

Foolishness

Pr 14:9 — Fools mock at the guilt offering, but the upright enjoy acceptance.

Pr 10:21 — The lips of the righteous feed many, but fools die for lack of sense.

We need to see ourselves as priests. A priest is one who represents the character of our Father. Our children look to us as our Father's representatives. Foolishness is already a tendency in a child (Pr 22:15), and our foolishness only encourages this tendency in them. *Foolish* means lacking good sense or judgment, silly, resulting from stupidity, devoid of meaning or coherence, inane.

Do we want our children to rise up in the morning and bless us or curse us? A child who rises up foolish will curse his father.

Most of us have been raised as foolish people. We even would pay to be entertained by fools – TV, movies, and stand-up comedians.

We need to come to the place where our children know that we mean everything we say, and we don't say anything we don't mean. If our children respect us, they will receive us. The anointing is in the father. Whatever is *in* the father is going to go *into* the children. If they receive us (their fathers), they will receive the anointing. The fathers, as examples, show the children what it means to be a priest. The root meaning of *respect* is to observe or imitate, or to follow in like manner, to look up to. Respect has to do with *spectator*. You are getting back what they saw and observed. They imitate what they see in you.

Playing with children (tickling, wrestling, saying something we don't mean) causes children to lose respect for us because we are lowering ourselves to their level. Our words should always be weighty to our children.

Pr 10:21 — Why are we foolish?

1) Because we lack wisdom; we are empty. We have nothing to offer our children. Foolishness covers up emptiness. It is an attempt to cover up the fact that we are empty

because we did not seek our Father. We must seek our Father in order to have something for them (proverbs, stories, encouragement from a life-giving spirit). If we are empty, it is because we didn't take the time to seek our Father and get what we need to raise them up in the way they should go. We must be respectable in order to earn their respect. We hardly know how to be affectionate with our children and show them that we love them while at the same time earning their respect.

Foolishness is near sensuality in the deeds of the flesh (Gal 5:19-21; Mk 7:22). Foolishness gives us a good feeling in our flesh; it entertains us. If self-control is lacking in us, then it will be lacking in our children.

2) Foolishness is a way to cover up sin. Pr 14:9 — “Fools mock at sin...”

3) We will be foolish if we do not walk by the Spirit (Gal 5:16-18). If we walk by our redeemed spirit, we will be set free from foolishness. Dt 6:6-7 — This is what we should pour into our children. The only way these things will pierce our children is if we are consistent, not being foolish one minute and serious the next.

Pr 10:21 — We will feed our children only if we are righteous (seeking our Father to have something for our children). Our children will be spiritually malnourished if we do not receive from our Father the nourishment they need. And the only way we will receive that nourishment is if we go and get it. If I don't encourage foolishness in my children, and if I do discipline them for foolishness, then it will be driven far from them.

Pr 22:15 — Foolishness is bound up in the heart of a child, and it is still bound up in us. Pr 26:3-5 — Our children will get into foolishness when we do not have tight hands on them. Mal 4:5-6 — Foolishness will prevent this turning from happening between fathers and sons.

Comments after being taught in Hiddenite on December 15, 2006

Sho'er — If you aren't filled with something from our Father, then you resort to your natural tendencies. I cannot expect my son not to be foolish if he sees me being foolish. We only have so much time together. I don't

want to squander that time away. I want to be faithful to pass on to my children the things that our Father is mercifully passing on to me.

Zimrah — You might think foolishness is just being a jokester, but the definition was just lacking good sense. So, if you are foolish and don't know how to make good judgments, then your children will be foolish and they won't make good judgments.

David Zerubbabel — It was profound that it said foolishness is near to sensuality. Foolishness lowers your guard and makes it easier to cross a boundary.

Neshef — I was also struck by that, and how foolishness and sensuality is gratifying the flesh, and it is a cover-up for sin and guilt. I thought of how many times I have seen people just coming out of a teaching being so convicted and then some jokester will say, "That was heavy, wasn't it?" or something light that takes away the seriousness of the teaching.

ha-êmeq — I never saw in the word *respect* that there is *spectator* in there. A spectator is someone who sits and watches, and *respect* means that you are getting back what he saw. You could say, "How come they aren't respecting me? Younger women should respect older women." They *should* respect, and so you can have a class on respect, but in a certain way they are spectators of us, and we get back what they see in us. "Why doesn't so-and-so respect you?" You need to make sure that she is a spectator of something good in you, so that is what you will get back.

It says, "Husbands, love your wives," and then it says wives are supposed to respect their husbands. If a husband loves his wife, he will make it easier for her to respect him.

ha-êmeq — She is a spectator of love. He is loving, so she is a spectator of love, so she will respect because she is a spectator of something so wonderful.

Aiyelet — I liked what it said about how foolishness covers up emptiness, because in a family setting there are always times when there isn't structure to what you are doing. You are just there, in the room or wherever, and if you are not connected it shows up. We never go and ask our Father for our daily bread and He doesn't have something for us. Children need it too. Whatever our Father has for us, they need it too, broken down so that there is something for them.

Shemiyah — I was thinking about how foolishness draws attention to your personality. It draws attention to *you*, to your natural personality. Then when your children grow up, they will be filled with your natural personality, and they will be in the same place you were in when you were a natural person. You aren't connecting them to anything greater than yourself. It is a way of leading a following after yourself. It is just you in your natural personality, being foolish, drawing people to that and not to our Master Yahshua.

It is so easy for me to relate on that level. But if I am connected to our Master Yahshua, then my comments will connect those around me to our Master Yahshua. If I am foolish it will connect those around me to that spirit, or at least they will realize that I am not connected to our Master Yahshua. If those around me are connected, then it will help me to realize that I am just in the flesh and cry out to our Master Yahshua, or they will enter into it with me. It's according to whatever spirit we are filled with.

ha-êmeq — I liked what it said about how the anointing is in the father. I was walking with Sho'er toward the door and his children were frolicking along. As we approached the door and slowed down to go in, Atarah jumped ahead and I didn't really notice anything, but Sho'er said, "What are you doing, Atarah? Get back! Look at yourself!" She was going ahead of me, which he did not think was proper. That is an anointing that is in the father that probably came from his father and from the propriety that is in him. That will go into his daughter, and it will be just second nature that she would drop back respectfully.

Sho'er — I remember when I wrote Yônêq and ha-êmeq a letter when I was suffering, and they replied, "When was the last time you went to the throne of grace? It is no excuse to say, 'I don't have anything for my children.' That is an accusation towards our Father. You know where to go and you have been told a thousand times, but you are too apathetic to just go and get it." I was thankful to hear that, and I want to always remember that.

Righteous Lot

So Abram went, as the LORD had told him, and Lot went with him... (Gen 12:4)

Christianity has just “come along” — it has not been called or chosen with Abraham. Evangelicalism is not the seed of Abraham. It has just come along with Abram out of Ur, so to speak. Lot pitched his tent toward Sodom and ended up living there, while Abram maintained his separation. Evangelicalism chose the “good life” *down toward Sodom* (Gen 13:12). But the true seed (Rom 9:29) stood in trust with the God that chose him (Eph 1:4). “I have chosen/known him...” — Abram, not Lot (Gen 18:19).

Lot was not chosen as Abram. He had a different spirit, a different mind and character. He was a natural man, who had no notion to “keep the Way of Yahweh.” He did not even know that Yahweh had a Way to keep. There were two different principles governing the lives of the two men. Abram *knew* Yahweh and was experiencing communion with Him, while Lot merely knew *about* Him.

Lot made his choice of compromise and pitched his tent in the direction of Sodom. This is where Christianity (and all her daughters) has pitched its tent today. Lot did not want to move away from the security and material resources of the city. He couldn’t launch out and trust Yahweh for what He specializes in — the impossible. He had the philosophy that “God helps those who help themselves.” Evangelical Christianity pleads grace as a justification for self indulgence and obtaining their own will. The Lots of this world plead for painless progress, while the Abrahams lay their only sons on the altar, which can only come from a circumcised heart — the mark that separates them from the Lots.

There was a separation between Abram and Lot. This separation resulted because of a difference of principles governing their lives. Abram heard his call to come out, leaving his family and security. Lot just came along. They had different visions when Yahweh asked them to lift up their eyes. Lot answered to satisfy his own impulse, but

was unable to possess his desire. Abram had a different mind when he was told to lift up his eyes, but he was told of his allotment only after he had been separated from Lot (Gen 13:14-17).

Abraham and Lot represent the spiritual mind and the natural mind — even the natural *upright* mind. The two at first seem to follow along so closely joined together. For a while we see no distinction between them. The upright, natural mind keeps in step for a while with the spiritual mind of faith in the pursuit of the purpose of God. But as they continue they begin to see that they are not one. For the natural mind of man, even at its best, desires and lusts for that which faith has given up. Even from the start, the Father saw that they were different and distinct. Abram walks with Him, and Lot, not being *with* Him, finds himself *against* Him — or at least his seed was opposed to the seed of Abraham (Ps 83:8; Gen 19:36-38). Abram walks *with* Yahweh, while Lot follows along after Abram for awhile (Gen 12:4, 13:1; Jn 6:66; Mt 12:30).

There is no possible way to bring the natural mind (or even the carnal mind of a believer, 1 Cor 3:1-4) into unity with the spiritual mind and soul. They are at odds and always will be when an unbeliever is involved (1 Cor 2:14; Gal 4:29). But even after we reckon the old man to be dead, by faith, we still strive to bring this natural or carnal mind into unity with the spiritual mind of faith. We listen to the natural or carnal man more than the spiritual man, the outward more than the inward. For though Abraham felt a kindred to Lot, no way could there be a communion of oneness (Jn 17:21) except the glory of Yahweh be upon and in them both (verse 22), being ruled by the same impulse of the spiritual mind.

Gen 13:5-9 — The natural (or carnal) and the spiritual cannot dwell together in peace and harmony. There is no mixing between the spiritual and the natural (or carnal). There is no joint participation in the altar; in the land there can be no peace between the flesh and the spirit (Gal 5:15-17). One is led by the Spirit the other by his upright natural mind in following “principles of the spirit.” The natural (or carnal) mind

can adjust well to natural things, but becomes uneasy when it approaches spiritual things. What is good for the pure in heart is evil to the impure in heart. Heaven is hell to some, and darkness and blindness are mercy to those who do not love the light or truth.

Lot walks along with Abram until the true nature emerges and it becomes uneasy. Gen 13:5 — It is Lot who went with Abram. Lot (the natural mind in us) goes along with us until we approach the light in more concentrated form. Lot, up until now, would claim he was walking in the light, but more and more, the further they went together, the less he could practice the truth (1 Jn 1:6). Jn 3:19 — The light exposes the darkness in us. When one launches out in faith, the natural (or carnal) mind seeks “a more secure life.”

So Lot went along with Abram, and as he advanced with him toward the light, it brought out what was in him. Lot’s possessions helped bring out this darkness as they moved toward the light (Lk 14:33), and brought a separation between the natural and the spiritual. So Lot departs when the spirit of faith advances, leaving the upright natural mind as far as the left is from the right.

We see how much Lot is in us as we see Lot as representing Christianity today, or closer still (but separate), Fundamentalism or conservative Evangelicalism. Lot represents the upright outward mind which goes some steps with faith toward the will of God. Outwardly he represents those in whom this outward mind is the ruling force, who are busy with outward things, so who knows whether they are serving Him or not? Is it of the Spirit or the flesh (*rasha* = restless activity)?

The natural upright mind is characteristic of those who take the right steps because others take them, make sacrifices because others sacrifice, rather than having the personal response to open the door (Rev 3:20-21) to let Him come into their soul so that only He rules. The spiritual mind does what he does only in response to Him, not to please men. Lot was upright, but not able to walk where men walk whose ruling force is

Messiah Himself in their heart as their source of life, controlling all activity and words or deeds (Tit 2:14).

The Lots among us do not respond to Messiah's personal plea, but go on to the "best things" as they evaluate them, and produce a seed of their own natural mind, like Moab and Ammon, to become a thorn in the side of the men of faith. The seed of Abraham is the circumcised of heart.

The Evangelical system today cannot be saved from its upright natural course where they have chosen to go and pitch their tent. As Lot, they chose by the sight of how things looked outwardly — the natural side of things. They go from the choice of communion with spiritual to communion with the desolate and godless. There is no bond between the two that keeps them together as one. The Lots cannot give up and lose and mix their own possessions in with Abram's as in a common pot. Each seed gravitates to its own place by a law which cannot be broken — the law of the spirit and of the flesh.

Lot pitched his tent toward Sodom to dwell there (Gen 13:10-12). Lot walked by sight, then by self-will, then away from the light, and then at last toward the unclean world, to make his home in it. This is where Christianity is today — in the world and of it, too. Who has kept the world's ways, getting involved in the world's politics and business affairs, but the "Church" today? She has committed fornication with the world and is now one with the world. No longer is there a separation. Her sins are piled up as high as heaven (Rev 18:4-5). Rom 9:29 — She has become like Sodom and Gomorrah, but there is a seed that is separate from her. It is the seed of Abraham, who has the faith and deeds of Abraham (Jn 8:39).

Lot chose his position, pitching his tent toward Sodom. He moved on to Sodom, desiring its security and privileges. He adopted Sodom's policy and became a sharer in Sodom's troubles and peril. Even after Abram saved the goods of Sodom and rescued Lot's family, Lot went back and took up his abode in Sodom (Gen 14:11-16). Gen 18 and 19 show the outcome of Lot's life.

The difference between the spiritual mind and the faith that comes forth from it, and the upright outward mind from which comes works of the flesh, will be revealed in the judgment of 2 Cor 5:10. In Abraham the spirit of faith from the renewed mind, which judges itself through the circumcision of the heart, receives Yahweh in a way unknown before, with fresh promises and revelation of the Father's will (Mt 7:21). Meanwhile the natural mind (even the upright natural mind) is still consumed with self-love and doing what looks good for approval from others (or even God), and is only able to receive an inferior revelation of God's will, thus producing shameful fruit, the works of the flesh, lawless deeds which are evil in that they originate from self or the flesh (Mt 7:22-23).

This natural upright mind in Lot represents the ones who became and become a thorn in the way of Abraham's true seed. After having judged this aspect of our nature in circumcision, the Lot in us is seen no more. Having the inner revelation of this self-love in us and the power of the breath of Yahweh upon us, this outward mind in us no longer affects the path of faith. How few in this life come to this awareness and this self-judgment (Rom 12:1). If we judge ourselves we will not be judged (1 Cor 11:29-32). For a time it tries us and vexes us, but the day arrives when its full ungodliness and unlikeness of the Spirit of Faith is seen and judged in the light of our Father. We finally come to that point of reaching repentance (2 Pet 3:9; 1 Jn 5:13).

Self love is a thorn in the way of the faith of Abraham's true seed. Lk 14:26 — Possessions show up the darkness within us, but self keeps us from being a disciple (Mt 16:24-26; Lk 9:23). The spiritual mind knows it is a daily battle, but he receives the power and authority and faith to battle in the Spirit.

Abraham's seed are those who do the works of Abraham (Jn 8:39). Those in Messiah receiving full privileges as sons are those in whom the Spirit of Faith is the ruling force. Lot's seed, though upright (and savable), are still outward rather than inward men, who hold to the truth but never seem to apprehend the inward spirit of the

truth (Jn 8:31). Which do you reach first — repentance or the full knowledge of the truth?

When the angels came to both Abram and Lot, Lot's path is shown in the light of Abraham's path (Mt 7:13-14; Lk 13:22-30). Their paths are distinct and where they live in distinct. Abraham is in the plains of Mamre (Hebron), at his tent's door, and Lot is sitting in the gates of Sodom. Abraham is self-judged and obedient, keeping Yahweh's commandments, while Lot is in the gates of Sodom, righteous but not self-judged, still wearing the seal of fallen man in his uncircumcised flesh. He seeks to judge matters in the gates of Sodom, in the world, when he cannot judge himself.

Abram not only gave up the world but is content to be given up by it, which is far greater, not caring what they think in the least, not trying to impress them or perform for them in anything. Lot takes a place of power in the world, hoping to correct the faults and failures of those who are living in self-love, under Satan's dominion. How could this righteous Lot hope to correct and be a light of the world? Lot could clean up Sodom to an outward form of godliness, but inner corruption would still persist and break out in another form.

Abraham, on the other hand, heard the word to get out from among them into a land which Yahweh would show him. The path of faith is not to cleanse or reform the world, but to lift men out of it to dwell in the place He chooses (Dt 12:5; 1 Cor 1:2) separate from the corruption of the world — in the world, but not of it. 1 Cor 1:2; Jn 12:26 — True disciples dwell apart with God, while the upright natural Lots, unjudged and unfit to judge others, dwell in Sodom and strive by their own efforts to improve it.

