

No Rich or Poor in the Church

Ben Nabiy: It really spoke to me how Zachariah and Tabitha spoke to that man last night.

The most intelligent theologians do not understand because Satan has blinded their eyes. They cannot see that one Spirit constitutes one body. It boils down to the fact that our Master said that the gates of hell cannot prevail against the church, the church on earth. So they say this must be the church and they go to sleep and they cannot hear. They say this [Christianity] is the church, therefore they obstinately misapply what they see in the Bible. That is why Peter called them out of an obstinately perverse, willfully wrong generation that misapplied and misinterpreted what they read because they thought Judaism was the standard, was the truth. That is what Christianity does today. The word says you have to give up your possessions, and they say, “Well, that couldn't be.” They reason it away. They think that Christianity is the church and the gates of hell cannot prevail against the church, but they do not realize that the gates of hell did prevail against the church on earth, though not over the overcomers in heaven. The church is protected in heaven, but it has to be restored on earth.

The *church* means the community that has not been prevailed against — the overcomers are the church. That is the house in Heb 3:6. We are that house *if* we hold fast that confession and we hear His voice. The overcomers are the ones who hear His voice. That is what constitutes the church. If we hear His voice (verse 7), we can overcome. That is where faith comes from — faith comes from hearing. And if we hear, then we can go on. But we are cut off if we cannot hear His word, if we cannot *qashab*, if we cannot *shamah*. Christianity cannot *qashab* and *shamah*.

Havah: In the world and in Christianity, love is misperceived as what feels good. But the gospel of love is opposite of that; it is adhering to the objective standard no matter to how it feels. If it feels rotten to your flesh or you feel tired, it doesn't matter because it leads to life. And even though it feels bad, people are drawn to it.

Our Master was the epitome of love; He was love itself come to earth. He spoke hard words. He stayed to the objective standard of the word. He did not say, “Oh, I might make him feel bad; I'm not going to tell him.” The only way we can love outsiders is with the gospel. That is the greatest love — to let them know where they stand like our Master did.

Hakam: People in the world who are true sheep are having things going on inside of them that they don't understand, and those things have to be explained to them. If anyone is truly a sheep they are longing to hear the truth of the gospel and see the reality of the life. Otherwise it does not satisfy.

There have been Christians we have been talking to lately who are trying to justify the rich and poor in the church. But you cannot justify rich and poor. There cannot be rich and poor in the church because it shows that you do not have the love of God in you (1 Jn 3:17). If you have the world's goods and someone else does not, then how can the love of God be in you? And if the love of God is not in you, then the Holy Spirit is not in you either. And if you do not love, you are like a murderer. And we know that no murderer has eternal life.

Our Master Yahshua gave the gospel. In Mk 10, He commanded the rich in this world, outside the edah, to be rich in good deeds. And He gave this example three places in the Bible: Mk 10; Mt 19; Lk 18. He told the rich young man to give up his possessions. Our Master looked at him and loved him (Mk 10:21) and said what is recorded in verses 21-25. Thus it is very difficult for a rich man to enter the kingdom. The only way they can do it is the way that Paul told Timothy to command the rich — 1 Tim 6:17, “*As for the rich in the world...*” — in this present world. Christians say right here it proves that there are rich and poor in the church, but how could he be talking about people in the church? Those people were being proud and arrogant and contentious of others, setting their hopes on uncertain riches and not on God!

Can you imagine this in the church? A disciple who loves Yahshua with all of his heart and soul and mind? Read that again (1 Tim 6:17). “*Instruct those who are rich in the world...*” Who is this talking about, people in the church or in the world? In the world. He is giving the same command as our Master gave with the rich young ruler. It is the same with anyone in the world, whom we have a relationship with, who is rich and wants to know what to do. We speak

hard words to them, we *charge* them to give up their riches, to communicate everything they have with others. In this way they will be storing up a foundation for the future so they may grasp hold of eternal life. If a person did that for Yahshua's sake then he would be saved, if he gave everything up for Him. The Christian's say that is works salvation, but they do not understand because they do not have the Holy Spirit to give them understanding.

We were talking about Lk 16 last night. A person who has a wife and they say, "I want to be saved, but my wife doesn't want to come, so I'm not going to come." And then after maybe ten years his wife leaves him or she dies and then he says, "I'll come and be a disciple." Well, what do you think about that? Tohorah?

Tohorah: How could you trust him if he didn't do it when he was told?

It's the same with money in Lk 16:9. "*Make friends with your unrighteous mammon.*" If the person does not want to come because he has lots of money, but then he goes and loses it all, how can you trust him when he comes back, after he turned down Messiah for his money, when it says to make friends with your unrighteous mammon? What if a prostitute came to us and wanted to give us the money she made. Should we take it? If the person is saved, submits his or her life, then his money can be accepted here and poured out on the Body. The money most lawyers make, or even doctors, is unrighteous, too.

In Luke, if the lesser king surrenders when the greater king is on top of him, you cannot trust him. He *could* have surrendered before, but the years went by and he tried to determine how he could make it himself. But the greater king could not have mercy on him because you cannot trust him.

There are going to be all kinds of people in the last days who have put off giving their life up for many years, and then they are going to come in the last days. It is going to be a very difficult time.