

The New Age Movement Philosophy

You can see that our Master YAHSHUA was the Word of God. You can see it in Jn 1:1 that "in the beginning was the Word and the Word was with God and the Word was God." In the same way as He was with God, we are to be with our Master (Mt 12:30), otherwise we are against Him. "And the Word was God". In Jn 1:14 it says the Word became flesh. In verse 12 it says He gave us the right to become children of God and this is not by human will or decision or improving the flesh. It is not by obeying the law, but it is by being born of God. But unless he dies, a man cannot be born again. In order to be born again you have to die. That is what baptism is. In faith, we are baptized by one Spirit into the Body.

You come out of the world and into the Body of Messiah. You become a new creation. Old ways of living, religions and philosophies *pass away*. Everything becomes new. You become a brand new person. Verse 14 — So the Word existed before He became flesh. That word *became* indicates that the Word had existed *before* He became a human being and made His dwelling among men (Phil 2:5,6). He had to be born — become a human so that *we could come to Him*. He came to us first. It wasn't through our own effort that we sought and somehow found Him. Notice the word *became*. The Word *became* flesh.

Like in Rev 17 and 18, it says she *became* a harlot (another form altogether, without resemblance to the previous one). Like in the law (Dt 22) and even in the new covenant (Mt 19:9), a man could put away his wife or engaged wife because of fornication, as Yoceph *thought* (Mt 1:18-19) of his betrothed Miriam. If a wife commits fornication, she is no longer a wife. The church was in the form of twelve tribes (Acts 26:7), but since she became a harlot, fornicating with the world, God put her away — divorced her (Jer 51). No longer is she the twelve tribes, in unity, worshipping (Phil 2:2; 1 Tim 2:8; 1 Cor 1:10). At one time she was engaged (2 Cor 11:3) to Messiah, but she became a dwelling place of every unclean spirit (from Eph 2:22 to Rev 18:2). Christianity is full of every imaginable evil spirit. At one time she was not a harlot, but she became a Babylon of confusion. However, *our* God is not a God of confusion (1 Cor 14:33).

There is no such thing as the Christian or Roman Catholic "church" being betrothed to Him because she is obviously no longer the betrothed wife — the church (Rev 21:9,12; Acts 26:7; 2 Cor 11:3,4).

The word *became* in Jn 1:14 indicates a transition, transfigured, transformed like 2 Cor 11:14. (Just like transition also went on in the betrothed wife (church). She became something else through the agency of receiving evil spirits and the overcomers dying out, Rev 3:4.) Jn 1:14 — He existed before and then He *became* a human being, flesh. The word *became* indicates that the Word existed before, eternally — He was with God. He existed eternally with God before He became man. When God said, "Let us make man in our image," who was talking? Who talks? Who is the Word of God? YAHSHUA is the incarnate Word of God, the Son of God. He became a man and He continued to talk — *expressing*

God's heart, as *we with Him* express *His word, His heart* (1 Cor 6:17, one spirit with Him). Only restoration can bring it back to twelve tribes (Rev 7:5-8; Acts 26:7).

Six thousand years ago God said, "Let Us make man in Our image." When God appeared to Adam and Abraham, it was the Word of God speaking. God loved the world so much that He sent His only begotten Son, and the Word became a man — He *became* flesh; He took on human nature.

"Let Us make man in *Our* image." We are baptized into the reality of the Father, the Son and the Holy Spirit, restored to the image of God (Phil 2:14-16; 1 Ths 5:23). Jn 1:1 — YAHSHUA is the Word. He became flesh. He was given the name YAHSHUA (Jn 5:43), YHWH's salvation, when He came to earth. Remember? He is called Immanuel — God is with us (Mt 1:23). when you are working together with one another, as the Son worked with the Father, in unity, you should be sharing the word, talking about what you have heard so that the word is working in the Body as oil being worked into a loaf — the oil has to be worked all the way through. It doesn't do any good just to get the food in your mouth. You have to chew it, digest it and let it assimilate to all the parts of the body. So we are always learning and digesting and assimilating. The anointing of the Holy Spirit has to go through all of the Body (Ps 133).

Jn 1:10 — He was in the world. Who? YAHSHUA. Who made the world? Who was in the world? YAHSHUA. Though the world was made through Him and by Him, the world did not recognize Him. The world was made through YAHSHUA. The Father was there, but He did things through and by the Spirit of the Son like in Gen 1:1,2. The world was dark and totally ruined, formless and void, or it was covered with water (2 Pet 3:5,6), and He remade it, reformed it, and made man in His image (Gen 1:2,6).