All Christianity can boast of in comparing themselves to another sect of Christianity is how much they have improved the world which they love. They compare their positions as professed improvers of the world, which is still not improved one iota by the millions of man-hours of labor on it since Luther began the hard and arduous task. So they labor in the fire, comforting themselves that while the Abrahams are

useless to the world they themselves are doing something for it, and they pat one another on the back and offer one another plaques and trophies and certificates of merit. What they must come to see and understand is that Babylon cannot be saved. The world cannot even be helped, much less saved by those who are still slaves of corruption themselves (2 Pet 2:18-19).

So while Abraham is at Mamre (Hebron), Lot is in the gates of Sodom, calling its citizens “brethren” (Gen 19:7). Those who live in the world, judging it rather than themselves, must get the board out of their own eye first. Lot, full of self, thinking himself to be God’s servant, prays only for self in a prayer which pleads for his own will only. Christians in the world plead “grace” as a justification for self-indulgence and for obtaining their own will. What kind of future can Lot be given with this kind of attitude prevailing in his soul?

Only when the Christian knows that the world is judged, as Lot, will he leave it, but they love the world so much that they give their “only begotten” soul to redeem it to make it a better place to live. Only when Lot *had* to leave did he leave. You can read of Lot’s future after he was rescued out of Sodom. Such is the end of Lot and all who love this world.

What has Christianity gained if they gain the whole world and make it a better place to live and lose their own soul and life in the process? You may retort that Lot was righteous or had a righteous soul, and he may have won his own individual and personal safety from Sodom, and he may even be included in the nations (Rev 21:24,27) for eternity since he lived uprightly with them, but he will never be a part of Abraham’s holy seed among the redeemed in the Holy City, the New Jerusalem. Also, not one “righteous soul” or upright, natural-minded Christian who has ever lived on the earth will walk through those “pearly gates” either, because they partook of the life of the nations in this life and not the separate society of the Redeemed with Abraham. They, as Lot, pitched

their tent toward Sodom, their brethren. They identified with them, loving the world, as Lot's wife looked back — "Remember Lot's wife."

The last characteristic of Lot's self-chosen lifestyle (apart from Abraham, the father of the faithful few, separated from this world's order, of which Sodom is the ruler) is that Sodom is judged and the condemnation of this world is clearly seen, but Lot continues to choose for himself his place to live. Not satisfied, he moves to a mountain without a command, never turning his natural, upright mind toward the Promised Land with Abraham, the father of the circumcised and the seed of the Holy City. The natural upright mind is in direct contradiction to the spiritual upright mind, even as Israel disobeyed the command to go up to the Land, but then afterwards, without a command, chose for themselves to go up presumptuously (Dt 1:26-44).

So the Righteous Lots unintentionally produce out of their own self-willed principles a defiled seed to their own shame and to the grief of the elect of Yahweh — Israel, Abraham's seed. Now, Lot's seed is distinct from Abraham's seed (Dt 23:3-5) and shall never come into the assembly of Yahweh, nor should Abraham's seed seek their peace or their prosperity. Such is the end of Lot. No longer is he a snare to the seed of Abraham. If they can judge themselves and judge the seed of decay in them, they will live in the land undisturbed. By judgment of Lot's seed, his way of life and character, its total unlikeness to the Spirit of Faith, which for a while seemed so closely linked together, it ceases to be a hindrance. It may live, the sin in us, but it doesn't hinder faith. We must put aside every hindrance, impediment, and the sin that so easily besets us (Heb 12:1-3, the sin of Lot, the hindrances of his seed).

So these things that once made us stumble and fall helped us to see and judge the outward man so the inward man could grow up. These things we can now throw off, put aside, as the removal or pruning of the dead wood serves the vine. In all these things we are more than conquerors through Him who loved us.

2 Pet 2:7-8 — "...and delivered or rescued righteous Lot, vexed with the filthy conversation of the wicked, for that righteous man, dwelling among them, in seeing and hearing, his righteous soul was vexed from day to day with their lawless deeds." He was proven righteous by receiving the angels, but Lot thought he could come to be sanctified while living among the wicked, taking part in their day-to-day life, while Abraham was sanctified by living in obedience to Yahweh (1 Cor 1:2). Lot chose his own way, while Abraham obeyed Yahweh's way — kept His way (Gen 18:19). Abraham reached repentance and the knowledge of the truth in self-judgment. If one ever reaches this point of self-judgment, he is able to judge himself and not have to be vexed in his soul as Lot, living in the world with sinners.

"Only when the outside is like the inside and the inside is like the outside will Messiah return." The heart and the foreskin must have the surgery of Abraham as an everlasting sign between Yahweh and His people.

Righteous Lot will still go to the first death (Heb 9:27). Lot was only rescued from *physical* destruction. He was not delivered in any spiritual sense, as one is who is in the process of being sanctified. Many can talk about the doctrine of sanctification, but they cannot sanctify themselves. They only know by doctrine the work Messiah did for them on the cross, but do not experience the work that the Spirit would accomplish in them. Abraham could experience both justification and sanctification. Lot could only experience the doctrinal knowledge of it. This is the difference between the two seeds — the natural upright mind and the spiritual upright mind. The natural man understands not the things of the Spirit.

Lot was oppressed, vexed, tortured, or distressed by the sinful conduct of unprincipled men. Lot was a principled man, upright in that he did not practice the things the Sodomites did, but he was subject to the same spirits and temptations, although he did not give himself over to them. He tried to clean up the book racks in the Quick Stops; he marched on the capital buildings of Sodom to clean up their TVs; he

protested against abortions; he made speeches against humanism and sex education in the schools that he sent his daughters to; he infiltrated the governments (sitting at the gates of Sodom); but he did not prevent its destruction. Fire rained from heaven anyway, in spite of all his efforts in the flesh to do something about the cursed ground of self-love.

The seed whose religion is to improve the cursed ground of fallen man will finally themselves be cursed along with it. Those who seek to make a fallen world happy by taking away the filth from the eyes of those who choose to dwell in that perverse society without calling them out of it is antichrist. They are all for cultivating the cursed soil, improving the fallen creature.

Now the LORD had said to Abram: "Get out of your country, from your family and from your father's house, to a land that I will show you..." (Gen 12:1)

This begins a life of faith that ends in the Holy City, the New Jerusalem. It is His call entirely, of His goodness and kindness, which leads at once to separation, for the called one was of an apostate race, from the ground of false and perverse worship and self exaltation. From this word of God fresh life flows. The sun's heat penetrating a tree causes it to come up out of the darkness and spread throughout the world as a witness of His kingdom. Babels may grow from men's words, "Come and let us make..." but the true growth that is from God is not from man but from the Word Himself. The Word is personal; it is not addressed to the outward man, but to Abram, the fallen inner man, "Get yourself out and I will bless you."

In order for the call of Yahweh to be of any use, it must be personally felt and realized by the inner man. The flesh of the natural man may hear of it, but just as those who left Paul, they did not hear well enough in the inward heart. The outward man knows not the call of Yahweh, and will prove that they did not hear, given enough time and circumstances. They may head toward Canaan on the ground of sense and reason rather than on the ground of the promise.

“I will show you a land; I will make you fruitful; I will bless you...” Abraham’s call contains both grace and truth — truth in the word that separates you from all and everything — “Get thee out.” These are the very words the church started with (Acts 2:38-41), and the very words that established the apostacy, the apostate race, the perverse age (Gal 1:4; Col 1:13; 2 Ths 2:3). Obedience was the proof or seal of his justification. Obedience to “Get thee out of this perverse age and apostate race” is the proof that Abram believed God’s “I will.” The good news is both the “get out” and the “I will.”

There must be a *place* to go, a *place* (1 Cor 1:2) to call Abraham’s seed into and out of the perverse society. They can’t stay in that society and still claim to be delivered (Jn 9:41; 1 Jn 2:4). How foolish that would be! Rom 4:3 — To believe and to leave is to obey — to go and trust in the promises is not “works of the Law” (Gal 3:10,13).

First obedience was the seal of his justification (his call). Later he wore in his own flesh the seal of his sanctification (his chosenness). The *seal* itself was not his sanctification, but it was the *seal* of it. Gen 18:19 — Abraham is spoken of as *chosen*, not only *called*.

This promise was the gospel preached beforehand to Abraham, the believer (Gal 3:7-9). The gospel is the good news of the promise that the God of heaven made to all who could hear in their inner man, as fallen as it is, to restore it to a state of health and prosperity in order to accomplish the Father’s will and purpose — the reason they were created in the beginning. The gospel is the promise of Yahweh, the great “I AM that I AM,” the Creator of heaven and earth, the promise concerning future glory and an inheritance, which men believe or disbelieve (the Gospel of the Kingdom).

But there is more than promise to the call. Promise is its strength, but linked with this there is a separation from one kingdom to another. “Get thee out” calls for immediate action, as in Acts 2:40-47 — no delays. Grace saves — not *cheap* grace, but a word that reaches the heart and is *good* news, not *bad* news. Grace is Kingdom goodness,

chesed. It is the promise that sets the heart free to act upon the word “Get thee out,” freeing us from the perverse world and a soul full of sin and wicked deeds (1 Cor 1:2).

The gospel’s call is both grace and truth, but today you hear a gospel of grace only. That is, preaching God’s grace and His gift — the promise of His “I will” without the “Get thee out.” Jn 1:17 — Grace and truth came by Yahshua the Messiah. Not only grace, but also truth — both are necessary ingredients of the good news. There have been many who have preached a “Get thee out” without a realization of the “I wills” of the promise of His blessing. The results proved that they were false prophets — both those who preach His blessings (Heaven) without calling them out of the world system, and those who have called them out of the world system without the realization of the Body of Messiah. 1 Cor 1:2; Jn 12:25-26 — Where He calls, both grace and truth are realized in this age and time (Mic 5:3-7).

Billy Graham preaches the grace but doesn’t provide the Body of Messiah, while another preaches the Body without providing the Spirit — the Blood without the Body, or the Body without the Blood.

Wherever there is a *true* call, there must be a separation, or it is not real. There is no salvation.

“Follow Me...” (the separation)

“...and I will make you fishers of men” (the promise).

“Come unto Me all you who labor...” (the separation)

“... and I will give you rest” (the promise).

The call and the promise: Mt 4:19; 2 Cor 6:17-18 (Mt 10:28)

The call and the promise: Rev 18:4

Without both call and promise fully realized there is no salvation (1 Cor 1:2).

Rev 18:4 — They are almost too slow to realize that apostate things must be forsaken, not improved or reformed. Martin Luther never learned this. That is why the Protestant Reformation was only the apostacy in another form of godliness, but denying

the power — a daughter of the Harlot (Rev 17:4-5). The world is apostate, at least from how it was created in the beginning, and so is Israel of old, and so is the church from how it was first expressed in its original foundation and pattern (1 Ths 2:14.)

These slow ones in forsaking the Harlot system, the apostate church, would rather try to mend her than leave her. Others would rather mend the world rather than forsake it. “Come out of her, My people! Forsake her. Leave her, and touch not what is unclean, and I will welcome you, and be a Father to you, and you shall be My sons and daughters.” There are no men of faith except in hearing this call and responding in obedience (Heb 11:8-11). If a person does not respond in faith as Abram did (Jn 8:39), he is not justified by that faith. Abraham lived by the faith that he was justified by, and he was justified by the faith he lived by. The seal of his faith he was justified by was his leaving his country and kindred and his father’s house and going to a land that Yahweh would show him. The seal was his first step toward obedience, just as we made our first step in baptism, and were sealed with the Holy Spirit (Eph 1:13).

True faith is hearing and obeying. There is no doubt for the one who has heard and there is no turning back for the one who has put his hand to the plow.

The Purpose of our Children's Dedication

1 Sam 1:27-28 — Our children who are prayed for, our Father grants to us. Children are a gift from Yahweh, and so we parents who have prayed for them to be born now grant them back to Him to be used for His purpose only — dedicated to Yahweh. Verse 20 — Conceived from a billion sperm cells — one made it to the ovum and was accepted. This was Shemuel, whom she had prayed for in verse 11.

For the sake of the Male Child our generations must have the heart of Hannah in order to fulfill all that the prophets have spoken (Rev 14:1-5; 6:9-11). Not that they would take the Old Covenant vow to never cut their hair, etc., but that they would have the heart that is dedicated to Yahweh (1 Sam 1:17-28; 2:1-11).

Then we see Eli and his sons (1 Sam 2:12-17), and we see Shemuel (verse 18), and again Eli's sons (verses 22-31).

Shemuel was a child dedicated to Yahweh. His whole life was devoted to serving Yahweh. He was led by the Spirit of Yahweh to free the nation from Philistine dominion and bring together the twelve tribes in preparation for a united kingdom under the reign of David.

So our personal consecration from our being dedicated all the days of our lives, or until Messiah returns, is to bring the Kingdom to earth. Our children's dedication is vital to fulfilling the will of our Father by the Gospel of the Kingdom being preached as a witness, to bring about Mt 21:43 and 24:14. That can only come about in the last days, at the very end of the age (Mt 24:14).

Parents train up their children to be great in sports, in scholarship, in professional fields in their degrees, to become famous, to leave a legacy. But when the sun sets and the moon rises and the stars come out, those parents make no big deal about the fact that they were born to rule over galaxies. This is what dedication meant, unless it was a meaningless ceremony.

The foundation of Shemuel's dedication is still in effect through us (Mt 21:43). The fruit of the Kingdom is the unity of the twelve tribes as a witness — what our Master prayed for in Jn 17:21-23 — a united kingdom of twelve tribes, the foretaste of the coming kingdom, which we pray for at every morning and evening sacrifice (Mt 6:9-11; Mal 1:11; 1 Pet 2:9-10). The united kingdom of twelve tribes under David was a type of this coming kingdom, and Shemuel's dedication that made it possible was a type of our children's dedication.

Unless there is a witness, the Kingdom won't come. We are here to bring about Mt 24:14 through bearing the fruit of Mt 21:43. *Edah* (#5712) in Jer 30:20 means *witness, swarm, community* (NIV). This is the kingdom we pray for as one man as Rom 12:1-2.

It takes a community, and a community takes love. Without love there is no community, and without community there is no Kingdom. Jn 13:35 and 17:23 go together, just like love and marriage. It still takes love to live together in community. Without love there is no trusting, no belief. Acts 2:44 and Jn 3:16 go together, showing what it means to *believe*.

1 Jn 3:16 defines love in community. 1 Jn 3:16 takes a community, and the very same belief (Jn 3:16) as in the first century (Acts 2:44). The love of 1 Jn 3:16 creates a community. Without this love no one has passed out of death and into life (1 Jn 3:14,23). That is the litmus test of 1 Jn 5:12-13.

And all this cannot come about through *strange fire*¹ (Lev 10:1), but only by the Flame of our God, from His censer.

¹ See also *Strange Fire* (2005.01.12-T01).

Strange Fire

(Lev 9:16-24; 10:1-3)

On the first day of Aaron's ministry in the tabernacle he offered the first sacrifice on the brazen altar and, with Moses, entered into the holy place. Then they returned to the court of the tabernacle. When the sacrifice on the altar had been consumed by the fire from Yahweh, all the people shouted and fell on their faces (Lev 9:24). While the people were in awe and praying, the newly ordained priests, Nadab and Abihu, picked up their censers and put fire into them that was not from the brazen altar. Then they put incense upon the fire as if to send up the prayers of the people of God.

Although they had been truly appointed by God, were wearing the prescribed garments, and were carrying a censer with incense to burn before Yahweh, this did not protect them from the consequences of their hypocrisy and disobedience. Nadab and Abihu died before Yahweh when they offered strange fire before Him (Num 3:4).

Strange fire would be any fire that was not kindled by God Himself from the brazen altar. Yahweh commanded that only *this* fire could be used. All other fire was unacceptable and uncalled for — strange or foreign fire before Yahweh (Lev 9:24; 10:1-2; Mal 3:1-4; 1 Pet 2:5,9; Rev 1:6; 5:10; 20:6; Jn 4:24; 1 Sam 13:9,10,13,14; Num 3:5-7; Lev 10:3). What went on in the two sons' minds to offer up unacceptable sacrifices and offerings? (1 Cor 11:27-31; Heb 10:17-31)

For us, our Father tolerates our unacceptable sacrifices until we come to the full knowledge of the truth (Rom 12:1-2). Mal 3:1-3 is a learning process, until we actually do what Rom 12:1 says and enter holy and clean into the breaking of bread, the Holy of Holies, and come prepared to the morning and evening sacrifices.

But the day will come when, as in Heb 10:19-26, it will be a sin unto death to offer unacceptable sacrifices, as did Aaron's two sons. These two popular men had just received national recognition. Self confidence is a natural result of success. They may

have felt they did not need to consult Moses or remember what God had said, and they decided to approach the divine presence of God in a new way — their way. Or they may have thought or said, “What difference does it make if we use fire from some other source?” What do you think happened that day?

