give it to us, but He can't until we really desire it with all our hearts — until we prepare our hearts, until we are obedient to what we have already heard.

I think that if it was specifically written down what we're supposed to do, what we're supposed to confess, it wouldn't be real. Paul only wrote down, "*get rid of malice and wickedness,*" but unless it is revealed to us by the Holy Spirit, it won't be real. We can sit down and talk about it, but it has got to come from revelation. We can't flee to the wilderness just because someone says, "*It's time to flee... Let's go!*" which someone will say. The Holy Spirit has got to speak to everyone, and everyone has to have revelation. They have to have faith to do it, otherwise they're sinning. Maybe there will still be the one *left in the field*, who won't be taken up to be with our Master. But, I'm just saying that we have to have revelation and faith, which is the Holy Spirit speaking to us.

**Mevaser of Yoceph** — I guess what I heard is if we will judge the leaven, desiring to be Israel, then He will give revelation to us; but how could He give it to us if we're not ready for it? It would just be more on top of what we're already not being obedient to. These are not new concepts; our Father has been speaking to us about these things since the beginning.

Israel has knowledge of "afflicting their souls" on Yom Kippur. On that day, they say, "*We're going to afflict our souls... Let's fast.*" But they don't understand that they have got to afflict their souls concerning *SIN* — the sin that is hidden, like leaven. They've got to purge it. Physical fasting is all they know. And the so-called Messianic Christians don't understand anything. We're going to eat, though nobody is going to be in the kitchen cooking for us during that time. We're going to eat what is laid out for us — apples, oranges, vegetables, etc. — whatever we can eat without having people cooking for us, especially on the last day of Yom Kippur.

So the Jews say they're "afflicting themselves" by fasting, but they don't know that it is the *afflicting of their soul* that is needed, to purge out those things that make them the way they are, that leaven. And we could be just as bad if we don't have revelation and understanding of what these feasts are all about. That is why Christians are always



saying, “If you keep the feasts, you’re just under the law...” Well, that is proof we are. We start being *under the Law* when we don’t have revelation. He has put His commandments in our hearts. And so if it is not in our hearts, we are “under the Law,” just as Christians are. In Christianity, in anything they do, they are under the curse of the Law, really, because they aren’t obeying the Scriptures.

So the point is, we are not taking in *any* leaven; we are purging ourselves all year long. It is not just about eating unleavened bread; we don’t take in *any* leaven. But if we do, we purge it out, whatever it is, whenever we break bread. We are always to enter into the Sabbath clean, from one Sabbath to another (Isa 66:22,23). That is why what isn’t eaten of the loaf we burn before morning (Ex 12:10).

We could clean our houses, getting all the “stuff” out of our houses perfectly, but then nothing is cleansed in us. We could be perfect: just scrub and scrub, and scrub and scrub, but the leaven is still in us. House-cleaning doesn’t just show you how are you supposed to purge it from the house, but it should show how are you supposed to purge it from *yourself*.

**Grace of Manasseh** — During that time, we don’t eat yeast. So then, we start inspecting the labels, saying, “*Oh, we’re not going to eat it... it has baking powder in it.*” Back in old Israel, the leaven they had to get out was *in the air*. It got into the bread and leavened it. You couldn’t identify it on a package label. This made me think about the spiritual significance of it. You can’t just go down the list, thinking, “*I’m not guilty of this, I’m not guilty of that...*” It’s in the *air*.

It’s in the air, all right... One minute, Peter is saying, “*You’re the Son of the living God,*” and then the next minute he begins speaking what is “in the air” on behalf of Satan, and so our Master had to tell him, “*Get behind me, Satan!*” He had become Satan’s spokesman the very next minute. That is why we have to be careful what we say. We could be Satan’s spokesman without even knowing it, bringing destruction.

It is wonderful that we can understand these things, and bring it back, making it reach to the edge of the robe. Because people want to know what we should do, what we

shouldn't do. "Should we make a Sukkah?" people keep asking me, and all I can say is, "I don't know... I don't know what I'm getting in there for. Why am I doing it?" If He hasn't revealed it yet, then I don't want us to do it in ritual. I want to know and understand.

In our Father's timing, He will give us understanding so that we won't go on doing things in ritual. Even in the book of Daniel, there is no way you can take a sledge hammer or a drill or a pry bar and understand the book of Daniel. We understand a lot, but Daniel was told, "*Seal up the book until the end of time.*" The whole book hasn't been revealed yet. It is sealed. You can't just unseal it until the *time*, until *the end of days*.

**Daveed ben B'riyth** — Most likely, the time will come when we prepare our hearts. If we don't prepare, there is no use for revelation.

Yes, but we do understand a marvelous thing about the book of Daniel, which most people don't know. I want to spread the message to the whole world, but... when is it time? It doesn't take a genius to understand Dan 2:44-45, and Dan 12:4 is now. Yes, it is *that time*. We are in that time right now. There has been no greater time of increased knowledge. You just push a button, and you can know anything in the world.

## Malleable or Malignant?

Is there anyone here who is recalcitrant? What does *recalcitrant* mean?

*Recalcitrant* — stubbornly disobedient; obstinately defiant against authority or restraint; difficult to manage; not responsive to or resistant to help, unruly.

Is there anyone like that here? And is there anyone here who is refractory?

*Refractory* — resisting control or authority; resistant to treatment or cure; unmanageable; unresponsive, even to high heat; not malleable.

*Malleable* — capable of being shaped, by beating with a hammer, or by pressure.

Someone who is *malleable* can be shaped; he is capable of being altered or controlled by outside forces or influences. A malleable person can also be shaped in the wrong way, by other kinds of influences or control. *Malleable* also means having the capacity for change, for the positive or the negative. You're bendable, pliable.

*Malignity* — malicious behavior; quality of being disposed to evil.

*Malignant* — tending to produce death or deterioration.

There are things in us that have to change, because we *can* be these wrong ways. It may not be that we're *totally* refractory. But some of us have a tendency to resist control or authority, and be unmanageable, resistant to treatment. That is why we were ransomed.

If we've truly been baptized, we've been given the Spirit as a guarantee from the Guarantor. The Holy Spirit is a down payment. Certainly, when our Master returns, we're going to come into the fullness of the Son, as we'll be *like the Son* (1 Jn 3:2). But right now, we have the Spirit as a down payment.

We have to struggle to make that change in our life, to be restored to what Man is, and even go beyond the natural man — how our Father made man in the beginning. Man never partook of the Tree of Life; he ate the other fruit, and never got to the Tree of Life. Then, after they ate of the forbidden fruit, the angel guarded them from the Tree of

Life because our Father didn't want them to eat of it in their fallen condition. If they had, they would have always been in that condition, as fallen Man, forever.

So our Father guarded Man from that. And He waited until the time came for our Master Yahshua to go into death as a ransom for us. He is the ransom paid for us, so that we could be *sealed with the Spirit* (Eph 1:13-14). We were bought back by a ransom, so now we are able to overcome these detrimental things in us, and be freed from them. And that is what *redeemed* means. We have been *sealed for the day of redemption* — until the day of absolute, total redemption.

We have been given a guarantee, a down payment, *until* the day when we're absolutely freed from all things, never to be tempted or tested again. Right now we're tested in every way; we're tested in our thoughts, in the way we react, and in the way we see things. We have to have His glory now. Sometimes we don't have His glory, and sometimes we do. It is right there, if we ask for it, so that we would make the right responses. But if we don't have His glory, we don't make the right responses. We have to pray for His glory to be upon us.

*The glory which You gave me I have given them, that they may be one just as we are one: I in them, and You in Me; that they may be made perfect in one (Jn 17:22-23).*

His glory makes us one, just as the Father and Son are one. And if we don't have that glory, we won't be one. There will be all the things we mentioned within us — the malignant, refractory things, and so we'll be recalcitrant, having the tendency to be stubbornly resistant.

For instance, the man who came to visit recently is exactly that way — stubbornly resistant, so it is very difficult to even get him to respond. I guess he left because he's stubbornly resistant, recalcitrant, disobedient, and obstinately defiant to authority or restraint. That's why it is very difficult for him, and he is very difficult to manage. He's not responsive; he's resistant to help. No matter how much we love him and encourage him, he still has whatever that is in him that can't be dealt with. He isn't malleable.

Do we see how we are refractory in some way? We may not be totally like what the definition is, but we could have that *tendency* in us to be refractory. That is why we resist authority or control and end up being somewhat unmanageable. Last night, Eretz was making bread and he was shaping it as he wanted to because it was malleable.

So are we refractory or recalcitrant in any way? Or are we totally redeemed? Has redemption come in its totality, or are we still in the process of redemption? Are we growing? We've got to know that we're growing. If we are, we take rebuke. If we have glory, we're able to take rebuke. If we have glory, we're able to *receive* correction. Glory is not just *what* you see, but *how* you see; not just *what* you hear, but *how* you hear; not just *what* you say, but *how* you say it; not just *what* you do, but *how* you do it. Glory is how we can be one, as the Father and son are one. We will be one if we have His glory. Otherwise, we will always be reactive, resistant, refractory, and recalcitrant.

We have to be able to be redeemed. *Redeem* is to buy back by ransom, enabling us to overcome what is detrimental in us. Don't say, "*Yeah, it's me who is a detriment; I'll never be able to change...*" That is horrible, to say that. Yes, we were that way. We have to admit it, but not from a worthless spirit. We have to confess it. That's the only way we will change. We're fallen human beings, but we're all in the process of being redeemed. And we've been given the guarantee of the Holy Spirit in order to have the grace to go that way; otherwise, we can't do it, and we'll never change.

So now we have our Master Yahshua to call upon. The wages of sin is death, but the gift of our Father is eternal life. It's appointed for all men to die once, and then face judgment. But it's not appointed for *us* to go to death. It is appointed for us to *not* die, to *not* go to death. But if we don't get rid of these detrimental things now by receiving the process of redemption in this age, then we're going to go to death. We will have to go because that is the only way we can be freed from those detrimental things *if* we don't die daily now, picking up our cross. Then we will have to experience the true, real death our Master suffered — not eternally, but to the point that we can face what is in us, and

get rid it, and be released from *the pangs of death*. But it is much better to face it while we're living in community together.

If all of us had His glory, we'd all be one. We'd overcome the things in us that cause most of our problems. None of us would be recalcitrant, but we'd be malleable. We wouldn't be obstinate or defiant or rebellious. We can see all these things that are in us. However, *He* saw something valuable in us. And what He saw as *valuable*, He is going to make *useable*. And that takes the forming and shaping that His Holy Spirit does in our lives. That is what redemption is all about, and what makes us worthy of Him.

Redemption rescued us from the trap we were in. We were all in a trap. Sometimes, we've even inherited that trap, through our inherited iniquities. And if you say you don't have any, then maybe you're not a human being. We've all got them. If you're a human being, you've got them. That is what you're saved for, to be rescued from that trap. Being recalcitrant or stubbornly resistant or disobedient separates you from life. Sometimes we're stubborn.

The Holy Spirit is the sign, the guarantee, of our inheritance. We've been betrothed, and now we're preparing to be married. We're not married yet, but we are betrothed through the Spirit we've been given.

**ha-êmeq** — When you started talking about being malleable, I thought about the very first time an imma feels her baby in her womb. She's got this little clump of baby there, a very tiny, very malleable clump. She can just push on it and feel it. But then there is that one point when she pushes on that tiny clump and it pushes back. She'll turn and it will turn back. You feel that and you wonder, "What is that? What is that resistance?"

Then the newborn baby resists being handled, and you say, "*What is going on? I gave you birth, and you're my little clump of baby, and all of sudden, what is this resistance, this screaming?*" You are meeting that recalcitrant, un-malleable part of a human being. Some immas even say, "*Whoa... This is a strong one... My other child was peaceful, but this one...*"

Even during pregnancy, when their baby is really tiny, they can sense they might have someone to contend with in there. And this is fine,

because parents have the rod of discipline, and discipline deals with that resistance. Some will need it more, and some will need it less.

That very thing that you felt when that first push-back happened is what you are going to have to deal with in order for your child to become a builder. And if that “thing” is not dealt with, you’re going to end up with a mess, even to the extreme of how that guest was — a person who can’t even fit into society. That little “thing” can totally destroy a person to the point that he can’t even get a job, is not even allowed in the army, or welcome anywhere. That “thing” results in a person who says, “*Don’t touch me! Don’t tell me what to do!*”

Our Master told us the solution: *If any man wants to be a “disciplined one” of mine, he must follow me.*” We are disciples, those disciplined ones. We volunteer for spankings. That is what we volunteered for — to become a disciplined one. So when we come out of the waters of baptism, we were saying, “*Spank me!*” That is what I am. I’m a “spank me” person, a disciple. That means I’m going to get disciplined all the time. “*I want to change! Spank me, Father.*” And so, if you’re following Yahshua, He is going to discipline you.

Yônêq asked a school teacher, “Do you ever spank anyone in school?” And he said, “Oh, no, no.” Instead, he “found” another form of punishment, which would have been the most terrifying thing to me. I can’t imagine or think of anything worse. He separated the disobedient child, putting him in a dark place. He volunteered that information, saying, “No, I didn’t do anything as bad as *spanking* the children.” But spanking is what they *need*; they don’t need terror and dark places. They need a spanking.

I think that it is so wonderful for all, because whether it is a strong, resistant thing the pregnant woman feels, or just this little malleable thing, there is hope to change. That seemingly malleable one *might* be more dangerous. Some don’t say anything and sit down when they’re told; but inside, they’re totally “standing up” in their mind and understanding. Outwardly they seem ok, so you don’t give them a spanking, because they look like they’re sitting down. But inside? That “thing” will really get you later on. They are rebellious in their mind and in their thoughts.

I’m so thankful for the rod. It’s the only thing that deals with that rebellion. People raised in this society are so unfamiliar with that remedy. That’s why there are things like “road rage” murders. People are not used to being handled, and they’re totally out of control.

I’m so thankful to be a disciple of our Master, and to live in the only place where we can be saved.

**Shemiyah** — I was thinking of what our Master said in Jn 10:4-5 when Yônêq spoke about being refractory and recalcitrant. All the things that are in the people in the world are the same things in us. When we were saved, it wasn't like everything just got taken out of us. I was the same person after I came out of the waters of baptism as I was before I went into the waters, but I *came into salvation*, the place where those recalcitrant and refractory ways can come out of me.

We are those who respond when we hear our Master's voice, which comes to us through our brothers and sisters. When you realize Yahshua is talking to you; when you recognize that correction and that hand pressing on you isn't oppression, but is really the voice of your shepherd; then you receive it and cut off that refractory way, knowing His word is eternal life.

Glory is shown by "what you hear and how you hear it." So you have to listen for the voice of the Shepherd, otherwise, you might not really follow Him. He's trying to speak to you, but you're not following Him, because you're not having glory.

**Hakam** — It is important that we understand how our Master Yahshua was a ransom for all of these ways in us that we didn't have glory. There had to be something outside of ourselves to pay for it, to bring us back to our Father. The act of love of the sacrifice of our Master Yahshua taking our place in death was costly. The glory that we lost through the Fall was costly to restore back to us. It takes something beyond our own worth to do so. There isn't anything any one of us could ever do. We could never pay enough to get it back. It's got to be a ransom paid for us by another.

Our Master gave up His whole life to be the ransom paid for us. That is how our Father bought us back. "The glory you gave me, I have given to them." So then it's a really big deal if we just turn our back on that. It sets our eternal destiny. We have the opportunity to receive the benefit of being ransomed by the sacrifice of our Master Yahshua.

So now we're back, and we're in a place where that glory can be restored to us. But if we are complacent and just allow these intractable ways to remain in us, then we don't deserve to be *called the sons of God*. We don't understand how valuable we are in the sight of our Creator.

We must be just like ha-êmeq said — glad to be a disciple, glad to receive our discipline. There is something very powerful being applied to our soul through His discipline in our lives. The discipline affects us in a far deeper way than a person in the world who is not under that blood, who hasn't been bought, but who tries to change. We're going to change in



amazing ways if we can just understand how much we're loved, and what our Father has in store for us.

Just for example, let's say that our Father saw *you* as valuable to Him, even though you, Hakam, were sitting down on the outside while standing up on the inside, right? [*Hakam — Absolutely.*] It's amazing, isn't it? He saw something in each one of us. But somehow, he could never reach our guest. Maybe, it's because he wasn't willing to do our Father's will.

Even though we were "sitting down on the outside while standing up on the inside," our Father saw that we were willing to do His will. He saw that if we could ever hear the truth, we'd respond, because He knew more about us than we even knew about ourselves. He saw the value in us. It's wonderful to be valuable to your Creator. We're valuable and necessary; that's why He calls us *Derushah* — necessary, needed, searched for, sought out. He bought us. "I made you, I bought you; you're mine."

**Hakam** — That's why people really can't respond to the gospel apart from love. The gospel has to reach the heart through someone who has that love, or else there's no way they can be saved. You can't just go out and tell someone, "Jesus died for your sins." They don't get saved that way.

Our Father loved us and sent Yahshua to be our ransom. Deep down inside, everyone knows they do need a ransom. You have to stubbornly resist something very fundamental to not see that. Even the most rebellious person can respond to love. When Ben Nabiy came (I'm not saying he's more rebellious than anyone else), I remember how he was fed up with religion, but he started crying in the early days of the Vine House when he realized people loved him enough to trust him.

When we started talking about Jesus, the first thing he did was take the Bible someone was reading to him and throw it against the wall. His brother Tushiyah had come in first, and Ben Nabiy said, "What in the world are you doing here, you crazy idiot? Let me have that thing," and threw it against the wall. He tore it into confetti. But he responded to love. It was a long road, though... a long road. But no matter how long the road is, our Father is going to save us from all these things.