It is like the story of how we made the Old Schoolhouse Restaurant. I always think of this as the perfect example of the Father and the Son working together. Gidon, then a 16 year old boy, was there with me, and I would tell him what to do and he did it. "Put this like that. Make that this way." And he did it. We worked together and through Gidon we made a marvelous creation. The Father and the Son worked together in creation like Gidon and I did on the Old Schoolhouse; in one Spirit, we work together.

In Gen 1:2 the word *was* means *became* in Hebrew. Jn 1:14, "the Word *became* flesh." What does the word *became* indicate? It indicates that it existed in another form before it *became* like it was. (Have you ever had a wife or even someone you loved be unfaithful to you? After this she was changed — no longer could she be the same (Acts 26:7; Acts 4:32-36; Jn 17:21). She became transformed into something else besides your wife, your lover, your friend. It broke your heart.) In Rev 18:2 it says that she, the church, "*became* a dwelling place of demons and a prison of every unclean spirit." The one who was engaged to Messiah became deceived by the evil one and became an unfaithful wife. Paul said, "You have been deceived like Eve was deceived; you've received another spirit, another messiah (2 Cor 11:3,4) through another gospel. Another gospel that does not require Mk 8:35 or 10:28-30, Acts 5:32, Jn 3:36. The gospel is to be *obeyed*. The Son is to be *obeyed*. Rom 10:16,17, Faith is *hearing* the good news and *obeying*. Faith comes by *hearing* the word of Messiah and *obeying* what He says. Faith *comes* to a person by *hearing*. And *obedience* is the repentance needed to grant *valid* baptism, Acts 2:36-41. God gives His Spirit in an act of God's grace to forget forever and not hold His people accountable for the sins they confess (Mt 1:21).

So therefore there was a transition. What is transition? When we started hearing the good news, a positive transition started to take place in our lives. Transition. *Became* indicates a transition. "The Word *became* flesh. And we have seen His glory. The glory of the one and only begotten Son who came from the Father, full of grace and truth."

Some people mistakenly think we are part of the New Age Movement because we say a *new age* is coming. But the New Age Movement got *new age* from us — they got it from the Bible. Col 2:8 talks about vain philosophies and people who try to improve the fallen flesh by regulations. By doing this and not doing that, they try to improve their fallen human nature. But even obeying the word or law can be vain philosophy if you are trying to improve your human nature by it: "I can't do this. I can't do that. I have to do this. I have to do that. I have to do good. I have to do right." If this is the case with you, you're just improving your flesh — you will lead a miserable, frustrated life in the Body. [See *Letter to Jennifer*, 1990.]

This is what happened during the transition between Judaism and the church. People rejected Messiah because they tried to be justified through the law only (Gal 3:2; 4:21). But the law is what leads us to Messiah because we know we cannot keep the law without the Spirit of Messiah. Christians must come to the recognition some day that they cannot obey the word without Messiah (Jn 8:51). Once we have Messiah YAHSHUA's Spirit, then we can look at the law differently and we, if we live by the Spirit, as Rom 8:4 says, we fulfill the righteous requirements of the law.

However, Gal 5:16-21 is what permeates the Christian church today. People were coming into the first church and teaching circumcision under the law of Moses (Acts 15:1,5; Gal 6:12; 5:1-5), getting people to try to improve the flesh, saying, "Unless you are circumcised you won't be acceptable to God." But as Messiah established in Jn 7:22 and Paul in Rom 4:9-12, Abraham was justified 430 years before the law — as Gal 3:2, 5, 10, 11, 13, 14, 15-19 brings out. But these people in the first church were going back to weak and beggarly type philosophies. If you read it in Galatians, you might conclude that if you are *circumcised* you are condemned. Well, *you are condemned* IF you think that by your being circumcised you will be justified and saved

by it. People were coming into the church saying, "You can't be *saved* unless you are circumcised according to the law of Moses," (Acts 15:1). But Abraham was *not* justified by circumcision, but by *faith* — and then the circumcision followed.

