

28 June 1993, Monday Morning Manasseh

What to Say and How to Say It

In John 12, our Master was trying to get across to these Jews exactly where they were headed and what the prescription was for diverting the death they were heading towards. And so He gave them certain commandments, injunctions — His words — in order that they might turn from their way. For instance, like it says in the 35th verse, "*If a man walks in the dark, he does not know where he is going.*" He does not know where he is going when he walks in the dark, he just goes on. He tells them, "*Put your trust in the light while you have it so that you may become sons of light.*" And then in verse 37, He was speaking to the Jews here because even though He had done all these wonderful miraculous signs in front of them they still would not put their trust in Him, they would not believe in Him. This was to fulfill the word of Isaiah the prophet which said, "*Who has believed our message and to whom have the arm of YHWH been revealed?*" Who has the arm of YHWH been revealed to? The arm, the salvation of YHWH. Who has salvation been revealed to? Well, that is the reason they could not believe, because Isaiah says elsewhere (Isa 6:10) that He has blinded their eyes and has deadened their heart.

His power was evident before them. They were just like Pharaoh, the more signs Pharaoh saw, the more deadened his heart became against God. The more we hear the word, the more deadened our heart is toward it. There is a great danger of hearing the word over and over and over again yet without adding faith to it. If we do not respond we become deadened to it and it does not convict us any longer. "*He has blinded their eyes and deadened their hearts, so they can neither see with their eyes, nor understand with their hearts,*" — they could neither see with their spiritual eyes nor hear with their spirit, "*nor turn so that I could heal them.*" He is talking about a prescription for healing here. (Jn 12:40; Isa 6:10).

His word prescribes what we must do in order to be healed or saved or rescued from where we were headed — death. If you walk in that darkness, you do not know where you are going. Our Master talked about the light and said, "*I am the light of the world and whoever follows me will not walk in darkness but will have the light of life.*" And so He goes on in Jn 12:41 saying that Isaiah said this because he saw YAHSHUA's glory and spoke about Him. Then in verse 42 it says that many, even among the leaders, believed in Him. But because of fear of the Pharisees they would not confess their faith. So, was this a belief unto salvation of their souls? What would be the lot of these people, who love the praise of men more than the praise of God? "*They believed in Him but because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue, because they loved the praise of men more than the praise of God.*" (verses 42-43)

Then (verse 44) YAHSHUA lifted up His voice at them, urgently. He spoke urgently, in a different kind of voice. Our Father gave Him what to say, but He knew how to say it. It is not

just knowing what to say, but how to say it. So therefore he lifted up His voice at that time though the Holy Spirit who taught Him how to say what He had to say. It is very important that we know not only what to say, but how to say it. So here our Master, *"cried out, 'When a man believes in Me, he does not believe in Me only but in the one who sent me. When he looks at Me he sees the One who sent Me. I have come into the world as a light, so that no one who believes in me shall stay in darkness.'" (verse 44-46)* That goes right back to verse 35 and 36, *"You are going to have the light just a little while longer. Walk while you have the light before darkness overtakes you."* So if darkness overtakes a person there is no more hope for him. They keep hearing and hearing and hearing but as Isaiah said, (verse 40; Isa 6:10) He has blinded their eyes and deadened their hearts so they can neither see with their eyes or hear with their hearts nor turn that you would save them, heal them. And (v.47), *"As for the person who hears My word but does not keep them, I do not judge at this point in history, for I did not come at this point in history to judge the world but to save it. There will come a time in history when I will judge the world. There will be a judgment for the one who rejects Me and does not accept my word. The very words which I have spoken will condemn them in the last day when I come back to judge."* So, He says, that the person who hears His word and does not heed them, does not do them, does not keep them, does not obey them, He does not judge them because He did not come into the world to judge them, for the world is already judged, is already condemned, *"but I came now to save it."*

That is the same thing we learned in Jn 3:17,18 — you can see in John 3 that people are judged already. Why? Because the world is already condemned. Jn 3:17-20 — He came to save the world through Him. *"Whoever believes, places their trust in Him, believes in their heart, is not condemned. But whoever does not believe what they hear is condemned already because they have not believed in the name of the only begotten Son. So the judgment is this, the verdict is this: The light has come into the world but men loved darkness rather than light because their deeds were evil,"* — and that is the reason they are judged. John the Baptist said, *"Whoever believes in the Son has eternal life, but the one who disobeys the Son will not see life — the wrath of God remains upon him."* So now go back to Jn 12:46 — *"the person who hears my words but does not keep them, I do not judge him."*

(We are learning the good news here. We do not yet know how to present the good news — what to say and how to say it.)