**Ariel** — How wonderful it would be if the parent knew the child well enough to discern when he was standing up on the inside. Then he would take the child out and discipline him for that rebellion that is going to destroy him if it is not dealt with. That is how our Father is with us. That is the wonderful thing about the Holy Spirit. He dwells in our hearts. He knows what works in us, and so He can deal with all those ways when we stand up or sit down on the inside against authority.

When you first asked, “Is anybody recalcitrant, refractory, or resistant,” my inner gears started turning. We all have those ways. If we can’t see it, and confess it, and forsake it, we can never change. But what an incredible provision we have that we can confess and forsake our sin, and find compassion and change.

It is amazing, the salvation we have. I am so thankful for that, and for the struggle we go through. We’ve got to receive the circumstances and see that they’re all allowed by our Father to save us. If we can just *surrender* to those circumstances, seeing our Father in it, and let it go deep into our heart to change us, we’ll become just like our Master someday. We’ll be compatible with Him. That’s the process of salvation. So it is very, very encouraging that our Father gave us the Helper as a down payment.

**Quannah** — We are guaranteed that if we seek Him, we will find Him. Salvation and hearing from Him are both a guarantee if we give all our heart to hear Him. Then He will never leave us as orphans. It’s our desire to be here, to give ourselves, and to respond to what our Master Yahshua did. Equally so, it’s His desire to help us: “I will save you; I will help you be just like me.” He’ll do this when we’d rather die than not love someone, not pour out our life. But we’ve been given a Helper to enable us to do that.

What does it mean to “kick against the goad”? When Paul was persecuting the communities, our Master said he was kicking against the goads every time he would do it. He was sent to do it, by the Sanhedrin maybe. He probably thought, “*I’m doing a good thing. I’m doing God a favor by getting rid of these people.*” But all the time he was *kicking against the goad*. Our Master asked him, “*Why are you kicking against the goad?*” A goad is something really hard and sharp. Every time he would persecute the edah, it was just like that in his conscience. It hurt him, but he was still compelled by wanting to do God a favor. He didn’t know that the god he was serving was the evil one.

A lot of times we kick against the goad when we do certain things. It's wonderful that the goad is sharp and hard, and we hate that feeling. Then we won't keep on kicking against the goad, which is doing something against your conscience. That is why Paul was able to be saved, because he knew he was kicking against the goad. Our Father revealed that to him. He still had enough human worth to be valuable to our Father.

So we raise our hands in total, absolute surrender to Him. We don't just raise our hands in rote, but because we *do* surrender: every morning and every evening.

When you go into the waters of baptism, you're being set free from death. You are entering into a solemn covenant, as if you were walking through the split animals as our Father did when He made the covenant with Abraham. You're being set free from death when that animal had to die and you walked between its parts. But if you don't really mean it when you make that covenant, you'll become like that animal. You'll see death.

If I don't keep my covenant, then I'm saying, "Let me be like those split animals." This is what our Father had to do when He made a covenant with Abraham and his offspring, which still hasn't been fulfilled in 4000 years. Our Father is still waiting for a people to do it. Now what is that people supposed to do, in order for that covenant to be kept? What is it we are supposed to do? Is there something that's clear for them to fulfill? Yes!

*For I have chosen him, that he may command his children and his household after him to keep the way of Yahweh by doing righteousness and justice, so that Yahweh may bring to Abraham what He has promised him. (Gen 18:19)*

He cannot bring that promise about until there is a people who will do what they have to do to bring that promise about. Abraham knew, but his offspring didn't. So He's still looking for a people to fulfill Gen 18:19. There has to be a people who will turn their hearts to their children, and the children to their parents. A lot of times, we've erred greatly there. But we have to learn from that; and others can even learn from our mistakes, so they won't go the same way. We pray for our precious children.

Gen 18:19 has got to be fulfilled by a people who *do righteousness and justice*. We must be just. Everyone has been crooked and unjust. We've got to be just, not crooked. The court systems are crooked. They've got crooked lawyers who defend murderers, and they know they've murdered and still set them free, just for money. Let's pray for the governments of this world, since we have to live under them.

**ha-êmeq** — What if the dough had a will of its own? What if, as you kneaded it, all of a sudden you felt something moving around in there? Have you ever picked up a child who didn't want to be picked up? He's not using his will to do it, and he's so heavy, laying there, this big resistant thing. But if the child wants you to pick him up, it's almost as if he picked himself up, because when you hold him, his will is holding him to you.

Our Master spoke of "*anyone who DOES the will of my Father.*" They are the *doers* — those who *do* His will. Traditionally, when two people get married, they have to say, "I do," meaning, "I *will*." That is two parts: "I" and "WILL." That means "I" am taking that little thing in there, my *will*, and *doing* something. That is amazing that a human being has the ability to say those words, because "I do" binds the person. Those are oath words.

Mk 3:35 — Whoever *does* the will of God are His family. *Does* means you are *doing it*. Truly, we've got to be people who *do* His will until the very end. We have to be those who *do* it. "*Whoever does*" is a finished product. It's not just whoever *starts off* doing the will of our Father, but those who *do His will* finish the course and complete it.

Please understand who you are. You are those who will finish the symphony. It's an unfinished symphony. It started in the first century, but quit. And so we've got to finish it. There was old Israel, and then the first Edah, and now us (Heb 11:39-40). They are *not made perfect apart from us*. Then how important, how valuable, how essential are we to our Father's purpose? It is not just "little ol' us."

So we don't want to be those who shrink back when our Master comes (Heb 10:39). There might be some, even in this room, who will shrink back on that day — if we're still alive when our Master returns. So let's all surrender to our Master, praying for

His grace to be upon us. Just think: when people come into the café, who do they see? Can we say, “If you’ve seen me, you’ve seen Yahshua?”

Our Master could say, “If you’ve seen me, you’ve seen the Father,” because He perfectly represented the Father, having the same actions, the same behavior. People watch us, so what are they going to do *as they observe our behavior?* (1 Pet 2:12)

**Nogah** — They’re going to see Yahshua! I just wanted to share how thankful I am that we’re talking about how a disciple is one who receives discipline. Working third shift, I was talking to some people who asked me, “Who are you people?” and I responded, “Oh, we’re disciples of Yahshua.”

Considering that the word *disciple* might seem strange to them, I almost told them what it means, but they had been drinking. I thought, “Well, I’m not going to try to explain to them that a disciple is someone who receives discipline all the time,” as I didn’t think they’d get it.

When people ask us, “Well what do you DO?” sometimes I just want to tell them, “I’m just a disciple; I get disciplined all the time. That’s my work,” but they wouldn’t really understand that. All they think about is, “When is your shift over? When do you get to go home?”

Yônêq — You can tell them, “I *am* home...”

**Nogah** — Right, it’s hard to explain, but I’m a full-time disciple, and that means I’m disciplined all the time. I’m thankful we have revelation of this, and that we’re learning to give ourselves to it. As Shemiyah said, we’re becoming more sensitive to our Father’s hand upon us, and we are being made aware of when we are away from it, so we can draw near to it.

I want to give myself to our Father’s hand in my life. The more you love Him, the closer you’ll be to Him, and we can make that decision. Therefore it is up to us how close we want to be to Him today.

Amen, that’s so wonderful! It’s good that we can respond when people ask us questions. We can respond; we don’t have to be aggressive ourselves. They see, and they ask. However, if they don’t see anything, then probably nothing you say will make any difference. They should say, “What’s that hope I see in you? Can you explain it to me? Can you give me the narration? I see the play, but I don’t know if I understand what I’m seeing.” Are we ready to surrender for this day? Let’s lift our hands.

## The Real Revolution

What does the word *revolution* mean to you?

**Yochanan Abraham** — The only true revolutionaries are those going back to the original pattern or foundation.

The following verses from the Gospel of Thomas say what I am trying to say *revolution* means, without saying it. Our Father made MAN, male and female (Gen 1:27; 5:2). *Revolution* is getting back to that.

*Yahshua saw infants who were being nursed and said to them, "These children who are being nursed are like those who enter the kingdom."*

*His disciples said to Him, "Shall we then, being children, enter the kingdom?" and He said, "When you make the two into one, and when you make the inner as the outer, and the outer as the inner; the above as below, and as when you make the male and the female into a single one, so that the male will not be male and the female will not be female; when you make the eyes in the place of an eye, and a hand in the place of a hand and a foot in the place of a foot."*

Do you understand what He is saying, *make the two into one*? When you make male and female *one*, then that will be the revolution. You can take this the wrong way, but you can also take it right.

*Yahshua said, "I shall choose you, one from a thousand and two from ten thousand, and they will stand as a single one."*

Those who will enter the Kingdom, those who belong to our Master will be one in 1,000, and two in 10,000. We believe that is Scripture.

Now what is on the last page of the Gospel of Thomas is very important:

*Simon Peter said to our Master, "When will the Kingdom come?" Our Master said, "It will come by expectation. They will not say, "See here," but the Kingdom of the Father is spread on the earth, and men do not see it. The Kingdom is among you."*

*Then Simon Peter said to them, "Let Mary go out from among us; because women are not worthy of the life." And Yahshua said, "See, I shall guide her to make her male, that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the Kingdom."*

Do you understand what this is talking about? When a woman is absolutely and truly submissive to the man, they will be one. You can trust a woman who is submitted. You can trust her. That is why we can trust our women. Now, of course, some women will come in and take advantage of that, and they'll start trying to take over. But revolution is that the two will be made one — when we're absolutely in total submission to our Master. When a woman is submissive to the husband, they will be one. They will be just the same.

**Soreph Gamaliel** — I thought too, that applies to the Body of Messiah. When the whole body is content to let those with the gift to see, *see*, and the ones with the gift as a hand, *handle*, then Messiah will be one with us.

Yes, right; exactly.

You can see how the world will be shocked when they see this witness: *Man*, male and female, woman and man, husband and wife, functioning as one, in submission, just like the Father and the Son, even like the Trinity, you might say. The Father and all His sons (our Master and *all His brothers*) are all functioning as one. Certainly, we are in submission to our Master Yahshua, but functioning as one.

You can see how amazing this revolution will be, when male and female are one. You have to hear this in the right way. Of course, there is no more independence if we are one. You can see who the head is. You will see how unity will be when we become one (1 Cor 11:3). We're one with the head; we're in union and communion with our Master. We're one, and there is no independence.

1 Cor 15:24-27 — This will happen at the very end of time, at the dawn of the Eighth Day. "*He who put all things under Him is excepted*" is speaking of our Father. The Son will be *under Him*, not the Word. The Word is God. The Son will be under the authority of the Father, along with us, His wife — all the *sons of God*, who are *His brothers* (Heb 2:11). You can see that we will all be one when the end comes; the whole universe will be ruled by Messiah and His wife, who are one.

When submission is complete — when husband and wife are one — then Messiah will return. This is amazing, isn't it? Just think how astounding this will be. This is true women's liberation, if they really want to be liberated. So this is the real revolution, by definition. We are revolving back to the way our Father made all things to be:.

*This is the book of the generations of Adam. When God created man, He made him in the likeness of God. Male and female He created them, and He blessed them and named them Man when they were created. (Gen 5:1-2)*

Isn't that amazing? *Man*. There is no disunity; there's no striving for anything. It is the woman's job to be in submission to the one He created first. The woman and the man become one, and they live that way. Women have liberty in the place of submission. You can trust your wife as you live together in unity. Women can have that pure liberty and freedom, functioning together with man, as one.

We, as the Bride of Messiah, have been liberated from the curse of the Fall, but we still are in submission to our head, just as our Master is in submission to His Father. Man is in submission to Messiah, and woman is in submission to her husband, and children are in submission to the woman.

The Word and the Holy Spirit are not "in submission" to Yahweh; they are one nature: three persons, but one essence. They function together in perfect unity. In the same way, eventually, the tribal heads will be three: not just one, but three, and they will function together according to their ministry, or gifts and works. They will submit to one another, because not one of them knows everything. We all have to depend upon their counsel, as they depend on one another, as they function together in the Body. They're in submission to one another, and they're one in essence. In every clan there will be three leaders, that is, three elders who will be in submission to one another, functioning together, because one person does not have enough grace. He needs the gifts of the other two leaders, and each of them has his adjutants. Then we will have a perfect, pure government, as there will be no tyranny.



So this is true revolution; this is revolutionary. What was the Revolutionary War?

**Soreph Gamaliel** — In relation to what you are speaking about, these men sought to return to their natural rights as men under natural laws, to be governed by the conscience. Those rights were being taken away from them, and so the “revolution” was to gain back their original rights.

Even so, before long they taxed each other more than anyone ever taxed them.

They taxed themselves. For example, when you buy something for \$2.00 here, you have to pay almost 15 cents in tax. I went down to Trio Foods the other day to buy some dye that cost \$2.09. I gave him \$2.10. David was about to give me a penny back, but I said, “*Keep the penny...*” I went home, but suddenly I realized, “*OH! I didn’t pay tax!*” So I went back down there, and said, “*David, I didn’t give you the money for the tax! How much?*” and he said, “*14 cents.*” I gave him 15 cents and said again, “*Keep the penny...*” Everybody laughed, but the point is that the tax was almost 15 cents on a \$2 item.

David at Trio Foods never forgets how we cleaned his place for days, when the health inspectors shut it down. He tells everybody about how we helped him. He says, “*Really, I don’t care what you say about them. You didn’t come down and clean this place spotless when I was shut down, but they did.*” Certain people used to say this about us in St. Joseph, Missouri, too. “*I don’t care what you say about them... They pick up trash. I don’t see you doing that.*”

So, there is going to be a revolution on the earth — a true revolution of unity. Everything we do is a revolution. We’re going back to the original pattern. We are in a revolutionary war.

**ha-êmeq** — If we women wear our headcoverings in truth, then we can wear our diadems. Men can wear diadems, but women can’t truly wear diadems unless they wear headcoverings, because they’d still be women. But with their headcoverings on, they are as good as a man, once they’re covered.

In the Eighth Day, there won’t be any difference for the Holy; there won’t be male or female, but just *Man*.

**ha-êmeq** — Yes, and you can tell when women get more womanly, they get in the danger zone. The more a woman is gossipy, and petty, and vain, the more *female* she is. Those qualities are *equated* with female. That's why, probably, even in the natural realm, the evil one is trying to inject female hormones into men.

So a man is not female, and not female-female, but male-female. Our Father made man *male and female*. There is supposed to be a right balance. When a woman denies the emotional, low side of her nature, then she can actually be a ruler who has a clear mind. But as soon as we give a little bit of room for the flesh — especially during emotional times — the fallen woman part comes out most obnoxiously. And that is why our sign, as a woman, is “*clothed with the sun, the moon under her feet.*” This means her emotions, which tend to make her more womanly, are under control, and then she can put her headcovering on and really be *Man* — meaning male and female.

I can really see how making a man more womanly is his downfall. This isn't about work roles, like doing laundry and changing diapers. Woman is a “woe man” (not “whoa, man”), if her woe-man nature is not under control. She is man, with a “woe” attached. The *woe* part of a woman is what I am talking about, and what we women need to bring under control. If it is out of control, you see the result on magazine covers — vain, selfish, petty, gossipy woes...

An uncovered woman is capable of all kinds of trouble. When she truly wears her headcovering, man doesn't have to be afraid of her anymore. Then she can put that diadem on — the ability to actually rule — and actually be the asset she was created to be: a HELPER.

Women were created to be helpers in the equation, but we're definitely not helpers if that female part is pulling us down to be these low creatures. I know that us women being the way we're supposed to be will really help the man (male/female man) to be who he is supposed to be. If we are to really wear our headcoverings and diadems in sincerity, we need to understand what the headcovering and diadem is.

Rev 21:9 — We're the wife of the Lamb. We were made one with Him. We are one. We're the woman.

**Yotsah bat Zerubbabel** — I'm thankful I can be here. It is the only place we, as women, can be restored. I want to give myself to that work, just allow myself to be restored, so that we can show the world how we are created to be, because it has become so backwards. I want to give myself.

**Havah bat Zerubbabel** — We are in a war, a revolution. That is why it shouldn't be surprising when things get intense, or hard, or even dangerous. We're trying to go in the opposite direction of everything in the world.

The negative aspect in woman is a lot stronger than the good part. That is the default mode in woman; the war is to rule over a destructive part inside of us. It works against what our Father is trying to do. When I give in, even just desiring to live for myself for a few minutes, the enemy starts ruling.

It takes doing "*all she could*" to be revolutionary: setting your mind on helping others, meeting needs, and finding solutions, not just seeing problems. If you stop fighting the war, you become this "blaah," insipid person with no ability to figure out anything. As soon as you take your eyes off others and put them on yourself, you can't figure anything out. The evil one makes people leveled and unresponsive. "Oh, well..."

The problem-solvers will enter the Kingdom and rule the universe.

The revelation of the revolution also is found in Gen 3:16 and 4:7. In both places, the same word is used, but in two different ways. One way is positive, the other negative. Once Eve ate of the forbidden fruit, and then Adam did, you can see what happened.

*... yet your desire shall be for your husband, and he shall rule over you. (Gen 3:16)*

It says, *yet in* the RSV, which refers to a *desire* that is in a good way.

*... sin is crouching at the door; its desire is for you, but you must master it. (Gen 4:7)*

So the revolution is to master sin, in our Master Yahshua's strength. In the world, they have to muster up enough natural strength to do it, and our Father sees and appreciates it.

The revolution is also a wife's positive desire to be *for* her husband, that he would rule, as a good king. He will be a wonderful king. Abraham's wife called her husband "Lord." You can see the oneness in that. There is no male or female, but *Man* as he was created to be. There is no division.

Sin's desire for us is to get us to come under its sway. For a wife in the fallen world, her negative desire is to *not* submit to her husband, but to control or even rule over him. But in the revolution, she can have a good, positive desire to help him. True rulership is the exercise of a good, positive desire. Do you understand the difference?