To offer up strange fire after we have come to the knowledge of the truth, for example, to speak and serve contrary to 1 Pet 4:11, is *strange* to our Master. He may say, “I never knew you. You spoke from your own mind and served with your own strength.” Jn 12:25-26 — So how could they be honored by the Father? Maybe they still love their own life and are still of the world, attempting to live in the Community. But our Master still says, “I do not know you. Where are you from?” (Lk 13:24-28)

Châm

The Proverbial Lesson to the Whole World

When Châm saw his father's nakedness he went out to tell it to his brothers. Châm was insubordinate of heart, always expecting authority to fall. So he got his chance to show what was in him — he revealed his father's fault, and this proved that he was not at all in subjection to his father's authority. His subjection to his father was merely *eye service* or *lip service*. His submission was only half hearted. So when the opportunity presented itself he seized it to expose his father. There was a satanic principle working in him.

So in Châm's son his offspring was cursed to bond-slavery, an indentured servitude for this entire age, from the flood to the end of the age. Châm's descendants' only hope of recovery was through submitting to their masters from the heart, not just giving eye or lip service (1 Pet 2:18-19; Eph 6:5-9; Col 3:22-23), but wholeheartedly serving.

After the flood our Father gave hope to mankind to be obedient to the addition to the second covenant in Gen 3:16-19,22, that is, Gen 9:1-7, that there would be no half-hearted submission to anyone in authority in the world. But Châm retained his sin of having a problem with authority, submitting outwardly but still retaining his hidden rebellion. So afterward Châm's descendants would be under the rod (curse), and those who received it learned submission to authority and loved their masters and were prepared for the eternal age where many of them will be kings among the nations. Châm would have to struggle harder (Job 14:14) than Shem or Yapheth in many ways, but would have the hope of a greater reward in the nations.

Masters were tested as well, to be as Eph 6:8-9. The greater responsibility fell on the masters, rather than the slaves, to be found worthy of the nations or the Kingdom.

Today many among the Edah seem to be as Châm, due to their lack of love shown by how they enjoy criticizing elders and brothers, and take great delight in disclosing their faults. Châm had neither love nor respect or subjection. He was a manifestation of rebellion, and his descendants today without the oversight of Shem will grow more and more like Châm of old (as in South Africa) and the inhabitants of the land of Canaan whom God commanded to be destroyed.

Num 12 records how Miriam and Aaron spoke against Moses. They did not *know* authority (they knew *about* it, but didn't *know* it), since the knowledge of authority seals mouths and settles matters and many problems (doesn't it, children and youth?). Though Miriam spoke against Moses, her words were restrained, therefore she could finally, after being leprous and sent outside the camp, find repentance and be restored. When Miriam turned white with leprosy she was ostracized and took it as discipline.

But some rebellious people were not restored to fellowship because they did not or could not repent. Korah and his company went over the waterfall. So we see two degrees of rebellion. Some can be disgraced with shame but finally be restored, while others are swallowed up by Sheol, like Korah and his followers, for they have no fear or restraint (Heb 6:4-6; 10:26-31).

Those in Num 16 not only spoke against Moses, but also openly censured and rebuked him severely. The root of their complaint was that God had not elevated them as Moses and Aaron. It was Satan's sin of pride (1 Pet 5:5-7). The situation was so serious that Moses could do nothing but fall on his face. The Apostle Peter mentioned those who despise authority (2 Pet 2:10-12). The symptom of this despising is in speaking against authority or uttering rebellious words.

Like Attracts Like (2 Kng 2:23-24)

A person will naturally mix with those like him, and fellowship with those of a kindred nature. The rebellious and the carnal are joined together. Our Father looks upon

them as equals. The rebellious and the carnal are so bad and willful that they are not afraid to revile the dignitaries (2 Pet 2:10), i.e., those in authority. But those who know our Father tremble to do so.

It is the desire of the mouth to speak reviling words, but had one known our Master and received His Spirit he would repent and abhor himself because he would know how much He hates it. Mt 12:34-37 — This implies that there is a difference between words and thoughts. A thought can still be covered, but once it comes out, everything is laid bare before all. All rebellious ones have trouble with their mouths (Jms 3:11). Those who cannot control their mouths cannot control themselves (Gal 5:19-24).

As 2 Pet 2:12 says, these people are as creatures without reason, born as mere animals to be destroyed (2 Pet 2:9-22). So it is with hundreds of the rebellious ones we have lived with over the years. Those as 2 Pet 2:12 are counted as mere animals because they are so insensitive. Authority being the most essential and obvious thing in the entire Bible, reviling against it constitutes the worst sort of sin — Satan's sin.

Our mouths should not speak inadvertently. As soon as we receive the Spirit of our Master our mouth will be under restraint. We dare not rail against authority. Meeting our Master's authority creates in us an awareness of authority.

2 Cor 10:4 — Unless these strongholds are destroyed we will never be set free (Jn 8:36), for Satan imprisons us by strongholds of reasoning so that we are behind so many defensive lines that we are unable to be set free. Only the authority of our Master Yahshua can set us free (Mt 28:18). Only through Him and His authority over these strongholds of the evil one in our flesh can we ever take every thought captive to obey Messiah.

To know authority our reasoning must be overthrown by *using* His authority. Then we can know it, but first we must do it by His persuasion. Once Satan's strongholds are destroyed no more reasoning can remain, and our thoughts can be taken captive to obey our Master. Once we know His authority we can have confidence at the Judgment

(Mt 12:37). But until we do take every thought captive (by our will) we will approach the throne fearfully, even now (Heb 4:16), never having found mercy (Pr 28:13).

Reasoning is our justification to blame someone else.

“Let the words of my mouth and the meditations of my heart be acceptable to You” (Ps 19:14; 2 Pet 2:10-12; Eph 5:6; Mt 12:34).

So why didn't God just forgive Châm? Why did He curse his descendants as well? Why didn't God just forgive Adam and Eve? Why would we have to go to death ourselves? Do we see a good purpose in it? Do we see our Father's judgments as good?

Jn 8:51; Rev 2:11; 3:4-5; Jms 5:19-20; 1:14,15,21; 2 Cor 5:10; Dan 12:2; Rev 20:5; 1 Jn 5:16-17

Those Who Destroy the Temple

Rom 12:1-2 — What if our bodies were the temple of the Holy Spirit? What if they were the Temple, and our hearts the Holy of Holies? (1 Cor 6:19-20; Eph 2:21-22)

1 Cor 3:16-17 — Where He is in His Body, the Body of Messiah (1 Cor 6:17).

2 Cor 6:16 was addressed to the corporate Body in Corinth, for *we* are the corporate Body or Temple of the living God — “I will dwell in them; I will walk in them.”

1 Cor 3:16-17 — So what does *defile* mean? And what does *destroy* mean?

The Spirit dwells in *each* member of the Body in every location, and all are taught by the same Spirit (1 Jn 2:27). 1 Cor 6:19 is speaking of each member of the corporate Body, and 1 Cor 3:16 is the corporate Body in each location.

Eph 2:21-22 is the whole Twelve Tribes, as in Rev 21:3,9-12. But each place is as Mal 1:11 and 1 Tim 2:8 and 1 Cor 1:2,10, and Jn 13:35 is the corporate witness, as also Jn 17:23.

Rom 16:17-18 — So anyone who is an individual temple of the living God who disrupts, divides, causes malice, etc., invites God’s wrath or discipline (1 Cor 11:30-32; 16:22).

Isa 49:17 — Destroying could be spending money uselessly on personal items, having one’s own agenda, independent action, becoming involved in things not ordered by the Holy Spirit, going overboard on a particular persuasion (such as the medical realm), misrepresenting our Master, etc.

Heb 6:4-6 is a possibility if 1 Cor 3:16-17 has happened.

Some go to the limit, but God will allow you to go beyond and over the waterfall if you are not watchful and praying as Mt 6:9-15, especially verse 13. You will be led into temptation by your own desire (Jms 1:13-15; 5:19-20).

1 Cor 5:6 — *Do you not know?*

1 Cor 3:16 — *Do you not know?*

1 Cor 6:2,3,9,15,16 — *Do you not know?*

1 Cor 9:24-26 — *Do you not know?*

So such a one is disqualified to be a leader of God's holy people due to his lawlessness in filling himself with useless knowledge — esoteric¹ learning instead of exoteric.² No one exceeds another by his own egotistical desire (Jms 1:14-15; 5:19-20).

So how else can we hurt the Body? We hurt by not helping. We tear down by not building up (1 Cor 3:13). We hate by not loving (1 Jn 4:20). We hurt by not doing our part (Eph 4:16).

Mt 12:30 — If we are with Him, He is with us, but if not, we are against Him, as anyone who leaves and returns to his vomit in the world (2 Pet 2:22; Pr 26:11), holding our Master up to public shame (Heb 6:4-6; Eze 36:21). Can you imagine the temple of the living God going out into the world for a while without being sent?

Jn 9:41 — This is why Christians are cursed, or Jews who keep their own identity as God's holy people but act as if they are Satan's holy people (Rev 2:9; 3:9).

A leader is judged more severely; the greater the responsibility, the greater the severity of the judgment (Heb 13:17; Lk 12:48; Jms 3:1).

¹ Esoteric — confined to and understandable by only an enlightened inner circle.

² Exoteric — intended for or likely to be understood by all.

Have You Believed a Lie?

Have you believed a lie? Did you know that if you have, it could also make *you* a liar? That's what the Bible says. Yes, Pr 17:4 says that a liar gives ear to one who slanders another person — and evildoer. Are you an evildoer? Slandering is doing evil, and so is listening to one. If you listen to one, then that means you are one, too.

So look at Proverbs in the Bible. It is right after Psalms. In the 17th chapter and the 4th verse: *there it is*. Test yourself, as Paul said in 2 Cor 11:4. In verse 15, Paul speaks of the “deceptive one” — the liar and the father of all liars. His servants who serve him are those in Pr 17:4. As Paul said again in 2 Cor 13:5, “Test yourselves,” see whether you are just a great pretender who is disapproved on trial by who you listen to, who you believe, who you give an ear to.

Even John wrote about pretenders who are liars:

Whoever says “I know Him” but does not keep His commandments is a liar, and the truth is not in him. (1 Jn 2:4)

If you do not keep His commandments, believe it or not, you are a liar and the truth is not in you, for you are not “of the truth” as Yahshua said in Jn 18:37, “Whoever is of the truth listens to My voice.” For He came and His Body on earth today bears witness of the truth, and everyone who is of the truth, who is a friend of the truth, who belongs to the truth, hears and listens to “His” voice. For this is the reason He was born, and this is the reason the Word of God took up residence in Him. This is the reason He died and rose again — to give birth to His Body, “the church” — in order for it to be that witness, to bear witness of the truth.

Whoever gives heed to His voice joins himself to Him and becomes one spirit with Him (1 Cor 6:17) and bears witness of the truth — the testimony of the truth — for He is the way to the Father. He is the truth, the True One (1 Jn 5:20). He is the Life. His Body on earth expresses this reality in its corporeal expression of the truth, for all who are of

the truth are one as the Father and the Son are one. This is the witness of the truth, as Jn 13:34-35 bonds us all together in order to be one as Yahshua prayed before He was taken to be nailed to the cross and die on our behalf (Jn 17:21-23), that we would no longer live for ourselves, but for Him who died on our behalf (Jn 10:27-29; 2 Cor 5:14-15,21).

This is the witness of the truth. This is Truth, as Pilate asked, “What is truth?” (Jn 18:38), since he saw no truth in the Jews who found fault in Yahshua while the Roman representative found none (Mt 27:12-25; Acts 25:16). All the Jews listened to the liars, so in one voice they screamed, “Crucify Him!” Pilate did not believe the lie, for he was a Roman. The Jews believed the lie (Mt 27:18,23,25), as Yahshua said earlier in Jn 8:37-47. They believed a lie — the lie from the evil one, from the degenerated Jews who were no longer counted as Abraham’s offspring (verse 39), because they became liars like their father, Satan (verses 43-45). “Because I speak the truth, you do not believe Me.”

Jn 8:47 tells why people do not listen to the truth or search it out, but readily give themselves to believe Satan, their father. All who take in the lie about the members of His Body are themselves liars, and all liars have their part in the lake of fire. Rev 21:8 and Pr 17:4 says that whoever believes what Bob Pardon (or Rick Ross) says about us is a liar. The governments of the world generally consist of liars. Just like all liars, with their serpentine nature, they say enough good about us to make the error lethal. 2 Cor 11:14-15 describes “his servants.”

The Roman policy brought out in Acts 25:16 shows a more righteous nation and government (the reason the Roman government was in control there) than Israel at the time when the Jews circumvented the Roman policy of judgment in Mt 27:23-25 (Acts 25:25; Jn 18:29-30; 19:4,11,12; Mt 27:18).

Cultic¹

The farthest thing from the true meaning of *cult* is Christianity with all of its divisions. It can never live up to the meaning of the word *cultic*.² To be *cultic* is to have a reverential homage to the Supreme Being (the God of Abraham). The “cult of beauty” was an ancient obsession with beauty in nature, as the most vivid image of the truth. Only a cultic relationship with the Divine Being, Yahweh, does Him justice. A cult is totally devoted to Yahweh.

The cult of Yahweh is the only environment where one can be cultivated and conformed to His culture, which is the only and most vivid image of God Himself — being one as the Father and the Son are one (Jn 13:34-35; 17:10,11,21-23) — as the cult in Acts 4:32 is the most vivid picture of the truth (Jn 18:37).

Only in a cult of the same Spirit as was imparted to the believers on the day of Pentecost (Acts 2:36-47) can the most vivid expression of the truth be found on earth. Only there, where He is (Jn 12:26), can we serve Him. Only there can we care for others and be cared for. Only there can we lay down our lives for one another, loving one another as He loved us.

A cult is Acts 2:44-45.

A cult is Mk 10:17-21,28-30.

A cult is Lk 14:26,33.

A cult is Jn 13:34-35.

A cult is Jn 14:15,21.

A cult is Phil 2:2-4.

A cult is Eph 4:2-3.

¹ This teaching is kind of “tongue-in-cheek,” not suggesting that we would actually call ourselves a *cult*, but just making the point that the true people of God are wholly devoted to Him.

² *Cultic* — having attentive care; giving homage or worship; giving intense devotion to a deity (from a Latin word meaning: *to cultivate*).

A cult is Mt 6:33 (as opposed to verses 31-32).

So to be all we are to be in Him we must belong to His cultic “house of prayer for all people” — a cultivated culture where all are cultivated to be worthy of the Kingdom. *Cultivate* is to bestow labor and attention upon, to promote growth, as to devote oneself to the advancement or development of one another to foster growth in every aspect of the personality (Eph 4:15).

Culture is the product of being devoted to one another and being in love with our Master, obeying His commandments (Jn 14:15,21), while 1 Cor 16:22 describes all of Christianity because they are not engaged in a cultic relationship with the One they call Jesus (1 Jn 2:4).

So are we a cult? Do we belong to a cult? If we don't, then we are not in love with our Master Yahshua, not entirely devoted to Him, for only there can we serve Him and be honored by His Father (Jn 12:26). But to belong to His cult one must first hate his own life in this world, and to do that, one must be in a cult.

A cult is where the zeal of His house consumes all of our time and energy, our whole life and being. A cult is where we serve our Master where He is (Jn 14:3; 12:25-26) by the strength He supplies (1 Pet 4:11).

There can be no such thing as to be in an evil cult of Yahshua, for there is no true cult that is evil, for it is the beauty of the most vivid expression of the truth.

You may say you belong to a church, but what is a true church but a cult? A true church is a community, an *edah*, a witness of the truth (Jn 18:37). All who are of the truth hear His voice.

A cult is the Body of Messiah.

Circumcision — Sign of the Covenant

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. He took the Kingdom away from old Israel and gave it to a nation who would bear the fruit of it, doing it 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, concerning 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 our father Abraham — in the way Abraham was circumcised as a sign of the covenant God made with him, if he would do Gen 18:19, and his seed after him (Mic 7:19-20).

Mt 19:28 will come about in the next age only after this age is brought to an end by us walking out our own circumcision covenant (Acts 26:6-8; Mt 24:14; 21:43; Rom 11:12-15). So in Gen 17:11 the seed of Abraham includes those who belong to Messiah in the New Covenant (Gal 3:29) who will do for Abraham and his natural descendents what they did not do to bring about all God spoke to Abraham, 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.

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 the year of Jubilee.