"For the person who hears my word but does not keep them, I do not judge them for I did not come to judge the world but to save it." There is a judge for the one who rejects me and does not obey me and does not obey my word, receive my word, and accept my word as a valid prescription for salvation. That very word which I spoke will condemn him at the last day. Like Lk 10:16 says, *"Whoever receives you accepts and receives me. Whoever rejects you and does*

not receive you also rejects me." That 'you' is talking about human beings here. Lk 10:16 talks about one who is sent from God to speak the words of God. They know what to say and how to say it. So therefore we send out His emissaries, His messengers, prophets, evangelists who know what to say and how to say it. When He raises up people who are sent out from the tribal centers to establish communities or clans, they are apostles or sent ones. And wherever they go, they are either received or not. People who receive them are blessed. People who do not receive them are cursed. They bear the mark of Messiah. Our Father blesses those who bless them and curses those who curse them. That is a promise to the seed of Abraham — to curse those who curse you and bless those who bless you. That is one of the very first things our Father said to Abraham. He wanted to get that across — that Israel will be a light to the world, that Abraham's seed would be those who would bend or flex the world. A person who blesses you is blessed with eternal life in the nations. A person who curses you will go to the second death.

In verse 49, *"I did not speak on my own accord but the Father who sent me commanded me,"* what to say and how to say it. The Father commanded Him what to say and how to say it. It is not enough just to know what to say, but it is very important that we know how to say the words that He gives us. He did not speak of His own accord but the Father who sent Him commanded Him what to say and how to say it. Now the word *commanded* here is one whose true meaning we must understand. "I know that His command leads to eternal life, so whatever I say is just what the Father has told me to say. What I say is just what the Father has told me to say and how to say it. I said what our Father said, but I said it in the way that the Father told me to say it." Now the word *command* here, indicates how He was to speak, the particular way that our Master spoke as our Father commanded Him. And that word *commanded*, *"He commanded me and His command leads to eternal life,"* — you understand what it means in the Greek: it means *an authoritative prescription*. Our Father spoke in an authoritative prescription. His way of speaking prescribed something. Like if you go to a pharmacist and you give him a prescription and he gives you the remedy for what your problem is, that is what our Father, speaking through our Master, was doing here — giving an authoritative prescription. He spoke that prescription and those who heard it knew what to do in order to be healed, to be saved from their malady. He prescribed the remedy for their malady, if a person would hear what He said and how He was saying it. (Most people cannot hear what people are saying and how they are saying it. They misrepresent how it is being said.)

So here is an authoritative prescription or an injunction. A *prescription* is to give or direct what remedies are to be used, or something that is directed or ordered. It is treatment for disease. He was giving instruction here for eternal life to these people. An injunction is the same thing — an authoritative prescription for healing or a remedy; a direction, from a superior invested with authority, to solve the problem. That is what an injunction is.

