

¹ The Netzarim way to Serve YHWH



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The Way Of Netzarim Service Preface

This teaching is about "The way of Service." Serving YHWH is something that is best begun in His immediate presence. When a person has served Him in His immediate presence and satisfied His heart, He may send such a one to go serve on His behalf. Serving YHWH in His immediate presence (Shekinah) consists essentially of worshipping Him. Of the leaders of beit K'nesset (Synagogue) in Antioch it was said, "While they were worshipping YHWH and fasting, the Ruach Ha Kodesh (Holy Spirit) said, "Set apart for me Barnaba and Sha'ul for the work to which I have called them." Then after fasting and praying, they laid their hands on them and sent them off." (Acts 13:2-3). Barnaba and Sha'ul were sent out to serve from the presence of The shechinah to the work to which Elohim had called them. They were ministering in His presence when He sent them away to minister on His behalf. All service of YHWH ought to begin that way.

Serving Adonai is invariably tied to resurrection life. No one can truly serve Yahushua without that He, Adonai of all glory, has taken the initiative to bring that one into His service. This is so because those who serve Him must know both death with Yahushua and resurrection with Him. Service is the flow of the life of Elohim, and without resurrection life there can be no flow.

People can do many things in Adonai's name, but only that which flows from life will last, and to have the flow of life there must first of all be death. A person will minister in proportion to the extent to which he has died and risen with Moshiach. Those who spare themselves the hard demands of the tree of Calvary will find that they have also spared themselves the ministry of life. The extent to which a person surrenders himself to death to the world and the flesh is the extent to which that one will know resurrection life and resurrection ministry.

There can be a work in might and power that is not fully of the Holy Spirit. Samson ministered in power although he was out of vital fellowship with the Holy EL at many times. YHWH demands holiness from all who would serve Him to His satisfaction.

Finally, we want to say that Netzarim work is acceptable in His sight and satisfies His heart only to the extent to which it is in harmony with His will and under His direction. Every work that is outside of His will and direction is not only useless, but it is an abomination to Him.

Too many Talmids today are doing nothing for Yahushua. They are shy and withdrawn and lack boldness and a clear sense of direction. Where are those who would dare to step out at His command and take entire villages, towns, provinces, nations and continents for Him? Where are those who would seek great things for Him?

My prayer is that Adonai of the Harvest will use these messages to raise up servants and slaves unto His glorious Son, and that such will start in His presence, and as He directs, end in the uttermost parts of the world.

Yahushua Ha Moshiach, ignore the weakness and shortcomings both of these messages and the human messenger and use them, Adonai, for your glory. Amen.

A WORK OF YHWH

Before we think much about serving YHWH, I think it will be proper to define very clearly and very carefully what might rightly be called "A work of Elohim". There is so much confusion in the world today and people are doing many things which they call "Works of Elohim." The question, however, that must be asked is, "Are these projects works of YHWH?"

There are basically only two types of work. These are:

- 1- YHWH's work
- 2- The devil's (Samael's) work.

Anything that is not YHWH's work is the devil's work. There is no neutral ground on which anyone can carry out a work that is neither Elohim's work nor the devil's work. A work can be carried out in the name of YHWH and Holy Spirit which is actually the devil's work. The name by which a work is called by man does not necessarily make it a work of YHWH.

The question then arises, "How can I distinguish Elohim's work from the devil's work? How can I be sure that in investing my life on some work I am not thereby helping the enemy to build his kingdom?"

First of all, let me say that the success of a work does not necessarily make it Elohim's work. A work may appear very successful and yet not be Elohim's work. The appear lack of success on the other hand does not eliminate a work from being Elohim's work. Judged by the numbers of those who heard Him and continued to be faithful to Him, the work of Adonai Yahushua was a failure, yet it was the very work of Elohim.

Secondly, it is not the name by which men call a work that makes it Elohim's work. A work may be given Biblical names and even be called after Yahushua Ha Moshiach, and yet be the devil's work.

Thirdly, the motive that the workers have does not necessarily make a work Elohim's work. The motives may be sincere and unselfish and yet the work remains of the enemy. A pagan or the Akwetes, Nigerian sabbaterians who sacrifices to idol sincerely cannot by his sincerity transform what he is doing into YHWH's work.

Fourthly, the degree of sacrifice involved in the work does not make it Elohim's work. People can give themselves up to be burnt up for a work which is not Elohim's work. The sacrifice involved and the degree of consecration of the workers cannot change that which was not Elohim's work into Elohim's work.

Lastly, the purity of those involved in a work does not necessarily make that work a work of YHWH, for some one may be pure but misguided or deceived. He can be pure but ignorant, and therefore be deceived.

What then are the characteristics of a work of YHWH? Here are seven characteristics that distinguish a work of Yah. As you read them, prayerfully examine the work you are doing or plan to do and see if indeed it is Elohim's work. If you find out that it is not YHWH's work, stop it at once, for not only have you not been working for YHWH but you have mistakenly and truly been helping His enemy to build that kingdom, his kingdom, that is violently opposed to the kingdom of Yah.

1- IT MUST ORIGINATE IN YHWH

All YHWH's work must have its origin in Elohim. He must be the Author. He must be the sole Author of it. It must be, "In the beginning Elohim." It must go like this:

"And Elohim said, 'Let us make ...'" (Genesis 1:26).

"And Elohim said, 'Let there be light'" (Genesis 1:3).

"And Elohim said, 'Let there be a ..'" (Genesis 1:6).

A work that originates in this way is heavenly in origin. All Elohim's work is heavenly in origin. It has nothing earthly, fleshly or devilish in it. Today, people sometimes want to do something for one reason or the other. The work begins in them. They give it origin and then they call it YHWH's work. Of course, it does not become Elohim's work because they call it such. Their work, they may say, "Well, I dreamt about it," or "I felt in my heart that it would be good to do this and that." They may discuss with someone who helps them to see the need to do this and that. The question remains, "Did it originate in YHWH?" "Is YHWH the sole Author?" I charge you before Elohim to settle this question before Him before you continue to do even the slightest thing on the project you are involved in. You may have been hoping that it is a work of Elohim. You may have been wishing that it be a work of YHWH. Stop wishing and stop hoping. YHWH does not move in the realm of human wishes and human hopes. He moves in the realm of His facts. Face them! I ask again, "Is YHWH the sole Author of the work you are engaged in?" If He is not, then there is only one right thing that you should do and I encourage you to do it now. It is this: Stop it immediately. You might have spent many years on it; you might have spent millions on it; many people may be involved in it with you. However, from the second that you discover that Elohim was not the Author, you should stop it.

You cannot remedy a work that was not started by YHWH before Him. There will be no reward whatsoever for a work that He did not give origin to. You cannot invite Him to come and take over that which He did not originate. So do not pray, "YHWH, you did not begin it. I began it in ignorance, but my intention was to do Your work. Come and take this work, which is the product of my sincere efforts, and make it Thine. Do it that way Yah. Be merciful to me. Look at all the efforts that has been made. Look at the sacrifice. Yahushua, do not put it away entirely."

Such praying can go on for ever, but YHWH will never answer it. He cannot take over that which He did not start. Ultimately, what He did not start was initiated by the wicked one. Should YHWH take over what the devil started? You may say how do I know that my work is inspired by the evil one, if it is not in line with the Torah, it is of the enemy of YHWH.

There is a sense in which Elohim is very unsparing. He could be considered wasteful. He did not spare the world when it sinned, but wiped it away with the flood. He did not spare Sodom and Gomorrah, but destroyed them. He is concerned about His work. Should He allow the enemy to be glorified and His purposes accomplished so that your puny work should stand? Never! He will never come in at a latter stage to take over what He never started. It must end. It must be destroyed. If you stop it now, you will save yourself further pain. If you continue with it, it will be destroyed on that day, and what a loss! !

2- IT MUST FIT INTO YHWH'S ETERNAL PURPOSE

YHWH has an eternal purpose that was in His mind even before He laid the foundations of the world. His eternal purpose is that Moshiach may be all in all (Colossians 3:11). All Elohim's work fits into that purpose of having Moshiach as all. For any one to call the work that he is doing YHWH's work, it must not only originate in YHWH, it must fit into Elohim's one purpose. It must have no secondary motives.

So often today, many say that they are serving YHWH; that they are doing Elohim's work. Among YHWH's twice born people, they may really have Elohim in mind but for many of them, it is not Moshiach alone as the purpose. For too many, it is often Moshiach plus something else such as:

- 1- **A secret ambition to glorify self**
- 2- **A particular doctrine**
- 3- **A particular denomination**
- 4- **A particular method**
- 5- **A particular personality**
- 6- **A particular nationality, ...etc...**

Any work that has Moshiach plus something else or someone else as its goal or purpose can never be Moshiach's work. YHWH knows no additions to Moshiach. For it to be Elohim's work, it must begin in YHWH and in Yah alone, and be for the glory of Moshiach and for the glory of Moshiach alone.

Most human religious activities are not YHWH's work. They have Moshiach plus some other goal. This becomes immediately obvious when that which is in addition to Yahushua is threatened. Everything will be done to protect it, and if it cannot be safely protected, the work will be abandoned regardless of the needs of Yahushua's work in that locality. This obviously shows that the main purpose was not Moshiach, for He is the One who is sacrificed in the crisis. Let me illustrate this point with two examples I know.

There was a shortage of Netzarim Literature in a developing country with a young Synagogue. In talking with a visiting missionary from a big Synagogue with world-wide influence and finances, but which could not be registered in that country for political reasons, the big visiting missionary said, "Our Synagogue has a lot of evangelistic and other literature, and we have money to do a lot of things here in a short time. The problem is that we are not registered." They had the literature. They had the finances, but because the primary interest was the glory of the Synagogue and the Rabbi's ego, they could not put in much help in that needy situation because the name or their name and petty teachings and doctrine would not feature prominently for many to see. They could let the interest of Yahushua suffer great loss. That was not a bother. The great thing was that their understanding of the Torah should have pre-eminence, and since that was not forthcoming, they did nothing significant.

In another situation an international Bible distributing organization found that for political reasons, it could not be registered as an independent body in one country. However, there was deep spiritual hunger and need in that country. There were local organizations through which the international organization could accomplish the distribution of scripture in that country, on condition that the international organization dropped one of its clauses which said that it must always work as an independent body, in affiliation with no other organization. What did the visiting leaders of the international organization do? They said, "We will rather close our work in this country than channel our work through the local body. Our by-laws forbid such an action." And they did! Do you see what I am saying? I am saying that although they had Moshiach in mind, He only occupied some small position in the whole organization. If the goal had been to serve Yahushua Ha Moshiach and to serve Him alone, these people would have allowed the clause in the by-law to falter so that the country be reached with the Word. However, since the name of the organization and its by-laws had the central position, they won the day and Moshiach and His interests in that country were put aside.