In Jn 7:22, our Master said that circumcision did not come through Moses. Get your mind on the fathers. Get your mind on Abraham. Get your mind off the law and onto grace. Abraham was justified. Abraham had grace. It did not come from Moses, but from the patriarchs: Abraham and Jacob who lived 400 years before the law of Moses. (Gen 25:5 was 430 years before Moses.) But people were coming in and saying that unless you do this and that and obey the law of Moses, you cannot be saved! They were confusing and destroying the church. Rom 10:4 — Messiah is the end of the law bringing you to the point of salvation in Messiah which is knowing that you cannot keep the law and be good enough to be saved for the Holy City without Him.

The New Age Movement

The New Age Movement preaches an almost infinite potential — like the potential of the human nature. It teaches about being perfected in mind and nature. It is a gospel of self-esteem. It says that man is good and by certain principles and philosophies he can improve his mind and nature. And it sees Messiah as someone who fulfills and ennobles human nature. It treats the human nature as noble. Those in the new age movement don't see the fallen nature as unredeemable by their own efforts. Instead, in order to achieve, they try to improve what we had to crucify! The new age movement exalts the perfectibility of the mind and nature of man. You might see a man on TV who you think is just fantastic. He preaches about self-esteem and you think, "Wow, I've never heard anything like it, never seen anyone like him before!" And all the people are enthralled by what he says and what he's teaching. But what he says doesn't really deal with the flesh at all.

The New Age Movement sees Christ as one who fulfills and ennobles their life rather than the One who saves and takes away guilt through the cross. They see Him already enthroned and then they just come to Him and He's the king. But they don't see Him *dying* in order to be the

king. Therefore they don't see how *we* must die, as Rom 6:3,5 and Mk 8:35 talk about — dying with Messiah, coming to the *end* of your own efforts to be good enough and accepted by God — treating your flesh as ignoble (dishonorable). Instead they ennoble (add to the honor of) the flesh, the human nature.

Believing is not just taking the words of Messiah and fitting what He said around your own life. Believing means that your life changes to fit His word, not the other way around. You cannot just polish up your behavior and dress up your life with Messiah's word, "adding a new dimension to your life — adding Christ to your life," as Billy Graham preaches. Some people *say* they believe and they take the things from His word that agree with them and with the way they think, and they dress up their lives with it, while continuing to live in the same system, going on doing the same practices as they did in Babylon and Egypt. You cannot drink out of two cups — saying you are serving God while practicing injustice and helping to construct the kingdom of the evil one.

[Now, there is nothing wrong with a person trying to be good in the world if they have never rejected the good news and they don't brag and boast of their goodness. They have a conscience and they live by it. That is why, after they have died and paid for their sins in death, they will be welcomed by our Father into the nations. He will say Mt 25:34-40, but not until they have experienced the agony of death themselves and then have been raised or resurrected to stand trial to be judged worthy or unworthy of the eternal nations or eternal death (Rev 20:11-15; Gen 12:3; Gen 3:16-19; Rom 2:14-16; Heb 9:27).]

The word *ennoble* means to add to the honor of; to exalt or give dignity to. Some ennoble their human flesh as if the flesh was good enough for the glory of God (Rom 3:23; Jn 17:24). *Ignoble* means not having honor; of low character. We have to treat our flesh as ignoble, dishonorable. Before David Derush Raphael Bekor was saved, he might have thought, "Well, I'm a good doctor. I try to help people. I've gone to college. Why, look at all the good works I've done!" He might have thought he was good enough to be accepted by God. But that is like the

Pharisees were — trying to improve the flesh to be worthy of the glory of God. The New Age Movement confers nobility upon the flesh. But *we crucify it*.

ALL have sinned (Heb 9:27); all are ignoble, not having honor or noble character or purpose, but are dishonorable (Rom 3:20-23). Since all have sinned, no one will be reconciled to God except those who die with Messiah in this present age. Our Master's flesh was treated as *ignoble*, but His human nature was never ignoble. He had a perfect human nature and He never sinned, but He was considered sin for us — He became sin for us (2 Cor 5:21). We have to be baptized into His death in order to be raised to a new life and to be like Him. Unless you die, you cannot get into Him (Gal 3:27) or His Body (1 Cor 12:13; Eph 2:12).

The New Age Movement takes in all kinds of Christian theologies and religions. They try to raise the rank of human nature to nobility to be accepted by God. But, it *is* appointed to all men to die one time and some must die two times — and the second time is never-ending (Heb 9:27; Rev 20:12-15; Rom 2:14-16). They must die and suffer for their sins that were not atoned for, and then the judgment of Rev 20:11-15 comes. Those in the New Age Movement try to earn salvation, but they neglect the work of Messiah. In vain they try to improve the fallen flesh instead of crucifying it, in the hope that observing their law (teaching) would improve the flesh unto justification and salvation. They try to "get better" and to "do good."