Mt 28:18 — “*All authority has been given to Me, in heaven and on earth,*” meaning to our Master, until the Eighth Day, when He gives it back to our Father and subjects Himself to Him. Once all His enemies are put under His feet, and everything is again subject to our Father, then the triune Elohim will dwell in *Man* — our Master and His wife, together. Elohim will rule the universe, through us. And we will not be brooding over empty planets, but we will love the people of the eternal nations — which will become billions, and trillions, forever and ever, never ending.

Isa 9:6-7 — We are *His government*, and there will be no end to our increase, as also the nations will continue to increase. Colonization will continue to increase until we have colonized every planet in the universe. And then what? What will we do when the universe is filled up? There will be *no end* to the increase. There is *no end* to the universe whatsoever.

**Soreph Gamaliel** — Eph 3:21 says, “*to all generations, forever and ever.*”

We will reign forever and ever and ever (Rev 22:5). We reign right now. We are in process of being trained and progressing as future rulers of the entire universe.

### **Continuation in Hiddenite on June 22:**

**Chazaq** — I couldn't help but think of the prophecy in Jeremiah: “*I'm creating a new thing on the earth: a woman will encompass a man.*” In Christianity, it's not reality. As time goes on, a woman in submission is more and more rare. Wives don't even trust their husbands. But in the Body of Messiah, this is exciting, how a woman can surround her husband. And the Body of Messiah, who *is* the woman, encompasses our Master Yahshua, making him complete. This is exciting, and wonderful.

Yes, this is the *real revolution*. It will probably *cause* a revolution with the women's liberation movement. They don't understand it right. What we hear is true revolution — the real revolution.

**ha-êmeq** — If we're all standing together and someone sees us as a group, with single brothers, single sisters, children, wives, husbands, and we're all in submission, then they'll see one creature, and the creature they see is male and female, but it is *one*. So you could say, "*Where is woman? Where is man?*" You can't really see the distinction; we're one, because we are all merged together when we submit. Whether we're single brothers, single sisters, children, husbands, or wives, we're one.

Surely, when you see husband and wife that way, then you see one creature, which is male and female. But also, in the Body of Messiah, you see that; yet somehow, when the flag of Rev 12:1 is waved, it's woman. It's not male-female, it's just female.

We have to be one with our Master. We're the woman, his wife. She has the moon under her feet, and if she doesn't have the moon under her feet, she can't be in submission to our Master.

**ha-êmeq** — That is so true, that emotional aspect. One of our responsible women was disclosing to me how she was having a really hard time about something — she reacted more than she usually does — and when I said, "You know, it's the full moon today," she said, "Oh, that's it..." Suddenly, you realize that what seemed so real was less real than you thought it was. It is really true. The moon has to be put under our feet.

Yes, on our "female" side, we become *lunatics*. But once we get the moon under our feet, we're not lunatics anymore. They've noticed even in mental hospitals how much crazier it gets on those full moon nights.

I really liked what Havah shared, and the determination she had, about the revolution, about being determined to not get offended.

She said, "We are in a war, a revolution." We're trying to go in the opposite direction of everything in the world. The negative aspect in woman is a lot stronger than the positive, as Havah said; and I liked how she said, "That is the default mode of woman." What is a *default* mode?

**Havah bat Zerubbabel** — It is what you automatically do when you're not exercising your spirit to put your enemies under your feet.

We're going to embellish this teaching, and make a paper out of it, and hand it out. Maybe the women's liberation movement, when they get a hold of it, will cause the most ruckus. And that would be great... talking with them at open forums.

Woman was first, and then He made man, right? Where does it say that?

*For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man. (1 Cor 11:8-9)*

But *Man* was created *male and female*, it says. Man is male and female, right? The woman is with the children. The children are in submission to the woman, and the woman is in submission to the man.

The children are usually with the mother all the time, as the father is usually out in the field. That is why you have to have a dominant mother. You can't have a "mom" who just doesn't dominate the children, but leaves the discipline to the father, saying, "*Just wait until your abba gets home. He's going to spank you real good, about 100 times...*" So when the father comes home, the child is terrified of the father. But it's not supposed to be that way. A dominant mother deals with things, so then there won't be shrinking back from their abba when he comes home. The child will welcome his father.

**David Zerubbabel** — I was applying what was shared about the dominant mother, who deals with the child's sin before the father came home, to us as disciples. Can you imagine how it would be for us if our "mother," the Edah, didn't deal with us before our Master came back? There would certainly be a *fearful expectation of judgment*, if our sins weren't dealt with ahead of time.

Yônêq — Exactly right. We would all shrink back at His coming. We are the wife of Messiah; our Master is the husband, and we are one with Him. We're the Woman, He's the Man; and together we're *Man* with Him. We all will be "Man" in the eternal age. Even though we're the woman, we'll be man, because we're one with Him. We will be the one new Man.

**Soreph Gamaliel** — I thought how ineffective it will be to talk or write about this, unless we have that same kind of oneness between man and wife, and that same heart toward our Master. Years ago, Yônêq taught us

that we really will not understand the Trinity unless we ourselves are one. So how terrible it would be to do what Christians have done with the Trinity — how oppressive it would be to write about male and female being one unless we actually have that heart as men and women, to be one. It will affect how people see this.

**Gad Nahaliel** — I'm grateful for what was shared, because it will unlock both sides of the war between man and woman. People like me, who generally grew up in the midst of the "Women's Liberation Movement," got completely distorted inside as a result. But when I heard this teaching, it untangled all those spirits, and I felt my soul begin to be neatly arranged again. It brought clarity to things that were once very confusing, and had a pile of bad memories attached to it. Someone who is really looking for truth will just leap for joy, because this teaching actually promotes the very thing the women's liberation movement was looking for: to be liberated, to be one with man. This will really draw the sincere ones out.

**ha-êmeq** — Ob 1:21 says, "Saviors will come out of Zion." Gad can be a savior now, because he learned something that can help people who are really wishing there was something or somebody who could figure this out. It is so sad, because those "women's liberation" women talk about how, "*Yeah, women are just treated like a piece of meat; but we're intellectuals, too, and we fill the colleges...*" etc., etc. But they're sitting there talking to you with their red lipstick on and their dangling earrings and their immodest clothing, and you're thinking, "*WHY are you DOING that? That's what makes you be treated like a piece of meat! You're decorating yourself! You're advertising yourself that way!*" But it doesn't jog them into thinking rightly when they see themselves on the magazine covers.

At one time, women weren't even allowed to vote in this country. Why?? Well, women are so DUMB. They are so moved by their emotions. No, seriously, it was people like Thomas Jefferson, who was very wise, who didn't allow women to vote. Why?? There has to be a reason, because the women back then weren't made out of a different material than we are now. They were exactly the same as we are. It's not as if we've evolved into higher creatures now, and so now we can vote. Actually, now we can even be the president herself, not just *vote* for the president.

But really, there was a reason the women weren't allowed to vote. Because if women aren't men, in the spirit of this teaching, then they're dangerous; and the only way women can be men is if they have Yahshua, and if they have a head covering on, in reality. That is the only way they can *not* be dangerous.

It's not that all of them were bad. You have writings from women back in those days, and it wasn't as if they were *all* just these groveling, sensual low-life; but there was just something so undependable about them. It must have been that they could be rallied by the unscrupulous to make unwise choices. So the wise men said, "We'd better not let the women vote."

**David Zerubbabel** — But really, it shouldn't have mattered, if they were one with their husbands, because one vote was sufficient for them, since they have the same opinion as their husbands. So in saying they can vote, is like an invitation to divide from their husbands, thinking they would choose better.

**ha-êmeq** — Yes, exactly! That's right. So then you can see just how revolutionary this message is, because it wasn't that long ago that we women couldn't vote. You're almost made to feel as if men 100 years ago were savages or that some kind of insanity was ruling, because they were slave-beaters and didn't want women to vote. But if you could go back and sit down with some of those men, you'd find they were very intellectual. They were very smart. There was something else at work, and they were wise enough to see that women needed a head.

I hope that we can expose that, and not be ashamed as women to admit our condition without Yahshua. I'm just thankful that "*saviors can come out of Zion.*" I'm thankful that women can actually be saved and be covered, and that there could be "saviors" coming out of our midst.

**Yochanan Abraham** — It's been inculcated or kneaded into the whole international society that women were oppressed and that's why they rose up. But the way American society was originally set up, men knew what their place was, and women knew what their place was, and there was a very clear distinction. It wasn't a law, but an *understanding* everyone had.

When that foundation was destroyed, it sent shockwaves around the world. It did not just affect our country. Something was set into the American society, into the American mind, into the American spirit and heart, which has not changed to this day. A lie was put in place, which the whole American society started accepting.

The Constitution, for the nations, was good. Somebody said at the time, "*Only a moral society can make this work; it is valid only in a moral society.*" But then Abraham Lincoln started working against that Constitution, and doing things against it, and society started accepting that. People got subjective, saying, "*Maybe we can do this, and it will be*



*alright. I don't like that standard, and so therefore it must be wrong, because I don't like it.*" When such a spirit has room, it gives license to call good evil and evil good, because somewhere the foundations of conscience started being eroded. There is a clear, pivotal time in history where you know it started working and working, and kept on working, until you've got what we see today. So many doors were opened; so many spirits were brought in. People's consciences started being silenced. Those who stood up and spoke were crushed.

Women smoking cigarettes began shortly after freedom was given women to vote. When women were allowed to vote, it opened a certain door. Someone got all these *suffragettes*<sup>1</sup> together and had them march in the Easter Parade in New York City.<sup>2</sup> A cigarette company executive said, "Our cigarette sales are low. Can you help us?" And he said, "Yeah, I can help you." And he came up with a diabolical plan. He went to the famous colleges and hired some young debutants who grew up in well-to-do families, and had them strap cigarette packages on their legs and march in this parade. Then he told all the camera men and newspaper reporters to be there.

So there they all are, marching in this parade, and suddenly they pull their dresses up, pull out their cigarettes, put them in their mouths, and lit them up publicly, as if to say, "*IN YOUR FACE! I defy you and your standards.*" And women all over America said *yes*, instead of saying, "*That's an outrage!*" Some people were outraged, but many were ready to do it; there was something in their spirit that was driven toward it.

Look in there, and you can see: the foundations being eroded. And there are those who are dizzy and confused and disoriented. They're waiting for some voice to stand up and say, "*This is not right! This is not the way the Creator of heaven and earth intended for human beings to be.*"

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<sup>1</sup> *Suffrage* — the right to vote in public elections.

<sup>2</sup> "The 1929 Easter Parade in New York City marked a magnificent triumph for the tobacco industry in its ability to manipulate women and foster their addiction to a deadly habit. Promoted as a publicity stunt for "female emancipation" in these post-suffrage days, the parade featured a contingent of New York debutantes marching down Fifth Avenue while openly lighting and smoking cigarettes. It was the first time most Americans had witnessed any woman who wasn't a prostitute smoking in public.

"What the bold debutantes didn't know was that their expression of 'freedom and equality' was orchestrated by George Washington Hill of American Tobacco and Edward L. Bernays, public relations mastermind and nephew of Sigmund Freud. In addition to boosting sales for American Tobacco's *Lucky Strikes*, the demonstration succeeded in breaking the taboo of women's smoking." Liz Jones, *Smoking Imagery and the 7 Deadly Myths*.

So the way we've learned history is not right. That's why we have to have the anointing to tell us how these things came about, what has happened, and what is working behind that whole victim spirit about women being oppressed. Yes, women have been oppressed; there is some truth in that, but that is not the *whole* truth, and that is not what our Father is saying.

It is prophecy. The day will come when they call good evil, and evil good. That's happened, and it's happening.

**Havah bat Zerubbabel** — When we discussed about not letting women vote, I thought right away the reason is because women are subjective. In intense situations is when it's the hardest for us to know what to do without letting our feelings get mixed in our decision. We need someone who can see it from the outside, who is objective, even when it doesn't feel to us like it's the best thing.

Without our Master Yahshua, women are not able to overcome that. So they were wise back then when they thought, "*Well, we better not allow it.*" But as soon as they let them have the vote, the decline was so fast. It was one thing after another, and then you see Hillary Clinton wanting to be president, and everyone thinks, "*Hey, great!*" But they forgot something. They forgot that women are subjective without covering; and if she were to get in office, then when something intense happens, she is just not going to know what to do. It is so dangerous.

Someone said it was dangerous that our Father put His whole existence into the hands of man. He just gave it to us. And I thought, "*Yes, but with our Master Yahshua, it will be possible for us to rule over that destructive nature.*" Our Father put His whole purpose in our hands, to do it. And it is up to us what we are going to do with it.

**David Zerubbabel** — Paul said, "*There is neither male nor female, FOR you are all one in Messiah*" (Gal 3:28). So you could read that and say, "Well, since there is no male or female, it doesn't make any difference. You can interchange the roles, and it just doesn't matter." But the *premise* is "*submitting to one another out of reverence for Messiah.*"

"There is neither male nor female" in Messiah because the woman is submissive to her husband. The woman is not a "free radical," because she is an extension of her husband, as we likewise are an extension of Messiah. There is "*no distinction*" because we're one, not because it doesn't matter.

Woman is not inferior. A man listens to his wife, who is in submission. He *listens* to her. That's why we say that man is the *logical* head, but woman is the *intuitive* head. Women have more intuition, so then the man has to be wise enough to listen and discern what is going on.

Well, this is really wonderful, what everyone said. We need to write this and put it together into a Freepaper. I think something is going to happen. It's going to go out and create a "*Real Revolution.*"

## My Salvation to the Ends of the Earth

Isa 56:1-2 — *Blessed is he who keeps the Sabbath...* The Sabbath will be restored to the twelve tribes of Israel before Messiah returns. The Sabbath is being restored to us, right now. That is one of the reasons we know we are *the restoration of all things* (Act 3:21). Therefore the Sabbath must be being kept before “*My salvation*” — our Master Yahshua — returns.

*Finally, there is laid up for me the crown of righteousness, which the Sovereign, the righteous Judge, will give... to all who have loved His appearing. (2 Tim 4:6-8).*

Paul was looking forward to a *crown*, one for which he labored and strove — a crown of deliverance. So, since he said “*which the Sovereign will give me,*” you could say he had been delivered. He had overcome all things, and had *loved His appearing*, as all overcomers do, not dreading His appearance in any way. Overcomers are looking forward to it. *Crown of righteousness* means a crown of deliverance, of rectitude. To make righteous means to rectify; to set things straight; to amend.

Paul said *a crown of righteousness*. We can misunderstand this word, *righteousness*, but the crown is everything we are striving for in the Spirit. We wear our diadems in anticipation of that crown, which will be presented to all who overcame (Mt 25:21). We live in anticipation of that crown, not that we will necessarily wear a real, material crown, but the spiritual *crown of righteousness*.

There are so many places in the Scriptures which speak of *salvation* and *righteousness*. *My righteousness* is synonymous with *My salvation* in Isa 56:1. There are two uses for the word *salvation*:

*My Salvation* or *His Salvation* is *yeshua* (Isa 49:6; 56:1)

*“I AM” Salvation* is the man, the person *Yahshua*.

The Jews call him *Yeshua*, which means *His salvation*. Isa 49:6 says that we, the twelve tribes of Israel, we will be *His salvation (yeshua)* to the ends of the earth. *Yeshua* is the result of *Yahshua*, the person.

Even the Deadheads started calling us the *Yahshuas*, and that was right, in a way. I know we shouldn't take His name in vain, but the way they said it wasn't sarcastic or derogatory. Their testimony about us was in a popular magazine called "*High Times*." They wrote about us as a group of *Yahshuas*, and that is who we want to be like. We are *Yahshuas* in the sense that we are "*My Salvation to the ends of the earth*" (Isa 49:6). *His Salvation is His Deliverance*. We have to set straight, rectify, and make right all things, just as Yochanan Abraham is doing in his book<sup>1</sup> about Chamites and slavery.

**ha-êmeq** — "*Saviors will come out of Zion*," it says in Ob 1:21. They will have diadems, because they are rulers. You can't imagine a king waking up and thinking, "*What do I want to do today? Maybe after breakfast I'll watch TV awhile, play some racquetball, and go swimming...*" That would be so self-centered. A crowned king is living his whole day concerned for his kingdom. He will fall in bed at night, spent from using every ounce of his energy.

If I were deciding who should be President of the United States, first I would find out how much time he spends in front of a TV, what sports he plays, even how much time he spends in the bathroom making sure he looks nice. What type of person do you want to rule over you and your country? Someone who won't have time to do it, who's too busy thinking about himself?

How selfish it is to think about what *you* want to do. There is no time for that in our life. You do have to brush your hair and be presentable, but after that, all your faculties are engaged in making a home for the lonely, doing our Father's will, His business. There is no time for anything else. For a ruler wearing a diadem, thinking about what *you* want to do and what *you* enjoy is sin.

There are so many related references to the *salvation* and *righteousness* which Yahweh will cause to *spring up before all nations* (Isa 61:10-11). Who is He talking about? Then our Father goes on to say in Isa 62:10, "Go out, go out!" The entire chapter describes everything we are doing. "The people" means the *nations*, and in verse 11, "to

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<sup>1</sup> *Setting All Things Straight*, by Yochanan Abraham.

the ends of the earth” is speaking of the same thing as Isa 49:6 — His salvation is coming, His reward is with Him, and His work is before Him. This is all talking about *US*.

*And they shall call them the holy people, the redeemed of the Sovereign; and you shall be called sought out, a city [community] not forsaken (Isa 62:12).*

Our Father doesn't want to desert us, though if we desert Him, He has to “desert us” in a way, for a time, so that we will seek Him. We don't have Him anymore if we forsake Him, so He will forsake us.

So we'll finally come to a place where we are *a city*, which is a *community*, of course. A city has people all doing their different parts, and all of its facilities functioning as a body. That is why it is called a *city not deserted*, as David told Solomon (1 Chr 28:9). So who would that people be in *the very end of days*? Who would be that *holy people*, whom Yahweh has *sought out, and redeemed, and cared for, and are never forsaken*?