As we said earlier, YHWH knows no additions to Moshiach. For a work to be YHWH's work, it must begin in YHWH and be for Moshiach. If people sacrifice their lives to serve a particular doctrine, Sect, system, organization, ...etc..., we still ask, "Are they serving Yahushua and Moshiach alone?"

Have you ever assessed the motives behind your work? Has self-love, self-display, self-advertisement, self-will, ...etc..., anything to do with it? If it has, then your work is mixed, and YHWH has no use for mixtures. Mixed motives are an abomination to Yah. To serve YHWH partly for His glory and partly to be noticed is idolatry. Is that how you serve? Have you ever fallen before Elohim and said to Him, "Adonai, I am an idolater. I serve you for Your own glory and I serve you partly for my glory. Have mercy on me and do a radical work in me?" Have you ever repented of the great sin of idol worship committed by you? The idol is not a stone, a tree or any such thing. The idol is You!

YHWH's work can only be done out of motives that are pure. He cannot stand mixed motives. Yah is pure. There is no mixture in Him whatsoever. Yahushua Ha Moshiach, who is the Goal of all Elohim's work, is pure. There is no mixture in Him whatsoever. A work that originates in Elohim and is done for

Moshiach must of necessity be pure and no pure work can result from impure motives. This is a divine law.

3- IT MUST BE DONE BY YHWH

The Bible says, "Adonai worked with them," (Mark 16:20).

"Elohim created," (Genesis 1:1)

"Elohim separated," (Genesis 1:4).

"Elohim is at work in you.." (Philippians 2:13).

YHWH cannot conceive a work for the glory of Yahushua and not do it Himself. Sure enough, He wants channels through which to work, but He must be the One working through such channels. The work can continue to be His only as far as He the Author, continues to do the work through men or by the instrumentality of men.

Many treat YHWH like an absentee Master. They think that He had a work to be done but somehow, He went away and forgot about it. Somehow, they think that although Elohim has abandoned the work, His initial purpose was good, and therefore they must continue the work for Him, in order to get Him out of the mess of an unaccomplished task.

Of course, it is obvious that this will not do. Anyone who thinks and acts this way thinks and acts foolishly and ignorantly, and what he does will never be a work of Elohim.

For a work to be done by YHWH, He must have channels through which to work. It is here that man comes in. he is YHWH's channel, Elohim's instrument. He works with YHWH, but all the initiative is Elohim's. The channel dares not tell YHWH what to do. The channel must be totally in time with Elohim. When he no longer works, all the efforts of the channel will end in nothingness.

If YHWH is to use channels, then He has the right to choose which channels to use and which ones to leave out. He is sovereign. He is under no obligation to use anyone. Anyone who is used by Yah knows that it is a privilege and not a right.

YHWH somehow prefers some kinds of channels to others. We shall look into this in more detail at a later stage, but it suffices to say that if YHWH is to use a vessel for a long time, that vessel must have some qualifications which include:

- 1- Purity**
- 2- Malleability (capacity to be beaten (or twisted) into any shape that He wants).**
- 3- Availability**
- 4- Zeal**
- 5- Ambition**
- 6- ...etc...**

For temporary use or occasional use, He, in His sovereignty, can use anyone.

He used

Shimshon-Samson

Yonah-Jonah

Bilaam-Balaam

Shlomo-Solomon

...etc...

But these were not men of deep spiritual consequence.

There is a sense in which He used anything that He chooses:

He used Balaam's ass

He can use stones to sing

He can use even His enemies to accomplish His work.

In all this it will be obvious that He is the One working.

4- IT MUST BE DONE IN THE POWER OF THE HOLY SPIRIT

YHWH's work must be done in the power of the Holy Spirit and in that power alone. We live in a technological age. There is nothing wrong with this, for Elohim is Elohim of technology. The problem, however, is that technology has been made to replace YHWH. Organization has taken the place of the power of the Ruach Ha Kodesh (Holy Spirit). Many evangelistic careers today would be totally grounded if the evangelists were not allowed to use television, the radio, literature, and all the other methods of advertisement.

For many people, the fact that the invitation cards have been printed and the publicity large is all they need. Sometimes there is no difference whatsoever between the way in which an evangelistic campaign is advertised and the way a boxing tournament or a pop singer is advertised. The Christian Church and most Sabbaterians have not only decided to use worldly methods, she has out-done the world in their use, and sometimes even abuses these methods.

Elohim of glory said, "My people have committed two evils. They have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water." (Jeremiah 2:13).

In our day, techniques, methods, shows, have been allowed to replace Ha Adonai. Does the modern evangelistic enterprise depend absolutely on Yahushua? The honest answer is "NO". The insistence today is on the training of the workers, and by training they mean so many years in the Bible School, that diploma, ...etc... The consequence is that men with empty intellectual knowledge have replaced the prophets of YHWH? The work is so organized to ensure that when the Holy Spirit does not move any more, it can continue as before or even better through manipulations'.

In a work of YHWH, the Holy Spirit is the absolute Controller. She holds all of it together. When She moves, the work goes on. When She stops moving the work stops. A work of Elohim is linked directly to the feminine Spirit of Yah. She is at the very heart of it. Nothing can substitute the power of Elohim.

When anyone reads the Acts of the Shaliachs (Apostles), it is obvious that Yahushua was working by the power of the Holy Spirit. The disciples had nothing else to count on. the odds were against them. The religious authorities were against them. The political authorities were against them. Their message was unpopular. In fact, it was said of them, "With regard to this sect we know that everywhere it is spoken against." (Acts 28:22). Financial odds were against them. Socially, they did not have much to count on; and with regards to academic knowledge gained from schools, that too was in short supply. Yet, in spite of all these things and all these factors, there was a phenomenal work. There was no other way for accounting for it than that the Holy Spirit had worked and was working. YHWH had said, "Not by might, nor by power, but by my Spirit, says Yah Zibaoth the Master of Hosts." (Zechariah 4:6).

There is human, technological, advertising, organizational, organizing, ...etc... power. There is the might of human education, the Money, etc... YHWH can work without these. YHWH's work is not bound to any of these. He can work without all of them.

There is also the power of the Holy Spirit. When that power is present, even if nothing else is there, Elohim's work will go on.

I am at a loss as to where human, technological, advertising, financial, ...etc... power comes in. it would have been wonderful and safe to say that if these other powers and the Holy Spirit work together, great results will be produced. However, I am not so sure of that. My own belief look at Netzarim history does

not give me the consolation needed to say that. The truth, I believe, is that the power of the Holy Spirit has often been at work to the fullest measure when these other powers have been absent. Often these powers have come to fullest display when the power of the Holy Spirit was least operative.

Why is this so? I think the answer lies in the channels through which Elohim works. Elohim created man with a capacity for single-heartedness buried into his very being. Double-mindedness is foreign to man as YHWH meant him to be. Redeemed humanity measures closely to what was primarily in the mind of YHWH at the beginning of creation. Therefore redeemed men cannot truly count on the power of the Holy Spirit and on:

- 1- The dollar, the franc or any other currency.**
- 2- Organizational power.**
- 3- Educational power.**
- 4- Political power.**
- 5- Denominational power.**
- 6- All other forms of human power.**

When faced with a choice between total dependence on the power of the Holy Spirit or these other powers, most people, although confessing with their lips their need and dependence on the power of the Holy Spirit, will in their inward being, depend on these other powers. This is clearly seen in the fact that the Holy Spirit will be sacrificed. In order to maintain these powers.

Believers will depend absolutely on the Holy Spirit when they have nothing else to depend on. Such dependence is a prerequisite for a work of YHWH to be done through men. These other powers are like crutches in the hands of a cripple. They enable him do some of the things that he wants done, but there also rob him of ever walking on his own, for while they are there, they prevent him from seeing how desperate his situation is and also keep him away from the desperate faith that hangs on YHWH alone. It is this desperate faith that gives room for miracles.

Have you ever realized that all these other powers are broken cisterns that can hold no water? Have you ever realized that the organization of many Christian things today leaves no room for the Holy Spirit to work, for Shee delights to work in freedom? Have you realized that all that you are counting on as the strength of your work, this detestable life of Christian's is what many who claim Judaism are chasing today;

- 1- The superior academic training of your workers,**
- 2- The great size of your budget,**
- 3- The great numbers of your specialists in Evangelism pasturing counseling, ...etc...**
- 4- Your registration and popularity with the Caesar of the day,**
- 5- ...etc...**

Broken cisterns that can hold no water? Do you not see that as the number and quality of these things have increased, your entire dependence on YHWH has reduced and your willingness to compromise with the world has increased?

May I suggest that for a work of YHWH there must be no compromise, no balance between the two factors. May I suggest that there is only one way to have a work of YHWH done and that is by one hundred percent dependence on the Holy Spirit and Zero percent dependence on anything else? May I suggest that all that is done by human power is totally useless for YHWH; and worse, it opposes that which is of Elohim just as Ishmael the son of the Flesh opposed Isaac the son of promise and mocked him? Could it be that by your dependence on technology and all forms of human power, you have unconsciously set out to oppose Elohim's work, stand in His way and frustrate His purposes? How long will you dance between the two? If human power will do, depend on it. If the power of the Holy Spirit will do, depend on it. You must however know that you cannot depend on both powers. Finally, remember that a work of Elohim is that which depends on the Holy Spirit alone for its power.

5- IT MUST BE DONE BY MEN WHO ARE CALLED TO IT BY YHWH

One thing that characterized the men of YHWH of the Bible and that work of Elohim that was accomplished through them was the deep certainty that YHWH had called them to it as individuals and indeed YHWH did call them to specific tasks.

Avraham knew for certain that YHWH had said to him, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing." (Genesis 12:2-2).

Moshe Rabienu knew for certain that there was a day when YHWH had said to him "Come, I will send to you Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt." (Exodus 3:10). All through the problems with the unwillingness of Pharaoh to let the children of Israel go out of Egypt and the difficult years in the wilderness leading a rebellious people, that knowledge of Elohim's personal call to that task never forsook him. He could say, even in the face of the greatest difficulties and apparent or real failure, "Yah called me to this work. I am not here because of my personal inclinations or because someone attracted me to it."

Yoshua knew that YHWH had said to him personally, "Arise, go over this Jordan, you and all this people, into the land which I am giving to them, to the people of Israel." (Joshua 1:2).

Gideon knew that YHWH had said to him clearly and distinctly, "Go in this might of yours and deliver Israel from the hand of Midian, do not I send you?" (Judges 6:14).

Kefa (Peter) knew that there was a day when Yahushua ha Moshiach had said to him, "Do not be afraid; henceforth you will be catching men," (Luke 5:10), and also that Adonai Yahushua had said to him, "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be, having been bound in heaven, and whatever you loose on earth shall be, having been loosed in heaven." (Matthew 16:11-12) – (Translation).