Our Master YAHSHUA gave an injunction. He gave an authoritative prescription for healing, a direction of a superior invested with authority to solve the problem. It is urgent advice with absolute authority. That is what he gave these people. He knew what to say and how to say it. The people in Jn 12:42 believed in YAHSHUA, but "....." It is amazing that the way faith comes to a person is by hearing. Like the eunuch in Acts 8 who was riding along in the chariot, reading the manuscripts of Is 53, and Philip ran up alongside of him because of the Holy Spirit's orders and asked him, "Do you understand what you're reading?" And he said, "How could I understand it unless someone explained it to me?" And so then Philip got in the chariot and rode for miles and miles with him and explained to him the whole plan of salvation. And he heard what Philip said, he received what Philip said and he believed what Philip said. Philip gave him a prescription for his malady and he received the remedy through that authoritative prescription that Philip gave him through speaking everything in the word to the eunuch. Obviously he spoke about everything, even baptism, because it was not Philip who said, "Here's some water..." Philip had already explained to him about water, about baptism and about everything he had to do in order to be saved. So the eunuch said, "Well, there's some water, why can't I be baptized!" And Philip said, "You can, if you believe in Him with all your heart." It is amazing that eternal life can come to a person through what we have to say to them. We have to know what to say and how to say it. Philip knew what to say and how to say it. He was an evangelist. He was able to use all of his talents for the great and marvelous ability he had. He had even been born with that ability to pass on, to convey truth to someone, but now he had received faith and grace — he had received the Holy Spirit. Before, he could have gotten hold of the Bible and he probably could have explained Isaiah 53, and the eunuch might even have believed, but he would not have believed in the right way. He would have believed in his mind, he would have believed historical evidence, but he would not have received the Holy Spirit. Philip could have even baptized him but the eunuch would not have received the Holy Spirit because it would have been done in Philip's natural ability.

This is what happens today in Christianity. They preach in their own natural ability and strength; they convey some of the truth of the bible, but they do not have any talent to go with it. They have never been given grace and faith to exercise their ability in order to make the word alive, to make it connect with the Holy Spirit. And the Holy Spirit is not imparted to people unless we know what to say and how to say it, unless we are given that special endowment to pass on life through our words — what to say and how to say it. Our Master had a special ability and He also had grace and faith. He knew what to say and how to say it. I wonder what happened to those leaders who were afraid of the Pharisees, who loved the praise of men rather than the praise of God. I wonder what happened to them. What kind of faith was it that they had? Our Master was giving them the prescription for eternal life.

Ben Naby: It says that it's with your mouth that you confess and are saved.

You cannot confess something you do not have. They would not confess their faith. They would not or could not? They could not. What would happen if you cannot confess your faith, what happens then? Well, obviously Satan comes and takes the seed out. They had it but they would not confess it. Confess means you own it, it is yours, it belongs to you. But Satan came and stole that and got it. Is that right? Can that happen? How do you know it can happen? In Mt 13:18,19 — "*If anyone hears the message about eternal life and does not understand it*" Did these people understand it, these 'believers'? What happened to them? Why wouldn't they confess? Why did they love the praise of men rather than the praise of God? Why wouldn't they confess their faith? And then the evil one comes and snatches away what was sown in their heart. The one who receives the seed that was sown on the soil, is the man who hears the word, understands it, and produces a crop. (Mt 13:23) The ones who received the seed that was sown on the good soil, he hears the word and understands it. When you understand it, there is nothing you will not do to confess your faith. But Mt 13:14 speaks about people who will be ever hearing but not understanding, ever seeing but never perceiving.

But here is a man who receives the seed that fell on the good soil and he understands it and produces a crop yielding 100, 60 or 30 times as much as what was sown. Did you know that unless you produce 30% you are not a disciple. Did you know that your Bible says that? Do you know what producing 30 times as much means? Manoah explained it to me once. 30 times as much is a good crop — you are a successful farmer. 60 times is even twice as much. And 100 times is what you call a bumper crop. But our Master said in Jn 15:8 that if we do not produce 30 times as much as was sown, we are not a disciple. 20 times as much is not a disciple. You are not proving to be a disciple unless you produce 30 times as much as was sown. 100, 60, or 30 times as much — that is normal. If you do not produce 30 times as much, you are not successful or you are not a disciple. I want us to be able to produce, through His faith and the talents He has given us, at least 30 times as much as was sown in our hearts. It is according to how we hear the word, and then after we hear, it is according to whether or not we speak the word and how we speak the word. And if we understand it, then how we obey. It is according to how we hear, how we understand. Faith comes by hearing. The amount of faith you have depends on how you hear. Paul said, "Don't think too highly of yourself but only in accordance with how you hear, how you understand it," that is where faith comes from. And then whatever you do, you must do with the amount of faith that you have according to your abilities. If you are a teacher, you teach with the same amount of faith that you have in order to produce that bumper crop that is required of us. I hardly know what a bumper crop is, but that is what our Master taught. They knew what a bumper crop was back then. What is the bumper crop? It is an extra crop, a whole extra crop. That is what our Father wants us to produce. But we have to know what to say and how to say it.