Mic 7:19-20 — To wear this sign in the truth gives 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 — an enemy-free land (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, so the nation of Mt 21:33-45 (verse 43; 1 Pet 2:9-10) would do it for

them. But they did not do it either, so 1900 years later the restoration of Mk 9:11-12 would 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 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; Jos 24:11). Jos 23:1; 21:43-45 — They had rest for only a short period of time. Jos 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).

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, which means to do what it meant to wear the sign of the covenant — to do for Abraham what his physical offspring never would do:

fulfill 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 Himself, sent to them for their salvation. Acts 2:36 — 3000 repented that day and began that 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 century to do Mt 21:43, due to Rev 2:4, for without His love at work there is no valid faith, and all one can do is sin (Rom 14:23). 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 love, for without love there can be no unity and we all end up like the Christian church today, including the Roman, Greek, Reformed, and Protestant divisions of their Christ.

Mt 12:25 — A kingdom divided is not bearing its fruit (Mt 21:43), but instead is showing the fatal flaw of mankind in the world today, who 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 37,000 different denominations. Even if

there were only one division, making two denominations, it would still fall (Mt 12:25). So Christianity today 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 Jesus and believe that His Father sent Him, and that all who believe in Him are all going to heaven. 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 the Father and the Son, who have unity in diversity just as all their children have.

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 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, along with the Sabbath, of who are and who are not His holy people. In this day 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 3:19), 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 3:19). 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). Then 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.

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 fall of mankind, as man was not created with a foreskin. 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 fall 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 with 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 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.

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. 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 41 — 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.

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 to bring about His plan and purpose through a life of being able to be persuaded by Yahweh to be obedient to 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).

Attaining to the Kingdom

Phil 3:7-14 will eventually eliminate¹ thousands who claim to be His, but do not know Him. These kinds of pseudo-disciples are those in Mt 24:9-12, who won't be able to endure so as to be saved (verse 13). One can't endure apart from truly knowing Him (1 Jn 2:4). Knowing Him not only means experiencing the power of His resurrection, but also the fellowship of His sufferings, and being conformed to His death, in order to attain to the first resurrection (Rev 20:4-6; 2:11; 3:5; Dan 12:1-3; Mal 3:16).

To *attain* indicates achieving, an accomplishment, to arrive at, but with great effort or great exertion, to finally reach, or to grasp and to obtain what one attains to (i.e., the Kingdom, Acts 14:22). It means reaping what one sows (Gal 6:7-9), completing the course or race of Heb 12:1-2.

Paul is not talking about the eternal age, but the next age, the reign of Messiah over the earth (Lk 19:13-19), as he said in Phil 3:11, "if by any means I may attain to the resurrection from the dead," speaking of the millennial reign in Rev 20:4-6.

Rev 20:4 speaks of two types of disciples: "...and I saw thrones and *they* sat on them and judgment was committed to *them*." "*Then...*" it speaks of the Male Child, who were beheaded for not taking the Mark of the Beast (Mt 25:31-46). They were sent out in the world when the mother fled to the wilderness (Rev 12:5; 6:9-11). But those who were not worthy (Rev 3:4-5) to sit on those thrones were not worthy of the first resurrection. They did not attain as Phil 3:10-11, as Paul says in verse 12 that it's an ongoing struggle to attain to that rulership. Those of us who do not attain will go to the second death for believers (Jn 8:51; Rev 2:11; 3:4-5). We are either on the road to attainment to the first resurrection or to the second death after judgment (2 Cor 5:10; Rev 19:7-8).

¹ Eliminate — get rid of, eradicate, expel, send away, remove or take out

Phil 3:12 — “Lay hold of” indicates attaining to, apprehending, reaching forward, pressing toward the goal. Verse 13 — You can imagine a runner on the course, straining every muscle as he presses toward the goal, his hand stretched out to grasp it, as Rev 20:6.

The second death for us is as Rev 20:5 says about “the rest of the dead.” The second death for the nations has nothing to do with us. Our eternal destiny is sealed (Eph 1:13), but only the overcomers will be worthy of Rev 3:21 — *as He overcame*. All who follow Him walk as He walked. 1 Jn 2:6 is to overcome all things that will disqualify us from being worthy of Him (Rev 3:4,5,21), which is the significance of the victory cup each week. An overcomer is a normal, wise disciple, one with understanding (Dan 12:1-3,10).

So in light of Phil 3:7-16, let us not slide back or drift (Heb 2:1,3) from whatever we have presently attained to — as long as we have been saved from the second eternal death and are on the road to the kingdom reign of Messiah in the next age, the 1000-year age. That is the goal set before us all (Phil 2:12-15), to be blameless on the Day of Judgment (verse 15), so that, as with Paul we will find that we did not run the race in vain, since it was a race for the Kingdom (Rev 3:21).

In view of the goal in Phil 3:10-11, we are in the process (as with Paul, verse 12) to take hold of it (verse 13), which we will do only by forgetting what lies behind in order that we can run without extra baggage/weight the race set before us all.

So Phil 3:9-14 is our goal after Eph 1:13. We must first be sealed with the Holy Spirit, and only with Him can we attain to this goal. First of all, Eph 1:13 is essential and necessary before trying to attain to anything, for otherwise it will only be in the flesh, in one’s own strength, which is “certainly works salvation” (1 Pet 4:10-11; Eph 2:8-10; 4:16; 2 Cor 5:10; Rev 19:7-8).

Can you imagine trying to do Phil 3:10-11 without being sealed with the Holy Spirit in our spirit? And unless He takes up His residence in our soul, it will be

impossible to do this even if we are sealed with the Holy Spirit. We can only be in fellowship with Him in our soul. Only in our soul can He release His strength to enable us to attain to His reign, to overcome as He overcame (Rev 3:20-21), to walk or live as He lived, keeping His communion with His Father. He never drifted back from where He had attained, all the way until they nailed Him to the cross, and along through death until His resurrection (Act 2:24).

So to be sealed with His Spirit in our spirit is one thing, but to be filled with the Spirit is another. Receiving eternal life is one thing, but receiving approval to rule with Him in the Millennial Age is another. Believing as Jn 3:16 is one thing, but Rev 3:4 is another, as to overcome as in Rev 21:6-7 is one thing, but attaining to Rev 3:21 is another. But to *not* overcome in Rev 21:7 results in verse 8.

To overcome is what the rich young ruler didn't do. He wanted eternal life, but not as much as he wanted to keep his own life. He was a coward, for the water of life was offered to him, but he refused it due to his cowardice and his unbelieving heart. He did not trust the Son of God to give eternal life to him if only he had the faith to obey. Obviously, he acted as if he were willing (Jn 7:17), but "when push came to shove" he turned out to be a coward, unwilling to do what he had to do to have what he asked for. He would not do what he must do to have it. Our Master wasn't telling him to obey the Law in order to have eternal life. He told him to obey *Him* to have it, which he would not do.

In our presentation of the gospel we must explain the whole sacrificial system as in Isa 53:1-10, in order to attain to verse 11. Verse 11 is what He wants, the result of the suffering of His soul (verse 10) in death. Our Father made Yahshua's soul an offering for sin in death on our behalf (2 Cor 5:21), putting all our sins on Him, and Yahshua took them into death on our behalf. He was the perfect and spotless Lamb of God.

So where has the nation been all these years to bring about the fruit of the Kingdom (Mt 21:43; Isa 53:11)? Who will be that living sacrifice (Rom 12:1-2) to bring

it about, as Paul strove to do (Phil 3:7-21)? Anything less than what he did, or what was the required obedience of the rich young ruler, and there is no sealing of the Spirit due to unbelief and cowardice. Belief is Jn 3:16 *and* Acts 2:44; 4:32.

The restoration of all things began with the restoration of the gospel and the sealing with the Holy Spirit. To be joined to the true Yahshua is to be one Spirit with Him (1 Cor 6:17). To be able to know Him as Phil 3:10 in order to attain to verse 11 takes the gift of the Holy Spirit (Rev 22:17). You have to receive Him without anything that would hold you back, without a cause to refuse to follow Him (Lk 10:16; 14:26,33; Mt 10:37). Jn 3:36 — You have to obey the Son (2 Ths 1:8), as the rich young ruler would not do.

Obey (#5219) is to heed to a command of authority (Mt 28:18-20). Jn 13:20 — To receive a sent one or a disciple is to obey all he says to do in order to be brought to the man Yahshua to be reconciled to the Father (1 Tim 2:5). Mt 10:40-41 — It takes a member of the royal priesthood who presents the good news to someone, the water of life. Jn 4:13 — How many times did I get thirsty again? But since verse 14, I have never been thirsty again.

To be sealed with the Spirit is a one-time event, but to be filled with the Spirit is a daily event. To be kept in communion with the Spirit in our souls, we are to do what Lk 9:23 says to do. When we first died, we were sealed with the Spirit, and were given eternal life. Our names were written in the Lamb's Book of Life, never to be erased. This was in our baptism (Gal 3:27; 1 Cor 12:13). This was when we drank the water of life without a cause to refuse it (Jn 7:37-39; Rev 21:6-7; 22:17).

When we overcame all things and drank freely, without a cause to refuse it (Rev 22:17), the course for the Kingdom began that day, not for eternal life, but to be worthy of Him in the life we live with our brothers and sisters, in the things we do and say, the way we see and hear. This reveals our inner worth (Jn 17:22), where His Spirit dwells (Rev 3:4-5).

So if we took a survey and everyone was honest, could they declare that Phil 3:7-14 was also their hope and goal (verse 10-11), admitting verse 12, but pressing on as verse 13-14? Are all of us pressing toward the mark for the prize of the high calling of God in Yahshua? Verse 14 — The prize of the high calling, the upward call, is like the prize of the runner in a race, who is crowned due to his prevailing, overcoming to succeed, to triumph, to attain, to ascend to the throne in Rev 3:21, just as He overcame.

That high (#507) calling (#2821) is above all others. There is no comparison. *High* or *upward* is the opposite of average or below. *Calling* (#2821) is employment, occupation, vocation, as in Eph 4:1-3. We are called (#2564) to a destination, invited to do the works prepared for us (Eph 2:10) to build up the Body of Messiah (Eph 4:16). We are called to do what no other people has been called to accomplish in Messiah (Dan 2:44-45; Jn 13:35; 17:23; etc.; Isa 49:6,8; Mt 21:43; Gen 15:18; 18:19).

To Our Youth

During adolescence you undergo rapid changes, both physically and emotionally. As you go through this period you will also experience intense sexual urges. Be assured that this is not abnormal, but entirely natural. It is the normal process everyone experiences as they develop and grow in maturity. So, if you feel strongly attracted to members of the opposite sex, do not conclude that you are inherently bad or that you are just not cut out for moral cleanness. You can be chaste¹ if you choose to be.

In addition to the inner struggle that is a normal part of adolescence, there is something else that you need to be aware of as you develop. Being imperfect, all human beings are inclined toward sin. Even the Apostle Paul admitted his struggle (Rom 7:23-24). Also, you need to remember 1 Cor 15:33 — beware of unwholesome influences. But you do not need to view your peers as your enemies. Why not? (2 Ths 3:6,14,15). You must be discerning and apply discretion and propriety in your relationships towards others as you mature. Your peers have the same urges as you do, but they may lack the loving discipline and moral training from parents who have not loved them (Pr 13:24; Eph 6:4) and have not trained them up in the way they should go (Pr 22:6). Your peers may then be unaware of the damage and consequences that result from giving free rein to their desires and impulses. Rom 1:26-27 is the case for Sodomites today.

If parents, for example, have allowed you to get behind the wheel of a car and sent you out in a busy highway, but have not taught you how to drive, the ride might provide a momentary thrill, but disaster is sure to follow. So it will be when you are not adequately prepared to face the intense emotions and urges that you will face as you mature. If your peers start talking about sex in your presence, or entice you to join them in immoral conduct, what should you do?

¹ Chaste — restraining oneself from indulging in unlawful sexual activity (Gal 5:23; Mt 6:13).

If they start enticing you and talking about things that your parents have already warned you about, and you are tempted to listen nevertheless, so that you won't stand out as different, what is the result? Would your interest in listening and being drawn into their talk show that you are also dishonoring your parents who have spent their entire life raising you up to be all God ever intended you to be for Him? What would it show concerning the type of person you are, or that you would want to be? Whom do you fear most, God or man? (Ps 19:9; Pr 1:7; 8:13; Lk 12:5)

So, what should you do then, when you find yourself involved in a discussion that turns out to be about immoral sex? Should you just get up and leave? Yes, certainly! (Eph 5:3-4; Pr 22:3). By leaving the conversation, you are not being rude, you are being shrewd² (prudent). Pr 22:5-6 — You have been trained up in the way you know is the right way. So flee from evil! (2 Tim 2:22; 1 Cor 6:18; Jms 4:7; Mt 6:13).

If you have been trained as Pr 22:6 and not as Pr 1:22-33; 2:12-22; 7:27, then you will not give in to feeling awkward about excusing yourself from an immoral talk, since there are other kinds of talk you would walk away from without feeling shame, especially if you had no interest in what was being discussed and wanted no part in it. For example, suppose one of your peers started talking about stealing something. Would you stay around for the plan? If you did, you would be viewed as an accomplice, so wisely you would walk away. Then do the same when talk turns out to be about sex, regardless of whether you would be thought of as “self-righteous.” What about Pr 7:13-23 and Gen 39:7-12?

So if someone tries to touch you in an improper or sexual manner, what made that person think he or she had the liberty to approach you in such a way? Why didn't that person respect you? Did you give the impression that you were on that person's level? Remember Pr 20:20. You will gain respect from your peers if you refuse to listen

² Shrewd — having or showing sharp powers of judgment; astute; keen of mind and spirit.

to immoral talk or indulge in their play. Explain your moral stand, along with honoring your parents. When you appropriately and firmly reject their immoral advances, then they will respect you. You will be known for your deeds (Pr 20:7,11). Understand Pr 27:11. Apply it! Discuss it! Find out why our Father had it written down for you (Pr 27:11-12; 10:1). Then you can answer anyone who tries to lure you into immorality, seeking to send your soul to hell (Pr 7:24-27; 23:12-14).

The wise daughter or son who applies prudence and restraint in his relationships to others serves as a powerful testimony that the abba and imma who have shaped them have shown themselves to be worthy of great honor. Such a child who honors (does not slight) his parents will live long in the land (Ex 20:12; 21:17). Pr 27:11-12 — The father of the child who demonstrates understanding, insight, and prudence stands in stark contrast to the father who was shamed and not honored by his child.

Look up the verses below with various Bible versions:

Pr 7:22-23; 9:16-18; 1:1-7; 6:12-15; 27:22; 10:10; 16:30; 23:9

For the parents also: Pr 23:12-14; Lk 16:28

Touched

We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. (1 Jn 5:18, NKJ)

Touch (#680) is to exert a modifying influence on, which in this verse is sometime after baptism (2 Cor 5:17), in which case the Holy Spirit will not leave the person, but His glory will (Jn 17:22). So the one who is born of God must “keep himself”³ in communion with his Master, obeying parents or elders and praying to be delivered from the evil one (Mt 6:13). Just as 1 Jn 3:3 speaks of one who has the hope of being like Him

³ The NU changes “himself” to “him” in 1 Jn 5:18, as in the NASB, which reads, “but He [i.e., Yahshua] who was born of God keeps him, and the evil one does not touch him.” This takes the responsibility away from the disciple to “keep himself” in communion, and even suggests that it is our Master’s fault if the evil one touches him, not his own fault for failing to pray to be delivered from the evil one.

purifying himself, which is by doing the works prepared for him (Eph 2:10; Rev 19:8; Jn 12:26), staying within the boundaries where His lovingkindness can reach him (Jude 1:21; Rom 11:22).

1 Jn 5:21 says to *keep yourself* from idols, or to guard (#5442) or watch over yourself, staying away from evil influences. Isolate yourself from those who want to entice you (Jms 1:14-15). In 1 Jn 5:18, “keep” (#5083) is to watch, to observe, to attend to carefully, to guard — to keep watch on yourself, judging yourself (1 Cor 11:28,31) so that Satan will not be able to *touch* you, leaving you stained with guilt. Keep watch over your soul, so as not to be *touched* with the first death sentence (1 Jn 5:16-17). The first death sentence is to allow Satan to be attached to your soul by not guarding or watching over your soul (Jms 5:19-20; 1:14,15,21; Rev 3:4-5; 2:11), but as 1 Jn 5:18, being touched by Satan’s influence and his manipulation, as in Pr 5:3-14.

To be *touched* for the first time, out of wedlock, produces guilt (Jms 4:17), but when two virgins marry, there is no guilt, as they are touched (by each other) in the right way and at the right time. Then the first touch is positive, guilt-free, even as in Gen 2:24-25, without Satan’s accusations, but out of wedlock it is Satan’s touch, which has its indelible negative effect.