Ananias knew for certain that Yahushua had said to him, "Rise and go to the street called Straight, and inquire in the house of Yahudah for a man of Tarsus named Sha'ul; for behold, he is praying..." (Acts 9:11-12)

Sha'ul (Paul) knew for certain that Yahushua had spoken to him clearly through Anannias, "I have appeared to you for this purpose, to appoint you to serve and bear witness to the things in which you have seen me and to those in which I will appear to you, delivering you from the people and from the Gentiles to whom I send you to open their eyes, that may turn from darkness to light and from the power of Satan to Elohim, that they may receive forgiveness (Acts 26:16-18).

For all these men, and for multitudes of others, there was that personal element of a personal transaction between them and YHWH about the call of Elohim upon their lives. For each one of them, there was that, "I" on Elohim's part and "You" on the part of the vessel to be used. It was intimate. It was certain.

They each received a personal call from YHWH. They were not in YHWH's work because:

- 1- They wanted to display some special abilities.**
 - 2- They were jobless and therefore wanted some form of employment.**
 - 3- They wanted a name for themselves.**
 - 4- They had seen others accomplish similar feats and they wanted to imitate them in Elohim's name.**
 - 5- They saw some need and decided to do something about it. ...etc...**
- The were there because YHWH wanted them there and called them to it.**
Today in the Body of Moshiach, there is much that is done out of:

- 1- Party Spirit
- 2- Imitation
- 3- Worldly demands and trends
- 4- ...etc...

No such work is YHWH's work. It may appear successful; It may appear spiritual; It may seem to serve the interest of Elohim, but ultimately it will be shown for what it is. Yahushua said, "Every plant which my heavenly Father has not planted will be rooted up." (Matthew 15:13).

The question arises, "What if YHWH intends to have a work done and the wrong people take up the task and begin to do it out of relationship with Him and without His clear instructions? Will it remain His work?" It will not! It cannot! It only remains YHWH's work when it is done by people who are called to it by Himself. Take for example the work done by the first apostles. This team of men were not people who applied to work for Elohim. The Bible says, "And he went up on the mountain, and called to him those whom he desired; and they came to him. And he appointed twelve..." (Mark 3:13-14).

He called to himself those whom He desired and out of those whom He desired He appointed twelve. So there was:

- 1- The world
- 2- The multitude out of the world that came often to hear Him.
- 3- Those whom He desired out of the multitude and therefore called to the mountain.
- 4- The twelve whom he appointed out of those whom He desired. To these twelve He gave special privileges:
 - 1- To be with Him as the others could not be
 - 2- To be sent out to preach
 - 3- To have authority over demons.

Only people called so clearly by Yahushua can do His work.

Permit me to repeat that YHWH is sovereign in His choice of men. Sometimes, he chooses worthless men, heathens, rebels,etc..., to accomplish His short term plans. The glory is His and not that of the person used. For a deep and lasting work, He calls to it people who can co-operate with Him. Such people know Him, feel after Him; obey Him and are pure in every way, thus resembling Yahushua ha Moshiach. It is the work done by such men that truly satisfies the heart of Elohim. They do the business that is closest to the heart of YHWH.

So it is not just matter of being used by YHWH. I may not bother too much about whom I use to clear the grass around my compound, but if I want someone to carry a heart-operation on my son, I will scrutinize the qualifications of the people available and I will appoint only the best to it. If I do not find a suitable person, I will wait for some time rather than trust my son into the hands of just anyone, for I do not want an operation. I want a successful operation.

So there are works of YHWH that can be compared to the clearing of ground around a compound, to which He can allow anyone and there are other things to do, "The work of Elohim" in the deepest sense of the word, which can be compared to heart operations. To it He calls only people who are truly qualified, for only they can handle such jobs.

Do you then see why a nation can go for hundreds of years without much happening until He finds a man who qualifies for use in a special way? He waits for those who can satisfy His heart and find in Him the satisfaction of their hearts.

6- IT MUST BE DONE BY YHWH'S METHODS

Does it matter to YHWH how things are done? Is it not enough that His work is done? Does the end not justify the means? Must someone who is interested in Yahushua's work not just look for methods that work irrespective of the author of those methods? Is it not enough that the Besorah (Good news) is proclaimed irrespective of how it is done? Even if the wrong methods are used, does the conversion of people to Yahushua not make one forget the method and just thank Elohim that souls are being won into His kingdom? These are serious questions and we must face them squarely.

WHEN YHWH wanted the tabernacle constructed, He said to Moshe, "According to all that I show you concerning the pattern of the tabernacle, and of all furniture, so shall you make it." (Exodus 25:9). He further said, "And you shall make a lampstand of pure gold. The base and the shaft of the lampstand shall be made of hammered work; its cups, its capitals, and its flowers shall be of one piece with it; and there shall be six branches going out of its sides, three branches of the lampstand out of one side of it and three branches of the lampstand out of the other side of it; three cups made like almonds each with capital and flower, on one branch, and three cups made like almonds, each with capital and flower, on the other branch –so for the six branches going out of the lampstand; and on the lampstand itself, four cups made like almonds, with their capitals almonds and flowers and capital of one piece with it under each pair of the six branches going out from the lampstand. Their capitals and their branches shall be of one piece with it, the whole of it one piece of hammered work of pure gold. And you shall make the seven lamps for it; and the lamps shall be set up so as to give light upon the space in front of it. Its snuffers and their strays shall be of pure gold. Of a talent of pure gold shall it be made with all these utensils. And see that you make them after the pattern for them, which is being shown you on the mountain." (Exodus 25:31-40).

YHWH did not only ask that the lampstand should be made and then leave it to Moshe to decide with what material it was to be constructed. He specified the material-pure gold, and then he went on to excruciating details on how it was to be done. He did not only do this with the lampstand. He did it also for the ark, the table, the tabernacle, the veil, the alter, and the court of the tabernacle. Everything was to be done according to well defined, Yah-given details. There was no room for the ideas and the opinions of Moshe. All had to be Elohim's ideas from start to finish.

This did not only apply to the tabernacle, but also the garments of the priests and the services in the tabernacle to be carried out according to Elohim's way in every detail. YHWH had a heavenly model, Moshe saw it and all that he was constructing on earth had to conform in every detail to the heavenly model.

This made it imperative that Moshe see the heavenly model, for YHWH was constantly saying, "See that you make them after the pattern for them, which is being shown you on the mountain." (Exodus 25:40). "And you shall erect the tabernacle according to the plan for it which has been shown to you on the mountain." (Exodus 26:30). "You shall make it hollow, with boards; as it has been shown you on the mountain, so it shall be made." (Exodus 27:8). It also made it absolutely necessary that Moshe construct according to the details that he had seen. He was not to construct without seeing, and he was not to leave out any detail that he had seen or incorporate into it some detail however small, that he had not seen.

So as far as the work YHWH wanted Moshe to do was concerned, the following were clear:

- 1- Elohim had a heavenly model.
- 2- Elohim showed Moshe the heavenly model.
- 3- Moshe was expected to see the heavenly model clearly.
- 4- Moshe took time to see the heavenly model well.
- 5- Moshe had to build the earthly tabernacle so that it conformed in every way and in every detail to the heavenly model.

- 6- YHWH was not only concerned about the overall structure. He was concerned about each detail.
- 7- Each detail had something special to do with the will of Elohim, and its absence would have introduced some thing horrible into the construction.
- 8- Moshe had no right whatsoever to introduce any thought or opinion of his into the construction.
- 9- Moshe, as the leader and earthly architect, had the responsibility of communicating to all who were to be involved with him what the heavenly model was like, and he had to ensure that they too saw clearly what the model was like, he had to ensure that they too saw clearly what the model was.
- 10- Moshe had to ensure that the people built according to that model. He had to insist on each detail. The people's personal opinion about the model was not important. In fact, their opinions was to be excluded completely. What the pagan nations around thought of the model or how they were doing their own things was not to be considered at all. They were to follow YHWH's instructions and it was expected that because they loved YHWH, they would love His model. However, even if they did not love His model, they were to build according to it, because it was His work and not theirs.
- 11- The difficulty in securing the right materials was not to deter them from doing the work or allowing them to make do with what was available.
- 12- Only people who saw what that model was and were prepared to surrender unconditionally to constructing after that model at any cost to themselves were allowed on the job.

This way of having YHWH's work done was not limited to Moshe. Yahushua of all glory, in sending out the twelve on a missionary journey, gave them very precise instructions as to where they were to go and where they were not to go. He also gave them the message they were to preach and what their activities were to be. He gave them financial instructions, and also instructions about food and clothing. He also gave them details about their relationship with the public. He also said to them, **"Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go saying, "The Malchut (kingdom) of heaven is at hand". Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay. Take no gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff; for the labourer deserves his food. And whatever town of village you enter, find out who is worthy in it, and stay with him until you depart. As you enter the house, salute it. And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. And if any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I say to you, it shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town."** Matityahu (Matthew) 10:5-15.

Yahushua did not only give specific and detailed instructions to the twelve but also gave specific and detailed instructions to the seventy whom He also sent out. The instructions were similar to those given to the twelve, but different. He said to them, "The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, 'peace be to this house!'; and if a son of peace is there, your peace shall rest upon him, but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the labourer deserves his wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, "the kingdom of YHWH has come near to you." But whenever you enter a town and they do not receive you, go into its streets and say, "Even the dust of your town that clings to our feet, we wipe off against you; nevertheless know this, that the kingdom of Elohim has come near." I tell you, it shall be more tolerable on that day for Sodom than for that town." (Luke 10:2-12).

We shall come back to this theme of YHWH's model, YHWH's detailed instructions and working according to them later on. It suffices for the moment to say that there is a model in the mind of YHWH

for every work that He wants done. All who are called by Him to lead must see that model and build according to it. They must also ensure that they communicate what they have seen to those who are to work alongside with them. They must refuse and actively resist any attempts to allow their own thoughts, opinions, wishes, ...etc... to come in. They must also resist all attempts by the world to influence them. In this way, the work will be a heavenly one – Elohim’s work.

This means that the methods used must be YHWH’s own, and not those that are borrowed from the popular film stars, night club manager or the great money magnates of the day. The methods, like the work, will have to be received from YHWH and adhered to until He gives further instructions. Such methods will very often be contrary to the world’s methods, and at times look very foolish, but they will do Elohim’s work and accomplish results that will satisfy the heart of YHWH. So, if a work is meant to satisfy the world, methods that the world finds satisfactory should be used, but if the goal is to satisfy the heart of YHWH, His methods must be used.

If a clear-thinking man examines what goes on today in the name of popular evangelism, preaching, teaching, church planting, Christian publishing business, ...etc..., it is obvious that the whole thing has patterned after the world, and that, to some extent, the Christian seems to envy the world for having such success-producing methods. Somehow, in many organizations, even in those where decision-making is in the hands of Christians, the methods that are used seem to say that YHWH’s methods don’t work. Take the book of the Acts of the Shaliachs (apostles) and write out the evangelistic and missionary strategy and methods in it and put them side by side with the methods and strategy of the popular evangelists and denominations of today, and you will immediately see the difference. In the book of Acts, Elohim’s methods were used and Elohim-ordained results were obtained. Today human methods, worldly methods, are used and no wonder, the church and the Sabbaterians stand impotent before a watching world.