(If we try to "do good" in the Body instead of surrendering our will to the will of Messiah — surrendering to Messiah's death, we will be miserable. If you try by your own will to do good and follow YAHSHUA's example, it is the same as trying to perfect your human nature! Not by might nor by power (Zec 4:6; Phil 2:12,13) but by *My Spirit*, says the Sovereign — by the Spirit of YAHSHUA.)

The way to holiness is not through self-centered efforts, but by putting on Messiah — setting our affection on Him. It is not through trying to control oneself to act in a more humane way — as one ought to, expressing oneself as one ought to, with positive thinking which fosters right attitudes, ennobling the soul, covering over the bad. But the only way to achieve the will of

God is by putting on Messiah, setting our affection on Him and in so doing, removing all that is contrary to His will (Col 2:20-23; 3:1-17). True wisdom is not made (Col 2:8; 3:1-3).

[Also see *Letter to Jennifer*, 1990, re: The Cross of Messiah.]

The Gnostic philosophy was a result of thinking contrary to the anointing and relying on reason, since they thought material things were evil. They did not want to attribute to Messiah that He had human flesh. The Gnostics concluded from their own reasoning (on which all philosophy is based — man-made religion and philosophy), that matter was evil. They *formulated* the idea that the possession of knowledge was the way of salvation. Christians know better than to believe this today, but in reality, Christianity is a man-made religion based on philosophy or mere knowledge which puffs up in the unspiritual mind. It is a dead religion without love, except for perhaps a worldly kind of love in which 1 Jn 3:14,16,23 is absent. This love which is based on Jn 13:34,35 is absent in this faith (belief); consequently the world cannot see that which is not real; they cannot see the love that they claim to possess. Neither Jn 17:23 nor Mt 21:43 nor 1 Pet 2:9 is real in their belief, but is only knowledge.

The Gnostics did not want to believe that Messiah's body was human (matter, material) because they thought all matter was evil. Then docetism resulted which taught that the human body of Messiah was something that just appeared to be human (or some phantom) or just spiritual. But as Jn 1:14 said, "the Word became flesh..." and 1 Jn 1:1 and Col 2:9. Gnostics ignored the facts or diminished the significance of His ministry — death and resurrection — as not being actually real but to them the knowledge was all that mattered. They said that all the secrets of God were in the mind and what their body did was not important, so they in their body practiced all sorts of immoral things since the spirit, the immaterial substance, is the only thing that counted, in their eyes. Col 2:8; 1:15-18.

Christians today also ignore the definite commands of Messiah as insignificant and fail to see that His Body on earth is to be a real and regal and royal priesthood — as Acts 26:7 and 1 Pet 2:9 describe, Mt 21:43, the nation which fulfills Ex 19:5 — which shows the intention of YHWH's heart and soul — in a new covenant (Jer 32:38-41). Jn 13:34,35 brings about Jn 17:20-

23, and Eph 4:2,3 maintains this oneness (Eph 4:4) expressed as in Isa 49:6; Acts 26:7; and Acts 4:32-37. (Phil 2:14-16; Mt 24:14; Mt 21:43)

[Isa 49:6 is Mt 21:43 which brings about Isa 49:8 as must be fulfilled (Gen 15:18; 17:7,8; 18:19). Rev 7:5-8 is the reality — restoration (Mt 21:43 and Acts 26:7) from the first church. Mt 17:11; Acts 3:21; Heb 10:13; Rev 20:1,2 (Mt 19:28 is the next age). The twelve tribes in this age brought about the Fruit, or the Kingdom. The Fruit of this age (church) is the Next Age, Mt 21:43. We *bear* the *Fruit* which is to bring Messiah back, Acts 3:21; Mt 19:28. Gen 15:18; 17:7,8; 18:19 (Isa 49:6) brings about the *Fruit* of Isa 49:8 — restores the land as promised to Abraham, Gen 15:18; 18:19.]

The people in the nations, if they are worthy of the nations, make no claim to goodness. They go to death after they die (Rev 21:24) to pay for the sins they committed, for all have sinned and fallen short of the ultimate glory of God. The people in the world have to die and go into death and suffer the consequences of their sin, for the wages of sin is death. [That's why it is necessary, even for us, *to confess* our sins. 1 Jn 2:1,2 and 5:16,17 are two kinds of sins (Rev 2:11; 3:5). The wages of unconfessed sin can still be a first death for us (Pr 28:13).] But the free gift of God is eternal life in YAHSHUA's Body.