We are that city. Our Father is saying that each one of us is sought out, *Derushah*, desperately needed. He never has had that city. He had to forsake old Israel, and He forsook the first church because He had to. He wants us to be that *city not forsaken*, but He can forsake us if we forsake Him, if we don't continue to be *with* Him.

I found a book in a thrift store that is all about Christian athletes and stars who profess that they “did it all through Jesus.” It will really help us formulate a freepaper. The writer inserted footnotes trying to make his point. Here is one footnote:

*Not everybody does the same thing in the church. Some preach, some keep records, some teach Sunday school, change diapers, take up collection or welcome members, some do Thursday night visitation...*

I would add that everyone else sits in his own pew, looking at the backs of each other's heads. You can know for certain that all Christians can see in Christianity about those *good works, prepared beforehand to walk in* (Eph 2:10), is what happens in their church on Sunday. That is all they can conceive of. There is absolutely no connection to a *life*. There is nothing else to do, except what they see every week in church, as far as

“building up the Body of Christ” goes. Even the Boy Scouts were supposed to do three good deeds every day. They don’t have any greater conception of the Body of Messiah.

I’m not trying to condemn them. When he got home from church, my daddy didn’t know what to do to build the Body until the next Sunday or the Wednesday night service. He did do good deeds, though. What else could he do? They can’t do anything that builds the Body up as we do, all functioning in coordination, working together, with each member doing his or her part, everyone doing what they do for others, not for themselves.

Eph 4:16 — *Building up the Body in love* can only be done in a community, which is growing with a *growth from our Father* (Col 2:19). Our Father causes the garden to grow, to bring forth its plants. The seed dies and new life *springs forth*. You can see the whole essence of everything in Eph 2:20-22, which tells us of the place our Father will dwell in eternally by the Holy Spirit. The Spirit will dwell in the Body, which is the Edah, *the dwelling place*, which will dwell *among men*, meaning this *dwelling of God* will dwell *among* or *with* the men of the nations.

Rev 21:3 — We are not the *men* it is referring to; we are *the dwelling place of God*, which is dwelling *with men*. No one else understands that “men” refers to men of the nations. Christians think it is talking about God dwelling with “us.” God will dwell *in us*, but we are the dwelling place that dwells “with men” (male and female). So we are being prepared to be that *dwelling place of God*. This is what we are building every day that we live. We’re building His Temple.

Only those who are willing to do His will can and will be able to see. How does faith come to a person? First he sees, then he hears, and then what? He understands. He sees the play, hears the narration, and then understands with his heart (Mt 13:15). Then he turns and is healed.

Nobody knows what *the dwelling place of God* really is, because they don’t see and understand that *men of the nations* will be worthy of a second life, to populate the whole

universe continually. These righteous people had suffered in death (Rev 21:4). *Death will be no more* — hardship will be no more for them, because they suffered in death to pay for their sins. They had enough human worth left in them to pay for their sins. *We will wipe the tears from their eyes.*

Our Master paid for our sins, but they, the people of the nations, have to pay for their own sins in death (Rom 6:23, RSV). He paid for ours. They have to pay for their own sins, and the only way a human being can pay for his sins is in death. But there are some sins which you never can pay for. The people who commit those sins go to the Lake of Fire.



## Knowing the True One

*There is something very wonderful that happens on the narrow way,  
The changing of our lives into the image of our King.  
When your heart and flesh are aching, don't forget the path you're taking;  
All those things you think are breaking you are really making you.*

*Giving is pleasure, measure for measure,  
Hearts overflowing are those that are growing in Him.*

We wear our diadems because we're *growing in Him*. We're growing into being *perfect*. That word *perfect* means fully grown up, as in Eph 4:15. So then we are to be like our Master Yahshua, not just continuing as we are now. We're growing in Him, to become like Him. We are to be fully changed into His image, thus becoming like our Master Yahshua. We will be just like Him, no different, except in regards to who He is for us — our Savior, whom we adore, forever and ever and ever. He's our Husband. We're His wife — compatible, comparable, worthy of him, as Rev 3:4. We will “walk with Him in white,” once we are fully grown, having His stature, compatible with Him in every way. We have the opportunity to do this. There is no other place on earth to do so, except in the place we are set apart to be.

We have been set apart to *become holy* (sanctified, set apart) in a particular locality, in a particular place. He has done this in order to make us *become like Him* in every aspect, to become holy as Paul said in 1 Cor 1:2. If you could really understand that you would know there is no other way we can be that way except by being in a set-apart place, set apart from the world — *in the world, but not of it*.

One of the most significant passages in the Scriptures is 1 Jn 5:18-20. There is so much in there:

*No one who is born of God makes a practice of continuing to sin... (Amplified)*

*We know that everyone who has been born of God does not keep on sinning... (ESV)*

*...but he who has been born of God keeps himself, and the wicked one does not touch him. (NKJ)*

We don't make a practice of sinning; we don't continue in certain sins, or even in our iniquities. We overcome them. We don't keep on practicing those things that have been passed onto us in our natural personality, the iniquities from our parents. We have to overcome them if we love our Master.

So then, whoever is born of God *keeps himself* (1 Jn 5:18, NKJ). We have been born of God, therefore we *keep ourselves* from the evil one's touch. He has touched us in many ways, and so we're this way, and that way... Sometimes you hear, "*Well, that's just how he is...*" and things of this nature. But we can't just keep on saying that. We have to grow up in every aspect (Eph 4:15) of our personality. There is no other place on the earth that we can grow up socially as we can here. You can't do it living by yourself on the side of a mountain, or living in the world. But we can be social here, in the same way as our Master. We can be restored socially, spiritually, mentally, emotionally, and physically. These are the five aspects to every person's personality. We have to grow up in every aspect. Every day we work together, and we have an opportunity to grow up and not continue to be like we were in the world. We're being changed into His image.

*There is something very wonderful that happens on the narrow way,  
The changing of our lives into the image of our King.  
When your heart and flesh are aching, don't forget the path you're taking,  
All those things you think are breaking you are really making you!*

### **The Most Significant Thing**

1 Jn 5:19 is one of the most significant things we have recorded in the Scriptures:  
*We know that we are of God, and the whole world lies under the power of the evil one.*

We know that because of Jn 17:16-17. We're no longer part of the world. We are *in* the world, but we are not *of* it, which makes us like our Master. But the next verse in 1 John 5 is the most significant thing:

*And we know that the Son of God has come, and has given us insight to recognize the True One... (1 Jn 5:20).*

This is the *restoration of all things*. There is nothing more significant than this in the Scriptures. We have insight to know and recognize the True One. We are in union with the True One. There are false ones and there are true ones. So here is the True One, and we have insight to recognize and distinguish the true from the false. The people we meet every day in Christianity do not have that insight. They don't know they're serving a phantom, and not the True One. It's a phantom — the one that doesn't work. We have the One who *does* work in our lives.

Paul said to the Corinthians, “You are being deluded into receiving another spirit, another Yahshua, another gospel” (2 Cor 11:2-4). He is the one that doesn't work. This is how it is in Christianity. Their gospel doesn't work. It is a gospel that just lets people in after answering the question, “*Do you believe in Jesus?*” But it doesn't really work. It is another gospel. Billy Graham preaches what he calls the gospel, but it's not the TRUE one. Billy Graham believes in and preaches a phantom, and not the True One. We know the True One.

John was saying in 1 Jn 5:20 that the false one was coming in. Gnosticism was coming in. The Gnostic gospel is what he was trying to keep “his children” from receiving. Read the whole letter of First John. Finally, he ends up saying:

*These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. (1 Jn 5:13)*

After reading First John, if you know that you don't have eternal life, there is an opportunity for you to believe in the True One. The false one doesn't change our lives into the image of our King.

### **Knowing the True One**

Jn 17:16-18 says that we do not belong to the world. All who belong to the world belong to its ruler. The ruler of the world is the evil one, Satan (1 Jn 5:19). We are no longer of the world, since we were baptized out of the world and into the Body of

Messiah, in this separated place, which makes us *in the world, but not of it*. It is amazing that we can be right here every morning. We can work together, live together, and pray together. That is the Body of Messiah. But we're not off in some secluded place where people of the nations can never see us. We have to be a light to them, and we can't be a light unless we live *among them*. We love people, and that's why we have the *Yellow Deli*. It's also in the world, but not of it. There, we can show them *the True One*. So many have the false ones because they still are in the world.

Do you see? We're not of the world, therefore we have insight to recognize the True One. I just wanted to pass that on so that we could rejoice. He wants our joy to be full.

*I have said these things to you that the joy that I have had may remain in you, that your joy may be complete, full, to the brim. (Jn 15:11, Amplified)*

### **All These Things have no Meaning to Me**

So we are a set-apart people living in a set-apart place, meaning a sanctified place. We have been set apart from the world. If we were still living our independent lives in the world, we would be *of the world*, still under the power of the evil one. This would show up in our love for the world. We don't love the world anymore, and we don't love the things of the world. The world and the things of the world don't have any value to us anymore.

I hardly even care who gets elected as President. I hardly even know who is running for President. I don't know what they believe and I don't care. The world is going to vote for a President, and we can pray that our Father's will would be done. That is all we care about. I don't even care who wins the ball game. I don't even know whether it's football season or basketball season. There is nothing in me that loves the world.

We are not *touched by the evil one*, as 1 Jn 5:19 says. If you care about who wins a football game or a basketball game or a baseball game, then you've been *touched* by the

world; you've been *touched* by the evil one. There is something *touched* in you, for you are concerned about a worldly thing even though it has no significance whatsoever.

We're not of the world, because we're not living in the world. We've been taken out of the world's society. And that is how we know we're saved: we're separate from the world and we are not being touched by the evil one. We all still have iniquities to overcome, but we're making progress; we're putting them under our feet.

**ha-êmeq** — When Yônêq said *the True One* it made me think of the verse that speaks of the *sent one* who is true, and there is no unrighteousness in him (Jn 7:18). I remember when our Father showed us that verse a long, long time ago. The reason we can send out walkers (people with the gospel) is because they are true. Even though they might be faulty, they're true, and they carry a true message.

When our Master spoke to the rich young ruler, He was true to him. There is a difference in Hebrew between *truth* and *true*. They are actually two different words. *True* speaks of a solid thoroughness. A tire can be true, or machines can be true. It is not just about whether a statement is true or false.

The word *true* is about being solid and trustworthy. I remember when Ne'emán got his name. Ne'emán comes from *Aman*, which means faithful, and is different than *Emet*, which means truth. And so every time you say *true*, I think of someone who has no falsehood in him. He has come to that place through the work done in his life to get out all the impurities.

That is what our Father is doing with us. He is making us true ones, just like our Master Yahshua. When He spoke to that rich young ruler, our Master was a sent one. It was the hardest thing He had to say to that man because He knew it would make his countenance drop. He could have said anything to him, that wonderful young ruler who was saying, excitedly, "*Tell me! What do I need to do to have eternal life?*"

It says that our Master "*looked at him and loved him.*" That is a big thing, to love someone. Then He said the very thing that young man hated to hear. He was true to the man. "*Just get rid of all your possessions, and come... follow Me.*"

"Oh, no... not that!" thought the rich young ruler. And then he walked away, so sad, with his head down. But our Master was true; He brought a message that was true, and He was true to say it to him. He could have thought, "*I think I'll wait to save this until later, for when it is*

*easier for him to hear it...*” But if He had done that, He wouldn’t have been true to him. At that moment, our Master was just so true to that man. I’m sure He had eye contact with the man, seeing as it is written that He loved him, and the rich young ruler would have sensed that love. Our Master was true — a true sent one.

Our Father is raising up a nation of true ones, of “ben Ne’emans” — sons of the true ones. So then every time we say, “Amen,” we are saying it is thoroughly our desire as well. That is the way — the faithful way.

We talked about this in Asheville, about being confronted with the truth. The rich young ruler was confronted with what he had to do to inherit eternal life. I think we all face those feelings, sometimes, of being reluctant to tell a person what he has to do.

**ha-êmeq** — That is part of our learning to be true, to become true ones.

We could just say, “*Well, just ask Jesus into your heart,*” but then people couldn’t follow Him. They wouldn’t be able to follow our Master, or even know what it means. Christians hear, “*Come and follow Me; take up your cross,*” so they say, “*I’ll take up the cross,*” thinking they are doing it when they put a wooden cross around their neck. But that is not what it means. “Taking up your cross” means dying to yourself; it means leaving everything behind, including all your past.

**Nun** — That is why 1 Jn 5:19-20 is so powerful. The apostle John at the end of his letter is really trying to make the difference very clear between the True One and true belief, and the false one and Gnosticism. He sets out the true pattern, the true gospel. It tells how to be true, as ha-êmeq said.

Our Master said so often, “*Truly, truly, I say to you...*,” which is to say, “*You can count on this; it’s solid and trustworthy.*” You could count on every word He said. And that is just what was in our Master’s character. So He is taking us from one degree of glory to another, to be like Himself.

The Holy Spirit has been given to us with a view to each of us individually becoming just like our Master; and corporately to become His bride — a people with trueness of character to endure until the last trumpet. That same enduring quality that was in our Master has to be in us to the same degree. He’s given us the Holy Spirit as a down payment, the guarantee of our inheritance.

*Whoever loves Him will obey Him.* We “keep ourselves” through our obedience to Him. We weren’t born like that; at one time we didn’t have it.

When we were *born of God*, He put a spirit in us which is *true*. From that point on, the Holy Spirit, as we receive His ministry in our lives, is our guarantee — if we love the truth, and obey the truth, and turn away from what is false and follow what is true. It is through Him that we understand the difference between the false anointing and the true anointing.

Our Father has done what He could; now He is looking to us to do all we can by walking in the truth, walking by the Spirit.

**Aiyelet** — I'm thankful for what ha-êmeq spoke about being true. I'm sure our Master wished that the rich young ruler would have obeyed the gospel. He had to speak what our Father put on His heart, but how He wished that the man would have responded differently. As he walked away sorrowful, it may have come to our Master to soften the words. But He stayed true to the Word in Him, and didn't give into discouragement or go away sorrowful Himself because of the multitude of people who wouldn't respond. He set his face like flint.

*“All those things we think are breaking us are really making us”* true to the gospel. Even though we fail, we can still repent. When we repent we can stand on the truth and become more and more loyal to our Master.

**Hadassah bat Mevaser** — Rev 3:21 is for overcomers. Chets Barur shared one time about how a volleyball team that exerts more effort wins. That is how it is with us. *Overcoming* means giving that last little bit to our Master. We wear diadems because we're becoming rulers over those things that could take us away from our Father. We're learning how to put them under our feet. Our Father loves outward symbols if they actually represent what is going on in our lives. He loves it when we are *true* disciples who are being *real* overcomers, *really* wearing our diadems.

Amen!

**Ariel** — It is a miracle that we were able to be transferred out of the world and brought into this new life. It is a miracle that we can live “in the world, but not of the world.” It's because of something. It's not as if we just decided, “*Well, this is of the world, so we're not going to do this; and also that is of the world, so we're not going to do that.*” Something has happened in our hearts. Our hearts have been changed.

When you think on different groups who try not to be *of the world*, but are *in the world*, you can tell that they are still totally *of the world* because they are full of division. The Amish, for example, don't drive cars because it's “of the world,” but then they divide over whether to have steel wheels or rubber wheels. That division is *of the world*.

We're not *of the world* because we're not divided. Jer 17:9 says, "*The heart is deceitful above all things, and desperately sick; who can understand it?*" This is true because the evil one is able to come and touch a person, and make him go whichever way he wants him to go, just by touching their soul. But Pr 21:1 says, "*The king's heart is like channels of water; He directs it whichever way He desires.*" So we have to have the heart of the King — untouched by the evil one — so that our Father can direct our hearts whichever way he wishes.

Our joy is made full through obeying His commands (Jn 15:17). But we have to be set free and be untouched by the evil one in order to obey them. Self-centered or selfish people are unable to obey the commandment to love, and are unable to keep from being touched by the evil one. And that's why we don't have any joy when we've been touched. Then we're unable to love, unable to keep that commandment.

I'm thankful we have been sanctified, set apart in this place. The only reason we would be touched by the evil one is because we allow him to touch us. This is why we have to be true, like a balanced tire goes straight and true, so you don't feel any vibration as you drive down the road. But, if the evil one touches us, we're off balance and everything goes out of whack. We start affecting everything. We have to be pure in our hearts to be true.

**Hakam** — *True* in building terms is like a plumb line that hangs exactly perpendicular to the earth, according to gravity. When you say, "That's true," when you're building, it means you can rely on it. It's solid; it will hold up. It is going to hold the weight. It won't fall down or go "out of whack."

I really was affected when Yônêq read 1 Jn 5:20. All those verses he read say the same thing: verse 18 says *We know*; verse 19 says *We know*; and also verse 20 says *We know*. So the one born of God now knows five things that are true:

- 1) to not go on sinning;
- 2) to keep himself from being touched by the evil one;
- 3) he is born of God;
- 4) the whole world lies under the power of the evil one;
- 5) His son, Yahshua, is the True One.

Jn 17:17 — His Word is truth. Every single day, if a person doesn't respond to the gospel, to obey the Word, there is no possible way to be set apart, because His Word *is truth*. We're living in the environment where we can be made like Him through hearing His Word.



If you're not willing to do His will, you can't get that understanding in 1 Jn 5:20. He can't give it to you. Nobody has that understanding unless He (the one who has it) reveals Himself to you (Jn 14:21).

A lot of times, confusion comes in and things go wrong because Satan is touching us in a certain way. We're giving into certain things and so we become confused, unable to see what *true* is. And we aren't going to know unless we humble ourselves and receive His Word. That word always lets us know and gives us understanding. That is why I'm thankful we can live in the Body of Messiah, hear the Word, and our eyes can be opened. All this can happen if we can put into practice the things our brothers and sisters tell us to do.