Jn 15:8 — How much fruit we will produce is based on how much communion we have, how vitally connected we are to our Master. And then at the judgment our fruit will be judged. So be careful how you build, not with hay, wood, or stubble, but with gold, silver, and precious stones.

Havah: I see that it is important for us to hear with the Holy Spirit and not just to listen in the natural. In talking to people yesterday [in the park in St. Joseph where we went to hand out papers at a gathering for members of Brian Zhand's church] I saw that if we hear in the natural we just hear what they are throwing at you instead of what your spirit discerns that they need to hear. I see that if we don't learn to hear in the Holy Spirit, we won't be able to speak the Holy Spirit to people; we'll just be reasoning and arguing with them.

Ben Nabiy: I heard something about confession. In our earlier days, a lot of people were being taken away against their will.

A confession is something that we own and nobody can take that away because that is our will. It's our will that made that confession and that's what constantly bombards us not to confess what our Master has put in us. But it's those very words that He's put in our heart that produces life, in us and to those outside who can come to know Him. And as Yoneq was talking about confessing, I thought about Phlm 6 — that we'll come to a complete understanding of every good thing we have in Messiah if every person confesses the understanding of what was whispered in their ear — then we will come to understand. And also, Heb 13:15 it's the fruit of the lips that we confess His name. It's like the fruit of our lips. And in Revelations it says that we overcome by the word of our testimony. And so it's very important that we don't let the accuser accuse us out of sharing the little bit that our Master whispers in our ear — which snatches it away. Because that life is meant to build up His body and strengthen His body or it's meant to bring life to those who don't have any idea about Him — they can't know Him unless someone speaks to them. Our God needs our voice, He needs for what's in us to come out through our tongue, He needs for us to express it in the right way. But we have to be available to do that. And we also have to be available to hear what's being said and be taught so we can be available for His use and His purpose.

Hakam: I think that this ties so many things together that we've heard for years. I don't remember ever even reading this in the Bible. This Scripture here ties together our Master's words about believing and obeying. Our Master brought it home right there about believing, yet they did not obey His word — they rejected His word. Verse 46 — "I have come into the world as a light that no one who believes in me shall stay in darkness." So it's really clear as it goes on down that the whole purpose of the gospel is so people could come out of darkness and come into light. And the definition of the world is death. Living in the world is just like living in death — it's living in darkness. The whole purpose is to come out of the world. With those Christians

we talked to yesterday, I saw really clearly that they don't see, they're blind, they don't understand where they're going. They don't see that they're still in the world, they don't know that they're still in darkness. They live in darkness, they're living in death. And our Master said, "I've come to the world as light that no one who believes in Me shall stay in darkness." So it is clear that without obeying His word you're still going to be in darkness because His word will call His people out of darkness — this obedience to what He said will call people out of darkness. There's no way out of darkness without believing in Him. Those leaders believed in Him but they stayed right in there with the Pharisees, they stayed right in the world because they loved the praise of men more than the praise of God. They knew that if they obeyed His commandment they were going to have to bear the reproach of the cross. And they weren't willing to do it. So therefore they remained in darkness. They didn't come out of darkness and into His marvelous light. Because whoever has true faith (1 Pet 2:9) proclaims the excellencies of Him who brought them out of darkness and into His marvelous light. That's proof of having faith — is that proclamation — "I'm not in darkness anymore; I live in the light; I've come out of darkness; I don't live in the corrupt world anymore; I'm so thankful that my eyes have been opened to see the truth." — and they come into the body. I see that our Master came to establish a place, a dwelling place of God where God could dwell in His people and not dwell in a temple like He did before, which was made with human hands, but in a living temple — and that is the dwelling place of God, that's the whole purpose of everything. I just can't get over how clear it was yesterday that not one person I talked to had any concept that there was a container of life, that there was a place to belong, a place to live, that there was a difference between the world and the church. None of them had any revelation or understanding about that. They just thought that being the light is being out in the world.