Mt 25:34 — There were people in the world who did good because they were good to God's disciples and they were rewarded with the kingdom of the nations (not the Holy City, for that would mean that they had to work or do good deeds for their eternal life in the new Jerusalem, which is the "glory of God", Rom 3:23; Jn 17:24-26.) All have fallen away from the glory of God, which is eternal life in the Holy City, but they have not all fallen away from the glory of the eternal nations *if* they obey their conscience — the second covenant. The Holy City is the ultimate glory of God — that is what it is talking about in Rom 3:23 — the *ultimate* glory of God. And for that glory, it was necessary that the Son of God would actually come to earth to bring people to that ultimate glory.

All they way through history there have been people who have been kind to either His disciples, or to one another, or to their neighbors, or to strangers because they had a conscience

that would bother them if they had wronged others. They lived by their conscience — by their knowledge of good and evil which every man has (Rom 1:18-21; Rom 2:12-16). Everyone knows and no one has an excuse because they have a conscience. However, 1 Pet 3:21 is an appeal for a restored state of consciousness which ascends to the ultimate glory of God from the mere knowledge of good and evil (Rom 8:4; Gen 12:3; Gen 3:16-19; 9:5,6). Rom 2:14-16 — Even though they never knew the law of Moses, they loved the light of the natural law. They lived by the highest level of light they knew. Their heart or their conscience either accused them or excused them.

But the good news is what? To eat from the tree of life you have to die and crucify that fallen nature in order for the Holy Spirit to take up His residence in you. Only then will your human nature be reborn and then, by the Holy Spirit, restored to how it was before the fall — or to even greater (1 Cor 6:17). YAHSHUA lives in us now to restore us. But if we never acknowledge our sinfulness, we can never be saved. YAHSHUA came from the Father full of grace — full and running over — "full and running over is my cup". If we are not full and running over, we are not of benefit to anyone (1 Jn 1:6). If the Holy Spirit and grace is not running over, spilling out of us and on to others, then the *flesh is*. We have to be filled up all the way. If we are only filled up to here [making a hand gesture up to the neck] with the Spirit, then what is the rest? THE FLESH! All the bad things have to be crucified first and then the grace can come out (Gal 5:24). Otherwise we find ourselves as Rom 8:9 describes — helpless to obey. The human nature without the Spirit *does not nor is able to* submit to the law of God (Rom 8:1-4; verse 1 means eternal condemnation, final or ultimate; Eph 4:30).

According to the Word of God, grace is the only way by which a man can know God, but *through faith*. And faith comes to a person (1 Tim 2:7) by hearing. Grace is given to him as God's free offer of salvation (2 Cor 5:14,15). God saw that man was going to die once (Heb 9:27) or two times according to the judgment (Rom 2:16; Rev 20:12-15), the second time being eternal. But God *loved* man. He didn't want any to perish at all (1 Tim 2:4-6), so grace is the provision He made, through a Mediator who was His own Son. (The *first* provision of grace was

Gen 3:16-19, to keep man from the second death.) So He sent His only Son to redeem fallen man — so that man could receive His grace.

We have to hear the word of YAHSHUA. Faith comes by hearing. Grace is described in 1 Tim 2:4-7; Eph 2:3-8, for the purpose of verse 10. (Eph 4:12; Titus 2:14). If you cannot hear, you cannot be saved. Eph 2:7-9 — We were saved by grace (Jn 8:43,47; Rom 10:17) through faith. Faith comes by hearing (Jn 9:39-41). That should make sinners say, "Wow! Thank you God!" knowing that they can't be saved by their own works. But grace is the goodness of God to extend His salvation to man.

But man needs to hear with the intent of obeying (Jn 7:17) — *shamah*. Acts 5:32 — The Holy Spirit is given to those who *obey* YAHSHUA and His word that is spoken to their heart by a sent one. Jn 3:36. If you *disobey* (Greek) the Son, regardless if you say you believe, the wrath of God remains upon you (Mk 10:17-22; Lk 14:33). If you believe and obey — respond (Jn 12:42,43) — you have salvation, if your belief was faith which came from hearing, which caused you to obey. In Rom 10:16, the word is *obey* in Greek. "Not all *obeyed* the good news and believed our message." The rich young ruler *heard* but he did not obey, so what did he do? He went away sad. He did not *shamah*. He did not hear with the intent to obey. The word *believe* in Greek, coming from Hebrew, is always together with *obey*, as John the Baptist said in Jn 3:36 — one without the other is impotent. Not responding to what a preacher says shows that you do not believe the message (Rom 10:16; Acts 22:15,16).