1 Jn 5:18 — Satan’s *touch* (#680) exerts a modifying influence; it causes a modification, a change that is permanently ingrained in the subconscious, altering and limiting the quality and character of the one touched, like bruised fruit or an impure well (Pr 5:15). To *touch* is to alter so as to limit or reduce, as the natural penalty incurred; to make different, as no longer a virgin, but touched by guilt. The evil one’s touch is for the purpose of manipulation or control by a guilty conscience, leading to a greater degree of abuse, or to the abuse of others.

Pr 1:8-19 — Warning against enticement.

Pr 1:20-33 — Warning against rejecting wisdom.

Pr 2:1-22 — The benefits of wisdom.

Pr 3:1-35 — More benefits of wisdom.

Pr 4:1-27 — Wisdom is supreme.

Pr 5:7-14 — Wisdom guards from enticement.

Now you see what is the purpose and theme of the Proverbs (Pr 1:1-7), and why parents who have loved their children have inculcated these words of wisdom into them and made faithful sons and daughters for our Father in heaven, who are thriving and prospering in Israel, producing the fruit of the Kingdom. This fruit will be borne wherever wisdom has made its voice heard by impressing on the mind of parents by frequent repetition and persistent urging, which is what *inculcating* means. Both parents and children who have sinned as Jms 4:17 says will be as Pr 5:11-14.

Pr 1:20-32 — How many will have this as their sad story? They now must live with the consequences forever, in the throes of death (Lk 16:23,28) as they remember Pr 3:15-16. They had heard, but were as Pr 1:22 — simple ones who would not respond to the moral direction inculcated into them, but mocked at what they heard, and did not respond to their teacher's rebuke, or their parents, or our Father in heaven (Pr 1:24-26). To laugh at their disaster is not an expression of heartlessness, but a reaction to the lack of response to rebuke, as to make themselves into fools (Ps 14:1), worthy of ridicule. They act like there is no God, no authority, and mock or laugh at wisdom, and bring disaster upon themselves.

Ps 2:4 is the fate of a scoundrel and villain (Pr 6:12-15), and one who sows discord (verses 16-19), creating dissension in the very place our Father and the Holy Spirit and the Word of God has been heard over and over again to create the perfect oneness and the very thing our Master prayed for (Jn 17:11,21-23; 13:34-35). Pr 6:16-19 — These are the ones whom God actually *hates* and are detestable to Him, especially the seventh one in verse 19. How many scoundrels and villains have we produced?

Radical Claims of the Good News Encountered

Part 1 — Radical

The gospel is as *radical* as it was in the beginning, and still is. If it is the original, there is *no* change in it or in its results — no more than the Son or His Word can change (Jn 8:51). You better believe it, we are a radical movement of restoration to the original pattern. Gal 1:7 says *perverted* (#3344). The gospel mutated because it was modified (modify = mutate). The radical claims of the gospel need to be laid out in the same way our Master laid them out for the rich young ruler. If you leave that out, you modify the gospel, and if you modify the gospel, then the Body mutates. When the gospel was modified, the Body transformed, mutated, changed in form, nature, and quality; it transmuted and was corrupted. It *became* something else. It changed from one form, nature, or substance into another (2 Cor 11:4) — another nature that will *not* transmit the Holy Spirit (Jn 13:20; Rom 10:17; Mt 10:40-41; Acts 2:37).

The gospel must be *restored* not *reformed*. Martin Luther tried to reform the church, but there must be a *restoration* (Mk 9:11-12). You can't take a mutated species and change it back into the original. Once it mutates, it becomes something else. You have to start over, go back to the original, to the root. Mt 3:10 — You can't reform a mutation. Christianity can't be reformed, for it is a mutation. That's why there has to be a radical movement — one that goes back to the root.

Jn 7:18 is all it takes to either *maintain* the Body or *change and mutate* it. *Radical* is to maintain its power (Rom 1:16; Mk 8:38) in quality or nature, not making it impotent by being ashamed or by seeking one's own glory (Jn 7:18; Mt 10:41). What does it mean to be ashamed of the gospel, or of His words? Acts 2:44 is radical, just as it was in the beginning. *Radical baptism* is a public declaration that the one who actually confesses Rom 10:9-10, thus giving his testimony for Messiah Yahshua, is willing to die for Him and follow Him in death (Rom 6:3-10; 1 Cor 12:13, Gal 3:27; Acts 2:36-

41,42,44-45; 2 Cor 5:14,15,17). *Radical* is the true character of the gospel of Messiah, the inherent constitution and fundamental aspect of it. Otherwise, Gal 1:6-8 and 2 Cor 11:4 happen — a modification and mutation. But Acts 1:11 says the *same* Yahshua, with the *same* results (Mt 7:15-20; Acts 2:44; 4:32). Mt 7:20 — *You*, meaning a true disciple.

The good news encountered the rich young ruler, threatening his own security and conflicting with his will (Jn 7:17), so he took it as bad news. It was a sudden violent clash of wills. They engaged in spiritual conflict with one another upon hearing what he had to do in order to have what he asked of the Master. The answer came unexpectedly. He had come face to face with the Messiah, but he rejected His radical message as to what it takes to have eternal life, to be the dwelling of God, to reign over the universe eternally. Lk 14:33 was an *encounter*¹ for the rich young ruler, who went away grieving, in contrast to Mt 13:44.

This meeting in Mk 10:17 was not by chance, as it was calculated on his part to ask what he had to do in order to have eternal life. It could be an encounter when one hears the good news (Mk 8:34-37) as to what he must give up for Messiah's sake and the radical claims of His message to man (Mk 10:17-30). Mk 9:11-12 restores this radical message for the reception of the Holy Spirit, His love poured out in the heart (Rom 5:5).

Possessions possess the soul of man — a fatal flaw. How can it be overcome? Only by what most people are not willing and ready to accept: the radical claims of the gospel of Yahshua. Therefore they are not ready to accept the lifestyle those claims require (Acts 2:44-45; 4:32-35), where *together* does not mean only on Sunday morning. They do not want to hear how to escape the destiny of Satan and his angels (Mt 25:41). After hearing the many other words of the good news, it turned out to be *bad news* for them.

Claim — *v.* state as a fact (as to *claim* to see or to know Him, Jn 9:41; 1 Jn 2:4); demand as one's property (as belonging to the gospel); call for; cause the loss of (as one's life); *n.* demand for something considered his due (as one's possessions)

¹ *Encounter* — to meet unexpectedly; to come upon; to meet in conflict or opposition; a hostile meeting.

This has to do with the root of the gospel, the fundamental basic facts and actual reality of the message, forming the foundation without which there can be no salvation. All Christians who *claim* to see and have only taken the “vows” of church membership have not counted the cost of true discipleship. They wanted the grace of God to bless them, but without paying the cost involved or embracing the lifestyle it takes to receive the blessing. It takes a community, and a community takes obeying the gospel (i.e., Lk 14:26,33; Acts 2:44-45; 4:32-35; Mk 10:17-22,28-30). This manner of living in community takes the power of the Spirit upon each one (grace and glory).

The faith by which one is saved is the faith to do all that the gospel says one must do in order to be saved (Acts 2:36-45), which all who believed did, therefore all the Savior prayed happened (Jn 17:21-23 = Acts 4:32), at least for a short time in history. Old Israel could not maintain its national unity for a definite period of time, for the nation of old Israel could never bear the fruit of the Kingdom they were to be, so Mt 21:33-45 requires a new nation who *will* produce its fruit. Old Israel never could celebrate a Year of Jubilee, that is, a 49-year period of time in unity between its twelve tribes as a whole nation in peace with itself. For Israel is Israel only as twelve tribes collectively, as a completed whole (1 Kng 18:31). Israel is a name given to the twelve tribes, not to one or two tribes, or ten. So Mt 21:43 was *mandated* to the first church who also did not produce the fruit (Mk 9:11-12; Isa 49:6; Mt 24:14).

Acts 4:32-35 was a result of the love He commanded of all who would believe (Jn 13:34-35) in order for the world to know who His disciples were, which all false religions cannot demonstrate in every place or locality (1 Cor 1:2,10). Yet that is exactly how the Body of Messiah must be so as to be a witness, bearing the fruit of the Kingdom in order for the end of the age to finally come (Mt 24:14), which is the Year of Jubilee, to begin the New Age — the Millennial Kingdom.

Radical Claims of the Good News Encountered

Part 2 — Special Treasure

There is no Christian today or for the past 18 or 19 hundred years who has been led by the Holy Spirit (Rom 8:14) or been taught by Him¹ (Jn 6:45), since there has not been a holy nation of Israel (Eph 2:12) since the first century and maybe into the second century, when the letter of James was addressed to the twelve tribes. Acts 26:7 is the only way the Body of Messiah can be or was known then (1 Pet 2:9-10; Jms 1:1; Gal 6:16; Eph 2:12), which was Mt 21:43 then. If those twelve tribes took the place of the natural descendents of Abraham as a holy nation, then they would of course do what the natural Israel did not do in order to bear the fruit of the Kingdom, i.e., maintain their holiness before the Holy God of Abraham (Dt 14:2-3) so as to be able to celebrate the Year of Jubilee, which old Israel did not live up to even one time.

Mt 21:43 — The words of Yahshua the Messiah would be maintained by a *new* nation who was to bear the fruit of the Kingdom which was taken away from old Israel, yet it seems that there has been no nation that has been holy since the first century, as a special treasure (#5459, *segullah*) to God (Dt 26:18-19; Mal 3:16-17), who keep themselves holy by doing what Yahweh requires of people in His holy nation, who bear the fruit of the Kingdom (Lev 20:26; Dt 7:6; Rom 12:1; 1 Jn 3:2-3; 5:18).

Dt 26:17-19 — They were to be God's special personal property or possession, His prized possession, His royal treasure, but this is left *now* to Mk 9:11-12 (Dan 2:44), the restored nation, set apart to be all that old Israel and the first expression of that new nation in Mt 21:43 failed to fulfill (Mt 24:14). Old Israel died because they did not produce the fruit of the kingdom. They did not obey His voice (Dt 15:5). The first Edah fulfilled Dt 15:4 for a little while, but not for even the 49 years which it would take to celebrate a Year of Jubilee. As we said, Israel of old never celebrated a Year of Jubilee.

¹ Some may have been led by holy angels, but not the direct leading of the Holy Spirit.

Seven sevens means completion. The sound of the *yobel* (Lev 25:9) designates that they had borne the fruit of the Kingdom.

Acts 4:34-35 is the only way the Edah can be or it is not the Edah, the *witness* of the Kingdom (Mt 21:43; 24:14). Acts 2:44 — All believers who make up the holy nation (1 Pet 2:9-10), who are God's holy people, live together in clans and share all things in common so that there are no poor among them, no needy, no one who lacks (Acts 4:32).

So as Lk 14:33 says, *therefore* or *likewise* indicates the conditions or terms of peace in verses 31-32, the radical claims of the gospel of Yahshua the Messiah. Christians will not accept these radical claims of the gospel because of the lifestyle these claims require (Acts 2:44-45) so that there are no poor among all the real believers that Jn 3:16 speaks of, none who are in need as Mt 6:31-33. This is not the way it is in Christianity, and never was. The first believers were *disciples*, not Christians who came on the scene after the Nicolaitans took over, a religious system that God hates (Rev 2:6,15) — a “one-man show” as in 3 Jn 1:9, in contrast to 1 Cor 14:24-26.

Our Master made a great effort to teach His disciples what it would mean to follow Him (Mk 10:17-30). The lifestyle of the holy nation can only be as the record specifies in Acts 2:36-37, as Mk 10:17 asks the same question today: “What shall we do?” And the Jews at Pentecost were told what they must now do in order to be saved (Acts 2:40), and the ones who heard our Master's voice (Jn 18:37) gladly received His words (Acts 2:41) without a cause to reject them. Those who knew the cost of discipleship and paid it freely, without a cause to not obey the gospel they heard (Rev 22:17; Jn 3:18,36; Acts 5:32; 2 Ths 1:8), were baptized (Acts 2:41). The rich young ruler had asked the same question, “What shall we do?” in Mk 10:17 and was told, but rejected the Messenger and the message (Lk 10:16).

So those who gladly received the apostles' words knew what they had to do in order to follow the Messiah, to be a disciple, since they heard the many other words (Lk 14:26,33; Mt 10:34-39; Mk 8:34-38). So after they were baptized, there is Barnabas in

Acts 4:36-37. Just as all the other men who responded on the Day of Pentecost had to do in Acts 2:41, he went back and sold his farm (Acts 4:34) and probably brought his wife and family back with him to be saved as well, as in Acts 16:30-34. In the case of the Philippian jailer in Acts 16:31-32, they all believed, but if his household had not believed and followed Messiah, he would have been obedient to the gospel anyway, accepting its radical claims and the lifestyle those claims required, as Barnabas did, counting the cost of having eternal life (Mk 10:17-22, 28-30; Mt 10:34-39; Mk 3:31-35; Lk 14:26). Mk 10:29, Mt 19:29, and Lk 18:29 all say *wife*.²

The whole witness of the New Testament scriptures gives us revelation that salvation is never cheap, but costs you everything that Mk 10:28-29 says in order to have eternal life. Eternal life is what the rich young ruler asked what he must do in order to have. It all boiled down to what he had to give up in order to follow the One who could have given it to him, as Rev 22:17 says — freely, or without a cause to reject it after he heard what he had to do to have it. Yahshua expected he would do what He told him, since he asked what he had to do — “*trust and obey, for there’s no other way.*” The word *come* in Rev 22:17 and Mk 10:21 means to move, to follow Him wherever He goes, without a cause to not be able to follow Him. It is not just to *believe*, but to *follow* — “Come and follow Me” (Jn 12:26).

Follow means to accompany, to go with, to be an attendant, as the word *come* in Rev 22:17 compels motion from one place to another. *Freely* means without a cause greater than to have eternal life, which all the rich young ruler had to leave could not give him anyway. The rich young ruler had a cause not to do what he was told to do in order to have what he asked for, so he walked away sad (not gladly receiving His word, Acts 2:41). He did not come with Him, but stayed there, since he had what he calculated to be sufficient cause not to follow, but to turn down eternal life, which could have been

² In the NKJV and Interlinear Greek/English New Testament it says wife.

all that Mk 10:29 listed as what one must give up — his own possessions and his relatives if they were unwilling to come also (Lk 14:26,27,33).

So the rich young ruler could not or would not become Yahshua's disciple, and Yahshua tells all others the same thing — not just the rich young ruler, but everyone who hears the radical claims of the gospel. All who refuse and reject evidently have a cause great enough to reject the offer of eternal life, because they love their own life and can keep it — at least until they die (Jn 3:18,36). 2 Ths 1:8-9; Rom 1:21,28 — “Did not know God” — or refused to retain God in their knowledge (Gen 3:22).

Those who will not drink of the water of life freely are those who would not accept the lifestyle they must assume because they loved their own life (Mt 16:24-26) and would not leave it behind. In Rev 22:17, *come* means to move from the lifestyle you now have and come to the new lifestyle all believers have as being now disciples of Messiah (1 Cor 1:2; Acts 2:44; 4:32) — that is, if they accepted the radical claims of the gospel of the Master and Savior Yahshua. If not, then they were not willing to the Father's will (Jn 7:17), not willing to accept the lifestyle those radical claims require in order to be immersed into that life (1 Cor 12:13; 1 Jn 5:12; Acts 5:20).

Jn 10:10 — *Life is zoe* (#2222), a lifestyle in the spiritual realm in the Body of Messiah. The word *zoe* expresses all the highest and best, as Jn 14:6 and 1 Jn 1:2. This is what is given to the saints in the light, the highest blessedness of creation, in preparation for the Kingdom. It's more than just a new lifestyle, but is as Acts 5:20 and 1 Jn 5:12 and Acts 4:32 explains. To live this new lifestyle requires the power of the Holy Spirit upon every believer (Acts 2:44; 4:32). Our Master compared the Kingdom to the most valuable thing in all life — “a treasure hidden in a field.” And what does the man do who finds it? As Mt 13:44-46 says, the kingdom is beyond price.

Radical Claims of the Good News Encountered

Part 3 — Another People

Mk 1:15 — Let's start with Abraham, "the father of our faith" (remember Jms 2:14-26), if we have his faith (Jn 8:39). To have his faith, Jn 18:37 is required, just as Abraham was of the truth (Gen 18:19). From Abraham, the holy people formed into a nation, a different people, peculiar but very special to God. They knew themselves as Israel, the chosen people or race, the people of God. In the first century, the new nation of Mt 21:43 were known as and knew themselves as a chosen race (1 Pet 2:9), a generation begotten of the Spirit of God, a kingly or royal priesthood, a holy nation, a people that are peculiar, who do not live so as to be in and of the world, but are God's own possession to set forth or show forth or declare the virtues of Him who called them out of darkness (Lk 1:79). They were called to His wonderful light, to be the light of the world. They were not ashamed of who they were. We *now* are the people of God, having obtained the mercy of God. For once we were not a people or a nation belonging to God, but now we are His holy nation through whom He will bring about the end of this age and His return and His eternal purpose (Rev 20:3; Heb 10:13; 1 Jn 3:8). The twelve tribes of Israel is a holy nation, His special jewels (Mal 3:17).

