

Selfishness

Hakam — It's so amazing that we have received the love of God in our hearts and have been given the power to love each other, and to respond to one another. Really, our communication with one another is our communion and our love for one another. If we withdraw in any way, then we're withdrawing from love. If we withdraw from communication, then we're withdrawing from love. We're turning toward our own self life, and that is what sin is — thinking about or living for yourself. That is the root of sin.

If we could just understand that in every situation we have the opportunity to love, we have the opportunity to respond, to not turn away from one another, no matter what. That's our battle every day, that in the midst of all the circumstances we just wouldn't be defensive or into ourselves. I'm thankful that is our foundation and we have to be tested to the Nth degree, so that our Father knows that all we want to do is love. We want to care for others, serve others, live for others, respond to others, and not be concerned about ourselves.

Nobody on this planet has the power to do that except disciples of Yahshua. We were created to live that way. That's the way He originally created human nature. If we feed that life, it will grow. I'm thankful that we have life, and that we'll have unlimited opportunities to give life today, and not take life away from each other.

Nun — I was thinking about that same thing this morning when I woke up, praying that our Father would deliver me from living a selfish life. Yônêq has taught us about being delivered from the evil one, praying consistently.

If we live for our Master, then there's nothing that the evil one has power over. He only has power over us if we're living for ourselves. That's why the love of God has been poured into our hearts, so that we can actually love others in the same way that our Master loved us. So I prayed this morning to be delivered from evil, and from any selfish way, because I want to do our Father's will and not my own.

Our Master was a human being who lived selflessly, for our Father, to represent Him in every way. Our life is no longer our own. We want to bring the evil one's reign to an end. For that to happen, selfishness has to be brought to an end. That's why our Master died, so that we would no longer live for ourselves but for Him who died for us. That's the kind of people our Father is looking for.

The only way we can truly be *made* holy is to be set apart so that the Holy Spirit can *make* us holy, to become like the One we follow. There's a reducing process we have to go through. A lot of that is being able to come into self judgment, or sober judgment about ourselves, to see our sin for what it is, and how it destroys us. If we're living a surrendered life, then sin has no power over us, to attach itself to us.

We need to pray that we'd have eyes to see our brothers who don't have shoes or proper clothing or other needs, that we wouldn't be blind or careless. I'm just thankful that we can bring Satan's reign to an end.

Selfishness

The world is stuck in selfishness, whether they like it or not. If you look up the word *selfish*, it simply means being more concerned about oneself than others, seeking one's own advantage, or comfort, or well-being, while overlooking or ignoring the needs of others. In the community, that's the same thing as hating. When you're not loving, you're hating. Ignoring is a form of hatred.

Selfishness has to come to an end in order for Satan's reign to come to an end. Then death's reign will come to an end, and the Kingdom will come. Then we'll have a reign of peace for a thousand years, but at the end, the people of the nations have to be tested, when Satan is released, to see where selfishness has come back. There will be billions of people on the earth at the end of that age. It speaks of an uncountable multitude that will rise

up against the holy ones when Satan is released. How can that be? They live in peace for 1000 years, and then Satan is released to test them. Everyone is going to be tested to the core of their being. A multitude like the sand of the sea will follow the evil one, even after we labor with them for 1000 years, warning them that Satan will be released at the end of that age, and that selfishness would reign again for another 50 years.

It comes from a person's concern for his own welfare. Or you can talk about self justification, making excuses for yourself. So selfishness is working toward one's own advantage or benefit, to advance oneself, to get ahead. "Higher Education" trains a person to have his comfort in full so that he will never have any more comfort in all eternity. That's the main goal of education in the world — to attain to one's own highest personal goal and advantage.

Since the world is under the dominion of the evil one, he is at the head of the educational system. His goal is to feed that desire to be rich, to have one's comfort in full (Lk 6:24) at the expense of other's lives. It's all about benefits, comfort, gaining the advantage over others, a better job, more money, and recognition. You can be the President of the United States if that's what you want to do. From the time you're a child, all you hear is, "What do you want to be when you grow up?" That's what the world teaches and trains us to be obsessed with.