Paul was saved for good works (Eph 2:10; 4:12); he was saved for the complete qualification of the saints for the works foreordained for them to spend their lives in doing. These ministries in Eph 4:11 bring this qualification about in the disciples who have believed for the purpose of doing good works (Titus 2:14). Titus 3:5 — we were saved *for* good works, not *by* good works (Eph 2:9,10). So we must excel in them; be careful to walk in them.

We are saved by grace through faith — by His mercy. He saved us not because of the righteous deeds we did, but He saved us by *His* grace *for* good works. I heard from Derush in Judah that as he was teaching about mercy from a teaching I taught here a few months ago,

which Bahirah had typed up, a young 18 year old woman began weeping and cried out for salvation. Now that is one of the good works that Bahirah was saved for. She was saved *for* that, but not *by* it. It is not the good works she does that she is saved *by* — for we are saved by grace through faith. But in the Body, there are good works that we are saved to do. We are to carefully devote ourselves in doing those good works. Titus 2:14 says we are zealous for good works, but Titus 3:8 tells us what *zealous* is — carefully devoting yourself to the good works you are saved to spend (pour out) your life in doing (Titus 3:4-8).

Titus 3:8 — These good works we are to excel in, for they are profitable for *everyone* — for the whole body (verse 14). Make sure that it is through the ministry of the apostles, prophets, elders, etc. (Eph 4:12), that you are brought into these works of service. The Greek says that their ministry (the teachings, shepherding, etc.) is for the qualification of the saints for the works of service that they are to spend their lives doing. It is to prepare God's people for these works of service.

In doing these works of service, we are to make sure that (1 Pet 4:11) we serve by the strength that He provides, *so that* in all things God will be praised. If you do it by our own strength, you do it to be praised. But if instead you rely on His strength, you will be spending the talents He gives you to carry out your abilities with, just like Jn 7:18.

Even if I make sure that my teaching is by the Spirit, if Bahirah was to write it by her own strength, then that is as far as it would go. That is why each one in the Body is so necessary. It is essential that each one would be working in coordination with the Spirit, carrying out our good works in dependence on the Spirit, which would constitute a good work, thus allowing the oil to go all the way to the edge of the robe. Only *there* God commands a blessing of eternal life (Ps 133:3).

Rom 12:3-9 — And be sure you do these works by the faith you have received — in proportion to the faith you have received. If you spend your life carefully devoting yourself to doing these things (Titus 3:8) you are going to shine like stars in the universe (Dan 12:3). But (Mt 25:30) if you aren't led by the spirit, but instead by your own desire and own will, you bury

your talent and you are like a worthless slave, burying the talents He gave you to carry out those good works by the ability you have. Talents is the grace He has added to those abilities, for their service in the Body.

Bahirah is an example. She takes notes for me. She did this in the world before she was in the Body. It was a natural ability. Now that she is a disciple, God can add grace to those abilities. She had the ability already; she was born with it. But now *grace* is provided. Now she has *faith*. Faith is hearing God say, "Do it," giving you the strength to go ahead and do it. That is what talents are. Talents are what energizes your gifts. That is what you receive from God — the energizing power to use those gifts and carry out those abilities you have. That is why Titus 3:8 says we have to be *careful* how we do these works. We must be careful because we could, like that worthless servant in Mt 25:30, be shut out in the place of weeping and gnashing of teeth, because we did not carry out the works we were saved to do faithfully and carefully, but instead we buried the talents we were given to use and energize our abilities. That servant certainly used his abilities, but not with grace, not with faith, not with the strength He provides. Without that grace, Bahirah is just ennobling her own flesh, using the same abilities she used in the world for the same reasons she did in the world — doing it all for approval, to receive glory for being a good secretary, just ennobling her own flesh. But instead, with grace to energize your gifts, you do it for His honor — for *everyone* (Titus 3:8,14) — for the whole Body. The flesh profits nothing. Only what is done in the Spirit is profitable. 2 Thes 1:11 — "...that by His power He may fulfill every good purpose of yours and every work *prompted by your faith* so that the name of our Master YAHSHUA may be glorified" (verse 12). Thus it is all done for His glory. And like this, no one can boast because we are *not* saved by these works that we are saved *for*, but by His grace. 1 Cor 1:26-30. He has become our wisdom, our strength; there is nothing left to do but trust Him. If we don't, we are dead ducks. The Word leaves us dead if we do not cry out for grace.