When YHWH’s methods were used, He had to be at the centre of the work and not at the periphery; He had to be all in all or else all would fail completely. When human methods are used, man has to be at the centre, or else all will fail. Man, being at the centre of them, he has to manipulate this and that, compromise here and there so that things might work.

The question is, “Can a work that originates in YHWH and is done by people of His choosing, yet carried out by methods that are not His, continue to have His full backing? About this, two things can be said.

First of all, if YHWH commits His work to the right persons, such people are likely to seek His methods but allow themselves to be carried away by the world, the work may continue, but Elohim will withdraw from the centre of it. He may still allow some blessings upon it but just as He allows sunshine and rain on the wicked, but the blessings are not an indication of His approval.

7- IT MUST BE DONE IN YHWH’S TIMING

YHWH is not only concerned that His work be done by His methods, with Him as its Originator and with Moshiach as its purpose. He is also concerned that it be done in His own timing. He has His time for all His work. The Bible says, “But when the time had fully come YHWH sent forth his Son, born of woman, born under the law, to redeem those who were under the law.” (Galatians 4:4). “For He has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he sent forth in Moshiach as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.” (Ephesians 1:9-10). Man sinned thousands of years before. Elohim had a plan worked out to redeem fallen man, but He did not rush. He waited for His own time – the fullness of time, to bring to pass His mighty purposes in salvation. All YHWH’s actions are on time. He is never in a hurry and He is never late.

Ha Adonai Yahushua was deeply concerned that things should be done at the time that Elohim had set out for them. At the beginning of His ministry He said to Mary His mother, “O woman, what have you to

Do you then see why timing is important for YHWH's work to be done? Do you see that this raises another important factor about Elohim's work which we have not yet considered? This has to do with the speed factor. Train A could start off on time but if it is too slow or too fast, it would cause the same problem as that caused by starting too late or too early.

Therefore, in YHWH's work, it is not only important to be doing Elohim's work in YHWH's time but it must also be done at the speed at which YHWH wants it done. No one dares to be satisfied by the fact that he is serving Yahushua. He must serve YHWH at the speed that He wants. If for example, He wants twenty souls won every day, men may congratulate the one who wins ten, fifteen or nineteen, but no such person will receive the congratulations of YHWH. Elohim's twenty remains twenty and those who want to satisfy Him must work in such fellowship with Him that they will win the desired twenty.

This also means that anyone who permits anything to come between Yahushua and himself, even a small matter that may affect Elohim's work negatively, even if only to a small extent, becomes a serious problem to YHWH. Such a one who hinders in a small way becomes ultimately just as bad as the one who hinders in a big way. This should make all of YHWH's servants stop and rethink.

A DISTINCTIVE MINISTRY

There are many activities that fall into the group of what may be called, "General Ministry." Such activities include things like:

- 1- General giving to YHWH
- 2- General praying
- 3- General evangelism
- 4- ...etc...

To all such activities, all the children of YHWH are called and no further revelation is needed in order that such work be done. No believer should wait for further revelation before he joins the rest of the Beit K'nesset in carrying out such ministry. All should join in without further questions. However, there can be a special ministry to which Adonai calls people as individuals or groups of individuals. To such ministry Yahushua says, "You, brother so and so, I want you to carry out the following ministry for me." When Elohim gives a particular work to a particular individual or a particular group of individuals, there you have a distinctive ministry.

REVELATION – A PRE-REQUISITE FOR DISTINCTIVE MINISTRY

Revelation is a pre-requisite for ministry. A distinctive ministry depends on a distinctive revelation from YHWH. For such revelation, there has to be:

1- A GIVEN SITUATION

In Exodus 1:8-13, the Bible says, "Now there arose a new king over Egypt who didn't know Yoseph. And he said to his people, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and if war befall us, they join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to afflict them with heavy burdens; and built for Pharaoh store-cities, Pithom and Raamses. But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they made the people serve with rigor, and made their lives bitter with hard service, tin mortar and brick, and in all kinds of work in the field; in all their work they made them serve with rigor." (Exodus 1:8-14).

"In the course of those many days the king of Egypt died. And the people of Israel groaned under their bondage, and cried out for help, and their cry under bondage came up to Elohim."

This was a given situation, a specific situation. There was a suffering people who were in such a great need that something specific had to be done for them. That is the first pre-requisite for special ministry.

2- YHWH MUST BECOME ONE WITH THE GIVEN SITUATION

A situation may exist and be very terrible, however, if YHWH does not become one with it by identifying Himself with it, no one can carry out a special ministry in that situation and yet satisfy the heart of Elohim. So, a distinctive ministry is not just a personal response to a needy situation. It is not a person looking around and saying to himself, "There is need here. What can I do about it? I will do this and that and hopefully Elohim will bless my efforts."

The children of Israel were suffering in bondage. That could have gone on for hundreds of years without YHWH identifying Himself with their situation. He would then have done nothing for them. However, YHWH did become one with the given situation. How affliction of my people who are in Egypt, and have heard their cry because of their task masters; I know their suffering." (Exodus 3:7). YHWH saw, heard and knew their suffering.

YHWH must see the situation in a special, distinctive way. He must hear the cry in a distinctive way, and He must decide to know their suffering in a distinctive way. We insist that Elohim must be fully involved. He was involved with the Mashiach on the stake of Golgoeth. The Bible says, "In Mashiach YHWH was reconciling the world to himself," (II Corinthians 5:10). He was not aloof. He is not aloof. His being suffers as His people suffer. Do you know that there can be no groan nor tear nor heartache for the cause of the Besorah without that Elohim groans, sheds tears and has heartache twice as much? The Creator of heaven is involved. He is the Elohim who feels with His people. No one can effectively carry out a distinctive ministry and by so doing satisfy the heart of YHWH, if Yah was not totally involved with the pain and the agony of the people. Is that perhaps the reason why so much that passes for ministry today does not satisfy the heart of YHWH?

3- YHWH MUST DECIDE TO DO SOMETHING ABOUT THE SITUATION

YHWH, having seen the situation and having become one with it, decided to do something about it. He said, "I have come down to deliver them out of the hands of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey." (Exodus 3:8).

Elohim said, "I have come down." External Glory came down to meet human need. Yah is involved. He comes down and takes the move to do something about totally hopeless and helpless situations. He said He had come down to accomplish three things:

- 1- To deliver them out of the hand of the Egyptians**
- 2- To bring them out of that land**
- 3- To bring to a good and broad land flowing with milk and honey.**

YHWH had these three goals in mind as His answer for the given situation. The distinctive ministry involved in that situation had to do with accomplishing part or all of these goals. Having set these goals and having come down to accomplish them, it was impossible that He should fail to do so. YHWH never changes His mind about His purposes. He goes right ahead, regardless of opposition from the wicked one, and does that which He set out to do.

4- YHWH MUST DECIDE THE TIME WHEN HE WANTS IT DONE

YHWH, having decided to do something about the situation, had to face the matter of time. When must it be done? We have already discussed this at length in our study of what constitutes a work of YHWH. We shall only add a few brief comments here. Elohim said, "And now....." (Exodus 3:9). Yah had been hearing their cry long before, but at a particular point in time, His time was fully come and when He heard their cry this time, He decided to do something about it at once. Elohim waited for that time. Even in the good news, this matter of YHWH's time, YHWH's right time, in fullness of Elohim's time, is of the utmost

importance. If a person is forced to a premature commitment to Yahushua Ha Moshiach, it may lead to a pre-mature spiritual baby and most of them die or are sickly all their spiritual lives. On the other hand we know that over delay can lead to still-birth. We know of people who died without making the right commitment to the Saviour because they kept pushing the decision into the future until it was too late. YHWH acts always on time. He is never late.

5- YHWH APPOINTS A PERSON THROUGH WHOM TO CARRY OUT HIS PURPOSE

When Elohim's time fully comes, He appoints a person through whom to work. YHWH's appointments are according to His eternal purpose. Elohim's eternal purpose is that there might be a Body – a Bride for His eternal Son; a Body that is conformed to the Head. So, all of YHWH's purposes relate ultimately to the Qahal. His appointments are not emergency operations. About Yerimyahu He said, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." (Jeremiah 1:5). About Isaiah it was said, "YHWH called me from the womb, from the body of my mother he named my name." (Isaiah 49:1). Rabbi Sha'ul (Paul) said, "But when he who had set me apart before I was born and had called me through his grace was pleased to reveal his Son to me ..." (Galatians 1:15).

So YHWH called each of these people individually. He also called them to specific ministries. Jeremiah was appointed a prophet to the nations and given clear specifications about his ministry. YHWH said to him,

"Do not say, 'I am only a youth,
for to all whom I send you shall go,
and whatever I command you you shall speak.
Be not afraid of them
for I am with you to deliver you, says YHWH."
Then YHWH put forth his hand and touched my mouth
and YHWH said to me,
"Behold, I have put my words in your mouth.
See, I have set you this day over nations and over

kingdoms,
to pluck up and to break down,
to destroy and to overthrow,
to build and to plant." (Jeremiah 1:7-10).

Yishayahu was appointed and commissioned. The Bible says,

"He made my mouth like a sharp sword,
in the shadow of his hand he hid me;
he made me a polished arrow,
in his quiver he hid me away." (Isaiah 59:2).

Rabbi Sha'ul (Paul) was appointed and told,

"I have appeared to you for this purpose, to appoint you
to serve and bear witness to the things in which you
have seen me and to those in which I will appear to you,
delivering you from the people and from the Gentiles-
to whom I send you to open their eyes, that they may
turn from darkness to light and from the power of Satan
to YHWH, that they may receive forgiveness of sins and a

place among those who are sanctified by faith in me.”
(Acts 26:16-18).

Elohim appointed each of these people to a specific ministry right before they were born. Of course, if they had failed Him, He would have cast them away, but by His grace they did not fail Him.

Before you became a biological reality in your mother’s womb, YHWH had a particular ministry prepared and reserved for you. This is Elohim’s perfect will for you.

6- YHWH REVEALED HIMSELF TO THE ONE APPOINTED

When YHWH appoints a person to carry out a certain distinctive ministry, the first thing that He does is not to give that ministry to the person. That one must know YHWH. He must have Elohim revealed to him at personal level. Not until YHWH has been thus revealed to him can YHWH reveal the ministry to which He is calling him. We insist that this personal revelation of YHWH must precede the revelation of ministry. There are, unfortunately, those who think that they have been sent out by Elohim they do not know, to carry out some special work for Him. This is total folly.

Rabbi Sha’ul (Paul) said, “When it pleased Him to reveal His Son to me in order that I might preach him among the Gentiles.” First of, all a revelation of the Son to him; and secondly, his preaching Him among the Gentiles.