That's why our Master spoke about having one's comfort in full. If a person has that desire to be rich, 1 Tim 6:9 teaches what's going to happen to that person in this life and in the age to come. Our Master presented the blessings and the woes. Even Miriam, our Master's imma, prophesied about this in Lk 1:51-53. People ought to listen to her.

Just think about all that the self-sufficient acquire, so they can be "all set." They don't need anyone else. They don't need to submit to anyone. Only the redeemed person can attain to Eph 5:21. That is our life — to submit to one another out of reverence for our Master. If we're submitted to one another, there is no selfishness there.

We were driving through a rich neighborhood, and we didn't see anyone out on the street, or sitting on their porches, not one single person. Then you go to a poor neighborhood, and these days they're all watching the same things on television as the rich people, which is preparing them to receive the Mark of the Beast. People are being persuaded a little bit at a time to be totally deceived.

No one will go to the Lake of Fire who doesn't abundantly deserve it. Our Father is fair and He only consigns people to the Lake of Fire who deserve it. If you forsake our Master Yahshua for something else, you *deserve* the Lake of Fire. Whether or not some of these people who forsook our Master can be brought back remains to be seen. If not, they were never a part of us (1 Jn 2:19). But they've heard the gospel over and over and over again, so if they reject it, they're worthy of the Lake of Fire. They're judged already, since they didn't receive the gospel and truly surrender their lives (Jn 3:18).

Lk 1:51-53 — All the comfort they will have for eternity is what they strove to get for themselves in this life only. Material wealth blinds people to their spiritual poverty. They're not poor in spirit, so they cannot see the Kingdom. They love the world and its comforts. Mt 6:19-21 — Where your treasure is, there your heart will be also. Lk 16:23 — The rich man ended up in torment, where he still is now. The poor man ended up in Abraham's bosom, being comforted.

Lk 12:16-21; 14:12; 16:1-14, 19-31; 18:18-25; 19:1-10; 21:1-4 — All these verses are talking to or about the rich. We're formulating a paper to the rich. Our Master went to Zacchaeus' house, and he was rich, but he received our Master and gave up his riches.

ha-êmeq — He saw our Master's worth. And the poor widow, with her two copper coins, gave more than *all* the

rich people combined, in our Master's eyes, because she gave *all she had*.

There's so much in the four Gospels about the rich. I don't know where they got the idea of the "prosperity gospel" in Christianity.

Nun — This version says the poor widow gave out of her poverty "all her livelihood," and the NASB says she gave "what sustained her."

Hakam — *Livelihood* is a good word. That's what the world seeks after — the best livelihood, the most money. I've heard these Christian financial experts on the radio talking about saving up for retirement and putting their children through college. You never hear them say one word about giving up their livelihood. They wouldn't even know how to do it. How can you do it without living together with all your brothers, seeing their poverty, and giving all you have because you love them?

Sekel — Pr 30:8-9 that speaks about not being so rich that you would forget God, or so poor that you would steal bread. That's typical of the rich that they don't consider God. They don't need Him. With their wealth they go out and buy whatever they need.

Chets Barur — Someone who fell away called me the other day and said that if he could just get rid of the fear of death and the judgment, he could be happy just making money. If you live for yourself, you're not happy. You don't have anything but your possessions. That's why you read about so many famous people committing suicide or taking drugs. I'm so thankful that we've been given something greater to live for. It makes us happy to live for others, being liberated from living for yourself.

I met a pastor the other day in Leesburg, and he said he was giving a sermon about the rich, from 1 Timothy 6 and James 5, and he said, "A lot of Christians don't realize that that's talking to the *church*, not to the *world*." But he doesn't really see that he's one of them.