That is the one thing, in the early days being here, that made me understand what made us different from Christianity. We could come together and surrender our lives to our Master Yahshua, with no selfish motive working in us. If we could do that, He would speak to us, and we could be led by what He, the True One, said. He would lead us if we were truly surrendered and didn't have our own agenda.

## Belonging to Falsehood

I just wanted to make sure that we understood 1 Jn 3:11-12. It is very important for us to know that *"the one who is born of God doesn't keep on sinning."*

*This is the message you heard from the beginning, that we should love one another, not as Cain who was of the wicked one and murdered his brother... (1 Jn 3:11-12)*

My version says, "Cain belonged to the evil one, and *butchered* his brother."

Butchered — can we do this to one another? "Did you see what he did? Did you see that? He is just always THAT WAY..." You've butchered your brother by your speech.

*Why did he murder him? His works were evil and his brother's upright. (1 Jn 3:12)*

We've seen a lot of youth "butcher" others, saying, "You're so *spiritual*." The one they butcher is righteous and they themselves are evil.

*Whoever keeps on butchering his brother is a murderer. (1 Jn 3:15).*

We know by 1 Jn 5:20 that *not loving* is butchering, because not loving is hating. Therefore anyone who keeps on butchering, who keeps on hating and not loving his brother, is a murderer like Cain.

*You know that no murderer can have eternal life remaining in him. (1 Jn 3:15)*

So, there is no way we can “butcher” our brother and still say we love God. It shows that we are like Cain, and that we’re not truly saved. We *love* our brothers if we are saved. We do not *butcher* them. Let’s make sure that when we speak about another person that we’re not butchering him or her. If we are, there is something in us that is the same thing as murder. It is not as if you actually kill the person in a physical way, but it is probably worse. You say all the bad things about him, passing it on to others, and this alienates people.

When you are talking to a person about a brother or sister, make sure you say, “*Let’s pray for him right now...*” And then you’ll see for yourself what motive you had to say anything at all. You might be a murderer or a butcher.

Let’s butcher our *enemy*; let’s cut *him* off. We use the sword of the Spirit to deal with the spiritual problems we face.

### **We Know by the Spirit**

So, how do we know we have eternal life? How do we know?

**Ariel** — Because we love one another.

But how do *you* know it?

**Hadassah** — The Spirit bears witness in us.

That’s right; if we’re not loving our brother, and we’re not laying down our lives, the Spirit is not going to confirm that within us. Understand? You have to put both verses together: 1 Jn 3:14 and 1 Jn 3:24, and then 1 Jn 3:16 as well.

What are you going to be doing today? You’re going to be fixing this, fixing that. You’re going to be doing whatever you do. But what are you **DOING** it for? For yourself? Or your brothers? Your brothers and sisters — that’s who you’re doing it for. We’re not doing anything for ourselves. We’re not living for ourselves anymore.

*And He died for all, that they who live should live no longer for themselves, but for Him who died and rose again on their behalf (2 Cor 5:15).*

We no longer live for ourselves. That's the end of selfishness. We have to really see this.

*Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us. (1 Jn 3:24).*

We know *by the Spirit*. Therefore, if we're *not* loving our brother, what spirit is telling us that we've *passed out of death and into life*? An evil spirit, not the True One. You must have both 1 Jn 3:14 and 1 Jn 3:24.

So in the café, we're at the dish sink, we're busing tables, we're waiting on tables, we're cutting vegetables, and making sandwiches. Whatever we do, we do it for our brothers. Whatever we do around the house is for our brothers and sisters. So if you're going to wash clothes today, it's for your brothers and sisters; and if you're going to go shopping, it's for your brothers and sisters.

It is so wonderful that we have this environment, and that it is pure, true, and good. We've *passed out of death* — out of Christianity and the world — *and into life*. And this is eternal life, just as we sing, "*LIFE! No denominations, a real representation...*" Let's lift up our hands and give thanks and praise to our Father. All the women who don't have children they have to keep their hands on, they can lift up their hands also. Let's all lift up our hands and begin our minchah, and give thanks and praise to Him.

## The Greatest Miracle: His Dwelling Place

*We sang, “We Sing for Joy in Your Presence.”*

**Khemdah shel Ayal** — How wonderful it is that we can sing this song with those we are in fellowship with. Ruth shel Deshe shared this morning,

*Why are there certain people I am so bonded to? I think it’s because we have the same mind about things. I see how they take on our Father’s anointing, and it bonds me to them. I share my heart with them about struggles I go through. They’re bonded to me, and I’m bonded to them.*

That is so true. But what if you don’t have the same mind about things? Then there is always something to make you feel a little distant from that person. Our Father wants us all to have the same mind, to be led by the same Spirit, and be humble enough to listen to the Spirit and let yourself be changed. We have to be humbled to the degree that we would change and become more like our Master. As we all become more like Him, we have that tight bond of fellowship in our midst. That is amazing, and it’s worth everything to be bonded in such intimate fellowship.

**Sekel** — “*We love Your dwelling place...*” Yônêq has said before that *love* is either a noun or a verb. Just how active we have to be to love His dwelling place, to guard over it, and to really make it pleasant and comfortable for our Master to be amongst us. It takes a lot from us.

*But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you. How is it then, brothers? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. (1 Cor 14:24-26)*

It is amazing how that says, if no one is speaking in the gatherings, then God is not there. So is He here or not? Is there spontaneous movement of the Spirit? Don’t we all have something to share? Before I came to the gathering, I prayed that He would give us something to share. I knew He would give us something. I said to myself, “*Well, what should I share?*” But I don’t want to just have that; and so I prayed, “*You come upon me and speak through me, if You want to speak through me, or come upon someone else if you want to speak through them.*”

That is how the Body of Messiah is. It cannot be any other way than 1 Cor 14:24-26, so let's understand that and not be silent. We have to be spontaneous.

*Zedek ben Ayal started the song: "We Will Go Out with Joy"*

See? There is an example. Zedek started that song, just as 1 Cor 14:26 says. I'm glad he had a song. It's not up to the choir director, "Turn in your hymnal to page 453..." It is an outburst. You just sing! There was someone about to speak, but Zedek started a song, and so now we're going to let her speak.

**Elishevah shel Gebar** — I heard today that, sometimes we see things and think we need to do something about it. That pressure we feel is there to drive us to our Father. When we come before our Father, we have a little more reserve in judging ourselves, as to what comes out. Of course, we respect our Father, and we're not just going to insist on our strong opinion about what we're feeling. Then our Father can speak to us. We really never have to lose our peace if we truly understand that. Our Father is the one who is in control, and we can always turn to Him.

**Mithcah shel Yochanan** — I understood today that we, as women, are to be a helper to man. It is our purpose, which we need to be reminded of. It is so wonderful, because we don't have to always have it in ourselves to know how to help. Actually, our Father saw our pitiful state and so He sent us the Helper. And that encouraged me, since that is why we are able to help, because He sent us the Helper.

**Chassidah shel Emet** — I heard too that He sent us the Helper, because He needs *us* to be a helper for our Master. So we need to make sure that we're helping others, not just sitting around looking at and talking about the problems. We're not being helped much, if we do that. We're not complainers; we're *doers*. We make our life lovely.

**Ishshah shel Gamaliel** — To do what Chassidah is saying, you have to cut against that selfish thing in you to just do nothing. It doesn't cost you anything. Maybe you share your heart once or twice and don't feel like anything is changing, but it feels comfortable to just give up, thinking, "Well, I said my little bit..." To keep actively seeking our Father and praying, you have to overcome that thing in you to be complacent. Our Father wants courageous helpers who don't give up, so that His dwelling place can be as lovely as it can be.

**Zimrah shel Sameach** — His dwelling place is not that building with the pews in it. He dwells here. This is the home of God. Whether I live in Fort Myers or here in Hiddenite, I love to dwell here. In all the things He spoke to us in our meeting, He helped us, and so we give our heart to it.

Sameach has been promoting a small teaching called, “*The Primary Purpose of our Life.*”<sup>1</sup> I just want to read the last part:

*Sometimes, we may feel forsaken. But it's because there is an enemy that wedges his way in between us and our Master. And we have to drive that spirit out, and then we'll love one another. Then, when we look in each other's eyes, we'll see Yahshua. He dwells in each one of us. That's where He is. That's His dwelling place. That's coming back to our first love. That's the restoration of all things...*

And that's coming back to our first love. Love is the first thing to be restored:

*What's the first thing they forsook? Love. And everything else went to pot after that. Just like the fruit of the Spirit — love is first, isn't it? The Scripture says, “Love, joy, peace, patience, kindness, goodness...” all of those marvelous, wonderful things. But when love goes, it's just like a domino effect.*

## The Greatest Miracle

What is the greatest miracle, the resurrection of the dead, or our life together? Living in clusters, we are growing together, growing up into the head, growing up to become like our Master, developing in all aspects of our personality — physical, mental, emotional, social, and spiritual — to maturity, as Paul talked about in Philippians 3.

Each one of us is doing what we were given eternal life to do, in order to be a dwelling place for our Father, His eternal home. He dwells in us and will dwell in us for all eternity, to rule the universe. We will *reign forever and ever* (Rev 22:5). Through us our Father will rule the *men of the nations*, who are saved from the second death. After they spend time in death to pay for their own sins, and they go to the judgment, then they will be called “the nations” (Rev 21:24, NKJ; 22:2).

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<sup>1</sup> 2004.01.30-P01

Yahshua's resurrection was for the purpose of this greatest miracle. What if He just rose again from the dead and no one gave up their rotten, stinking life to follow Him? What if everyone just held on to their own life? They just want to go to heaven when they die, and that's all they care about. They aren't concerned with following Him, and doing His will, and bringing about His purpose here on earth, which takes everything that we have. It takes loving Him with all of our heart, without any selfishness. The end of selfishness is the end of Satan's reign, and the end of Satan's reign is the end of Death. That has to come about. Is God going to do it just by Himself? Or is He going to doing it through a people He can dwell in?

So the greatest miracle is what we have here, together. It's the greatest miracle to believe in the resurrection. It's as great a miracle as the resurrection itself! To believe in your heart that our Father raised our Master from the dead, without having seen Him, is a greater miracle than the resurrection itself. That's what Jn 20:29 means.

The resurrection began the process of enlisting rulers for His kingdom, themselves being raised from the dead into a new life. The primary purpose of our life is to be together, to be His dwelling place. This is how we grow up into the head. We are all growing up into the head (Eph 4:15) in every aspect of our personality in order to rule with our Master. We are to be like our Master in every way (1 Jn 3:2-3). We have to grow up in every aspect to do this.

### **Living Together in Clusters**

There is no other place you can be made like our Master. You can't do it out on the side of a hill somewhere, by yourself. You can't do it living in a house by yourself and going to church on Sunday. Now *that* is ridiculous. There's only one way you can do it: by living together in clusters.

*Iron sharpens iron* (Pr 27:17), as we live together, getting along with our brothers and forgiving them. We "rub wool" and that causes sparks sometimes, so we talk about

it. That is how we grow up. We see our downfalls, our faults, and our failures; we see that we need to be forgiven and be forgiven. That is what “grows” us: living in a cluster, in combined action, we grow together.

### **Redeemed Man**

We are to be growing up to the stature of our Husband, to be one with Him. Then we’ll all be like Him in reality, not male or female, but as *Redeemed Man*. We’ll rule with Him forever and ever over “all things,” which is the never-ending universe. It is a miracle to receive the faith to do the works that were prepared for us to do. What if we don’t do them? Then our selfishness will never be dealt with, and we’ll never grow up into the head.

So which is the greatest miracle: the resurrection of Messiah, or the purpose which it achieves? Well, we can’t really separate the two. I’m thankful that what He did can bring about a people who will love Him enough to follow Him and be what He wants us to be, and do what He wants us to do, which is to fulfill our Father’s eternal purpose.

You can read all about it in Philippians 3, about *growing up into the head* and being fully developed so that you can come to maturity. We all have to come to maturity and not be stunted. Our growth is stunted so much by the things we give ourselves to, such as not loving, not forgiving, holding grudges, and everything that distracts us. We have to overcome everything. What if you don’t want to overcome? Then you’re not going to sit on His throne. What did He say in Rev 3:20-21? “*As I overcame...*”

He had to overcome all these things too, because He was fully a human being. In His humanity, He had to overcome Satan’s *greatest* attempt to destroy Him, to cause Him to become selfish and not be that perfect, spotless sacrifice for us. If He hadn’t overcome, He would have gone into death and never come out. So, we’re thankful that we have a purpose for our life. What is the *primary purpose of our life*? It’s to love one another; and if we love one another, everything else will follow.



There's no way to lay down your life for your brothers and sisters unless you live with them. I'm sorry, but the only way you can love one another is if you live together. You can't love someone you don't live with. You can have the noun, *love*, but you don't have the verb.

**Shemiyah** — Someday, that voice is going to go out, and it's going to be a loud voice, proclaiming, "*Behold! The dwelling place of God is among men.*" And that is what we are being built into, as Yônêq was saying, built into a compatible dwelling for our Father. It is ludicrous to consider that those people who would be God's *dwelling place* wouldn't want to live together, or wouldn't share all things in common. It's not fitting. The only place His dwelling place will exist is where every enemy that divides is routed out. There will be no division, no enemy to divide, none at all, for God is one. Then you'll be able to say, "*Behold!*" On that final day, when His dwelling place is revealed, it's going to be a great thing. So I don't want to forget what we're doing here; I want to think "right" about things, not just let things go and say, "That's just the way it is." If we do, we're not going to be that dwelling place of our Father.

### His Eternal Purpose

*That I may know Him, that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding the wonders of His person, more strongly and more clearly; and that I may in the same way come to know the power overflowing from His resurrection which it exerts over believers, and that I may share in His sufferings, as to be continually transformed in spirit into His likeness even to His death... So let those of us who are spiritually mature and full-grown have this mind and hold these convictions; and if in any respect you have a different attitude of mind, God will make that clear to you also. (Phil 3:10,15, Amplified)*

(Beware: the Amplified Bible has some truth in it, but it has a lot of errors.)

So we've got to grow up in every aspect to become fully mature in Him. Where is the only place you can do that? In *His dwelling place*, His abode. And who is the abode of God in Rev 21:3? *We are the abode of God!* And where is it? *With men*. The abode is not those men, but us. The abode of God is *with men*, so who are the "men" Rev 21:3 speaks of? They are those in Jn 5:28-29 who have "done good" and are judged worthy of a

second life, and they establish the nations of the eternal age, populating the universe through natural propagation. They are the *Restored Man* (male and female<sup>2</sup>). We, *the abode of God*, are *Redeemed Man*.

No one in the whole world understands this except us. The *men* there are two genders; but we, the ruling class, won't be two genders. We'll be "*just like the angels*" in the resurrection, as our Master said (Mt 22:30). We will propagate, but not as natural man propagates. That is why we are called the *wife* in Rev 21:9, and He is our *husband*. We will multiply in some way, as Ps 102:28 says and Isa 9:7 requires. We will perpetually be propagated, in a spiritual way. This is necessary for His sons — *us* — to rule the universe.

There is no end to the universe. It will be filled up as much as it possibly can, and this is going to go on forever and ever and ever. Of course, the universe cannot ever be filled up. So the rulers will be ruling forever and ever, and the nations are going to be propagating forever and ever, filling up all the galaxies. When one planet is filled up, they'll colonize to another planet; when one galaxy is filled up, they'll colonize to another galaxy, and they'll keep on going. That's what our Father made man for in the beginning, but something happened; yet even that was according to His pre-determined purpose. He knew it would happen, because He had to have the *Redeemed Man*, and He had to have the *Restored Man*.

So we will rule over Restored Man. We're going to be good rulers; we are going to reign over them for their good. "This planet is filled up," the Restored will say. "We have no other place to live. Oh, look! Here comes one of the sons of God! Immanuel!" God will be with them in that sense, being in us, the Redeemed Man, and we are going to be just like our Master. So we will take them to another planet. When a galaxy is filled up, we'll go together, taking people to another galaxy and establishing them. Do you believe

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<sup>2</sup> #444 *anthropos* — human beings, whether male or female; generically, to include all human individuals

that? Well, that is what is going to happen. That is the ultimate purpose of our Father. And that's why we don't just get stressed, irritated, and react to our teeny little problems we have here. We've got to see the whole picture and then we'll be able to get along with one another.

1 Cor 2:9-10 — What God has prepared for those who love Him is now being revealed to us by the Holy Spirit. Somehow, it didn't stick with those in the first century, so they started *merely* going to church on Sunday and sleeping in their pew for an hour each week. But we have a great purpose. He saved us for a great and marvelous purpose.

### **Synergy and Readjusting the Saints**

We're the Holy City. Do you know what a city is? A city has a mayor, a public works department, etc. — all kinds of facilities, right? Everything works together in coordination just as in the café: we've got the *maitre d'*, waitresses, dishwashers, bus boys, sandwich makers, the people who do preps, the bakers, those who do the ordering... It's all functioning together synergistically. And that's how the Body of Messiah is. That's how we function.

The Body is not about “doing your own thing.” John [*a new disciple*], you're not going to be going out welding anymore. Maybe you're going to weld here, but you'll be re-adjusted according to your gifts. You may not weld anymore! You might be something other than just a welder. We can't just have a welder come here and weld for the next 40 years. We have got to readjust everyone, as it says in Eph 4:7-16. We've got to readjust the members of Messiah, according to their grace and gifting. We have to make sure they *do the works prepared for them before the foundation of the world*.

What if the elders just say, “Well, he's a good welder, and we need good welders, so he can just keep on welding, and blah, blah, blah...” What if they are not saying, “Hey, look, did you notice how he's got gifts in other areas? Let's readjust him and see whether that brings an increase.” The elders need to recognize what their people's gifts are, as the

Holy Spirit speaks to us. If we're selfish and just want him to weld until our Master comes back, what then? Maybe we could have said, "*How can we raise up someone to take your place in welding so you can rule over this other area...*" That is what elders are supposed to do. But selfish elders will have to answer for it some day. We stunt the growth of the Body when we don't see these things.