The twelve Shaliachs (apostles) were called to be with Him so that they might know Him; and only secondarily, to be sent out to preach, heal and deliver. (Mark 3:14-15). The seven sons of Sceva did not know Him, but tried to minister in his name and incurred upon themselves the wrath of demons to whom they were not equal. (Acts 19:13-17).

Moshe was YHWH’s chosen vessel for the deliverance of Israel out of the hand of the Egyptians-out of Egypt and their transfer into the Promised Land. We shall look at the call of Elohim on him, the revelation of Yah to Him and the commissioning of him by YHWH in some detail.

First of all, YHWH miraculously spared him when other Hebrew boys were being killed. “By faith Moshe, when he was born, was hid for three months by his parents, because they saw that the child was beautiful and they were not afraid of the King’s edict.” (Hebrew 11:23). So YHWH overruled that Moshe should not be killed. There is a sense in which it is obvious that he could not be killed because YHWH had a mighty purpose worked out for him from the foundations of the world, and that purpose could not be thwarted. (Job 42:2).

YHWH arranged for Moshe to have all the best natural advantages that were possible to have in those days by arranging for him to be brought up as the son of Pharaoh’s daughter. He thus had the best of everything that Egypt (representing the world) could offer. The Bible says, “And Moshe was instructed in all the wisdom of the Egyptians.” (Acts 7:22). He continued in the court of Pharaoh until he was eighteen years and “He was mighty in his words and deeds.” (Acts 7:22). So it was not a fool that YHWH called to carry out that might and far-reaching ministry. It was a man who, had he chosen the world, could have had almost everything in it. One may think that YHWH wants people who cannot do anything else to come and serve Him. This is very far from the truth. A young man once wrote to the writer saying: “I have tried many things and they have not worked. At the moment my business as a carpenter is failing. I think the best thing for me to do is to go to Bible School. Would you kindly recommend me?” He received the following reply, **“If you cannot get wood to obey you, you will find it even more difficult to get hardened sinners to obey you into the new life.”** Do you see the point I am making? Many think that when a man cannot do anything else, he should become a Cohen, Pastor, preacher of the Besorah full-time so that the Synagogue, churches should help him earn some bread which he could not successfully earn in the world. The sad thing is that there are people, and I fear, many people, in the “full-time

ministry” who are there because they could not do anything else. They are there to stand in the way of the True Synagogues of YHWH! Adonai must have the best of the world to serve Him. Rabbi Sha’ul (Paul) to whom Elohim gave another every far-reaching ministry (He wrote over half of all the books in the Apostolic writings) was well-schooled in the learning the Torah, haven studied under Professor Gamaliel. Even fishermen like kefa (Peter), and others were successful fishermen. They were not stranded men who saw in following Yahushua an opportunity to make a living. In a worldly sense, following Yahushua ha Moshiach did not advance them. They gained nothing worldly from it.

YHWH knew that Moshe had these advantages and he (Moshe) knew that he had them. YHWH also knew that if Moshe was called at that time, he would depend on his natural abilities and not on Elohim, or he would depend partly on Elohim and partly on his abilities. In order to ensure that Moshe, though having these abilities, would rely solely on Him for the task to which he would be called, YHWH allowed him to go through forty years in which he was humbled, and as one Dr. Joe Church put it to us “He who had thought that he was somebody learned that he was a nobody. YHWH told him. He had tried to deliver the children of Israel through carnal means, but Elohim arranged for him to be discovered and he fled from Egypt. Before fleeing from Egypt, he made a far-reaching choice. He could have continued as Pharaoh’s daughter’s son and possible heir to the Egyptian throne. However, he did not do so. The Bible says, “By faith Moshe; when he was grown up, refused to be called the son of Pharaoh’s daughter, choosing rather to share ill-treatment with the people of YHWH than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Moshiach greater wealth than the treasures of Egypt, for he looked forward to the reward.” (Hebrews 11:24-26).

All who would be called to distinctive ministry by YHWH will sooner or later go through the same experiences that Moshe went through, for in a sense, their call and appointment to special ministry is conditioned upon their complying with Elohim’s standards and conditions.

1- Moshe refused to be called the son of Pharaoh’s daughter. All his earthly glory was tied to this and he refused it. All would-be servants of YHWH have something to refuse.

2- Moshe chose rather to share ill-treatment with the people of Elohim than to enjoy the fleeting pleasures of sin. He made a choice and was in the direction of suffering and identification with the unpopular people of Elohim. He made a choice against the fleeting pleasures of sin, of worldliness, position, worldly security ...etc... Have your eyes been opened to see the world and all that it offers as fleeting and sinful? I do not say that fame, honour, right ...etc... are not pleasurable, but I ask, “Have you seen them for what they are?” Do you know that they will not last? Have you made the choice? What have you chosen?

3- Moshe considered abuse suffered for YHWH greater than the treasures of Egypt. It is as if Moshe put things on the balance. On the one side was the abuse suffered for YHWH and on the other side was the abuse suffered for YHWH and on the other side was the treasures of Egypt. On the balance in Moshe’ heart then, the treasures of Egypt had some weight, but the abuse suffered for Moshiach weighed more and he chose what weighed more - the abuse suffered for Moshiach. The Shaliach (apostle) Sha’ul (Paul) faced a similar situation. He too had a balance in his heart. On one side was the surpassing knowledge of Yahushua Ha Moshiach His Adonai and on the other side was all that he ever had, all that he had and all that he would ever have had, in fact, it included all of the world together and all that is in it. The surpassing worth of knowing Moshiach did not only weigh more, the world and all that it offered were terribly offensive to him by comparison. He put it this way, “But whatever gain I had, I counted as loss for the sake of Moshiach. Indeed I count everything as loss because of the surpassing worth of knowing Yahushua my Adonai. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Moshiach.” (Philippians 3:7-8). What of the balance in your heart? Have you considered?

4- Moshe had the courage to leave Egypt. He was not afraid of the king. Those who fear men cannot fear Elohim and those who fear Elohim are free from the fear of men. All who would be

given a specific ministry by YHWH must have the courage to go against the tide of public opinion,

- 5- The tide of the opinion of religious leaders, the tide of political opinion and the tide principalities and powers. No coward can go far with Elohim while keeping his cowardice. The early Netzarims Emissaries told the religious leaders of the day, "We must obey Elohim rather than men." (Acts 5:29). I am not saying that men should not be obeyed. There are circumstances under which it is possible to obey YHWH and obey men. This must be done. However, if men demand that they be obeyed and YHWH be disobeyed, all who will go far with Elohim will certainly choose to obey YHWH.

So, Moshe left these things and made these choices. He then entered Elohim's School of Humiliation. He was in that school for forty years. It is one of the most important faculties in the University of YHWH. It is a school where the subject matter is not so easily incorporated into the being of the student. It is a school where theoretical knowledge does not help very much. People can acquire a lot of theoretical knowledge from some Bible School or Seminary over a period of two to three years; and in many ways such knowledge, mentally acquired but not incorporated into character and transformed into life, causes carnal people to think that they know YHWH, and even gives carnal men lordship over the people of Elohim. It is needless to say that YHWH does not appoint such men into office. One of Elohim's servants said, "A good sermon takes ten years to prepare. A better one takes twenty years." I want to suggest that these good sermons are prepared in the School of Humiliation. In that School YHWH teaches the theoretical part of the course in a very short time, but because He is not out for theoretical knowledge but for character and life, He leaves the student there for a long time. Forty years was a long time, but it was necessary. Had it required less time for Moshe to graduate from that School, Elohim would not have kept him there for all that time.

One very important thing about the Schools in the University of Yah is that all the students have to enroll in all Basic Schools. They cannot specialize until all the courses in the Basic Schools have been passed. He does not promote failures. He cannot be bribed. He accepts no excuses. You may ask me what I consider to be the foremost of the Basic Schools in the University of YHWH. I consider the following Schools as absolutely essential.

- 1- The Schools of love of YHWH and people
- 2- The School of suffering
- 3- The School of Humiliation.

These to me are three most Basic Schools: Then you can have:

- 4- The School of Peace
- 5- The School of Patience
- 6- The School of Joy
- 7- The School of Kindness
- 8- The School of Goodness
- 9- The School of Faithfulness.

There are other important Schools including:

- 10- The School of Holiness
- 11- The School of Spiritual Power
- 12- The School of Discipleship
- 13- The School of Overcoming
- 14- The School of Prayer.

Then there is another School, the School of Service in which courses like the following are taught:

- 1- Waiting on YHWH
- 2- Evangelism and Soul winning
- 3- Pasturing
- 4- Teaching
- 5- Synagogue planting
- 6- Synagogue administration
- 7- ...etc...

YHWH never admits anyone to the Three Fundamental Schools who does not have the entry qualification. This is the degree B.A. (Born Again, Born from above; Born of the Holy Spirit). This initial degree is awarded by the University of Elohim, Entrance Department to all who repent of their sins and accept Him as their Adonai and Saviour. With YHWH's B.A., a person must enroll in the Schools of fundamental Studies and take lessons in love, suffering and humiliation. He can carry out studies in other Schools fundamentally, but real progress is measured by the progress in those three Schools. Some prefer to start in the School of power and from there jump to the School of service and enroll in Evangelism, while skipping the course on "Waiting on YHWH". Such move are not permitted by the Academic Registrar of the University of Heaven and Director of the School of Service, the Ruach Ha Kodesh (Holy Spirit). People who deceive themselves with that type of programme and continue to reject the other School may find that the Chancellor of that University – YHWH EL Elyon the father-will not sign their diplomas. They will as such not be given any distinctive ministry by Him although they have freedom to go and make noise all over the world about their ministry and even produce some results.

After forty years in the School of Humiliation, in which he also took course in some of the other Schools, Moshe was now prepared to have Elohim reveal Himself to him and then give him his fore-ordained ministry.

Do you now see why the children of Israel had to remain in bondage for so long? Their deliverer was still in school and YHWH had to wait for him to complete the Basic courses.

Is there a situation in which you are wondering why Elohim does not act? Do you sometimes wonder if Yah is deaf to your prayers that are definitely according to His revealed will? The answer is partly that He has chosen to co-work with man. He has decided to have man as His co-worker and so until the chosen man is ready He is more or less forced to act as if He did not care, although He cares very much. Would you be patient? Could it also be that He has not acted because you are in the school of Patience and the thing about which you want Him to act quickly is just the lesson He is teaching you at the moment in that School? Do not fight. Wait. Learn your lesson. Help Him to act faster by learning your lesson quickly.

Coming back to Moses, can you imagine the difference in position, between his former state as a prince of Egypt and his present one as a shepherd? Yet his training in the School of Humiliation was not wasted, for he learned to lead the flock and later on he was to lead people.

Then he came to Horeb, to the mountain of Yah. There he saw a burning bush that was not consumed. He was very close to the point of contact with Elohim. He saw the burning bush and he wanted to know more. There must have been a desire in his heart to know the Elohim of his people Israel.