So are we today far removed from any natural identification with Abraham and his offspring, or from knowing who we are as the actual citizens of God's kingdom, as when our Master came on the scene? Mk 1:15 was the breaking in of the Kingdom. Natural Israel, or the Jews, lived in expectation of a Messiah coming to reform or revive the twelve tribes in order for the kingdom to be victorious over all their enemies and to rule the whole world. But they only lived in vain expectation of the kingdom coming, without shouldering the responsibility¹ to bear its fruit. But to the contrary, the Messiah

¹ i.e., working together in unity as Acts 4:32, as Yahshua prayed that we would do, and which if we are not as Jn 13:34-35 and 17:23 can never happen, and Mt 21:43 will never be done, nor Dan 2:44 or Mt 24:14. So who will these people be who do this?

whom they had hoped would restore them to a twelve-tribed nation prophesied in Mt 21:33-45 of another nation to take their place in bearing its fruit (verse 43). Therefore, 1 Pet 2:9-10 did not speak of old Israel, since the Kingdom was taken away from them and given to the new people of God, nor did Paul in Acts 26:7 or Gal 6:16 or Eph 2:12, or James in Jms 1:1. Yahshua, Paul, Peter, and then James in the second century were talking about a twelve-tribed nation, not of Jews, but of Abraham's spiritual seed (Gal 3:28-29).

Dan 2:44 — "...and the kingdom shall not be left to another people..." Who are the people from whom the kingdom will not be taken away and given to another people who will produce the fruit of it? What is the fruit of it? (Mt 21:43; 24:14,34)

The kingdom was taken away from ancient Israel and given to the first church (Acts 26:7), a people who would produce the fruit of it. But they failed to produce its fruit, so it was taken away from them also, and would be given to another people (Mk 9:11-12; Isa 49:6).

Acts 26:6-8, fulfilling Isa 49:6-8, is the fruit, if they would continue to be faithful to Yahshua to the point of verse 8, fulfilling Gen 15:18 by doing 18:19. Acts 26:7 — Earnestly serving Him day and night, night and day, is our reasonable service/worship (Rom 12:1-2), to attain to the hope of the promise made by God to our fathers, which can only be fulfilled by a twelve-tribed nation, restored to produce its fruit (Mk 9:11-12; Isa 49:6).

Acts 26:8 is Rom 11:15, raising dead Israel, and the dead first church. Rev 2:5 — The lampstands were taken from their places, but now lampstands are being set "in every place" (1 Cor 1:2,10; 1 Tim 2:8) from the rising to the setting of the sun, beyond the borders of old Israel and the first church (Mal 1:5,11), by "another people," that is, "our twelve tribes" who hope to do or attain *for them*. Who? (Gen 15:18; 18:19)

So Paul spoke of a twelve-tribed nation who would bear the fruit for them (Acts 26:6-8), to fulfill the promise to Abraham in Gen 15:18 by doing Gen 18:19. This is why

Yahshua said what He said in Jn 8:39-44, knowing that the Jews served a different God. So many Christian theologians today are just like the Jewish theologians then. In Jn 8:39-47, the Word was speaking directly through the man Yahshua the Messiah to do the very thing they supposedly hoped for but couldn't do, for they were not Abraham's descendants (Jn 8:39; Gen 18:19). Abraham would not recognize them either.

So today, as Mk 9:11-12 spoke of the future in the very last days, Mal 4:6 applies again. The Spirit of Elijah is a forerunner to our Master's first coming *and* His second coming. The first coming of the Spirit of Elijah did not restore old Israel's twelve tribes in order to bear the fruit of the Kingdom, but when Messiah came (of whom Elijah was the forerunner in John the Baptist, who told the religious leaders Mt 3:7-12), He took the kingdom away from what remained of old Israel and gave it to the remnant who were saved on the day of Pentecost (the Feast of First Fruits), who were to be formed into a holy nation of both Jews and Gentiles (Gal 3:26-29) to bear the fruit of the Kingdom given over to them. The fruit, though, would not be borne until the day Messiah prophesied of in Mt 24:3,14, which would bring about the end of the age and the restoration of all things in the next age (Acts 3:21), which would be Mt 19:28, an enemy-free land promised to Abraham (Gen 15:17-18; Rev 20:3). This is brought about by Acts 26:7, but 1900 years forward, at the time of the ten kings of Dan 2:44 and 7:24, as in Rev 17:12 (Isa 49:6,8; Acts 26:6-8; Rom 11:15).

So that means Acts 3:21 is Gen 15:18, which is brought about by a holy nation, the seed of Abraham's faith to accomplish Gen 18:19, which goes with Mal 4:6 and all the child-training teachings that must be inculcated into the parents and the generations of Ex 20:5-6 — those who love God. We have seen enough of those who hate Him.

Mk 9:11-12 and Acts 3:21 are two different restorations. Mk 9:11-12 is the restoration that produces the fruit of the Kingdom (Mt 21:43) in order to bring about Messiah's return to earth to fulfill His promise to Abraham in Gen 15:17-18 (Mt 19:28). So *our* restoration of the twelve tribes must bear the fruit old Israel never bore, as

prophesied in Isa 49:6, and verse 8 is the resurrection of old dead Israel (Rom 11:15; Acts 26:8), which is the restoration of all things in the next age (Acts 3:21), as our Master prophesied in Mt 19:28.

Lk 19:13-19 — This is all of us in the Body of Messiah who bore fruit for Him (Eph 2:10; 4:11-13). We will rule over the world, while the first church will rule over their own nations, as the apostles over Israel (Mt 19:28). So our children must know more about the history of their nation and their ancestors than anyone else in the whole world. This is why the History of Israel is so essential to them, before baptism and after, before they fly away from their cocoon. I know *you* know this, but what about your children? Do they know who they are? Have you taken the time to tell them?

Radical Claims of the Good News Encountered

Part 4 — Not Ashamed

Our children must not be embarrassed to identify themselves with their own nation that sets them apart from the rest of humanity in order to bring the chosen ones who are called into the arms of their Master to accomplish His will. Our Master, at twelve years of age, was not ashamed to speak the truth. As He grew up, He was not ashamed of His purpose to save men from Satan's fate and for the eternal purpose of His Father. Mk 3:34-35 — This is our true identity with Him. We should never be ashamed or embarrassed to take identity with Him¹ (but if we are, then we are not His). In order to do His will we must be set apart — holy as He is holy. Both are set apart for each other. So if we love what is not of our Father (1 Jn 2:15-16), we are not set apart or holy. If we love what is not of our Father, we will be embarrassed to take identity with Him, and will be as Mk 8:38 reads, which means we have been touched by Satan (1 Jn 5:18). He is attached to us in some way. He has exerted a modifying influence upon us.²

So we must be trained up as Pr 22:6 to not be in the least embarrassed to identify ourselves with our lifestyle (Brand New Culture) that sets us apart from the rest of humanity in order to be of the stock that can communicate the word of life to the worldly people under the power of the evil one, sitting in darkness (Lk 1:67-80; 1:17; Rev 19:7-8). We cannot be embarrassed or ashamed of the gospel of Messiah, which, if we are not ashamed of it, will be the power of God (Rom 1:16). If we are embarrassed of the radical claims of the gospel of Messiah, then it takes all power from it.

Our gospel's radical claims are the same as our Master's — a gospel that the rich young ruler was not willing to accept due to the lifestyle of following Him. To follow Him one must obey its radical claims to do what all must do in order to have eternal life.

¹ See "The Sons of Jesse Goodman" in the *Let Them Be One* freepaper.

² See "To our Youth" (2006.08.21-T01).

So this is a gospel and a lifestyle that we cannot be ashamed of or embarrassed to identify ourselves with, which sets us apart from all other religions of the world, and from all humanity. So what could be compared with its fruit?

The first person to be encountered with the radical claims of the gospel was Abraham — as unreasonable as it could be taken, and is even today for all who are not willing to do the will of God. Abraham did not take it as an encounter, but it could have been if he was not one whom God knew as Gen 18:19, who would be willing to do His will. We are all chosen on this basis (Jn 7:17-18), if we are encountered by a person who was seeking the glory of the One who sent him, and not his own glory, and was not one who had any falsehood in him. It may at first be an encounter,³ but not when one is willing to do the will of the One who is speaking through the messenger, for he knows the voice of the One who can save him (Jn 7:17-18; 13:20; Mt 10:40-41; Rom 10:14-17; Jn 18:37).

So Abraham was one as Jn 7:17, and God knew how he treated his slaves, and how he would treat his children and household also. Abraham was chosen on the same basis that all of us are chosen — we were foreknown by our Father as those who were willing to do His will. We were known and chosen in order to do for Him what no others could, the elect of God (Mt 24:24) who as Mk 3:34-35, “do God’s will” (Ex 20:6), that is, who command their children and their household to keep the way of Yahweh by doing what is right and just so that God (who made the promise, Gen 18:19) can bring to Abraham what God covenanted to Him (Gen 15:17-18).

He promised to give Abraham’s offspring as an everlasting possession an enemy-free land. Gen 15:18-21 listed all the enemies that must be destroyed (Heb 10:13, left for us to do). Abraham’s descendents never took total possession of the Promised Land. There were always enemies and always wars. The millennial age awaits the promise of

³ See “New Day Dawning” by Ruth shel Asuryah.

the land, but only when “the nation” which is restored in the final day produces the fruit so that Gen 18:19 is accomplished by that restored nation (Mt 21:43; 24:14 Acts 2:44).

Dan 12:4 is the time in history when Mk 9:11-12 fulfills Gen 18:19 by Mt 24:14 in order for the covenant to be kept. Dan 12:4,9,10 — By those who “understand” the times, having prophetic light — the wise virgins who are as 1 Jn 3:1-3, who shall see our Master (Mt 5:8). As He is, we shall be also.

Dan 12:2-3 — The wise are found in the Book, but the foolish (i.e., wicked) will not awake to be worthy of the kingdom rule, but go to age-lasting shame and contempt. They were embarrassed or ashamed to take absolute identity with the nation that is restored to do for Israel of old what Gen 18:19 says must be done if ever God can uphold His covenant with Abraham (Mt 19:28; Acts 3:21). But as Gal 3:29 says, we as Abraham’s spiritual seed were chosen to do what Abraham himself did (Jn 8:39), but his natural offspring did not do and were thus overtaken by their enemies over and over again (Dt 28; Eze 36).

Acts 26:7 — The Twelve Tribes restored after 1900 years must now do what old Israel did not do (nor the first-century spiritual nation of Mt 21:43; Acts 26:6-7; 13:47; Isa 49:6) to bring about the promise for them (Gen 15:17-18; 18:19; Jer 18:34). The promise still awaits the next age. Mt 24:14 is Mt 21:43, which brings to fruition what was promised. Heb 10:13 = Acts 3:21, which is the promise fulfilled in the land restored to the restored Twelve Tribes (Mt 19:28), which could not be done otherwise, apart from the restoration in this age (Mk 9:11-12), which is Isa 49:6-8. Verse 8 is the promise fulfilled in the Twelve Tribes who produce the fruit, who *are* “My Salvation [Yahshua] to the ends of the Earth” (verse 6, NKJ). “Yahweh’s salvation” is Yahshua; collectively we are the *Yahshuas* to the people of the nations. We can’t be ashamed of who we are or who we are identified with. This will undo Mk 8:38 forever. What could be a better name to be known by and called than the *Yahshuas*? “That we should be the *Yahshuas* to the ends of the earth” (Lk 2:32).

Thus Isa 49:8 reads, 1) “as a covenant to the people,” 2) “to restore the land” (Acts 26:7 — for *them*), and 3) “to cause *them* [Abraham’s natural seed] to inherit the desolate heritages” — the inheritance of Gen 15:18. “Branch” in Zec 3:8 and 6:12 is *tsemach* (#6780) from *tsamach* (#6779), which means “to cause or make to sprout.” When the Twelve Tribes do Gen 18:19 (family first), then the rest can be accomplished, but otherwise it will not be done (Mal 4:6). All this is done “for them” as Paul said in Acts 26:6-8 (Rom 11:15).

Isa 49:8 — The *Yahshuas* as in Isa 49:6. “My” *salvation* (Yahweh’s salvation) speaks of a person and persons. To cause to or make to (branch) sprout (Jn 15:1-8; Zec 3:8; 6:12), as in Isa 49:8. Verses 3-6 bring this about. Isa 49:6 *causes* (happens, or makes to happen) Mt 28:18-20; Phil 2:14-16, and Mt 5:14-16 — a light to the nations (Isa 49:6). That *you* should be (for Me) *My salvation*. Yahweh’s salvation — the “Yahshuas.” “His salvation” is *yeshua*, but Yahweh says He is “My Salvation” — *Yahshua*. And as Acts 26:7 says (Gen 15:18; 18:19), the presently restored Twelve Tribes would do this *for them* — as a covenant to the people (Gen 15:17), to restore the land (an enemy-free land) and to *cause them* to inherit the desolate heritages (Isa 63:17-19).

So *tsamach* is the verb and *tsemach* is the noun — the new sprout, sprouting up now on the earth (Jn 15:5) as a mustard seed (Eze 17:22-23). Isa 49:22-26 — *Tsemach* is the branch or sprout (new sprout) which is the *cause* of our Father’s purpose that must be manifested. This can only happen because of Jn 15:5 — knowing that we can do nothing without Him, our Master Yahshua. He, in us, is that branch (*tsemach*), and we are Him on earth (the *Yahshuas*) who cause *them* (natural Israel) to inherit what was promised to Abraham and his descendants — *if* they did what he did in Gen 18:19 (Jn 8:39).

Tsamach (#6779) causes *tsemach* (#6780) — from His place He shall sprout out (Zec 6:12), sprout up, and restore the Twelve Tribes (Isa 49:6) to bear and bring forth the fruit (Jn 15:5-8; Mt 21:43) — to cause to, make to bud forth; to cause to, make to

grow again, grow up; to cause to spring forth, spring up. The *Yahshuas* are the *Tsemachs* in time and destiny, causing all prophecy to be fulfilled (Mk 9:11-12).

Cause — Jn 17:23

Cause — Isa 49:6

Cause — Mt 21:43

Cause — Mt 24:14

Cause — Acts 3:21

Cause — Heb 10:13

Cause — Jn 13:35

I know some who are no longer with us who were ashamed to hand out a paper with “The Twelve Tribes” on it, being embarrassed to be identified with the Husband who is not ashamed nor is He embarrassed to have her as His Bride and soon His wife (Rev 21:9,12). Maybe if they had lived during the days of James they would have been embarrassed to receive a letter addressed to the Twelve Tribes. Well, maybe that is the reason they went apostate. “So who are you anyway?” someone may ask. “We are the Twelve Tribes of Israel.” Paul was not ashamed to identify himself with “our Twelve Tribes who worship/serve day and night” (Acts 26:7). Jacob was not ashamed to be called Israel, or to have twelve sons, each one named as one of the tribes of Israel. Who could be ashamed unless they are as Jn 8:44 says?

Radical Claims of the Good News Encountered

Part 5 — One Faith

Israel was a name given to the Twelve Tribes collectively, as a completed whole — Israel, a name given to Jacob, the name in his loins (1 Kng 18:30-31). Rev 7:5,8 is the restored nation of Mk 9:11-12, from which the 144,000, the Male Child, will come, 12,000 from each tribe of the twelve (Rev 7:7-8). In Rev 12:1, the *woman* is Rev 21:9,12, with twelve stars on her head — the Messianic nation of twelve tribes, the Twelve Tribes of Israel, the eternal dwelling of the triune Elohim (Rev 21:3; Eph 2:21-22). 1 Jn 5:7, NKJ — These three are one: The Father, the Word, and the Holy Spirit.

The Son is the Husband of the Wife. The Son is human; the Word is divine, who dwells in *both* the Husband and Wife. The “Trinity” or Triune God is always Father, Word, and Holy Spirit, which are one Spirit with three personalities and ministries, as Eph 4:4-6 says. There is one Spirit, one God and Father of all, who is over all and through all and in all, i.e., the one Body, which is Rev 21:3, the eternal dwelling place of God, who is Father, Word, and Holy Spirit. This is the Body of the one God. In Jn 14:23, the Word is speaking (Jn 14:25,24; 8:51).