We have to pray that we would have insight in readjusting people. Otherwise, we lose our first love, and the lampstand is taken out of the way, and the apostles never walk there anymore. The people who have insight, *the overcomers*, might have to flee to another community. There were only *a few overcomers* in Revelation 2 and 3.

*To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. (Rev 3:21)*

Do you think He really meant what He said there? If our Master was God, then He wouldn't have had to overcome anything! But since He was man, He had to overcome, to be our example, to be like us, so that we could be like Him (Heb 2:17-18). God cannot be tempted, but our Master Yahshua was tempted like us, so He can *sympathize* with us, not just *empathize*.

A man can *empathize* with a woman when she has a baby, but he can't *sympathize* because he's never had a baby. He doesn't know what it's like, so he can only *empathize* with his wife, not *sympathize*. *Sympathy* comes from going through something yourself. Then you can *sympathize* with someone else, because you've gone through the same thing yourself. Zedek can *sympathize* with someone who goes through a terrible burn, but most of us can only *empathize*.

So let's be all we're supposed to be. Let's do *all we can*, so that our Master can say of us, "*They did all they could.*" Let's all hold up our hands and pray for our Father's will to be done.

## Three Enemies to Overcome

We sang, “*I Love Your Salvation.*”

**Reah Amsah shel D’ror** — We all have the liberty to be just like our Master. There is liberty in the law. Maybe being “just like Him” for me is not exactly how another is to be “just like Him” — we might not be able to wear the exact same garment to be like Yahshua. There is no law about it; but it has to be in our hearts. It comes forth from a desire to be pleasing to Him.

I really loved what Yônêq shared last night in the Amplified Bible, from Phil 3:10, something like, “Our primary purpose is to be in love with Yahshua, to get to know Him more closely and to be intimate with Him, to know the power of His resurrection. Let all the mature ones have these convictions.”

I thought, “Oh, I want to be a *mature one.*” You know how immature brides are, always thinking about *me*, how this affects *me*, whining, “*When are you coming home?*” Everything is my, my, my feelings... But mature brides are alive, and love, and their heart is, “I want to do everything I can to support you. I don’t care how it affects me. I’ll stay up late for you. Do you need my help? What can I do?” You know? They’re different. Their eyes are in a different direction. I want to be one of those mature ones who are just in love with our Master Yahshua. Then we’ll become just like Him, wanting to please Him.

**Soreph Gamaliel** — Yônêq said last night, “*Love comes first.*” So then it is either the first to go, or it will be first in our life. It is either one or the other. I’m thankful we can hear the truth. The truth can seep into our soul, but it takes a long time to reach the center of our being. If we put love first, then we open the door.

**Ma’aminah** — I was thankful Gamaliel said, “It takes a long time.” I’ve been here a long time, and it’s not as if I know all there is to know about the Scriptures. But when I hear the truth, sometimes I think, “*Whoa, what else can I hear even better this?*” But then it takes a long time to really sink into our souls. A lot of times I wonder, “*What’s wrong here? Why is it taking so long to sink in? I heard that such a long time ago!*” Probably, I wasn’t in a place in my life where I could receive it then. The things you think are breaking you are really making you. At the time, you wonder, “*Why is this happening to me?*” but it is causing us to grope for Him. And that is how He is teaching us.

**Shemiyah** — Our Father is in the business of saving human beings, and it is an amazing thing that He's putting His hand on our lives, and doing something great, something marvelous and wonderful. I have so much hope for John and Kim,<sup>1</sup> because when you put your life into His hands, then He does something great through you.

Just look around the room and you can see how our Father is doing awesome things in each person's life, making great people. I know He has been doing things in my life, and He is saving me. I'm learning to believe in Him beyond anything else, and to believe in the Word spoken to us, because that really is our security. That's our faith and our confidence: the Word spoken in the gatherings. What is said here is precious, so I want to value it, honor it, and live by it.

**Ayal** — We have had the illustration many times about the salmon going upstream. That's why our life depends on us not taking any thought for ourselves. When we start taking thought for ourselves, we are selfish, and then everything goes out the window. That's why our Father is speaking to us about selfishness right now. Selfishness is the first enemy to be dealt with. There isn't any way we can deal with *death*, the last enemy, when we haven't dealt with the first enemy, *selfishness*.

As we were talking to Shemiyah and Hannah last night, preparing them for their betrothal, my wife Khemdah kept saying, "*Yônêq just said this, and ha-êmeq just said this...*" When I heard those things, I said, "That has to go back to every community, everywhere." That is what our foundation has always been, to pass on what we hear. This is so important, because when our Master comes back, what is He looking for? Faith. If we don't have faith, we're going to bicker and complain and point the finger.

We've got to *know* that it is His hand on our lives; I mean it is nice to say things here, but when we get back to our communities and someone is pointing out something in your life, and you're going through it that day, and you don't receive what someone is pointing out to you, then you are not thinking that God's hand in your life is so good anymore.

But we've got to go upstream like the salmon, fighting all the time, or else what our Father wants to accomplish on the earth won't happen. We've got to give everything all the time. There is no resting place. If we find some resting place that is not in Him, then it's false. And that can be our tendency.

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<sup>1</sup> Our guests, who have been drawing nearer and nearer over the past year. They were immersed later this same day, after the betrothal of Shemiyah and Hannah.

This has been impressed upon me since I saw the *James* play in Washington, DC, and watched that young girl blow the candle out. The candlestick has been blown out twice already. Let's not make it happen a third time. We've got to give everything to make this work. Somehow, in the first church, it didn't happen. Something crept in, and we are learning about what those creeping things are. We've got to deal with those creeping things, because they just rob, kill, and destroy.

People are going to hate us. Why? Because we're in Him, not into ourselves and our own selfish lives anymore. But I know our Father is faithful, and I want to let Him do the work in me so I can fulfill my created purpose, and that the last breath I take will be pleasing to Him. There is nothing else worth anything.

We talked last night about *the overcomers*.<sup>2</sup> Only the overcomers will rule. They are the victorious ones who climb the mountain to get to the peak. They rejoice in victory. But there always will be others in our communities; there will always be the *quitters* and the *campers* along with the *climbers*. Right here in this room, how many quitters are there, and how many campers? How many climbers? There'll always be those three kinds of people living in our communities. But we want to encourage everyone to be climbers, not just camping out. They were on their way up, but they got weary.

And then, of course, you have the quitters, and there have been hundreds. Have you ever felt like quitting? Or have you ever just "camped out"? But we've got to overcome and continue to climb, like salmon going upstream. That's how it is in the Body of Messiah. We must go upward just like salmon swimming upstream.

If anyone else has anything to say, shout it from the rooftop. Be a climber; don't be a quitter and don't be a camper. How many here are climbers? How many are quitters? What is a good marriage? It is always about climbing, swimming upstream.

**ha-êmeq** — Yônêq came into the Cooks Meeting for a minute, said something, and then went out. And I thought, "*When is Yônêq ever going to slow down? He's the same as he was when I first met him! He's a climber!*"

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<sup>2</sup> *The Greatest Miracle: His Dwelling Place* (2008.07.05-P01).

It's not as if we have "retirement" as disciples. As Ayal said, we will serve to the end, desiring even our last breath to be pleasing to Him. We're planning on giving all until the end. In the restoration of all things, there has to be a people who use their will to do our Father's will. Our Master had a will, otherwise He wouldn't have said, "*Not My will, but Your will be done.*" He wasn't just an automaton who woke up and His will was automatically God's will.

Every morning, I go to the bank and see the teller. She is my soap opera. I am so thankful that we are the hope for this world, as it is actually crumbling. This society doesn't have anything to stand on. She got married when she was 18. She was a magazine-front-cover-picture type of person. She got married, had a baby, but at 19, that man ran out on her. And so she gets a job in the bank, dresses real fancy, and gets another boyfriend. He gets her pregnant but doesn't want to marry her. She has another child, and then she is 22.

So now she is 24, still a picture-perfect person, with two children and a baby. And there she is, in the bank, with a happy smile saying, "He's really a good man; he just doesn't believe in marriage."

The next week she tells me the sad story: "I don't know what happened. I got home and all my stuff was gone. I don't know why, because I didn't do anything. He took everything, even a lot of good kitchen stuff, all my Tupperware containers, and..."

So here she is, still a magazine-front-cover-looking person, with nothing, and just says with a smile, "It's fine," and puts on that front-cover look. Everyone thinks that life is fine for her, but she has three children, and nothing, no security, and just grabs my hand, wishing there was something else.

That's why I'm so thankful, because there is! There is a dwelling place for her to come to, because the "Praise-the-Lord" lady at the next teller station can only say, "The Lord will take care of you. Don't you worry about anything. Praise the Lord!"

"Praise the Lord?" She looks at her, saying, "Yeah, sure." What else is there? But now there is a society being raised up who understands marriage, who understands what wives and husbands do, and can find grace to overcome and do our Father's will, and keep climbing. When you see people like the teller out there, you say inside, "*I've got to climb! There's no place for anybody like her to go!*" Then you tell her to come home with you.



The “Praise the Lord” lady says, “Come to my church sometime,” but we say, “Come! Come to our house. We have something for you. We have a place for those little children of yours, the tiny little ones you drop off at day care every morning.” Building a home for the lonely does not come easy. It is made by those people who get up every morning and climb, those who overcome.

There is definitely an assault against marriage, even that inborn desire to make a covenant. We know what it feels like. I told my teller friend, “I understand why your friend doesn’t want to get married...” and the Christian teller beside her says, “That’s sin; that’s just down-right sin that he won’t marry you, Praise the Lord...”

I know why he doesn’t want to — because he doesn’t have the confidence in himself to keep a covenant. His parents probably got divorced. He is scared. He thinks he could never stand up and say anything he could stand on because he doesn’t have the strength to stand on it. I understand why. He would need a savior. He would need a savior to be able to stand. He is just that kind of person.

We needed a savior, too. And now there is a people being raised up who are saviors, who have actually been saved from that complete total fear to be able to stand by their word, to keep a covenant.

I am thankful for Shemiyah, that He is an overcomer. We know the enemies that torment people in the world, but we plan on overcoming them until our dying breath. It’s not like we can’t understand why that man was that way. The love of our Father is making a people with a heart of compassion, who understand, and who are planning on overcoming until their dying breath.

**Hannah** — I’m so thankful that is the determination that we can wake up with this morning. I’m thankful to wake up with a purpose and be alive this morning. The climbers aren’t those who complain and whine about things, like Reah said. Hearing that, I wanted to be a climber, not someone who pulls others down, or is always thinking about myself, sucking life out of the Body. We can be those who, no matter how battered we get, or how hard it is to push through everything, can keep going, like the salmon.

Salmon are so amazing. They keep going even though bears are after them. They find a way to get through. Elishevah said, “There is such an example in the nucleus, through Yônêq and ha-êmeq, to just keep pushing forward. That is their foundation.” And that is how I want to begin my life: to be a climber, and nothing else but a climber.

## The Three Enemies of Messiah

Overcoming is everything; we do it with our Master. He was able to overcome, and sit on His Father's throne. And if we overcome, we'll sit with our Master on His throne. 1 Cor 15:22-26 — There are three things we all have to overcome. I don't know what all is involved in selfishness, but every sin proceeds from there. Selfishness is everything that is sin; it is living for self. Those who live for Messiah, they *no longer live for themselves, but for Him*, and that's the end of selfishness.

We have to put all of our Master's enemies under His feet (Heb 10:13). We have to put them all there before He can return to earth, in order for us to welcome Him, and not shrink back when He comes. We won't shrink back if we have done "all we could" to put all of His enemies under His feet: the first, the second, and the third enemy:

Enemy #1: Selfishness

Enemy #2: Satan (and all of his schemes)

Enemy #3: Death (1 Cor 15:26)

There they are: the three enemies, and we have to put them ALL under our Master's feet for Him to return and establish His kingdom here on earth. "*The last enemy that will be destroyed is death*" (1 Cor 15:26). The last enemy will, of course, be destroyed at the end of the millennial age. *Death will be no more, and Satan will be no more*. And this will come about through His people living selfless lives. They are living for others, laying down their lives, loving as He loved, which is how we're commanded to love. What if we're not doing that? Then we do not love Him.

*If you love Me, keep My commandments. (Jn 14:15)*

*A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. (Jn 13:34)*

If we're not doing that, it means we don't love Him. It's as simple as that. That is His commandment.

*He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. (1 Jn 2:4)*

Therefore whoever claims to know Him and does not keep His commandments lives a lie, and is a liar. We have to take His word seriously and understand it. We are here today to love. That is going to undo selfishness. It is through loving others, thinking more highly of others than yourself. How can we do it? By His grace, and by His Spirit. But we have to seek for His grace.

I'm thankful that John and Kim and their children are here. Our Father is going to be adding to those who *no longer live for themselves*. And what happens when they make that covenant? It will be the same kind of covenant as in Jer 34:18-20, which is the example of how all covenants are to be. That is the kind of covenant our Father made with Abraham in Genesis 15. Our Father had to walk through the split animals, as if to say, "If I don't keep My covenant, may I be like these animals: may I be cursed, split in two." That applies to all covenants, including the marriage covenant. You are saying, "If I don't keep my marriage covenant, let me be cursed." As you walk through the split animals, you are making a vow to be faithful and true. That is what it means.

Our Father walked through those animals, saying, "I will give you the land — an enemy-free land — forever," meaning for an age. But that hasn't happened in the 4000 years since that day. That means He is waiting for a people to do as Abraham did (Gen 18:19). We know this; it has been steeped into us. So we've got to continually pass it on and never get tired of hearing it. If you do, then you're a camper or a quitter.

We have to understand His timing, how He is going to keep that covenant. We have to understand that it is left for us to overcome in order that our Father, who vowed when He walked through those split animals, would not have to be cursed like those split animals.

Every covenant we make is the same way. Even in baptism, we are saying, "If I don't keep my covenant, my vow to serve you, doing all I can, and never turn back, may

I be like those split animals — cursed.” If you make a true covenant like this, then you will receive the Holy Spirit and the grace to keep it. He is our only hope. There have been so many quitters. Why? Maybe they did not receive the Holy Spirit at their baptism.

For those who did make a covenant, when hands were laid upon them, the Holy Spirit came and dwelt within them and they were sealed with the Spirit. Otherwise, if we’re not sealed, then we’re no better than the people in the Old Covenant. The Spirit was upon them, but the Holy Spirit wasn’t sealed within them (Jn 14:17).

**Shemiyah** — Once we’re sealed with the Spirit, then we have *the love of God poured out within our hearts* (Rom 5:5). That’s the great weapon we have against selfishness, because we can always love. When you find yourself thinking more highly of yourself than someone else, you can repent and think the other way, and you can love. Love is our weapon — the great weapon against selfishness.

So then what do we do after baptism? We start out with overcoming that first enemy: *the reign of selfishness*. Then what? *The reign of Satan*. Then at last, *the reign of Death*. Those are our three enemies. So let’s lift our hands to our Father, and surrender our life to Him, and present our bodies as one *living sacrifice* (not a dead one). That’s really all that needs to be done.

## Who Then Can Be Saved?

Can we judge the rich young ruler this morning? Can we see what kind of man he was? Then we can put out a freepaper to see whether it will reach the heart of others who are like the rich young ruler, so they wouldn't do the same thing he did in response to the encounter he had with our Master and the gospel.

The inquiry he made was, "What must I do to have eternal life?" Evidently he knew he needed eternal life, but he wanted his own possessions more. That was why he was gloomy and downcast. Let's read the whole story: Mk 10:17-30

It can be said of the rich young ruler that he was more concerned with keeping his money than keeping our Master's commandment, "You lack one thing..." He bent his knee, but not his will. He wanted heavenly possessions, but was not willing to give up earthly possessions.

*He came running, knelt before Him, and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?" (Mk 10:17)*

He knew what he *needed*, but was not willing to give up what he *wanted*. He wouldn't give up his possessions for what he needed — *eternal life*. He would not *forego* what he wanted — all of his possessions. Messiah Yahshua called him to sacrifice the present for the future, calling him to come alongside of Him and His disciples. He chose to be a miser instead, thinking of his money. Money was something he was always thinking of, even when he was talking with our Master. And when he heard the answer to his question, he started thinking about his possessions, his security.

What a tragic climax! The man came running; he was ardent<sup>1</sup> in his inquiry. The rich young ruler had great and high aspirations, but they were suddenly strangled by a secret revealed: the sudden exposure of his slavery to Mammon.

*But he was sad at this word, and went away sorrowful. (Mk 10:22)*

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<sup>1</sup> *Ardent* — characterized by intense feeling; passionate; fervent; intensely devoted, eager, or enthusiastic; zealous; burning, fiery, or hot

When he was confronted by our Master, he became gloomy; he went away *grieved and sorrowing* (Amplified), because of the saying, “Sell all, and give to the poor” (Mk 10:21). Of course, we know so many Christians who just want to go to heaven when they die, but when they hear these words, they are cut to the quick and reject the gospel they hear (Lk 10:16). Christians do not believe the Master’s words here apply to every rich person. Jn 3:36 — They *disbelieve* Lk 14:33 and Lk 6:24 and 1 Tim 6:9, since *all who believe* are as Acts 2:44-45 and 4:32-35.

### **Our Master’s Look of Love**

*Then Yahshua, looking earnestly, tenderly at him, loved him. (Mk 10:21)*

This is what was working in our Master. He loved this man, seeing something in him; and we want to see the same thing in him (as we have seen in so many people who have walked away, even though they heard the gospel). Our Master looked earnestly and tenderly into this man’s soul, with sympathy. This is what our Master was doing. The Spirit in our Master was penetrating him. The eyes of our Father were making a *divine penetration* into the man’s soul. He saw him; He saw his heart in what he asked for, and in how he had kept the commands from childhood (Mk 10:20). He saw all these things as He weighed his inner motives, down to the very spirit of the man.