YHWH saw that he turned aside to see, and YHWH called out to him from the burning bush, "Moshe, Moshe!" It was a two-fold call. Elohim was saying:

- 1- Moshe, know Me
- 2- Moshe, go out for Me.

YHWH's call is always a two-fold call. Moshe answered and the deed was done. Elohim had called and Moshe had responded. From that time on, Moshe belonged to YHWH in a special way.

YHWH always speaks out. He always calls out. Many people do not hear him because they are too busy talking to Him. They are too busy with their monologues.

6b- THE INESCAPBLE HOLINESS

Immediately After Moshe responded to the call of Elohim, he was faced with the holiness of YHWH. He could not come near as he was. He had to remove his shoes, for he was on holy ground. YHWH would not reveal Himself further to Moshe until the question of holiness was settled. He would also not reveal the distinctive ministry that He had for Moshe until this very thing was settled.

Permit me to talk to you at the personal level. Is there some known sin in your life – know but not confessed and not forsaken? If that is the case, YHWH will not reveal Himself to you any further and He will not reveal to you the distinctive ministry that He has in store for you. Are you involved in some questionable practice? Are you involved in a questionable relationship? Is there some cloud between you and YHWH? It may only be a small issue. It may cut Elohim off only a bit, but as long as put things right, Elohim will not reveal Himself to you any further, and He will not reveal the distinctive ministry that He has in store for you.

Do you see how serious the whole matter of total separation from sin and the putting on of Moshiach is? We said earlier that all distinctive ministry was conditioned on revelation and revelation is conditioned on holiness. Therefore the person who continues in sin has forfeited his privilege of knowing YHWH and of serving YHWH in a special way.

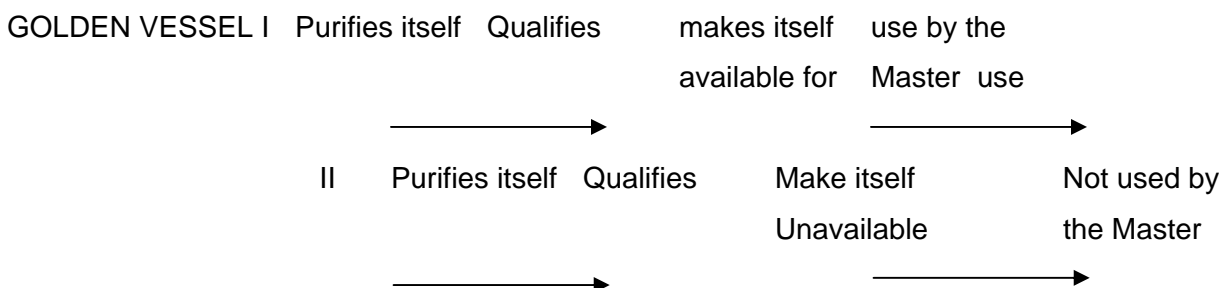
The Ketuvim Shlichim says, “In a great house there are not only vessels of gold and silver but also of wood and earthenware, and some for noble use and some for ignoble. If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work. So shun youthful passions and aim at righteousness, faith love and peace along with those who call upon YHWH from a pure heart.” (II Timothy 2:20-22).

YHWH’s house is a great house. There are various vessels in it. All the vessels are not made of the same material. Some are of gold and silver and others of wood and earthenware. The material that the vessel is made of does not really matter since the vessels are open to each vessel.

The use of the vessel will depend not on what material it is made of, but on whether the vessel has purified itself from what is ignoble in it. So we have:

- Gold vessels that have an ignoble (impure) element in them,
- Silver vessels that also have an ignoble element in them,
- Wooden vessels that have an ignoble element in them,
- Earthen vessels that have an ignoble element in them.

YHWH will use any vessel that purifies itself from that which is ignoble and consecrates itself for the Master’s use (and is available (ready) to be used). We can put it out this way. We shall consider three vessels in each clans:



	III	Does not purify Itself	Disqualifies		
		→		→	
SILVER VESSEL	I	Does not purify Itself	Disqualifies		
		→		→	
	II	Purifies itself	Qualifies	Makes itself unavailable	Not used by the Master
		→		→	
	III	Purifies itself	Qualifies	Makes itself available	Used by the Master
		→		→	
WOODEN VESSEL	I	Purifies itself	Qualifies	Makes itself available	Used by the Master
		→		→	
	II	Does not purify Itself	Disqualifies		
		→		→	
	III	Purifies it self	Qualifies	makes itself Unavailable	Not used by the Master
		→		→	
EARTHEN VESSEL	I	Does not purify Itself	Disqualifies		
		→		→	
	II	Purifies itself	Qualifies	Makes itself Unavailable	Not used by the Master
		→		→	
	III	Purifies itself	Qualifies	Makes itself available	Used by the Master
		→		→	

Usefulness to YHWH does not depend on the type of vessel. All vessels can be used. All impure vessels that refuse to purify themselves are automatically disqualified from use by the Master of the house. They must be used by the servants ...etc..., but not by the Master. He, being, will not use a dirty vessel. Dirt from which purification is needed has to do both with the sins of the flesh and character defects.

It is possible for very many golden vessels (very gifted people) to be eliminated because of their sin while Elohim uses earthen vessels (less gifted people) that are pure. YHWH will not say, "well let me just use the vessel because it is gifted. I will ignore its deliberate sin and its deliberate refusal to repent and part with sin."

He will not close His eyes to grave character faults about which the believer is prepared to do nothing because the individual concerned has many natural talents and many spiritual gifts. He will prefer to wait, to suspend His action, until he finds those who are pure.

Elohim wants purity from the heart. He is not interested in empty confessions of purity.

He looks not at the lips but at the heart. He looks not at outward action but at the actions of the heart.

YHWH disqualifies no one. All start the new life with some elements of ignobility. Each one chooses whether or not to be pure. Elohim has no favorites. If anyone is not used, it will never be because he was not gifted. It will be because he compromised with sin.

Some can compromise with sin and still appear as if he were being used by YHWH. That is the judgment of men and not of Elohim, for man looks at outward action and work but Elohim looks at inward action and work.

From the moment that a person decides that he will not make progress in the School of Holiness, he has also decided that YHWH should not use him again. YHWH honours his decision and the transaction is sealed. Is that the position where you are? Elohim can use you again if you will pay the price.

AVAILABILITY

It is sad to know that not all who purify themselves are used. Some purify themselves but do not make themselves ready. They do not present themselves to YHWH as available to be used. There is no sin in their lives and they have made progress in the School of Character Formation, but they either are pre-occupied with trifles and therefore “Majoring in minors” or they lack spiritual ambition.

The pure vessels that are used are those that purify themselves, and in addition, consecrate themselves to be used by the master of the house. This consecration means that the clean vessel presents itself to Elohim and begs to be allowed to serve Him, even if only in a small way. We shall develop this theme of availability later on in another chapter.

6c: FURTHER REVELATION AND THE DISTINCTIVE MINISTRY

When Moshe complied with YHWH's requirements for holiness, Elohim revealed Himself to him further. He said to him, “I am the Elohim of your father, the Elohe of Avraham, Elohe of Yitzhack, Elohe Yaakov .” (Exodus 3:6). YHWH had gone further in self-revelation. He had introduced Himself to Moshe. Moshe now knew the Elohim who had spoken to him a bit more. It was not yet complete revelation, but progress had been made.

DISTINCTIVE MINISTRY

YHWH then told Moshe what the problem was. He stated it clearly:

- 1- He had come down to deliver the people out of the hand of the Egyptians.
- 2- He had come to bring them to a land flowing with milk and honey.

That was the distinctive ministry to which He was calling Moses. It was clearly stated and presented in such a way that Moshe understood it. YHWH never speaks to people in a way that leaves doubts in their minds. He is always specific and clear. If anyone missed YHWH's way, it would never be because Elohim made it foggy.

YHWH wanted Moshe to understand the situation as He understood it and to have the same feelings for the suffering sons of Yaakov that He felt, I believe Moses entered into very deep feelings of pain with the suffering children of Israel. He identified himself so completely with them that he finally “gave himself away” for them and accepted to be disqualified that they might be spared and allowed to enter into the Promised Land.

The sad thing about what is carried on in the name of ministry today is that it is carried out by people who have kept a safe distance from those to whom they are ministering. This results in barrenness. When an evangelist feels the agony of a lost soul on judgment day, his message will be different. If a man talks to

sinner about sin without any identification in his heart with the agony of the bondage in which the depraved person is, he will not be of much help to him. Yahushua, Ha Adonai of all glory, became the Friend of sinners in other that he might bring them to Elohim. He was fully identified with the sinner without taking part in the fleeting pleasures of their sin. The problem is that some people confuse indulgence in sin with identification with the sinner in his need. YHWH never did that. When people refused to repent, He wept. When they rejoiced, He rejoiced with them.

How do you react when after an evangelistic message sinners refuse to respond to the Saviour? Do you feel ashamed because of the loss of face or is your heart broken because of their impending doom? Where are preachers whose hearts are broken over the lost? Where are those who would pray and pray because their hearts are broken over the lost? On that Elohim would move in the power of the Holy Spirit and replace technical praying with prayers that come out of broken hearts! Such praying will produce results where dry-eyed praying has failed. However, the tears must come from the heart and not just from the eyes. They must be accompanied by a life that is set on doing all for sake of the lost.

DISTINCTIVE MINISTRY AND TITLES

YHWH chose Moshe and gave him a distinctive ministry. Moshe did not become Elohim's servant by personal choice. It was not a general invitation that YHWH had thrown out to which Moshe responded and was found to be the best of the candidates that applied. Moshe was given that ministry. In some sense, he had no choice. No believer is ever a servant of YHWH by personal choice. His service rights of any one to selfish pleasure and condemns all the saved to become servants of Elohim.

However, YHWH did not give Moshe a title. He remained Moses and He always addressed him as Moshe. With regards to others, sometimes he addressed him as "My servant Moshe".

YHWH gives ministry and the greatest title that He gives is "Servant." Today people are scrambling for titles. They call themselves by all kinds of names. They say, I am pope X; Archbishop Y, Bishop Z, Evangelist N, Pastor M, Prophet B ...etc... They scramble for these titles and fight for them and know no peace in their hearts. These titles are not from YHWH. They are from men. Those who receive distinctive ministries do without worldly titles. A man with a pastoral ministry should carry out that ministry and never bother to add the title "pastor" to his name. All the other ministers should do the same. They should each remain brother K or P or Q. That is how they will be called on the Day of Reckoning. On that day many who bear the title evangelist will find that they needed to have been evangelized.

DISTINCTIVE MINISTRY AND PUBLIC SHOW

The thing about religious titles is that people need them and use them for show. A distinctive ministry need not be public. Elohim does not need to tell people, "I have given this person this specific ministry." Distinctive ministry can be a private ministry. Anna the prophetess was given the distinctive ministry of fasting and praying until the Hope of Israel was revealed Simeon had the distinctive ministry of waiting on Elohim until Yahushua Ha Moshiach was brought to the temple and when He was brought there, his distinctive ministry to YHWH and to Adonai's people was accomplished, and he said, "YHWH, lettest thou thy servant depart in Shalom (peace)," because he knew that his ministry was fulfilled. He had done what Elohim had called him to do almost unnoticed by any one except YHWH.