Eph 4:5 — One Lord, one Faith, one Baptism — the faith is one persuasion (not different persuasions in all), and led by one Spirit. There are no divisions in the one Body. The Body is not divided (Mt 12:25); the Body cannot be divided (1 Cor 1:10-13), for it is the Body of God in three persons who all agree and are in perfect unity and oneness (Jn 17:21-23; Col 1:18,24). Jn 17:23, as Acts 4:32, is how the Way was when it was the Way (Gen 18:19). Our Master is the only way to the way it was when it was the Way. The restoration of all things brings it back to the way it was originally (Acts 2:44-45; 4:33-35), the Judean Pattern (1 Ths 2:14).

The Kingdom of God, as ancient Israel was called by Yahshua (Mt 21:43), is a term which most, even of us, have little depth of understanding. The origins of the

concept of the Kingdom had little or no meaning to the holy people of God, since they were always on the road to apostasy soon after every repentance as a nation. They simply could not pass it down to their children, so it took Mt 27:25 to show them where they were at, spiritually speaking, concerning the Kingdom of God and the coming Messiah. They expected the Messiah to take dominion over the nation of Israel and wipe out the worldly nations, especially the Roman Dominance over them. As the leaders of the Jews were, the students became like their teachers in Jn 8:43. They were not able to hear Messiah's word, and why? Because of verses 44,45,47. The Messiah counted them out totally as His holy people, since they also were murderers as their father was (Acts 2:23,36; 3:15; 4:10; 5:30; 7:52; Jn 8:44,47).

Jn 18:37 and Jn 8:43,47 reveal the state of all of Christianity today, with their cultic leaders (3 Jn 1:9), a system which God hates (Rev 2:6,15). The Nicolaitan system is full blown within all of Protestantism and Catholicism — every single denomination of the 37,000 today. 1 Cor 14:24-25 — There is no greater witness against the so-called Christian congregations to convict them all of their deadly guilt than the system God hates so prevalent in today's denominations — all 37,000 of them (Jn 17:21,23; 1 Cor 1:10-13). And of course, due to the system of those who are as Diotrephes in 3 Jn 1:9, there cannot be unity between them, except to fabricate phrases to deceive the masses, such as “unity in diversity” and “agree to disagree.” Just as long as they agree on the doctrines they call “essential” to come to doctrinal unity, all is well, and all who disagree on these essential factors are heretics. If it were now as it was when the Church and State were together, they would burn heretics and think they were doing God a big favor (Jn 16:1-3), for down through history it always has been that those with a “right doctrine” persecute those with the “wrong doctrine.”

Gal 3:28 is true, that no distinctions are made between races or ethnic groups. Still all who believe live together in the same households of a cluster (several households close together in a secular neighborhood) or clan and share all things in common, as is

demanded by Jn 17:23 and 13:34-35 and demonstrated by Acts 2:44-45 and 4:32-35. 1 Cor 1:2, if understood, demands community (Acts 5:20), living together to be purified.

The origin of the Kingdom of God on earth was when God spoke to Abraham to begin the Kingdom of God. But also God spoke to Noah to start the earthly kingdom establishing government among the nations (Gen 9:1-7) and separating the races of man according to their own language, which God divided (Gen 10:5,20,31,32; 11:1-9). So in cases of both Noah and Abraham, as a result of God speaking to them, the course of history was changed as they responded to His voice. Noah's descendants are as Acts 17:26 and Gen 10:5,20,31,32, so that they could grope for God as Acts 17:27.

We all came from Adam, but Noah had three sons who were preserved after the flood and gave birth to the nations and its governments. But Abraham is the father of the holy people, as Rev 22:11 separates them: the Just who live by Gen 9:1-7, and those who don't are the Unjust and Filthy, but the Holy line from Abraham's faith began a holy (separate¹) nation who live by a higher standard than the righteous of the gentile nations. Noah was the father of the nations and of the just, Abraham the father of the holy nation and of the faithful. Noah fathered the nations, and Abraham the holy nation, if only their people had followed their father's leading as Gen 9:1-7 and Gen 26:5.

The call of our father Abraham is recorded in Gen 12:1-4, "Now Yahweh said to Abraham..." Just like that, Yahweh spoke and an ancient man left all that he knew to venture out in the unknown future, to obey and follow God. In the book of Hebrews we see a more radical drama of the nature of the call of Yahweh and the response of Abraham (Heb 11:8-10). Abraham responded to the upward call of God, the call on his life, seeking the Kingdom of God.

To understand the radical nature of God's call and the response of Abraham we must understand the culture of the time in which Abraham lived. He was called to leave

¹ Set apart from the world — insulated but not isolated.

his father's house and his father's country to go to a foreign land. In the patriarchal society of that day and time, a son did not ever leave his father's house. Instead the son stayed with the father and the family was bound or tied to the past tradition and culture through the eldest or firstborn son and primary heir. In whatever way God spoke to Abraham, breaking with family and country, culture, and tradition was not an easy decision for him. Yet he broke loose from the bond, tradition, and culture and followed God's leading, not knowing where he was going or when he was going to get there or how God's call and promise were to be fulfilled.

And since Sarah and Abraham were old and childless, the promise that their offspring would be as numerous as the stars in the universe must have been to him beyond comprehension and even absurd sounding. Gen 15:5 — How long this discourse lasted we don't know, but in the end Abraham heard and obeyed God, just as the gospel is heard and faith comes to give support for obedience (Acts 5:32). This is why all of the future sons of Abraham look on Abraham as the founding father of the faith in Israel. His faithful response and obedience is the key to the covenant relationship made between Abraham and Yahweh. Yahweh initiated the covenant, but Abraham's obedience was required to seal the covenant (Gen 17:1-11), and as Gen 18:19, all who came after Abraham must do what Abraham did in response and obedience to be his seed (Jn 8:37-47, especially verse 39). So what did Abraham do? He did Gen 18:19. But it was not just and righteous to do what the Jews were going to do in Jn 8:40, which is why the Master said verses 41-44.

We see in Abraham the foundation of the gospel, which requires obedience (Mk 10:17-22,28-30; Lk 14:26,33; Mt 10:37), leaving the bonds of family and possessions as Acts 4:32-37, which again was unreasonable and even absurd to most, who are not of the truth (Jn 18:37). Abraham was not only the founding father of the faith, but also one by whom we must learn. We learn what are the radical claims of the good news of salvation by how Abraham responded without a confrontation with God's unreasonable

calling. With Abraham there was no *encounter* with God's calling him out, against all tradition and cultural ties. Yahweh had taken the initiative to call Abraham, having known him and chosen him to be the father of His people. As Abraham did, so must we do in order for us to belong to Messiah (Gal 3:29), which the Jews in Jn 8:37-47 would not do and did not do.

So Abraham is known as the father of the faith, and faith is hearing, for faith comes by hearing the good news regardless of the cost, and responding is to come without any cause to hold you under the family ties or the bondage of possessions or your own security, doing as Abraham did (Jn 8:39). The rich young ruler proved not to be of the truth or of the God of Abraham (Jn 8:43); he was still under Satan's power and loved his own life and security (Lk 6:24). After 2,000 years, the rich young ruler is still in that place of torment (Lk 16:28), since he also had his comfort in full while in his short lifetime (Lk 6:24).

Through the covenant with Yahweh, Israel was not called to privilege but to obedience and servanthood (Gen 12:1-3), through which the purpose of God could be fulfilled — as now in the recently restored nation of Mt 21:43, which is Isa 49:3, "You are My servant Israel, in whom I will be glorified." But history tells that Dt 28:12 never happened, since there is an "IF" — a condition: "If you obey the voice of Yahweh, your Elohim" (verse 13). Our Master compared the Kingdom of God to the most valuable things imaginable in all life (Mt 13:44-46). The Kingdom is beyond price (Mk 10:17-30). Abraham had to deal with the serious cost involved with his probably great encounter with his earthly father's house and family, etc., as Lk 14:26,33; Mt 10:37; Mk 10:29-30; 3:31-35; Mt 10:34-35; Lk 12:49-53.

Radical Claims of the Gospel and the New Lifestyle it Demands

There are claims Yahshua makes on the lives of those who are worthy to have eternal life, to rule and reign with Him forever and ever (Jn 3:36). The radical gospel

demands a radical new lifestyle. This new lifestyle is not just being good at our same environment and job and school and church, but is what Rev 21:6-8 and 22:17 actually means. The gospel of the new lifestyle calls one out of the world (Ur) and into the Body (Canaan) (Gen 12:1-2,5), out of the world's affairs (whatever is of the world, 1 Jn 2:16) and into 1 Cor 1:2. 1 Cor 1:2 is a new lifestyle which only the gospel can demand and call one into, and as Acts 2:44-45, is evident of a new way of life altogether (Mt 6:31-33). In just the same way, He called the Jews to leave their secure lives in Babylon. No one has been forgiven or has received the Holy Spirit or has eternal life unless 1 Cor 1:2 happens. This is the call to separate oneself in order to become purified and holy.

So what is the Kingdom of God? A kingdom is a place where a king presides over his people. Jn 12:25-26 — The Kingdom of God is the place where He is and rules over the lives of those who serve Him — in the midst of the people who live in the secular neighborhoods (1 Pet 2:12 — *your* is plural). In every place (Mal 1:11) where there are those who honor Yahshua as King, and where He is, there is His Spirit in those who serve Him, and there is the Kingdom of God. “There My servant will be, and whoever serves Me there, My Father will honor. *There* means in or at that place, in every set-apart place (1 Cor 1:2; Mal 1:5,11) where His name dwells (Dt 12:5,14; 1 Tim 2:8; 1 Ths 1:8). Only *there*, in every place, township, locality where His name dwells, where He is, *there* and only *there* can we serve Him (Jn 12:26; Jn 14:3,18,20). But no one can get *there* where He is to follow Him except those who do Jn 12:25 *first*.

Rev 13:1 — Satan wears the diadem in assumption just as we do, but Satan would crown himself, while we wear the diadem in assumption of our Master crowning us as Paul in 2 Tim 4:8 — if we also *loved His appearing*.

Refractory Disciples; Dominant Mothers

ha-êmeq — Mr. Porterfield told me how every step through life makes a little impression on the earth, a slight impression that will never go away. Even if you step back over the step that you made before, it will only add to that impression; it will never go away. I told him that is so important to me because I want to make sure that all my steps are our Father's will — that I am not taking steps off of the course that He has planned for me. I don't want to go off. I liked the way he was talking; it was common sense, not Christianity.

The basic constitution of a person is formed by his earliest experiences. What was that he said about the first step? *It makes an impression, and the second one can't change it.* A person's constitution is what he is made out of — the basic things. A person's constitution is weakened or strengthened by his earliest experiences. They set the kind of temperament he has. People react according to the basic development of their constitution. There is a psychological term, *reaction formation*, meaning a behavior which is the opposite of that which you want to express. You are nice, but you really can't stand the person or what he is telling you. It is substituting behavior that best masks the impulses. It is compensating for negative impulses.

Then there is the word *refractory*, as in *refractory disciple*. He deflects what he considers an assault, putting it on someone else, as a defensive parent will always do. When someone comes to you about your child, you say, "What about you?" or "What about so-and-so?" You never really take it to heart, but deflect it to someone else. You redirect what you perceive to be an assault. It's the classic "Defensive Parent Syndrome."

Parents have to be willing to receive it to themselves when someone comes to them to tell them about their child. They have to receive it, not deflect it. Deflection is a defensive maneuver. It hinders them from developing into their full potential in every aspect of their personality. As we speak to one another in love, we'll grow up into all aspects, but we have to receive those who come to us, not say, "What about you?"

Those who are refractory cannot ever grow up into the Head. They will stay the same way that they came into the Community, never becoming a new creation. Old things don't pass away and all things don't become new. They stay the same as how they were brought up.

So the constitution of a person can be weakened by his earliest experiences, or it can actually be strengthened. It is according to how you were raised as a child to face conflict. To deflect or deviate from a correction causes an abnormality or malformation, even causing contortions — getting it off of yourself and onto someone else when you should have taken it to yourself for healing. It could be a very destructive behavior trait when someone is speaking to you about a certain blockage in your development. Then you can't enter the Kingdom.

If we don't allow Eph 4:15 we won't enter the Kingdom because we have to grow up into the same authority and likeness of our Master. He is the head, He is the authority. We have to arrive to the same authority that He has in order to rule over the nations eternally. We have to speak to each other in love, bringing something to our brother or sister that they need to hear about themselves or their child, and if they don't listen then you have to bring two or three people who have understanding and discernment, so that we can all grow up into the head and not be stunted.

The only place that can happen is in community. That is why our Master established community. It will never happen by just going into church and listening to a sermon. We do it by living with one another. We who believe live together and have all things in common. It is really an important thing that when someone comes to you about a certain thing that you would not divert it to someone else. You might need to hear what he is saying even though he is not perfect himself. Deflection or divergence disfigures, deforms, injures, and malforms children. We've seen a lot of malformed children.

However you are formed you are susceptible to certain kinds of things in your daily life that you have to overcome and put under our Master's feet so that it won't be a hindrance to your development into a mature son. We have to grow up into the same authority and stature as our Master, to rule with Him over the nations. Of course, He will always be our head, but we grow up in all aspects into the same authority given to Him (Mt 28:18; 1 Cor 15:24-28; Col 2:19). He is the "Head of heads," as He is the King of kings, and we will have His same authority and headship over the kings of the nations.

Dominant Mothering

Children need affection. Affection from the mother is one of the greatest needs in a child. A child needs affection from the mother to develop stably,¹ especially in the early stages, in order to feel secure. Affectionate mothering is necessary. This is not the same as babying or coddling the child, which has negative effects.

Normally the mother spends more time with the child. The mother's dominance produces obedience. Even psychologists know that the mother's dominance produces obedience, courtesy, modesty, carefulness, and attentiveness. The mother's dominance can produce these good things. Psychologists study these things and see that a child is this way because of the mother. Dominant mothers produce obedience and all of those good things.

Then the "sugar daddies" (indulgent fathers) come along and mess everything up, and the children tend to be disobedient, sitting down on the outside while standing up on the inside. The sugar daddies produce disorderly, disobedient, selfish, aggressive, proud, self-confident, chattering, independent children. That is the bad fruit of worldly child-rearing knowledge, which can seem to have some merit.

Normally the father is at work and the children are with their imma, and when the abba comes home they are happy to see him and spend time with him, but the abba

¹ Stably — not easily upset or disturbed; firmly fixed or established (Pr 22:6).

cannot dominate and take over in the realm of childcare. That is why he has a wife, who is the children's mother. We want our children to grow up right.

It is very easy for the evil one to come to certain people. As soon as they hear something they become sour. Obviously they themselves were not trained up in the right way to be stable, so now they are old and easily disturbed and upset. Something comes over them. They hear something about their own children and they don't take it to heart. They deflect it, which is refractory. The evil one comes to people, even seemingly very responsible people, and they need to have their helmet on. Some people don't have their helmet on when the enemy comes. If we have our helmet on, it deflects the enemy's fiery darts and not their brother's concerns. We have to let the Spirit come into our soul and pray to not be touched by the evil one (1 Jn 5:18).

You're easy prey for the evil one if you are unstable and defensive. There are a lot of defective parents. I hope some of our first generation are really learning to be good parents. They should be learning more than anyone else because they have seen their brothers and sisters go off. Those who have been raised up in the way they should go, they will never forget, and they will return. Those who haven't been raised up in the way, when they depart they will never return.

So the parents have an awesome² responsibility. Mothers are to be the dominant ones in raising children. Being raised by a dominant mother has marvelous benefits under the authority and the rulership of the father. The father is the head, but the mother is with the children more than the father, and while the father is away the mother needs to be in charge, and not say, "Wait till your abba gets home! He will spank you." Then they are not so happy to see him when he returns, but shrink back in the fearful expectation of judgment (Heb 10:38-39). But if the mother deals with the children while the father is away, they will love their abba and be very glad to see him.

² Awe = inspiring Godly fear

So many times it has happened that they are so fearful that abba is going to come home and spank them. Mothers need to be dominant in that way, in the spirit of Elijah's ministry (and all apostles and leaders), making way for the return of Messiah (Lk 1:17; Mal 3:1; 4:5).

If any one of us is out of fellowship with just one person who is in fellowship with our Master, then he can't enter the Kingdom. We know that we have passed out of death and into life because we love one another — that means everyone. Therefore, we have to not allow any barriers to come between any of us, especially someone who has offended us. We need to have our helmet on and be praying that we will be able to let these things bounce off of that helmet. Thoughts can come to us, but they cannot get through the helmet; they can't lodge in us and resonate and cause us to do the work of the evil one (1 Jn 5:18).

Sho'er — Like a prowling lion, the evil one goes after the weak sheep that has drifted away from the flock. I thought how the one whom you would most likely be out of fellowship with is probably the one who would bring you the most grace if you were in fellowship with him. That brother or sister may have the keys for you, but you are estranged from him.