That is why they cannot conceive of the idea of giving up their possessions because they know that if they gave their possessions up they would be left with nothing out in the world. We tried to labor with them on that, that our Father provides an environment in which to give your possessions up, in order to spread your wealth abroad, in order that everyone could be built up, in order that there would be no needy among us. But they want to insist that there are poor and rich in the church.

Hakam: One woman said I was talking about communism — putting it down with no understanding or revelation of a common life. Anyway, in the next verse it says, "*I came into the world so that... as for the person who hears my word... (obviously the one who stays in darkness), I do not judge... at the last day ...*" — because he's going to stand there speechless. His word is going to condemn everybody who stayed in darkness and didn't come into the light.

And another thing. Our Master said, 'I'm going to build the church — so that people can obey my word. They cannot obey my word unless I build my church — which is the edah,

community. So therefore, I'm going to build my community so that all my words can be obeyed in the context and framework of the community of believers who are living together. If you preach but cannot build a church, that means that you are Satan's minister. Look at 2 Cor 11:15 and you see that Brian is a minister of Satan — because he did not establish the church — he established a meeting, but it is not a meeting of the church, it is just a meeting. It is not a cahal, where people go on Sunday, because a cahal is for the edah — the edah meets together at the cahal. So Brian and whoever preaches a gospel and establishes a 'church' and it is not the community, then they are a minister of Satan (2 Cor 11:15).

Their end, meaning their eternal judgment, will match up to how deceptive they were — what their actions deserve. The more deceptive a person is, the greater ministry he has of Satan — he has more of Satan's power; he has more of Satan's glory so therefore he is able to imitate righteousness better, masquerade as righteousness. The more a person can masquerade as righteousness, the greater a servant of Satan he is and the greater is his condemnation. Like Billy Graham will have the greatest condemnation, almost like the antichrist and the beast, for he has deceived millions of people. Thus you can see where Brian is coming from — he is from the evil one. Is he a servant of Satan or not? Is he deceitful or not? Well, has he provided an environment where you can obey the word? No. They have to ignore the word here and there because there is no way to obey it without the environment. How can you give up all your possessions, then nobody would have anything. They cannot just give them up and give them away to somebody and then they have nothing! An evil spirit is telling him what that means, whereas the Holy Spirit told us what it meant from the beginning — and Acts 4:34 confirms it — that there will be no needy among them.

And what does it say in Dt 15:4? There will be no needy among them. But they try to bring up 1 Tim 6:17,18. But what Paul told Timothy in 1 Tim 6:17, 18 was that if he sees people who he has a relationship with in the world, he should give them an authoritative prescription of how to have eternal life — ask them, "What are you going to do with your money? You are going to have to communicate it." That's what Timothy was told to do with rich people who are in the world. Christians, however, will take that and say, "See, there were rich people in the church." But this is telling people in the world what they have to do with their money. It does not say anything about the people in the church because we know that this man, if he is going to come into the church, he has to give up his possessions. If you read 1 Tim 6:17-18 in the proper understanding from the Greek you see that communication is sharing everything you have with someone else. And if we are communicants and we are communicated ones and we are communicating one with another, we are sharing everything on our heart one with another, there is not one thing left. And that is what it is telling Timothy to do in 1 Tim 6:17-18. It is said in a way that is written especially so that people who are not under the anointing will misunderstand

it. "*Command the rich that are in this world...*" We are not in this world, we are in the body of Messiah. If he meant that Timothy should tell this to people in the community, he would have said, "command the rich in the church." But he did not. He said give them that authoritative injunction, that prescription of what to do.

Hakam: It explains why it is that when we talk to people, all they can do is defend why you can't do what our Master commanded. The reason why what they do is all they can do is because there's no container, there's no way they can obey, so all they can do is defend.