A certain believer in the United States of America received a distinctive ministry from YHWH to pray every Friday night until Saturday morning all alone in a chapel for five years according to very specific instructions. She knew clearly that YHWH had called her to that ministry. From that day when she heard Elohim's voice and received that ministry, it became the one thing in her life. She spent the rest of the week preparing spiritually for that Friday night vigil with Elohim. She judged everything by its impact on her fellowship with YHWH and that weekly night of prayer. She went on in the loneliness of her ministry unknown to the advertising world of religious politicians and showmen. After five years, on a Friday night, she went to the chapel to pray as usual but she could not pray. She was surprised, but then she remembered that the five years were over and so she thanked YHWH for enabling her to be faithful and

then went back home. Then next week the Holy Spirit came down in great might in that formerly cold and formal assembly and many were filled with the Holy Spirit and revival broke out and spread to many assemblies. That Sunday when the revival broke out one man was preaching. His name was carried on the papers as a great revivalist! However, YHWH knew who the revivalist was and on the day of reckoning she will be greatly rewarded, whereas that preacher may go unrewarded unless he too was a man who paid the price in his own walk with YHWH.

YHWH may call someone or some people to the distinctive ministry of praying for some servant of Elohim or for some ministry. I will never forget the impact of the life of brother Nash on me. He was called by YHWH not to preach but to be the prayer force behind the ministry of the famous revivalist Finney. He followed Finney wherever he went and while Finney preached, he prayed. Elohim did very great things through the ministry of Finney. Was it because he was very great? We acknowledge that he was consecrated. However, part of the answer to Finney's unusual success was this private prayer giant who received from YHWH the distinctive ministry of following Finney all over and paying the price in prayer. Finney will be rewarded on that day, but I believe that brother Nash will also receive a great reward, for, whereas Finney was seen by YHWH and man, Nash mainly by principalities and powers. Finney received all the praise from men and sometimes the insults. Nash was known only to Elohim. Both labored – one in public and the other in private, but both laboured. Finney's task was a little easier than Nash's for Finney sometimes had men as his enemies whereas Nash constantly had principalities and powers as his enemies. Together as a team, they did a great work for YHWH. They both finished their ministries with joy. We thank YHWH for each one of them.

My prayer is that YHWH will again call many to the private but distinctive ministries, especially those of prayers and waited on Yah. These to me are the most needed ministries in the Netzarim Judaism today. The twenty-four elders never leave Elohim's presence. They wait on Him. Theirs is a most far reaching ministry. Shall we find their equivalence in the church/Synagogue on earth today? Will carnal activity give way to spiritual waiting on YHWH? Yah, help us.

About the private ministries where the minister is not seen and not feted, I want to say that the glory about them is the fact that their very nature eliminates self-seeking men. They do not provide room for those who desire to glorify the flesh or who want to see immediate results. They are carried out by men who have died to the opinions and applauses of men; by men who are prepared to stand the scrutiny that goes with living in Elohim's immediate presence and leaving all reward to Him who sees in secret.

O that YHWH would raise such men in Nigeria, in all Africa (Father do it. Do it quickly for if thou dost not do it, all thine teachers, pastors, Prophets evangelists and apostles now in desperate need of prayer backing would fail Thee. O father, out of thine love for Yahushua Ha Moshiach and for His Bride-elect do it).

DISTINCTIVE MINISTRY AND PERSONAL INADEQUACY

Normally, when a person receives a distinctive ministry from Elohim, there will be a deep sense of entire unworthiness for the task. (I am amazed by the fact that people scramble for spiritual office. Such people are totally blind and very unfit for ministry. They have just not understood what it is all about). When YHWH called Moshe and gave him the ministry that He had from him, the first words that came from Him were, "Who am I that I should go to Pharaoh and bring sons of Israel out of Egypt?" (Exodus 3:11). He had learnt his lesson in the School of Humiliation well! He was saying, "I am unworthy. I am unfit for this task. It is beyond me." Those who clearly receive ministries from Elohim by revelation see their inadequacy. They may be very gifted and very talented, but they will realize that this is spiritual ministry that can only be done in the power of the Holy Spirit, and that flesh, human methods, human training and human techniques will fail utterly. Fools rush to ask for what they cannot do.

When a man sees the glory of Elohim, the magnitude of the call and the high demands of an uncompromising YHWH, and sees himself in all his weakness and failure, he will say like Yeshayahu,

“Woe is me”. however when a person has that kind of feeling it shows that he is the right man for the ministry. Why is that so? It is so because all that can be done with natural strength, natural ability and other merely human attributes is not a work of YHWH.

When a man sees his inadequacy, he has discovered that spiritual ministry can only be carried out by the intervention of YHWH who out of mercy would pour out His Holy Spirit without measure. Such a person will then depend absolutely on Elohim and will do everything to pay the fully price for YHWH to work. Those who count on themselves only or who count partly on YHWH and partly on themselves or on something else will not wait on YHWH to the same extent and will consequently see less of Elohim’s work done.

There are some who are spiritually impotent today who think that another year in the Bible School will remedy their impotence. Others think that another degree will do it. Some even think that a more modern meeting place with a large organ and a big choir will do it. This is unquestionable folly. Spiritual power belongs to Elohim and because YHWH is everywhere, those who pay the price will receive power. Without the price paid, ten Bible Schools, ten degrees, the most modern meeting place, the most modern organ and a choir of ten thousand will only fill him with pride, but not power.

YHWH’S ANSWER TO SPIRITUAL INADEQUACY

When Moshe said, “Who am I that I should go to Pharaoh and bring the sons of Israel out of Egypt?” YHWH answered back with a word of assurance. He said to Moshe, “I will be with you.” It was The Eternal’s original purpose to give that to Moshe as the only guarantee – His presence with him. YHWH was saying to Moshe, “I have come down to deliver them. I will do it through you. I will be in you to do it. I will be the one acting. If I could fail, you would fail, but because I cannot fail, you will not fail.”

The creator was saying to him, “You go. My presence is enough for you.” May Elohim open the eyes of all to whom He has committed distinctive ministries to see that His presence is enough and that all that they need is found in Him. Many today feel that they have Yahushua Ha Moshiach but that He is not enough. So, they look outside of the living Torah for something that will give them sufficiency. This is sad!

YHWH calls people to impossible tasks. He calls people to that which they will never do on their own. He does this so that when the task is accomplished, it will be obvious that He did it all.

The presence of The Moshiach is all that is needed for any distinctive ministry that Yahushua Ha Moshiach is Elohim’s all-including gift. Those who have Him need nothing else. The Hymn writer wrote:

“Yea, all I need in thee to find
O Lamb of Yah, I come!

Many are not satisfied with the living Torah. They want Yahushua plus signs. YHWH in His infinite wisdom has ordained that signs come after: that signs follow rather than go before His people. He has ordained it this way because His desire is that those to whom He has entrusted distinctive ministries should walk by faith and not by sight.

Those who walk by faith will have signs following. Those who want to walk by signs will not go far. The Eternal asked Moshe to go ahead and signs would follow.

Even at the present there is an inward sign – the assurance of the Ruach Ha Kodesh (Holy Spirit) – that all that Elohim has promised will come to pass. There is that inward peace that He imparts to His servants to assure them that they are in the right place and that He will not leave them. This is something in the human spirit of the servant of YHWH that causes him to be unmoved in the face of great difficulties while all around are losing their heads.

Furthermore, YHWH told Moses, Go and tell the people 'I AM' "Eheyeh" has sent you." (Exodus 3:14). The Elohim who is 'I AM' Ehyeh" is available for the needs of all His servants.

If their need is power, He says, "I AM your power," and becomes their power

If they are lonely, He says, "I AM your Friend".

If they are weary, He says, "I AM your Friend".

If there are great obstacles, he says, "I AM the One who take away all obstacles." He is Everything that His servants need.

The question is, "Will His servants take Him for that and move ahead or will they wait behind and look for this and that sign?" We know that Moses asked for signs, and that Gideon placed his fleece before Elohim, and that the Shlichim (apostles) cast lots to find Yahuda's replacement. There is nothing very wrong in these things. However, they betray spiritual baby-hood. For Elohim's promises are more than all the miracles that are possible, for, when miracles cease, He is there. So the spiritually mature choose to walk by faith and not by sight and they satisfy YHWH's heart as others can never do.

Elohim, make me into such a person! YHWH, make us into such people!

DISTINCTIVE MINISTRY AND YHWH'S METHODS

YHWH said to Moshe, "Go and gather the elders of the children of Israel together and say to them, "YHWH the Elohim of your fathers, the Elohim of Avraham, of Yitzhack and of Yaakov, has appeared to me, saying" I have observed you and what has been done to you in Egypt; and I promise that I will bring you out of the affliction of Egypt, to the land of the Canaanites, the Hittites the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey." "And they will hearken to your voice; and you and the elders of Israel shall go to the king of Egypt and say to him, 'YHWH, the Elohim of the Hebrews, has met with us; and now, we pray you let us go a three days' journey into the wilderness, that we may sacrifice to YHWH our Elohim.' I know that the king of Egypt will not let you go unless compelled by a mighty hand. So I will stretch out my hand and smite Egypt with all the wonders which I will do in it; after that he will let you go. And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, but each woman shall ask her neighbor, and of her who sojourns in her house, jewelry of silver and of gold, and clothing, and you shall put them on your sons and on your daughters; thus you shall despoil the Egyptians." (Exodus 3:16-22).

Here, YHWH spelt out how Moshe was to go about with the first step in the ministry which He had given to him. He did not give him the ministry, withdraw and tell him to use whatever methods he thought were convenient. No. He gave him the ministry He spelt out how it was to be done. In this way Moshe was not allowed to bring his own ideas and opinions into it. YHWH's work as done Elohim's way always works.

My counsel to all who receive distinctive ministries from YHWH is, "Wait before Him to receive His method for accomplishing that ministry. Do not away just upon receiving something to do. If Elohim does not tell you how it is to be done; ask Him." Sometimes He says, "You, go. I will show you how you are to do it later on." That will be an indication that it is not yet time for you to begin. When that time comes, you will receive further instructions from Him. Do not receive a work from YHWH and then say, "Well, this work resembles that which that person did some years ago. I will go and find out how he did it and then I will do it like he did, perhaps it will work." To think and to act that way is folly.

DISTINCTIVE MINISTRY AND CO-WORKERS

YHWH said to Moshe, "Is there not Aharon your brother, the Levite? I know that he can speak well, and behold, he is coming out to meet you, and when he sees you he will be glad in his heart. And you shall speak to him and put the words in his mouth; and I will be with your mouth and with his mouth, and will teach you what you shall do. He shall speak for you to the people; and he shall be a mouth for you, and you shall be to him as elohim.: (Exodus 4:14-16).