So, if we do these things, Mal 3:18 will come to pass very soon — that is, if we will serve in the strength that He provides. If we serve in our own strength, we are not wise. We are either

one or the other in Dan 12:10 — we are either the wise or the wicked who serve in their own strength and initiative. The *wicked* simply means we are doing our own works in our own strength for our own glory (lawless deeds). If we are wise, we will glorify our Master. If we are not, we will glorify ourselves. Jn 15:8 — This is to my Father's glory — that we bear much fruit — not our own glory. Jn 15:5.

Shall not a judge of the whole world do right? (Gen 18:25) When He returns, those who had a part in bringing Him back will receive their reward and those who hindered will be judged and disciplined (Mt 12:30; Dan 12:10; Mt 7:21-23; 1 Cor 4:5; 2 Cor 5:10; 1 Cor 3:11-15) to see how carefully we built (Titus 3:8) how we excelled in those works and how we spent our lives in the works we were saved to do (Eph 2:10). We will be judged for how careful we were (1 Cor 3:11-15; we were saved *for* the good works, not saved by them, Titus 3:5; Eph 2:8-10) if we walked in them, which necessitated our having been led by the Spirit (Rom 8:14), for how we were in submission to one another out of fear of Messiah (Eph 4:12). 1 Jn 2:27,28; Eph 4:2-4 — The one Body was brought into unity by our works in the Spirit (1 Pet 4:11) we were saved to do in obedience to the anointing and maintained by our works.

Lk 13:24 — The narrow way is as hard as possible without being impossible (like a birth), in order to qualify for, be worthy of entering the kingdom. This is the only way. Acts 14:22; Rom 8:17; 2 Tim 2:12; etc., etc., etc. 2 Cor 5:10 — according to the works we did in the Body — good or bad, by His strength or by our own.

So when He returns, we are either of those (1 Jn 2:28; 4:17; Heb 9:28; 10:38) with confidence or those who shrink back in shame. So we must not be of those (Dan 12:10) who did not faithfully carry out the purpose for our being saved, good works by *His* strength (Eph 1:19) which He provided because we would not go to the throne of grace (Heb 4:12). We must fulfill the purpose of our calling (Eph 2:10) and spend our lives in doing these good works and not spend our lives doing bad works — works done in our own strength without pleading for grace at His mercy seat. Those bad works were for our own glory in this age but to our shame in the age to come. Ecc 12:14 — every secret thing will be brought to the light (1 Cor 4:5; Mt 12:36,37).

We are to be spending our lives in the works pre-arranged for us (Eph 2:10). This requires great grace being upon us all. Acts 4:33-34; 2 Cor 5:17; Eph 4:24.

God chose people from out of the world. Jn 7:17. Who did he choose? Abraham's seed. Abraham's seed is YAHSHUA. As Abraham kept the law (Gen 26:5) by grace, we do too. We cannot do it without YAHSHUA. You are an antichrist if you try to reach salvation, the ultimate glory of God, without YAHSHUA. The New Age Movement is an antichrist system. They think they can do or try it without obeying Messiah and without identifying in His death (Jn 8:31,51). Rom 6:3,5.

Abraham walked blameless for he was chosen for God's purposes. Faith comes by a man hearing and obeying the Word of God. Most of mankind today does not know or even like to hear about God's grace because they hear and say to themselves, or hear another voice say to them, "Oh, you mean *I* don't get the glory and honor?" This salvation is something they have to trust in and rely upon Him for. "I can't boast in my own goodness?" No! We boast in *YAHSHUA's* goodness. We boast in His death. We rely on and cast ourselves upon Him, "YAHSHUA, YAHSHUA, YAHSHUA, I love you, I LOVE YOU, I LOVE YOU. YOU'RE MY KING, YOU'RE MY KING forever and ever and ever." Most of mankind wants to think they are already good enough and don't want to hear about His grace which comes through the hearing of faith. We know a wonderful God who has extended His mercy to us. We didn't have the way out. We could not find it.

