

## The End of Selfishness

Dt 15:4 says that there shall be no poor or needy among us. Only in the first-century church is it recorded that it happened, because they actually all shared everything they had (Acts 2:44-45; 4:32-37). That's the only way you can get to the end of selfishness, and the end of selfishness is the only way the church can be.

The church is the Body of Messiah, which is the Israel of Elohim. How long is the list of the verses that support that? Col 1:18,24; Gal 6:16; 1 Pet 2:9-10; etc. Acts 26:7, which is the fulfillment of Isa 49:6, is the Twelve Tribes, the holy nation of 1 Pet 2:9, which is the wife of the Lamb (Rev 21:9-12).

Acts 13:47; Isa 49:6; 1 Pet 2:9; Ex 19:5-6; Dt 15:4 — All these verses support who we are. Mt 21:43 is the fruit of 1 Pet 2:9. Mt 24:14 is the witness of it. Acts 26:7 is the fulfillment of the promise to Abraham of an enemy-free land, a land given to them permanently (for an age), and this has not been done yet. All the enemies have not been routed out. We have to put all of our Master's enemies under His feet before the promise can be given to Abraham's seed. It's certainly not the demonstration of it now, over there in the land of Israel. So Acts 13:47 speaks about Isa 49:6.

We can write about "The End of Selfishness," or "The End of Selfish Pursuits," or "The End of Living for Yourself." Our Master spoke about it in Mt 6:31-33 because the world seeks for their own food and clothing, but we seek first for the kingdom of God and His righteousness, which is not rich or poor. In the world everyone is seeking for their own security, their own thing. Mt 6:31-33 tells it all. But we are no longer living as the world lives, in selfishness; the gospel is the end of selfishness.

This is the way the first church was. They even called themselves "the Way," fulfilling Gen 18:19, the way of YHWH, which is to seek righteousness and justice and bring about what our Father promised Abraham. This has not been brought about yet. The Jews can't do it themselves. There are no natural twelve tribes right now; only the

spiritual twelve tribes can take their place in this age, to bring about the promise for them. This is not replacement theology. We only replace them now in this age, in order to overcome for them, so they can have the land in the next age, and our Father won't have to be split in two like the animals in Genesis 15 (Jer 34:18).

The first church called itself "the Way." Of course, we have that saying, "The only way the church can be is the way it was when it was the Way." It is the way the church must be today. The only way the church can be today goes back to Acts 2:44. This is supposed to be the end of self-life. It should be, for all are not living for themselves anymore, but for Him who died and rose again on their behalf (2 Cor 5:15). It is the end of the reign of selfishness. It is the end of Satan's reign, really, and he is cast out at that time. He is the one who wanted something for himself. He wanted to be like God. He wanted something he couldn't be. He wanted to exalt himself.

It has to be the end of selfishness because we don't pursue anything for ourselves. We only pursue what is for others. We all eat together and we all are clothed. Paul said we are supposed to be content if we have food and clothing (1 Tim 6:8). What else do we need? It is the end of self-life. 2 Cor 5:15 — We no longer live for ourselves, but for Him who died and went into death in our place — on our behalf — and rose again. Is that right? You no longer live for yourself? Is that what it means? Christians live for themselves, don't they? They pursue everything for themselves.

David Zerubbabel — It's a whole religion of selfishness, from the foundation up — to die and go to heaven for yourself.

Yes, it is. But we live for each other, now, because He laid down His life for us so that we could lay down our lives for one another. This is the Body. This is the only way the Body can be. It can't be self-seeking. We have to seek first the Kingdom, whatever that means. The witness of His kingdom has to come first before His actual kingdom can come. In the next age, Satan will be in the abyss. But we have to live that way now for

the witness of it, or it can't come. It can't come unless someone is living as the witness to the world of how it should be.

Seeking first for His kingdom means seeking His righteousness and His justice. Seeking your own and having more than others is not justice. Seeking first His kingdom brings the end of Satan's reign, his kingdom on the earth. They asked our Master, "When will you come back? When will this happen?" (Mt 24:3). Then He answers, "When the Kingdom is demonstrated on the earth" (Mt 24:14).

The end of Satan's reign means he can't reign among us. If he continues to reign over us as he does over the world (1 Jn 5:19), then we cannot ever bring an end to his reign, and we cannot bring our Master back to this earth. The end of Satan's reign has to be demonstrated as a witness by the church. When we say "church" it means Mt 24:14 — before the return of our Master to the planet earth. It has got to be that way.