Yônêq — The evil one makes you think you are right and are doing good by being estranged from him.

Sho'er — So somehow you feel justified and meanwhile you are divided from the Body and are easy prey for Satan. The helmet is where the head is, and the head is where the mind is, and the mind is where the evil one wants to operate with those accusations. "She is not for you. She is looking at you a certain way..." Satan is a master at dividing people. We have an adversary, so it says in 1 Peter, "Be on the alert." That means be watchful, be vigilant, be attentive. Don't relax, because your adversary, the evil one, prowls around looking for someone to devour. Our Master came to seek and save the lost, but Satan came to seek someone to devour.

The flock needs to be so tight that the enemy can't attack. The minute a little division comes in and a sheep starts to stray, that's who he goes after. Lions are lightning fast. I am thankful we have one another. If we feel ourselves drifting, we can run back to the flock, lest we be devoured.

Chazaq — When you are disconnected you are more likely to say something to a brother that wounds him, and then the lion goes after the wounded sheep. You are a tool for the evil one because of what you say, and then the evil one can attack the wounded one.

But if you have your helmet on, you can hear in the right way. It is not *what* you hear but *how* you hear it. You can go to the brother or sister and say, “Did I hear you right? Maybe I took it wrong.”

Ishah Ruth — I see that there are ways the evil one has easy access to me because my constitution is weak there. I never learned to face that way in me that hates being corrected. It reminded me about what we read in the Intertribal News about receiving discipline. If we want to change we have to let it hurt. It is normal that it hurts, and if we are not proud we will be healed. There is actually encouragement and kindness afterwards. I want to be strengthened by the things we hear, and learn what it means to receive correction, and be humble so I can receive our Father’s healing. If someone always catches a cold, it is because their constitution is weak and it needs to be strengthened. It is strengthened through tests. You do everything you know to do, but then you know when the cold weather comes whether you can handle it or not. I am thankful that we are learning to have our helmet on so we don’t always fall prey to the evil one.

ha-êmeq — It always amazes me how we live with the nicest people in the whole world. Finally we are in a place where we can let our guard down. I remember going to public school and the terror of walking down those hallways full of mockers and tough guys trying to prove themselves, and girls trying to be prettier than everybody else, and gossips... So you are trying to walk through life and you put this big wall around yourself. Especially in public school children just take the opportunity to be really hard on each other. People learn to be on guard because someone is going to come at you.

But in the Community, our brothers and sisters are our best friends. Sometimes your brothers say something to you that is hard. Maybe it is not what you wanted to hear that day. You were wanting a sugar daddy to pass your way, not someone who says, “You messed up my shepherd’s pie.” We would rather hear someone say, “It was great!” even if it wasn’t.

We have the potential to become the greatest people on earth because by hearing what is wrong with ourselves we have a chance to change, rather than living with a bunch of people who say, “You are so nice! You are so pretty! Now do what I want you to do...” They just tell

you what you want to hear. That keeps you at a low level. But here you are always hearing something that you have to reach for. It always feels as if you are reaching for something that is a little past your ability to reach it. Because of that, our Father is raising up a people who are not static. They are always reaching up because we can hear things from one another.

That is why it is so bad when there is deflection, “Yes, ha-êmeq,” and then you continue to smile, but behind there is that, “She is always...” I walked away thinking, “That was nice, she received it.” But inside she deflected it, and it went off into outer space somewhere, and she will never change, and five years from now I’ll say the same thing to her and I will wonder why it did not work five years ago when I had said the same thing.

Our Father is looking for a nation of people who are willing to hear and not defending themselves. Correction is never given without some hope at the end, like, “Just turn your heart to our Master and you will change.” “Oh, good, I have hope. I have a Savior. I can be saved!”

Deflection is subconscious. If your constitution is weak, you are not stable. You will be easily disturbed or upset, raised by defective parents as most of us were in the world.³ Your first response will be to deflect, not to receive. If we are in communion, we will walk as He walks. 1 Jn 1:7; 2:6 — Walk in the light as He is in the light. If we have fellowship one with another (our Master and us), our sins can be covered by His blood because we will be able to judge ourselves immediately when and if we do give room to be disturbed and give into that tendency to deflect. Our constitution is growing stronger and stronger as we are in fellowship with Him, and we don’t deflect. We just take it and see what that person has to say to us. Maybe it is our Father; maybe it is the Holy Spirit speaking right through that person to help you. Let’s be that way, that we grow up into the Head to be imperturbable by our brothers and sisters who walk in the light.

But if a brother now comes to you and addresses something about you or your children, and you say, “You’re not walking in the light so I can’t listen to you,” then who is not walking in the light? (Eph 4:2,3,15)

Aiyelet — You don’t just wake up in the morning with your helmet on, but you have to put it on in order to hear. Our constitutions are weak in

³ But now there is hope to change! (Eph 4:15)

different areas and you never know when something will come your way, when our Father has something for you. But if we don't have our helmet on every day, we will miss the most important things our Father has for us. The evil one is right there. He doesn't want us to receive what the Holy Spirit has; he doesn't want us to grow up.

Migdalah — My abba talked to us once about where it says, "Consider it joy when you encounter trials." He asked us why you should consider it joy, and I thought about how our Father disciplines His sons. That is why it should be a joy to us when He feels we are worthy to be disciplined. It is because he sees something in us that wants to respond and change. It is an honor that our Father would invest in us as sons. Zahav told me to never say, "I never heard that way was in me before. It must not be there." Our Father is bringing us around to see that way, but if we deflect it, He will have to bring us around another whole lap to see it again.

Paul said that if someone is given to anger, that is the weak constitution that was not dealt with in childhood, resulting in poor character or instability.⁴ You can't be an elder if you are given to anger, if all of a sudden you have that reaction. Somehow you are set that way. Somehow you are set to be given to anger. There are some who have been with us for years but are still given to anger. You can't be a leader if you're given to anger, because you make too quick a response. You deflect things and get angry.

Tsiy-tsah — I am thankful that even the neediest parent can make it if they will do that one simple thing — just listen to those who see more than they can. I am thankful that we have people around us who can see more than we can. We can't raise our children in our own strength. We hear different things like, "We don't want to baby or coddle our children, but we want to be very affectionate." You have to hear from the Holy Spirit in order to know how Abraham was.

Also we have heard a lot about how most of the responsibility lies with the mother. I would never have thought it was a good thing to be a dominant mother. But to be dominant means that I wouldn't just wait for him to get home and then say, "Here, please take them!" but that I would

⁴ Instability — a lack of stability due to defective parenting; lack of firmness or steadfastness or steadiness; lack of determination, irresolution; tendency to behave or react violently or erratically; lack of patient enduring (Heb 10:36, #5281 — patience is the fruit of the Spirit, Gal 5:22-24, endurance through circumstances, longsuffering toward your brothers, a quality that does not surrender to pressure or when "under fire," etc.)

be ruling over them and then when he gets home we'd all be happy to see him, and it wouldn't be, "Please take the children. It has been such a hard day." It is easy to be that way if you are not ruling, if you are just giving in. I am thankful to learn how to be the way our Father wants us to be with our children.

That is just how you need to be, you need to have dominance so that you don't just store up wrath that your husband has to deal with when he gets home. Yes, it is true that a child needs affection from the mother to make them feel secure. But the most dominating parents are the most affectionate if they are in the right spirit, because their children know that they love them and keep them under control as they grow up that way.

Hannah — I thought of what I read in the *Intertribal News* about how people were only left with wounds and bruises, but no healing. Someone can say something to me and I think, "I did that because you said this." I don't want to be that way because I will never change. I am thankful that I can learn to receive the discipline so I can change. I don't want to be a person who goes away thinking something different that what I'm saying.

What she is saying is that she doesn't want to develop *reaction formation*, like someone who says, "When someone comes to you and really gets down on you, just act as if you're receiving them." That is behavior opposite to what you really feel inside. That is the flesh trying to ennoble the soul, to "win friends and influence people," when inside you're really offended at that person.

Havah — I'm thankful for what ha-êmeq said about reaching for something that is out of reach. In ourselves we will never be humble because we *want* to be, but correction should make us reach for Yahshua, not just try to take it and say, "I will never say that again." It should make us cry out to Yahshua so that He can change us. I've never distinguished getting corrected from receiving correction. You can get corrected all the time, but it doesn't do anything if you never receive it, or it just makes you bitter. I remember a verse that we heard a while ago, "The smelter refines in vain, and the wicked are never purified. He calls them rejected silver." It is a waste of time after a while. I don't want to waste time, but I want to let it hurt and change.

That is Jer 6:29-30.

How much farther do we have to go in this present time to be like Him? We are just starting aren't we? We have to grow up into every aspect. We have got to grow up. I have to put my foot down and say, "I've got to grow up. I am not going to be emotionally retarded." We need to grow up in every aspect, including emotionally, to be like our Master. We need to be comparable to Him, worthy of Him (Rev 3:4). We need to grow up socially (having proper conversations, proper talk), spiritually, emotionally, mentally, physically. We need to grow up in every way. How is it going to happen? By doing the works prepared for us, as it goes on in Eph 2:10 and 4:15-16 and Rev 19:8.

We will be ready to meet Him when He returns if we grow up doing the works that were prepared for us to do. Doing those works is what prepares us. You go through emotional, mental, physical, spiritual, and social testing in every way in the Body of Messiah. Phil 3:10-17 — So let us hold fast to what we have attained, and not slide back. We have to forget the past, don't we? We have to roll away the past, looking forward to the future.

Obeying and Disobeying Civil Authority

Tit 3:1; 1 Pet 2:13-17; Rom 13:6-7; Mt 22:21; 4:10

The Fiery Furnace

Dan 3:4-6 was in direct conflict with God's commandment, which forbids bowing down to or serving what is not God (Dan 3:16¹-18).

What did the king do? (Dan 3:20)

And after God delivered them, what did the king say? (Dan 3:28)

By preserving these three God-fearing disciples in the fire and thus changing the king's word, God demonstrated before all the world, through this greatest of earthly kingdoms, that with the question of "religion" civil governments have no right whatsoever to command people to do anything against the Word of God. True religion is a realm outside the sphere of civil authority, and all in that faith or persuasion should be free to obey their supreme ruler and king, God Almighty, according to the dictates of their own conscience.

Although civil authority is ordained by the same God, it is not ordained to direct us in disobedience to Him, for only God directs our lives and behavior (1 Pet 2:12). Submission to civil authority is absolute (1 Pet 2:13), but obedience is relative (Acts 5:29). We always maintain a submissive attitude to civil authority, but we cannot disobey our Father.

The Den of Lions

Dan 6:5-7 — This decree forbade the worship of his God and was in direct conflict with the first commandment, which forbids the worship of any other God. This was the misuse of authority for the purpose of persecution (Dan 6:10-15).

Dan 6:20 — What was Daniel's reply? (verses 21-22)

¹ The Modern King James Version (MKJV) reads, "...we have no need to return a word to you on this matter."

So here again the higher authority of Daniel's God was demonstrated by the most remarkable miracle, in the view of this great nation and its king. Civil governments have no right to direct, prescribe, or proscribe the free exercise of religion, which should be left to the dictates of each man's own conscience, or the Word of God in this case.

Peter and John

The edict of the Jewish rulers in Acts 4:18 was in contradiction to the Messiah's commission of Mk 16:15.

And what was the reply of Peter and John? (Acts 4:19-20)

What did the Jewish rulers do to them? (Acts 5:17-18)

And what did the angel of God then do? (Acts 5:19-20)

So here again is demonstrated that governments or civil authorities have no right to interfere with the free exercise of religion — that is, true religion (Jms 1:26-27). When the law of men conflicts with the Word of God, we are to obey God rather than men (civil government). When we are as Rom 8:14, with a good conscience we are to obey God regardless of the consequences (Acts 5:28-29).

Good Government versus Bad Government

Obedience is to be rendered to all human governments in obedience to the will of God. This is speaking of the necessary governments of this world (Gen 9:1-7; 1 Pet 2:13-17) with true authority that will recognize good and evil (1 Pet 2:14), as it speaks of the governors sent by God for the punishment of evildoers and the praise of those who do good. They know evil religion from true religion only by evidence, or by their fruit, or else they are imposters posing as governors who represent God's authority.

Pilate did his best to defend Yahshua, finding no fault as he was accused.

There is a presumption in favor of civil authority that any refusal to obey must be sin. But obedience to civil law can be sin — sin against God and man. There are cases so clear that no one can question the refusal to obey human government (Acts 5:28-29) in

conflict with the law of God. His word is supreme to His people. But the governors sent by Him will always make the right decision to recognize our innocence in the face of persecutors, as Pilate did.

Ecc 5:8 — The perversion of civil authority. God is higher than any other authority. We are to obey the powers of the nations when they are in harmony with our God. We recognize Him as our highest authority and obey His laws and His Word. Daniel prayed to his God, contrary to their law. Only when earthly government is contrary to the authority given to them does it transcend its sphere and come in conflict with the consciences of just men. Daniel was a true friend of civil government, but would not compromise when Satan rose up to destroy through corrupt human civil government (kings or rulers).

A bad man will violate a good law and a good man will refuse to obey a bad law. They can judge a bad law by the good law of God. The truth is this and should be known to all: that the purpose of worldly authority is the wellbeing of man. Law and authority are nothing in themselves. “We, the people” is the power behind government. The good of all government is the welfare of its people, which they, the government, serve. In itself, government has no value. In the USA, corrupt government is on the rise. It is no longer a government “of the people, by the people, and for the people.” The machinery of government is valuable only for the work it does. In and of itself it has no value, except for the greediness of its corrupt governors who work for themselves and not the good of the people.

Our God and His Son Yahshua are the supreme rulers of the world, even over Satan, and He will deliver His people when they pray to Him. Our allegiance is to Him beyond all human potentates or tribunals, and this is saying nothing in disparagement²

² Disparagement — speaking contemptuously of , belittling, depreciating, expressing a lack of respect for someone or something.

of civil authority exercised in its rightful domain, over civil things. Dan 2:44-45 is the end of all other kinds of authority.

Rom 14:12 — Again, obedience is to be rendered to all human governments in obedience to the will of God, according to His word and authority. These governments are recognized as a necessity in the nature of the case, and their existence is seen and judged to be in accordance to the divine will of God. Otherwise we are not His people and He cannot protect us. Ps 2:1-5 — This is a promise to all who pray for it (1 Tim 2:1-8; Mt 6:9-13), and Dan 2:44 is the end of all corrupt governmental power against God.

The Unjust Judge

Rom 13:4,6; Ps 7:11 — So how is it that unjust ministers in the world are God's ministers, as Rom 13:6 says, if they are unjust when God is just? So where are God's ministers today, who do what God's ministers do? (Rom 13:4)

Ps 2:2-3; 83:2-4 — So are these unjust judges God's ministers?

Ps 7:11 — So who is the unjust judge? (Rev 22:11)

In the case of Richard Cantrell,³ we have to show what the unjust judge left out of the law — in bold print. They betrayed themselves by not even making Richard Cantrell pay the fine or go to jail in spite of the great cost of prosecuting (persecuting) him, revealing that there was an ulterior motive. So they condemned themselves by the trumped up charges of practicing medicine without a license. The unjust judge and the prosecuting attorney left out of the proceeding the most essential part of the law that defines what it means to practice medicine without a license.

Constitution — a body of fundamental principles or established precedents according to which a state or organization is governed; the composition or forming of something; a person's physical or mental state.

³ Referring to a court hearing back before the 1984 Raid when Sameach was convicted in a Vermont court for practicing medicine without a license — for removing a wart.

Constitution has to do with what a nation is made of, its character, as in France which is threatened by God's goodness, by the wonder working of the Body of Messiah, in which each member does its part (Eph 4:16). France is a satanic regime, and unjust governmental system.

Constitute is to be actually as it is designated to be — the way in which a nation is founded, which is never to be violated. The only way it is violated is by the low-life, so-called citizens of the state or nation, or those who are elected by them, and those who elect low-life politicians not for the nation's welfare but for themselves.

The constitution is the way in which a government, state, or society is made by the system of fundamental laws and principles, a document or set of documents in which these laws and principles written down, as in the Constitution of the United States, the document containing fundamental laws. It consists of seven organized articles, adopted in 1789, and 27 amendments. "A government for the people and by the people," a government according to the character of the written document — principles securing the freedom of the people to do good and right.

Ps 4:2-3 — "How long... will you turn my glory into shame? How long will you love worthlessness and seek falsehood? But know that God has set apart for Himself who is godly (My representation), God-like (like me), whom I hear when he calls."

Ps 7:8-11 — David's righteousness is the basis on which he stands in his pleadings with God (1 Jn 3:22)

So when do we disobey civil government? Thomas Jefferson believed that when a government began to be tyrannical, civil disobedience was justified.