

## 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.