Acts 1:7 — They asked Him, "Is this when You are going to establish the kingdom in Israel?" He said, "It is not for you to know." It didn't happen then. Heb 10:13 is still going on. Not all of our Master's enemies have been put under His feet, whatever those enemies are — the things that divide us, selfishness, etc. I am talking about a miracle, the way of life they first lived. That brings about the end of the age, and Satan's downfall into the abyss, and the establishment of the eternal kingdom of our Father.

Mevaser of Yoceph — We've been writing different people out in the West who've been trying to live this life on their own, as if the end was to try to live together and love one another. But it is just the context for His kingdom to come and His enemies to be put under His feet, for all prophecy to be fulfilled. The first church lived together, but they stopped short of reaching the goal. There is a goal, something that has to happen, and it can only happen through a community. All prophecy has to be fulfilled. But we have to seek first His kingdom. All these things have to be established for the Race to begin, and the Sabbath years, to reach the Jubilee.

There is more that has to happen than just living in community and doing our chores. It can't happen without that, but to establish the kingdom there are enemies that have to be put under His feet. I think

sincere believers desire that our Father's word would be fulfilled on the earth, but they don't understand that it takes a community, that it can only happen in the context of what happened in the first century.

It is an impossibility to obey His commandments outside of community.

Therefore, all you have to do is start living in community and you are saved, right? Does community save you? Well, does baptism save you? If you want to get into Messiah, it does — but you have to have faith, of course. You have got to believe.

Mevaser of Yoceph — You could read the Scriptures and think, "We should live in community," and a lot of people see that. But, do you have the anointing that teaches you all things, that is going to lead you into all righteousness, that is going to lead you to be the witness, for the kingdom to come on earth as it is in heaven?

So, you see Acts 1:7, and you see Heb 10:13, and you see Acts 3:21, which is the restoration in the next age. He'll restore Israel, He'll restore the earth, He'll restore all things. But, there are two restorations of all things. First of all, the restoration that should be happening now, the restoration of the church, of how the church should be, which is how it was in Acts 2 and 4. This is the restoration to the original pattern.

You hear of all the problems going on everywhere, but I guess we are going to be opposed in every way. So, we can't just say, "I guess I'll just give up," and throw our hands up in the air. Our enemy is opposing us. He knows that if he is put under, if he is subdued by our love for one another, then his end is near. He's not giving up without a fight. He knows what is happening.

So you see that before our Master can return, Mk 9:11-12 has to happen. This comes first and brings about the prophecy of Isa 49:6, which is Acts 26:7, "our twelve tribes who serve night and day" to bring about for Israel what our Father promised. We have to bring about what our Father promised Abraham. We have to do it for them, as it says in some translations. We have to do it in their place, because they are not doing it. They quit doing it, and the kingdom was taken away from them and given to a nation who will do it, who will produce the fruit of Mt 21:43. We know that.

So here we are in Dan 2:44. This is what will happen in the latter days, according to Dan 2:28, in the end of time. This prophecy, this dream, is something that will happen in the end of time, not in the first century. Dan 12:4,9 was not referring to the Roman roads and how they traveled on them. It had to be pointing to this day, when there are thousands of airplanes in the air right now.

Dan 12:1-2 happens in the latter days. Who are "your people"? Well, we are His people. Daniel identifies with us in Dan 12:1. In the last days we will carry this out. We are those who will reign in the next age. Of course, some among us will have age-lasting remorse and contempt because we didn't do "all we could do," like the woman from Bethany. We allowed the enemy to come in and discourage us somehow.

Dan 7:27 in the right translation (RSV, NRS, ESV, NJB) doesn't leave out our Master whatsoever. But it is reflecting that we are His wife, we are one with Him, and we will reign with Him. In that age, all dominions will serve and obey them. That is where we are heading. "Them" means the corporate Messiah, the corporate Body of Messiah. So Acts 26:7 must be restored to fulfill Isa 49:6, of course, as Paul talked about in Acts 13:47. He didn't know a restoration would have to happen. He thought he was going to bring about the end. He said, "We who are alive and remain..." (1 Ths 4:17). They thought Messiah was coming in their day. It wasn't given to them to know. But later on, Paul wondered, "Maybe something is going wrong and I have labored in vain" (Gal 4:11), which is exactly what Isa 49:4 says.

Are we laboring in vain? Paul might have thought he was laboring in vain, but we know he wasn't. If it wasn't for him, we wouldn't have the written Scriptures of what happened to the churches and how they fell. We could fall in the same way.