I'm just thankful that we can take the Word and apply it to our own lives. We can see the selfishness that works in us, and alienates us, and makes us unhappy eventually. We see people lose their first love, and they wonder why, but it's because they stopped living for our Master and for others, and started getting their life out of possessions, even in the community.

Ishah Ruth — It spoke to me about that man who built the bigger barns, and was talking to his soul, comforted by his riches. It was really convicting to me because he was so shallow minded, not seeing into the future at all. He must have just enjoyed that temporary fulfillment, but then reality came to him suddenly. I saw how we can live that way — short-sighted, doing things according to how they affect us, not realizing the difference between the woman who gave everything and those who gave out of their abundance. She knew that our Father saw deep into her heart that she was giving everything, and she didn't care how it compared to what others gave. I want to be that way.

All these things apply to us, but also, the reason we're learning them is to "command the rich" (1 Tim 6:17-19). We have to know these things ourselves in order to be able to speak to the rich people of this world whom we know and have started to become friends with. Then when they start asking us questions we can talk to them about the things our Master said. If we don't know these things about the rich, we can't talk to them and bring them into salvation. There will be many rich people saved in the last days. Of course, the poor people hang onto their rotten, stinking lives just as much as the rich people hang onto theirs.

Simchah — It stuck out to me how selfishness leads to hatred, because if you're selfish then you won't love

your brother, and if you don't love, you hate. You can be selfish in such little ways and not even realize how it causes your brothers to suffer, because you're not loving them. I really don't want to be selfish. I want to make sure I'm looking out for my brothers and sisters so that I won't be hating them.

That's very true. That's what 1 Jn 4:20 says. If we're not loving, we're hating. But it doesn't mean you can say to your brother, "You're not loving me, so you're hating me." That is a terrible, horrible attitude, and if you're saying that, then *you're* not loving. We've seen that so many times over the past 35 years — people looking for others to love them, rather than looking to love others. If we all did that, everyone would be loved.

Nun — I was really struck by what Miriam said in Lk 1:51-53, "He has put down the mighty from their thrones." He has to do that with everyone, whether they're rich or poor, but especially for the rich, because they've accumulated for themselves great possessions, and they think themselves to be so mighty. "The rich He has sent away empty-handed." They received their comfort in full. Their wealth blinds their eyes. The gospel is their only hope to see the worth of our Master and place a proper value on eternal life. What can be compared to eternal life? As our Master said to Peter, "Do you love Me more than *these things*?" His eyes were opened.

1 Tim 6:17-19 — "Instruct the rich in this way... that they may lay hold of eternal life." And with the rich young ruler, our Master was striking at the heart of what is central to self life — *possessions* (Lk 12:15), which epitomize self life. You surround yourself with possessions and get your comfort from them. It's gained at the expense of other people's lives. That's how the rich become rich.

ha-êmeq — There's a graveyard near here. I remember the very first time I came to Chattanooga and saw all those graves with the same kind of markers. My grandfather loved a certain chair of his, and I thought, what if that chair was sitting out there in that graveyard, marking his grave. He loved that chair so much, so they just thought he'd like it to be close to him, so they put it by his grave. And then I thought, it must be frustrating for him, because he can't get up into that chair.

People forget that they're going to die and they can't take things with them. So in that story, it says, "Fool, tonight your soul is required of you." Your body is going to be under the ground there, and no matter where you pile all the stuff you accumulated, it's not going to do you one bit of good, because it's going to be so far away from you. So I wondered why people put graveyards right in the middle of the town like that where you're driving by and have to see all those graves. Why can't they just put it in a private place?

But then I thought, maybe that's why they do it. "We're going to put death right in the middle of town so that everyone who goes by will remember that they're going to die." Some preacher had that idea.

That's why it's usually right next to the church.

In our first freepaper I got one of the girls to stand on top of one of those graves, in the middle of all those gravestones, and put her hands up in the air and say, "Death has no sting!" It's so wonderful that we can be free of the fear of death and not have to worry.