2 Cor 5:14,15 — We no longer live for ourselves, but for Him who died for us. And then we will confess how utterly helpless we are. We must confess that we are sinners and be humble enough to accept God's grace. He has us. We are his possession. He said, "I've got you! You're mine! I made you! And you went away from me! But now I've got you back. I bought you. I purchased you with my own blood!" WE OWE HIM EVERYTHING! That's why the priests can lift up holy hands and praise Him.

David Derush: When I was in the world I always thought if I did good things my whole life, I would be good enough to be accepted by God and that YAHSHUA

was an example for all men to follow. But now I see that the good news is not an example for us to follow, but we are saved through YAHSHUA. Through his death — what he did. Trying to reach perfection without Messiah is like trying to sacrifice something that is already dead. We cannot be saved by trying to follow YAHSHUA's good example. The good news is not something you can follow, but it is *salvation*. And salvation is not a step in the process toward perfection, but it is *life*. The good news is to bring you to understand that he died for us. Once we have the opportunity to know YAHSHUA, we have no excuse. And He was perfect. He never sinned. He was pure. That's why he could die to pay for our sins. And so we need to die to share in His life. Now I can see that he has already done what He had to do to get us back, to restore us back to Him and to the Father — into salvation. *We need* to die to share in His life. It is not a process of trying to follow good examples in history or do good works all your life or live by philosophies, but we need to recognize our guilt and die. Recognize that we are going to death and we need Messiah to pay for our sins. Every man needs to come to the point of recognition that he cannot be good enough and that YAHSHUA bought him.

Martha: I wasn't a participant in the New Age Movement, but I went to visit many communities and read many books. I saw myself always trying to do the best in order to improve my flesh. I was always trying to better myself. I was in a trap of reading book after book after book and grabbing at this theory and that, always filling my head with more and more theories and philosophies and becoming more and more confused. When I came into YAHSHUA, it was like being cleaned out. Ridding myself of everything I learned that was so far from the truth. We come into YAHSHUA and become simple men. We no longer live trying to do good things or improve our fallen nature. We leave everything behind us and learn to just listen and obey. Here we have to die to ourselves. The participants in the new age movement add more and more philosophies to the old dead man. I was trying to better the old dead man, but in YAHSHUA we have to die to that old dead man and become what He created us to be, fulfilling the purpose for which He created us.

It was so wonderful to hear what Martha said. I remember when she first came, she was one of the ones who we almost let come in over the wall (Jn 10:1). If we let people come in over the wall instead of through YAHSHUA, they will be like a thief and a robber once they get in. What does a thief/robber do? (Mt 12:30) Nothing but cause destruction. Just like she said, we have to come to YAHSHUA and die with Him in His death and be a new baby, clean and new —

leaving everything behind. If you don't obey, you believe in vain. If you have a totally noble-ized being, you don't belong to Him. Jn 3:36.

Neshef: We are saved by the recognition of what YAHSHUA has done for us, not by works, but by grace and then by faith in the One we heard about.

There is no good thing in me. Just YAHSHUA. Cain tried to improve the fallen man with his own works. But Abel saw the futility of trying to make himself acceptable to God. He knew he had to kill the sacrifice. You see the line of Seth today and the line of Cain. Cain was destroyed. Never forget what you learned today. Christians will come to accuse you and you will have the truth. YAHSHUA was given to you this morning. He is the rock. He is the foundation and your feet are on that foundation so that when the rains fall and the floods come and the wind blows against that house, you will not fall. We are chosen living stones in the foundation and these are foundational things we have to learn and know. Phil 2:12,13.

Elezar: Before this morning's teaching I had been feeling overwhelmed and defeated. I hated myself to the point of nausea. I would go to sleep at night thinking of how I had to overcome this. Every time the shofar blew I trembled in my flesh. I knew I had to overcome. Today I came to the sacrifice to overcome this once and for all. YAHSHUA overcame the enemy. And I read in Jer 20:7-9. Just like in Jeremiah's life, in my life there was an imbalanced battle. YHWH became so strong in Jeremiah's life. I saw that I could not let these spirits seduce me anymore because I am a person bought at a high price and I cannot let myself be taken away by these spirits. I wasn't saved to be silenced, but to proclaim the greatness and the excellencies of YAHSHUA. To speak of His goodness. I was saved to be in His Body and in this Body is a living active Spirit. I cannot permit that even one other spirit would come and make suggestions to me. I have to renounce all of those other spirits because they can't take part in my new life. I want to be dominated by the Spirit that saved me from this world and chose me from before the foundations of the world. I don't want to overflow with the flesh anymore, but overflow with His grace.