So, Acts 26:7 must be restored to fulfill the prophecy of Isa 49:6, which is Mt 28:18-20. That is called by Christians, "the Great Commission," and I guess it is the great commission, and we have to go into all the world. Somehow, the world has got to know it. You know all these verses yourself, by heart. Mt 28:18-20 must happen, but Jn 17:23

depends on Jn 13:34. Jn 17:23 can't happen unless Jn 13:34 does: "Love one another as He loved us." Verse 35 can't happen unless verse 34 does. How else will all men know that we are His disciples? But, what if we don't love one another? Then all men won't know. They don't know that Christians are His disciples, do they? Does the world think that Christians are His disciples? Are they the witness?

David Zerubbabel — What happens is that all men are confused.

Aharon Cohen — The lack of love and the division confuses them.

So you can see that everything depends on love. Unity depends on love. That all men will know that we are His disciples depends on love. "If you love Me, you'll obey My commandments."

Mevaser of Yoceph — It all goes back to whether we obey Him or not. They can't love Him, as Jn 13:34 depends on Jn 14:21, because you can't love your brothers if you don't love Him.

That's right. Jn 14:15 and 21 are a matter of fact. He can't reveal Himself to us if we don't obey Him. Our Master can't reveal Himself to Christians because they are not obeying His commandments. The only way He can truly reveal Himself is through one of His true disciples. "Whoever loves Me keeps My commandments, and I will love Him and My Father will love him, and I will reveal Myself to him." Everything depends on love, which of course, invalidates the Christian Church. After they hear all this in the right way, and they still think they are the church, then I guess they are insane. Our Father will have mercy on those who are righteous but just can't understand what we are saying.

One of our Amish guests intimated that we might be proud and are going to fall because of who we say we are. It's true that there are a lot of people who claim to be the "only ones." When we see fruit, it confirms in our own heart who we are. But we don't want to be proud. "Once we think we stand, take heed lest we fall."

Aharon Cohen — Even if someone doesn't believe that we are the only ones, they would have to believe that someone else has to be, because

there can only be the only ones. If there were two ones, then as soon as they met each other they'd be one. And then they'd be the only ones. But they are under that spirit from Satan that is trying to keep anybody from saying that all of God's people should be one.

The Christian Church is the antithesis of "the only ones." What is a thesis? It presents the truth about something. What's the antithesis? It's the exact opposite. This false witness must be destroyed by fire. If we are part of that false witness, we'll have to be destroyed by fire, too. The "great assembly" (Mt 13:30) will come before the end of Satan's reign can come (1 Jn 5:19; Rev 19:20; 20:10). At the end of the millennium Satan goes to where the Beast and the False Prophet have already been for a thousand years — the lake of fire. In Rev 19:20, they are put into the lake of fire, and then, a thousand years later, at the end of the millennium, Satan is put there too. It keeps on burning — it is forever and ever. I don't understand why anyone would want to go to the lake of fire and be tortured forever and ever.

#### What it Takes to be a Light to the World

Phil 2:14-16 tells us how we have to be the light of the world. What if we are not that way? He was talking about the corporate light there, not just the church in Philippi. In every place they had to be the light of the world. They couldn't be anything less or they would be a false witness. We, the Twelve Tribes, have to be the light of the world in every place. Mt 21:43 applied to the first church, also. The kingdom was taken away from them just as the kingdom was taken away from Israel. After the first century, when they weren't producing the fruit of the kingdom anymore, the kingdom was taken away from them, even though the sincere among them will be in the kingdom.

The witness that it was supposed to be was gone. The lampstand was taken out of its place. So, what if we, the Twelve Tribes, in all of our locations in every place, do not fulfill Mal 1:5 and 11? Someone has got to fulfill Mal 1:11, and it will not be natural Israel, because verse 5 says, "outside the borders of Israel." So, someone else has to do

that. We are not yet exactly as Phil 2:14-16 says, but what if we are not that way? You can read it: blameless, harmless, and without blemish. What if we are not really who we say we are? One thing is for sure, Christianity is not what Paul was speaking about here.

Do all things without grumbling and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast to the word of life, so that I may rejoice in the day of Messiah that I have not run in vain or labored in vain. (Phil 2:14-16)

There it is again, "labored in vain." But not if we hold fast to the head, as Col 2:19 also says. What if we are not really who we say we are? Are we blameless? Have we come to that point yet? Are we blemished? If we are, it has to be healed. We're being sanctified in the midst of a perverse generation, as 1 Cor 1:2 also says. We are in the midst of the world, but not of the world, or we will be blemished for sure if we are not separated so as to be sanctified. We have to be a light to the world, and we can't be that as individually scattered in the world and going to church on Sunday.

We ask ourselves, "Do we shine like stars?" Are we actually lit yet? How do stars shine? They give light, don't they? We are in many localities — one star and another star and another star...