### **A Heart-Melting Look**

The sincerity of the young ruler was beyond question; we would fall in love with him ourselves, as our Master did when he “looking at him, loved him.” Our Master could only find *one thing lacking*. Think of it: *only one thing*. He knew, of course, what was in man (Jn 2:23-25). Many believed in our Master because they saw the miracles, but they didn’t believe *all the way* so as to be joined to Him.

“Then Yahshua, looking upon him, loved him...” So what kind of “look” was this? What kind of look did our Master give that man?

*And He said to him, "You lack one thing; go and sell all you have and give the money to the poor, and you will have treasure in heaven; and come and accompany Me. At that saying, the man's countenance fell and was gloomy, and he went away grieved and sorrowing, for he was holding great possessions. (Mk 10:21-22, Amplified)*

He called him to get on the same road He was on. What kind of look did our Master give? It was a heart-melting look. He saw into his soul; He saw sincerity in the man. The rich young ruler was eager, and seemingly humble. He came running to our Master in broad daylight, with unashamed courage in front of the Scribes and Pharisees. He was honest as he asked an honest question: "What must I do to inherit eternal life?"

Our Master told him plainly: "You know the commandments..." Since the rich young ruler was concerned about the life to come, he answered, "Teacher, I have carefully guarded and observed all these and taken care not to violate them from my boyhood." He answered according to the light that he had, and he was blameless in that.

*And He said to him, "You lack one thing; go and sell all you have and give the money to the poor, and you will have treasure in heaven; and come and accompany Me (Mk 10:21, Amplified)*

Thus we would have expected the rich young ruler to have answered Yahshua's request, "Certainly, Master! I will do this, at once!" Instead, there was a sudden change in him. That ready tongue he had become dumb. His once-bright eyes became dull. All watched the formerly kneeling figure slowly rise with a downcast head, then slowly and sadly walk away.

*"He went away sorrowing, for he was holding great possessions." (Mk 10:22)*

### **Proven Character**

*No one can be My disciple unless he gives up all of his possessions. (Lk 14:33)*

Mk 10:22 is why Lk 14:33 is part of obeying the gospel. He walked away. He didn't have the disciples' response: "Lord, where shall we go? You have the words of eternal life." (Jn 6:68)

The rich young ruler in Mk 10:17 was eager, reverent, and courteous. He also had spiritual discernment and was morally upright and well-meaning. According to the faith of Judaism, he seemed pious. But what was the state of his heart? I remember holding my daddy's hand, when he was dying, and he said to me, "Gene, get your heart *right* with God...." That's the last thing I heard him say, and it never left me. So what can we say about the rich young ruler? Was his heart right with God?

*If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself. (Jn 7:17)*

Was he willing to do our Father's will? He seemed to know that our Master was speaking from the Father; but still, his possessions — his security, maybe his wife, his family, his estate, his position — took priority over everything. Therefore, his soul wasn't saved, which comes from obeying the Word in faith — that is, being persuaded by the Word of God speaking to him in his heart.

We are writing to unbelievers who, like the rich young ruler, may be:

- ~ anxious about their salvation
- ~ reverent toward God
- ~ unashamed of our religious connection
- ~ spiritually inclined, morally upright
- ~ well-meaning
- ~ highly religious

But most people today don't go away *sad*. They think they're already "all set" — they're already saved. At least the rich young ruler knew that he didn't have eternal life.

**ha-êmeq** — In verse 22, this version says he was *stunned*. I thought of police who use a "stun gun" to absolutely paralyze someone. All he wants to do is get away, but he's so paralyzed that he can't move. It holds him for a certain amount of time.

The rich young ruler was *stunned* by what our Master said. Probably, a few seconds elapsed as he looked at our Master and thoughts raced through his mind. Then he was able to move again, and he could actually get up on his feet. He walked away with his head dropped. Everyone must have been quiet. And then it says, "Yahshua looked around, and He said, 'How hard it is for a rich man to enter the Kingdom.'"

Those disciples were astonished, absolutely flabbergasted, shaking their heads. He repeats it again: "Children, how hard?" And then it says



they were even more astonished. They wondered, “*Well, then who can be saved?*” It was truly a dramatic moment for all: *stunned... grieved... astonished... even more astonished...*

I don’t know whether he was saved later or not, but what if he didn’t repent? We have thought he might be Joseph of Arimathea. But if not, if he did reject the gospel, that means he is already judged (Jn 3:18), because he came face-to-face with the Son of God (1 Tim 2:5). But the consequences are the same if someone rejects us, if we’re righteous sent ones (Jn 7:17-18). Such a person has been *judged already* and so doesn’t have to be judged in Rev 20:11-15. He is sealed by his rejection of our Master (Jn 3:36; 2 Ths 1:8-10).

**No amount of religious observance can give anyone a new heart.**

Jn 2:23-25 — It says they *believed*, but it really wasn’t the kind of belief that our Master could entrust Himself to. They believed just because they saw great miracles. Millions of people today are in the same condition of spiritual blindness to their own heart, unaware of its wickedness, and so they are *still unjust and filthy* as Rev 22:11 says.

*Let the one who does wrong, still do wrong; and let the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and let the one who is holy, still keep himself holy.*

They are *still unjust*; they are *still filthy*. They are that way, *still*, having a heart of self-deception.

**ha-êmeq** — Then our Master went on to talk about *leaving everything* in verse 29, and then in my Bible, it puts a new heading in there, right after He says “*many who are first will be last*” in verse 31, as if it’s switching to another subject. But it’s obviously not. It says, “*They were on the road, up to Jerusalem, and they were astonished...*” (Mk 10:32)

So they were *still* astonished, as it says already two times in the last paragraph, and *they were afraid*. So then my Bible says, “*He took the twelve aside again.*” It seems as if the whole situation was still lingering in them. Then He started talking to them about what was going to happen. It was just a very dramatic and moving situation, for the disciples to *still* be astonished at what they had seen. It was more astonishing than feeding the 5000, yet you rarely hear about it from Christians. It obviously shook them

so much that they were astonished (verse 24), then *very* astonished (verse 26), then *still* astonished (verse 32) — just from this encounter.

**Neshef** — I wonder if it was because they saw this man’s potential and how sincere he was and they thought, “Oh, we have so many needs... We really could use this farm, and disciples can go into that cottage. If we could use this field here, we could harvest it and send it to that village where the disciples don’t have enough to eat. All his workers can help build the kingdom. *This is great!*”

And then what happens? The Master sends him away sad, and you can just hear the disciples talking among themselves. “I mean, what are we going to do without all his things? He’s going away! What about the fields? What about the houses? What about the workers? What about the people in that village who need the food?”

Yes, right. But you never hear that type of message spoken in sermons. Rich people never hear one iota of that. They don’t have to give up anything. And our Master, if He was from another spirit, would have said, “*Oh, it’s okay. You can follow me anyway, since you believe...*” Can you imagine what that would have caused, later on?

1 Tim 6:9 came upon the rich young ruler.

**David Zerubbabel** — What a picture you get in the beginning part, where he runs up and kneels before him. Then he says afterward, “*I’ve kept all these things from youth up.*” So, even though this rich young man was a devout Jew, he sensed he didn’t have eternal life. Otherwise, he wouldn’t have been so “beside himself” to go after the Master when he was leaving the village to just run after him and ask him “*What must I do to have eternal life?*”

Why did he ask Him that? He wasn’t content; so you wonder what happened after that story, after he went away sorrowful. It seems that the moment passed him and maybe he just dove into his wealth (1 Tim 6:9), bringing upon himself all the more grief.

*But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. (1 Tim 6:9)*

He couldn’t go on and just be a devout person after that. He had to realize that he really didn’t have eternal life, and that he had to go find the Master again, or he had to bury himself in all of his pursuits.

**Yochanan Abraham** — I wonder if when our Master said that second time, “*How hard it is for those who trust in riches,*” whether something vital was revealed. The man knew he didn’t have eternal life, yes, but I wonder if all that he desired was to add another dimension to his life, as Billy Graham says, “Add Jesus to your life.” After all, the Master did say there was “*one thing he lacked.*”

“I could have wealth, and more, too? If I had wealth *and* eternal life, I’d be all set.” Maybe he was thinking something like that. And this is basically what the present-day “Prosperity Gospel” teaches. He would be really satisfied by just adding eternal life to all the rest.

But our Master said, “It is hard for those who *trust in riches...*”

“*Well, as long as you’re not trusting in it, then it is okay to have riches,*” preachers tell everyone, “*You’re still saved.*” I guess we’d better look up what the word *trust* means.

**David Zerubbabel** — If you follow that Christian reasoning, and it was only since he was trusting in riches that the Master told him he had to give it up, then you would have to apply it to anyone else today who is trusting in riches. I suppose nobody else is trusting in riches in Christianity, or they would have to hear this same gospel.

**Yochanan Abraham** — And the reason most don’t “trust in riches” is because they don’t *have* riches. They want riches really badly, and if they could have it, boy, they’d be so satisfied.

**ha-êmeq** — That is so true.

If you look at Mk 10:29, you don’t see the word *wife* there in translations like the NAS, but you do in the other two parallel passages (Mt 19:29; Lk 18:29). It actually does say *wife* in Mk 10:29 also, but the NU<sup>2</sup> took it out. The translators were too stupid to compare it with the other two places in the gospels.

Anyway, Mk 10:29 tells of the *hundredfold increase* you’re going to bring in — if you gave up a house or farm, you’ll get *100 houses, 100 farms*. It’s going to happen, just as surely as the resurrection. It’s right there in the Scripture, along with persecutions and *in the age to come, eternal life*. That is our Master’s Word, so we can expect exponential

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<sup>2</sup> Nestle-Aland/UBS critical edition of the Greek New Testament, upon which most modern English Bible translations are based.

growth — a *hundredfold* to everyone who has given up something. It says *100* times, but in other places it says *many*. A *hundred* is more specific, so our Master must have said *100 times* instead of just *many*. We can expect that some day, if we're praying for it. If we're not praying for it, we're not the people who will get it. We just foolishly gave up everything then, and we won't get the *hundredfold* of what we gave up, and we're not His people either, if we're following a different Jesus, a *different Yahshua*.

**ha-êmeq** — And He said in Mk 10:30, “*And eternal life.*” Here was the answer to question of the rich man, “How am I going to receive eternal life?” It goes all the way through that, and then it says “*If you leave this, then you will receive all that AND eternal life.*”

I always put Mk 10:17 together with Mk 10:30 — *with eternal life*.

**David Zerubbabel** — Yes, he certainly has some material possessions, but really, he's pretty poor. He doesn't have everything that the “100 brothers, sisters, mothers, and fathers” entails. He doesn't have the *true* riches, as it says in 1 Tim 6:17-19. It tells how you'll *lay hold of that which is life indeed* — if you get rid of all that material stuff. We have an even richer life, and I don't mean just in material comfort...

We have chauffeurs; we have people who wash our clothes for us, people who go shopping for us, people who cook for us, etc. There is no one like us, really. People who have material riches can hire somebody to clean their house. But then they're going to be afraid the people they hire are going to be stealing from them when they clean the house. And they will be.

So each person does what he is supposed to do in the Body, down to taking care of the goats, the barn, etc. I mean, I would like to write something on this some day. We're going to have to express the synergistic way of looking at the functioning of the Body of Messiah.

**ha-êmeq** — The other day, when I was in the supermarket (it was around 5:30 or 6:00 PM), the whole place was full of men, dressed in their business clothes, pushing shopping carts. They looked as if they were insurance salesman and people like that. I realized that most of them were divorced, middle-aged or older men. When I was young, you'd never see a

man like that in the supermarket. They didn't do the shopping. It was usually their wives or their mothers.

These men looked rich enough, but they all had to push their own shopping cart, and obviously they were going to go home and cook something for themselves. I thought, "How sad..."

So then you give everything away, and trust that our Master will care for it. You're not going to be living by yourself when you come in the Body; everyone serves one another. There's nothing greater than this, so we're richer than Solomon. We have more servants than Solomon.

**David Zerubbabel** — So, what ha-êmeq said really underscores the irony, because the very thing the rich young ruler said he wanted is what our Master had to give him — eternal life; and the very thing he feared losing is what he would have received — all that we have would have been his, too, just like any disciple. But our Master didn't run after him and try to explain, "Well, you didn't understand what I meant when I said that. You *are* going to be rich! Don't worry about anything.

**ha-êmeq** — "You're going to be given 100 times as much!"

**David Zerubbabel** — That's exactly what Christian preachers say, especially when they pass the offering plate: "You can't out-give God!"

**Gad** — It really affected me to hear, "No amount of religious observance gives a new heart." There is a lot in that statement. We have used the phrase, "*Following the dusty Messiah.*" Maybe the rich young ruler had this great, awe-inspiring feeling toward our Master, but then he looked at those with Him and despised them: "Oh, boy, look at that fisherman. He can't even count. And He's calling *me* to live with that brash *tax gatherer*? *No way.* And look at how they do things — they're not following God right."

We know that *the water of life* is the Holy Spirit. Our Master made that plain in Jn 7:37. And then, in Rev 21:6-8, if a person rejects *the water of life*, as the rich young ruler did, then he is *cowardly and unbelieving*, the first thing on that list. That is the worst thing you can be, and the worst thing you can do is to reject our Master Yahshua. It is the worst sin possible that you can commit. You are *judged already*. You won't have to go to judgment later on, to determine how good or how bad you were. *Cowardly and unbelieving* is #1 on the list in Rev 21:6-8.

You can really see the reality of that whenever one is confronted with the truth. But then, what kind of people do we have to be to present the gospel to someone? We have to be as Jn 7:18 says — we can have *no unrighteousness* in us, but it is more than that. There can't be *any falsehood* in us either, or *seeking our own glory*. If you're seeking our own glory, just to see how many disciples you can make, then they obviously won't be able to receive the Spirit through you.

**Neshef shel Zerubbabel** — It must have really tested the disciples when they saw that rich young ruler, *a sincere, good person*, leave. And it makes you want to be sharp, to preach the right gospel, and not make exceptions: “Wow, let's make an exception, because he is so valuable,” because, he would be just so destructive if he came in that way.

**Gad** — I always liked the freepaper idea we came up with when we were in Vista: *What would happen if the rich young ruler met Billy Graham? What would Billy Graham tell him to do? Would the gospel he preached be the same Word of God as Messiah himself told that man?*

Can you get it going? Are we going be able to do something with this? We have to embellish this now, and see if we can reach these people.

**Soreph Gamaliel** — I think the disciples looked at that man and believed him, and saw our Master's response to him, how He loved him, yet let him walk away sad. Maybe the disciples began to realize how deep the gospel would be reaching in their own hearts. They looked at the rich man as a “better man” than themselves. In Peter's first encounter with our Master, he said to Him, “*Depart from me, for I am a sinful man. (Lk 5:8)*”

It would seem to me, looking back, that the people whom I offended were often the ones who were saved. But often we're afraid to offend someone. We're just so afraid we're going to scare them away. Did our Master do that? “*Give up all your possessions.*” He didn't *have* to say that, did He? Maybe some of the disciples thought, “That's just the thing that man didn't want to hear. Don't tell him that!”

When Nicodemus came to Him by night, our Master just interrupted him and said, “You need to be born again.” He didn't waste any time getting to the point.

They shared everything in the first church, and that's the end of selfishness — *no longer living for your self*. There it is. The only possibility of *not* living for your self is here; it's living for others. In the world, you can't help it. You can be a good, righteous man, and even be *righteous still* (Rev 22:11), but you still have to fend for yourself. Certainly, our Father understands what people face, and what they have to do to provide for themselves and their families. The people of the nations have to do that, but still, in a way, it's selfish. It's not evil, nor is it necessarily hurting other people to seek for your own food and clothing. But it's not the *most excellent way*. Here we have opportunity to come to the end of selfishness.

**ha-êmeq** — Can you imagine it? This man only lacked *one thing!* You can see he was an amazing person. But even if he was sincere, not even deliberately evil, he was feeling as if he had been *blessed* since he had lots of things. Probably every day at the table, as his riches grew, he thanked God. As he grew up, maybe his parents had said, "*Some day the Messiah will come; then everything will be great.*" He must have heard someone say they had *seen* the Messiah, so he thought, "*I'd better go see Him. What if He is the Messiah? He's going to fulfill everything for us!*"

So when he heard our Master say, "There's only one thing you lack," maybe he thought, "*Yes! That one thing is you; it's the Messiah taking over Israel, the one thing I've been waiting for. And here He is — the icing on the cake!*" But when our Master said what that *one thing* was...

It was the very thing he *didn't* want to hear...

**ha-êmeq** — Yes, I guess our Master always knows the *one thing* we need to hear, what we need to give up.

**Havah bat Zerubbabel** — Any encounter with our Master Yahshua is going to be a life-changing experience, one way or the other. You come into a new life or your old life is going to be miserable. You can see what happens when people *see Yahshua* and then they walk away. They can never get their life together after that, just like what we saw happened to that couple from Love Valley who were coming around when we first moved here. He didn't want to give her up, and then she left him for someone else. You could see how miserable they were after they rejected the gospel, and they probably blame it on us.

Many people who leave say, “The Twelve Tribes ruined my life; I could never get my life together after that,” but it’s *because* they rejected Yahshua. If they’d just given up their life, they would have received a hundred times more. I remembered something David Derush said while he was here: *The miser will be miserable.*

So when you encounter our Master, it is a life-changing experience. Somehow, though, when people encounter *Jesus* in Christianity, their life goes on as usual.

So what can be compared with the value of eternal life? Can anything be compared with it? That’s what our Master meant: *Nothing can be compared to eternal life.* We’re just giving up our little puny life, just a short time here on earth. And the earth is God’s testing ground. We might not think we have a life to give up if we were raised in the community, but we do have a life to give up.