So, how is it even possible? Phil 2:16 gives us the key: holding fast to the Word. We have to hold fast to the Word. There is no Body otherwise. Col 2:19 describes the synergy there. That really is where the synergy is, as it also says in Eph 4:16. It is essential that our people would understand that. Then we will be in the midst of men, shining a witness of our Father.

Phil 4:4-6 — Do we rejoice always? Well, we are supposed to. What if we don't rejoice always? We are supposed to rejoice always, and be thankful even for bad things, right? Do we let our gentleness be known to everyone? Do we worry about anything? Do we worry about anything at all? Do we rejoice always? It actually says, "Don't be anxious

about anything." So, are we who Paul says we are? What are you worried about? Should we just rip that page out?

Mevaser of Yoceph — It tells you what to do instead of worrying. It says, "Be anxious for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to YHWH."

Yes, that's right. So, do we pray and make our requests known to our Father? Does the peace of our Father guard our hearts, as verse 7 says? Do we think on these things, as verse 8 says? What are the things we are to think upon?

Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy, meditate on these things. (Phil 4:8)

So how does Phil 3:10-16 apply to us? If we're not this way, we won't be a part of the resurrection, which I take it to mean we won't be part of the first resurrection and the millennial reign. Are we that way? Am I that way? We have the Word. Paul wrote it, but they didn't do it, so someone who obeys that word must do it. If we don't obey that, we won't do it. So, we have to be like Phil 3:10-16. We have to forget the past. Don't even bring it up; don't go back under the blood. Don't remember things people have done to us. "This is the reason this happened to me," and you are complaining and murmuring about what happened ten or fifteen or twenty years ago. "The reason my children are the way they are is because you didn't do this and you said that." It seems as if there is no end to the murmuring.

Phil 2:2 — Do we have the same mind as our Master? Are we as verses 3-5?

Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not for his own interests, but for the interests of others. Let this mind be in you which was also in Messiah Yahshua. (Philippians 2:3-5)

There you go: it's the end of selfishness, the end of selfish ambition and conceit. What if we don't esteem others as better than ourselves? That means we are proud, and our Father opposes the proud, but gives grace to the humble.

That you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world. (Phil 2:15)

Yes, blameless, without blemish, holding fast to our Head. The word of life is what the whole Body must hold onto. The whole Body must hold fast to the word of life in every place. It has got to be in every place in order for Jn 17:21-23 to be true. We must be "shining lights, like stars, in the midst of a wicked and perverse generation." That's what Peter went on and on that day about, "Come out of this wicked and perverse generation."

This is something we have to inculcate into ourselves and our children. Are we who we say we are? Or are we proud as that woman said, and we are not doing these things? How could it ever be that we would be everything that Paul saw that they had to be, and that they really weren't being?

We have to do Jn 13:34 in order for verse 35 to come about. Phil 2:15 is the only way Jn 17:23 can happen. There is no other way. Jn 13:34 causes verse 35, which causes Jn 17:23, which is Mt 24:14, the witness of the Kingdom, which is Mt 21:43, the fruit of the kingdom. Bearing the fruit of the kingdom is Phil 2:14-15, shining as lights to the whole world.

Are we going to take this mystically? How are we going to take it? As something that must actually happen in every place? You can see where our Father wants to take us. It will be a phenomenal witness. It will cause kings to shut their mouths, as it says in Isa 52:15. It will be the fulfillment of Mt 5:14, "You are the light of the world, a city set on a hill..." Isa 52:15 says startle the world, not sprinkle the world. The whole context is kings shutting their mouths in their astonishment.

Mevaser of Yoceph — They will see and hear and understand and shut their mouths.

That's exactly right: see, hear, and understand with the heart (Mt 13:15). They see, hear and understand the narration, and shut their mouths.

Mevaser of Yoceph — Whatever they hadn't seen before becomes clear to them. Then they understand what they didn't understand before, as the Jews at Pentecost. All of a sudden, the thunderclap came and they understood what they hadn't understood before, and all they could say was, "What must we do to be saved?"

They got a glimpse of the death they deserved. I want to talk about seeing or tasting death, and what it actually means in John 8:51-52. Our Master said, "See death," and then the Pharisees who heard it said, "taste death." Seeing is to experience the agony of death, to taste it. We don't have to taste death if we are obeying His commandments.

I don't know whether we can be the light of the world if we are tasting death in the next age. Our Master tasted death for us, and we don't have to taste it if we keep confessing our sins. The wages of sin is death, regardless. Unconfessed sin leads us to death, and then we have to pay the penalty of our own sins — not our past sins that have been forgiven, but the sins we commit that have not been confessed, not judged right, or like Jms 5:19, when we don't have a brother who loves us enough to come to us to save our soul from death. We love our brothers, don't we?