### “City, O City, O City of Yah”

Do you know why the Body is called *a city*? It has what all cities have — facilities and public works, its own infrastructure with many departments. We need to increase that aspect of our articles when we speak about how the Body of Messiah functions. Everyone has his function in the city to make it thrive, just as in the café. Everyone has his work to do, and everyone is important and necessary. That is why our Father called us *Derushah* — *sought out, wanted, needed.* In our café, what would we do without a bus-boy? What would we do without the sandwich maker? What would we do without the dishwasher?

**ha-êmeq** — And the laundry person, the sexton, the fire-fighter...

And on and on. The city needs *all* the facilities. We all have our function to do in order to make the city great. And it is going to be a great city. We are that city. So then, just take the dishwasher away, and try to run your café without a dishwasher during the rush, and see what happens. Or take away the bus boy, and just leave everything dirty on the tables, or take away the waitress so nobody gets waited on. Can you imagine what would happen?



**David Zerubbabel** — That's what they did in the fast-food restaurants; they got rid of the bus boy, they got rid of the dish washer, and invented a system of do-it-all-yourself. No waitresses.

That's how Christianity is for you. That is so revealing. Let's work on it. We're going to write a paper, and then we're going to put it in all the rich people's newspaper boxes. What if the rich young ruler was saved at Pentecost? What if he was Joseph of Arimethea who went and got our Master's body and gave him his own tomb? I hope that it was him. If not, then where is he now? How horrible what he would be going through right now in death! You can't even imagine. "*What was it that I wouldn't give up my possessions for?*" There would be no hope for him forever and ever. But our Master loved him, and we love him. Just think about what a person gives up to hang onto his puny little life for another few years here on earth.

*Woe to you who are rich, for you are receiving your comfort in full. (Lk 6:24)*

That's why our Master said that. You'll never have any more comfort than what you have now, *because* you didn't give it up. Our Master did reach out to the rich. There are so many things in the Scriptures addressing the rich. Obviously he wants us to reach out to them, too.

So the question the rich young ruler fervently asked was, "What must I do to have eternal life." And when he was told, Lk 6:24 was the eternal result of his choice. He would swap the offer of eternal life for having his comfort in full in this present life, as our Master said a little before He said Mk 8:34-37.

## What if it Takes 100 Years?

Some people have said that the reason it took so long to build our first *Yellow Deli* was that I kept tearing down what we built, that is, if it wasn't built right, until we built it right. It's kind of a joke now, but if you *don't* build it right, it won't last. So it's not worthy to be in the café.

I just found a note in this old Bible of mine. It was written when we were building the first *Yellow Delis*; it was a long time ago.

*“The reason it took Noah 100 years to build the ark is because God kept tearing down what he built, until he built it right. He had to endure through hardship... What would have happened if Noah hadn't endured?”*

There is a reason it took Noah 100 years to build the ark. What a great and awesome task it was! Noah didn't have screw guns, or nail guns, or chop saws, or any of those modern labor-saving conveniences. But that's not why it took so long.

The ark had to be built right to endure the storm, and we must endure hardship in building what we're building. What will happen if we don't endure? What would have happened if Noah had not endured? (1 Pet 3:20-21)

What would happen if we do not endure to build the temple *right*? That's what we're building: His temple (Rev 21:3), habitation, home, dwelling, tabernacle, tent, or whatever your translation says. Our Father is homeless, and we're building a dwelling place for Him — His home for all eternity.

### Superior Building

Lk 6:46-49 — Can His house be like the house built upon the sand? It's got to be built on solid rock. No matter how long it takes you to dig the foundation, you've got to go all the way down until you hit *solid rock*. Then you can start building the foundation. Otherwise, when the storms come, that house will be destroyed. Verse 48 — It might take many years to dig down that far. But what will happen if we do not endure to build

that dwelling place? What will happen if we do not build His temple *right*? We must build His house *right* to endure for all eternity.

### **The Eternal Habitation**

That is who we are: His eternal body. Our Elohim is going to dwell eternally in what is being built *NOW*, even if it takes 100 years as it did Noah. We have to *endure* that 100 years of building, and we can't give up, or what will become of mankind?

*But he who endures to the end will be saved. (Mt 24:13)*

Whoever *endures* through the building process until *the end of the age* (Mt 24:13-14), until it brings about the next age, until our Master's return, they are the ones who are saved for the kingdom, who are worthy of the kingdom. We who bring about His return and the end of the age do so by our endurance, our long-suffering, our love, obeying all the commandments our Master gave. As you read in Mt 24:9-12, you see the people who didn't endure, even children who turn against their parents (Mt 10:21), and even turn their parents over to be put to death.

In Mt 24:9-11, our Master says "they" will deliver you up and kill you, and again "they" will betray you, meaning *those who didn't endure*. When the hard times really come, then the real ones will endure, and those who aren't real won't. Somehow, it's going to take that long to reveal what everyone is made of.

*The kingdom of heaven is like a dragnet cast into the sea... (Mt 13:47)*

They gathered hundreds or thousands of fish, *both good and bad*, in this great, big net:

*When it was filled, they drew it up on the beach, and they sat down, and gathered the good fish into containers, but the bad they threw away. So it will be at the end of the age; the angels shall come forth, and take out the wicked from among the righteous... (Mt 13:48-49)*

We have to make sure we are the real fish, the clean fish to be put on His table. So, this is what the word *endure* means. You can only endure by the power of the Holy Spirit, because our Father will make it so that those who are without the power of the

Holy Spirit *cannot* endure. Thousands have left because they couldn't endure. They really *didn't* receive the Spirit; maybe they believed in their mind, but they didn't have Him in their heart.

### **Great Expectations**

What are Christians building right now? What have they been building for the last 1900 years?

**David Zerubbabel** — A dwelling place for demons (Rev 18:2).

Yes, right, exactly.

But Paul was living for a great expectation, as seen in 2 Tim 4:6-8. He had a great expectation, looking to be crowned with the crown of righteousness. He was wearing a diadem in the expectation of the crown.

So then, the next question is this: What if it takes us a hundred years? It took Noah 100 years. He probably built the foundation for so many years, and then he started to build the structure. He really had to make the infrastructure *strong*, in order to take the waves of the sea, and everything else the storms would bring, that it wouldn't crack open and all the animals onboard be drowned, and the eight people who were saved would be lost also.

What would have happened then? What if Noah hadn't completed the Ark in time, before the storms came, and the rains, and the flood? Where would we be today? Then where will our Father be if we don't build His dwelling place? As I've always said, "God is homeless. He is looking for a home." He wants a permanent home, one that will endure forever and ever.

### **The Completed Home of God**

So what if it takes us 100 years to build what we're building in these last days? What does Eph 2:22 say we are building? The same thing as Rev 21:3, right? *The dwelling place of God*. He will dwell in us by His Spirit. He will dwell in us and be *among*

*men* — the men (male and female) of the nations of the eternal age, of which there will be countless millions, continuing to propagate life. They are those who had lived a good life, so they will be worthy of a second life. Our Father will visit them, through us. When you go to a planet, they will say, “Immanuel! God is with us!” God is with *them* through *us*, His dwelling place. We will love them and help them and guide them and lead them throughout eternity, as that is what man is created to do: colonize and fill the whole universe. Of course, you can’t ever fill it. It will be a continual filling, forever and ever. Our children will continue to be propagated also, spiritually, as Messiah is our husband and we’re his wife (Rev 21:9,12). Ps 102:28 and Isa 9:7 speak of the perpetual increase of His government.

Rev 22:2 — The nations eat of the *leaves*, but we eat of the *fruit* of the tree of life, unlike Adam, who never ate from that tree. Divine nature never dwelt in him, whereas we partake of divine nature (2 Pet 1:4). Our Master had *divine nature* dwelling in Him, and we do also. He’s our savior, but we’re also His brothers (Heb 2:11-15).

The earth, and the stars, and the planets will be qualitatively renewed (Ps 102:26) to never “burn out.” Everything will be eternal. Right now, scientists say stars are exploding all the time, wearing out. But we’re going to be eternal, and the people of the nations are going to be eternal, so they can’t dwell on a planet that is not made eternally habitable (1 Cor 2:9-10).

So it’s an eternal home that we’re building right now, and we’ve got to build it by every person doing his part, causing the growth of the Body, building it up in love (Eph 4:11-16). If we’re not doing that, what *are* we doing? If we’re not doing it, we’re not going to be His dwelling place. He’s going to dwell in those who are *building* that dwelling place, His habitation, as in Col 2:19, growing with a growth that IS from God. It is not a growth from *leaven*, but from God; it doesn’t come from the evil one to “puff up” as in Christianity (Col 2:8,18-19).

## A Great and Mighty Task

What a great and mighty task Yahshua bore in his humanity, in his human flesh. What a great and mighty task our Father gave Him to do in His own human flesh. He was dependent upon His Father just as we are. He became like us, right? How else could we ever become like Him, if He wasn't human?

*Therefore He had to be made like His brothers in every respect, that He might become a merciful and faithful High Priest in the service of God, to make propitiation for the sons of the people. Because He Himself had suffered, when tempted, He is able to help those who are being tempted. (Heb 2:17-18)*

Isn't that wonderful? He suffered; He was tempted, just like us. We can thus be like Him. He didn't give in, not once; but we do. But what does He do if we do give in?

**David Zerubbabel** — He's faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 Jn 1:9).

So what a great and mighty task that our Master bore, in His human flesh, and knowing what His Father in heaven had prepared for Him. He knew that He had to *prove faithful* under severe testing. What if He had failed? What a reproach it would have been for His Father! What a loss to mankind! It's like the task Noah was given, building the ark with his sons. What if they failed while building the ark? What if we fail building the Body? What a tremendous task we have to undertake.

So it would have been a terrible loss to mankind if our Master had failed, because of all that would be accomplished by means of His death. When eternal life was offered to the rich young ruler, he turned away from it. But we didn't turn away. We follow our Master Yahshua, no matter what we have to give up. And of course, the greatest thing you have to give up is *your own life* — including your wife, or your children, or whatever else holds you back from following Him, whoever will not come with you. What if the children don't want to follow our Master Yahshua with the parents? Well, the parents have got to give them up. And the same goes for a wife, or a husband, or money, property, and possessions. That is the gospel. Our Master is worth everything.

The husband loves his wife more than *anything*, more than his own children, or mother and father. The wife has priority over all things. But then, when our Master Yahshua comes along, He has priority even over a wife. The love you have for Him must surpass all other loves. We have to do what the rich young ruler would not do.

### A Memorial Gospel

*Memorial — a monument or holiday, intended to celebrate/honor the memory of a person, event, etc.*

Now look at what our Master said:

*This gospel will be preached in the entire world as **a memorial** to the woman in Bethany, who did “all she could.” (Mk 14:9)*

She did all she could, in preparation for our Master’s death. Everything she had was invested in that oil, and she lavished it upon our Master Yahshua.

*“Why this waste? It might have been sold for more than three hundred denarii and given to the poor.” And they criticized her sharply. But Yahshua said, “Let her alone. Why do you trouble her? She has done a good work for Me... She has done what she could... What this woman has done also will be told as a **memorial** to her.” (Mk 14:5,6,8,9)*

We *memorialize* our Master in the breaking of the bread, after each Sabbath comes to an end, on the eve of the first day, when He rose from the dead.

*He took bread, gave thanks and broke it, and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” (Lk 22:19)*

How could we *commemorate* Him? How could we *not* commemorate His death? He said, “Remember My death until I return. Do this in *remembrance* of Me,” thus remembering that He died in our place.

*We judge thus: if One died for all, all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them. (2 Cor 5:14-15)*

That’s the end of selfishness. It is normal for natural people to be selfish. Everyone is selfish. But we *absolutely* have to get to the end of it in the Body. You can’t do it in the world, because you have to keep on working for “my four and no more.”

## The Key to Salvation

Working to make a living for oneself doesn't do anything to build the Body. But still, our Father doesn't *condemn* people for it, because they have to make a living. They've never even heard of the Messiah — not the real one — and so it's good that they work for a living. According to the natural law, Adam had to work by the sweat of his brow to support his family. But that is still working for self. And then you see someone with great means, like the rich young ruler, who keeps gaining wealth. He can never get enough, so he just keeps on filling up his Swiss bank account.

I am thankful for 2 Cor 5:15, because that is the *key to salvation*; and if that is *not* going on, someone's ears are just being tickled. "*Well, He didn't really mean that.*" That's what *tickling their ears* means (2 Tim 4:3).

Salvation is to reach the end of selfishness. No longer living for self is the end of selfishness. Now we live for Him who died and rose again on our behalf. Living for Him is living for one another, in His Body. Whatever we do, it's for Him, not for ourselves. And others do everything they do for you while you're doing everything for them. So that's how we have food and clothes (Mt 6:31-33).

*And having food and clothing, with these we shall be content. (1 Tim 6:8)*

## Memorial Meal

So the breaking of bread happens right after the Sabbath, on the eve of the first day, when He rose from the dead. And how could we *not* commemorate<sup>1</sup> Him? So we partake in a memorial meal:

*For as often as you eat this bread, and drink the cup, you proclaim the Master's death, until He comes. (1 Cor 11:26)*

That is what the breaking of bread is: a *memorial meal*, a call to special attention to the significance of His death, the outworking of the eternal purpose of our God. That's

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<sup>1</sup> *Commemorate* — call to mind; to honor/keep alive the memory of



why we have to enter the breaking of bread *sinless*. There might be some faults, but we can still drink the victory cup. But we can't drink the victory cup in pretense.

### The Day When He Acts

Our Father is getting ready for something to happen; He's getting ready, but He hasn't done it yet. The day is coming when He will act (Mal 4:3). There will come a time when He actually *acts*. He hasn't done it yet, but we're getting prepared for the day that is coming, "*on the day when I act*" (Mal 4:3).

So then, what about the one hundred years? What if it takes 100 years to do what we're doing? Okay, let's see:

$$\begin{array}{rcl}
 1970 - 2020 & = & 50 \text{ years} \\
 2020 - 2070 & = & 50 \text{ years} \\
 & & \hline
 & & 100 \text{ years}
 \end{array}$$

So then, from 1970 until 2070 is 100 years. That's 2000 years since our Master's prophecy in Lk 19:41-44 was fulfilled, when Titus of Rome utterly destroyed Jerusalem. Then consider what it says in Hos 6:2, together with 2 Pet 3:8.

*After two days He will revive us; on the third day He will raise us up, that we may live before Him. (Hos 6:2)*

*But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. (2 Pet 3:8)*

I'm not prophesying; I'm just saying to think about it.

So this is what I wrote in my old Bible back in the old *Yellow Deli* days:

*"And the reason it took Noah 100 years to build the ark is because God kept tearing down what he built, until he built it right. And he endured the hardship; but what would have happened if he did not endure?"*

Isn't it wonderful that we can endure through great obstacles? No matter what we have to go through, we have to endure for Him, and Him alone. We can't let *anything* hinder that. And if we've fallen, if we can repent, we can repent. Our Father grants repentance to anyone who *CAN* repent. He's merciful.

*In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith — more precious than gold that perishes though it is tested by fire — may be found to result in praise and glory and honor at the revelation of Yahshua ha Meshiyach. Though you have not seen Him, you love Him. Though you do not now see Him, you believe in Him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls. (1 Pet 1:6-9)*

**John** (our newest disciple) — I was thinking how you were saying, “What if Noah didn’t endure?” But then there is also the question: What if God didn’t test his work while he was building that boat, and He let him get away with building it improperly? It wouldn’t endure. So it was a blessing that He kept tearing things apart.

**Soreph Gamaliel** — All this makes me really ponder what we’re building. As we always say, *the work is there for us*. We don’t simply tear out the defective booth in the café because it won’t last. I mean, we do tear it out, but it is symbolic of what may need to be torn out of our life that won’t last, like ways of relating to people, or ways of relating to difficulty and correction.

**Gad** — Heb 11:7 says, “Noah, out of reverence, prepared an ark of salvation...” What if he hadn’t done that? All humanity would have come to an end. Noah’s family would’ve drowned, pulled down by the prevailing undertow of wickedness.

*The coming of the Son of Man will be just like the days of Noah... before the flood they were eating, drinking, marrying (Mt 24:37-38)*

What if we don’t endure in building *that* ark? What will happen?

*And as Isaiah said before: “Unless the LORD of Hosts had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah.” (Rom 9:29)*

All humanity will be lost, all utterly destroyed by selfishness; and not just that, but God will also be destroyed, cut in two (Gen 15:17; Jer 34:18-20).

The flood of deception in Christianity, thinking they can be saved outside of that Ark, is becoming so massively popularized that people believe that gospel saves them. They think it is going to keep them afloat.

If they just stay in their little dinghy, it’s not going to work. They’re not going to endure the hard times to come in their own little dinghy. They have to get on the ship.

And they can't just keep their own little dinghy tied onto our ship. They've got to get on aboard and let go of their dinghy.

When Gader Peretz was saved in Saint Joseph, Missouri, he was rowing in a dinghy and left it behind. So we made a parable:

*People are out in the ocean, each in their own little dinghy, paddling along. Then they see this big ship coming along, and hear everybody on board singing and praising, and everyone is shouting, "Come aboard our ship! We'll stop for you."*

So that is what Gader did. He got out of his dinghy, and let it go, and then got on the ship. He didn't hold onto anything; he didn't keep his dinghy. He didn't even tie it to the ship. He could have just stayed in the dinghy, and said, "Oh, no thanks. I'm all set. I've got my little dinghy." Then the great storm comes, and so what is going to happen? I'm glad John's family didn't keep their little dinghy.

**Neshef** — You can see that you can't "see" with natural eyes what only spiritual eyes can see and spiritual ears can hear; you have to be far-sighted, and have long-term vision. As we sing in the West Coast Tour song,

*If you watch intently, you might see it growing...  
It's not so impressive, to the natural eye.*

With eternal vision, it's very impressive. The natural eye can't see that.