There are some distinctive ministries that Elohim gives which accomplished without co-workers. This passage tells us something about co-workers.

- 1- The one to whom the ministry is given should ask for co-workers.
- 2- Elohim will make co-workers available.
- 3- Elohim will choose each co-worker.
- 4- The one who receives the ministry is to speak to each co-worker, inviting him to the work.
- 5- The one who receives the ministry is to put his words (those words which he received from YHWH about the ministry and how it is to be done) into the mouth of each co-worker so that each co-worker will see very clearly what the ministry is and how it is to be done.
- 6- YHWH is committed to being with the co-worker as He will be with the one who has received the ministry.
- 7- The co-worker works for YHWH, but is responsible to the one to whom the ministry is first revealed. YHWH said, "He shall speak for you to the people, and he shall be a mouth for you, and you shall be to him as elohim." Some may think that it is not right that they should speak for some other human being and be a mouth for him and that another human being should be to them as elohim. They say, "I want to be independent. I want to speak directly for YHWH. I shall be Elohim's mouth-piece directly. I will deal directly with Elohim." This may sound like spirituality, but it is carnality. It is pride. It is sin. YHWH has a hierarchy in all that He does. It is not a matter of who is better than the other. It is just that to establish order in ministry, He chooses to place some before the others.

All Malachs (angels) are not of the same rank, yet all are holy and all serve YHWH Elohim. All ministries are not the same. YHWH has placed the Shlichim (apostolic) ministry first, then the ministry of Navim (prophets) ...etc... In fact, "He has appointed in the Beit K'nesset first Shlichim (apostles), second Navim (prophets),..." (I Corinthians 12:28). This is order. To refuse the place which YHWH has given you in a ministry to seek for another one that you consider more important is rebellion.

The helper deals directly with the one he helps in the ministry. He receives instructions from that person about the ministry and should obey them, considering them as coming from Yahushua. However, in his personal relationship with Elohim, he deals directly with YHWH.

The co-worker is as important to Elohim and to the ministry as the person who receives the ministry from YHWH. They may do different things in the ministry, but each has an invaluable contribution to make, and each will receive his reward according to his faithfulness.

- 8- The co-worker must be loyal to the one whom he is helping. His-loyalty to him will be regarded as disloyalty to Elohim. Miriam questioned, "Has YHWH indeed spoken only through Moshe? Has he not spoken through us also?" (Numbers 12:2). YHWH dealt with her immediately for her attitude.
- 9- The co-worker must forget his own Opinions, ideals, inclinations. He must carry out the opinions, ideals and inclinations that are given to him by the person whom he is co-working with. Since this person has forsaken own opinions, ideals and inclinations, (they will all be doing what Elohim wants done).
- 10- If a co-worker finds that he can no longer take instructions from the one leading the work, he should resign at once.

THE BEGINNING OF A DISTINCTIVE MINISTRY

All believers in Yahushua the living Torah must continue to carry out the general ministry of the Beit K'nesset, and they must continue to carry these out whole-heartedly until they receive their distinctive ministries from YHWH. Once the distinctive ministry is received, it must take priority to all else.

Sometimes a distinctive ministry is to be begun immediately it is received. At other times, there is need for further waiting – for more training in the Schools of Elohim. Rabbi Sha'ul (Paul) received a distinctive

ministry from Yahushua, but he needed thirteen years with YHWH in Elohim's School in Arabia; the disciples received a distinctive ministry, but they had to wait and be clothed with power from on high.

Each one who receives a distinctive ministry must receive from Adonai when to begin it.

A distinctive ministry will always bring an end to many other ambitions. We do not know what ambitions Moshe had as a shepherd. Maybe he wanted to multiply his flocks a hundredfold and establish himself as a rich man. Maybe he had other ambitions. Whatever they were, one thing is clear, the encounter with Elohim, the reception of the distinctive ministry brought an end to all the other ambitions.

That day when he received YHWH's call, his ambition to be a great shepherd of flocks died. It received a fatal blow. The love of money, fame, ..etc.. – received a fatal wound and died. Money, fame, ...etc..., ceased to mean anything. He saw Elohim and he saw that ministry to which he had been called. From that day on, only Elohim mattered to him and only that ministry mattered. He put everything into knowing YHWH and he put everything into accomplishing that ministry.

The commitment to the ministry received was total, complete. He did not ask YHWH what would happen to his flocks, just as Kefa (Peter), Yochanan (John) and the others did not ask what would happen to their fishing business. He did not ask about a salary. He did not ask about what would become of his family. All he knew was that Elohim, The Eternal of the entire universe, had condescended to call him to do a job for Him, and that call was the greatest privilege and the greatest responsibility for him.

Do you understand what I am saying? I am saying that the call to distinctive ministry brings an end to all other interests:

- a. professional interests
- b. social interests
- c. academic interests
- d. spiritual interest
- e. ...etc...

It also brings to an end carnal caution, worldly security and all the other guarantees of men. The person sees Elohim, he says bye-bye to all these other things and he throws himself recklessly on YHWH. That is the price of a distinctive ministry, and YHWH will not grant a distinctive ministry to people who will put it aside and pursue some cherished worldly interest (s). He will not give it to people who will try to accomplish it and at the same time try to gain the world. Such double-minded people are useless to YHWH. (James 1:6-8). Moshe said, "Goodbye" to Midian, to his father-in-law; to his property, ...etc... This is absolutely essential. Have you done the same?

THE LIMITS OF PERSONAL MINISTRY

Often, YHWH calls a person to do just a particular thing. He may call someone to be an evangelist to a particular tribe, town, village, nation, continent or he may call the person to be an Ma'vaser (evangelist) to the whole world. If Elohim calls someone to be an evangelist, he should stay within the evangelistic ministry. He should accomplish that ministry. He should not also try to be a Ro'him (pastor), Moreh (teacher), Navim (prophet), Shlichim (apostle), ...etc... He should stay within the ministry that Adonai Yahushua has called him to do for Him. There may be needs in other areas in the Body of Moshiach, but that is not his responsibility. He moves according to the call of Elohim and not according to need. If he leaves the ministry to which YHWH has called him and tries to accomplish others because of the shortage of workers, he will be doing great harm. He should pray for workers, but he should remain in the call to which YHWH has called him. He must not get involved in controversies and quarrels that concern the ministries of others. The Bible says, "He who meddles in a quarrel not his own is like one who takes a

passing dog by the ears.” (Proverbs 26:17). The dog will bite him and he will suffer a wound he could have safely avoided!

There is something more to it than just suffering unnecessarily. It is that, Elohim has not given us time and energy for everything. Any time spent on other things is time taken from that to which we have been called. The Shlcihim (apostle) kept themselves within the ministry of the Word and prayer. They left the other things to others. People, by attempting throw confusion into the household of Elohim. This point is of such importance that we shall discuss it at length elsewhere.

Nor is it necessary just to stay within one’s ministry. One must also stay within the sphere of one’s ministry. A person who is called by YHWH to become an evangelist to one town or village or tribe, ...etc... but who decides on his own to become an evangelist to many towns villages, tribes, ...etc... will fail Elohim absolutely. If Elohim calls a man to just one tribe, it means that Elohim has a work in that tribe to occupy him up to the limits of his abilities. Should he on his own expand his ministry to people to whom Elohim has not called him, he does many evils:

- 1- He leaves his own people without the depth of care that YHWH meant them to have as far as that ministry is concerned.
- 2- He steps into a ministry which YHWH had for another person at a different time and sows confusion there.
- 3- People in the both places will suffer loss and the whole kingdom of YHWH will suffer.
- 4- The Enemy will exploit the situation for his own good.

This expansion beyond the limits of YHWH is tragic beyond telling.

On the other hand, a person may be called to be evangelist to many towns, nations and continents. Should he decide to stay in one town or nation or continent, he will fail Elohim utterly, sow confusion into the plans of YHWH, and leave many people outside the kingdom who would have entered into it had he been faithful to the extent and limitation of his ministry.

So Elohim may call a person to an evangelistic ministry in a specified area. The person should ensure that is the ministry he has really received from Ha Adonai and he should stay within that ministry and within the geographical spheres to which Elohim has called him.

There is another limitation. It is the limitation of time. Elohim may call a person to a particular ministry at a particular one year, or it may be ten years or fifty years. This is something that must be received from the Master as well without which there will be confusion, for should Elohim call a man to spend his whole life in one place and he moves away because of the hardships – practical, spiritual ...etc..., he would have failed Elohim completely. On the other hand, should Elohim call him there for one day or one year and he decides to stay there for much longer: because of the blessings that YHWH was giving or because there was no one available to continue the ministry, that one would do great harm to YHWH and to His body. Let us illustrate it from Scripture.

Philip the evangelist was involved in a great move of YHWH in Shomron (Samaria). There were conversions, healings and deliverances, and to crown it all, the apostles came there and the Ruach Ha Kodesh (Holy Spirit) was poured out on these people. It was all very wonderful. There could not be a better place to stay and continue to minister. To make things even more needful for him to stay there, the converts were young and there was no one to take care of them. From a human point of view, he ought to stay there! However, as far as Elohim was concerned, his ministry in Shomron (Samaria) was finished! An angel of the Lord said to him, “Rise and go toward the south to the road that goes down from Jerusalem to Gaza.” (Acts 8:26). One distinctive ministry was over and another was begun. On the road to Gaza, Elohim sent the Ethiopian to him. (This was truly a world, and all the details were being worked out by Elohim). He led him to the Living Torah-Yahushua, baptized him in water, and while the Ethiopian went away rejoicing you would have expected that Elohim would lead Philip back to his beloved Samaritans. That would have been natural, human, but Elohim did not act that way. When the Ethiopian and Philip “came up out of the water, the Ruach (Spirit) of YHWH caught up Philip; and the eunuch saw

him no more... But Philip was found at Azotus, and passing on the preached the Besorah (good news) to all towns till he came to Caesarea." (Acts 8:39-40). In Caesarea, Yahushua allowed him to stay and there make a base for his further ministry as an evangelist (Acts 21:8).

Philip discharged these ministries. His was an evangelist. He moved with the Holy Spirit. When he was told, "Rise and go..." (Acts 8:26), He rose and went." (Acts 8:27). By receiving clear instructions and obeying them, he stayed in the centre of Elohim's will and fulfilled his ministry. He did not carry the burden of the Beit k'neset on himself. He let the Shlichim (apostles) do that.

Rabbi Sha'ul (Paul) was having a hard time in Corinth. The Jews opposed and reviled him. He wanted to leave the town, but Yahushua said to him, "Do not be afraid, but speak and do not be silent; for I am with you, and no man shall attack you to harm you; for I have many people in this city." (Acts 18:9-10). He obeyed and stayed there for one year and six months.

So we see that the distinctive ministry caused people to move or stay. The time varied.

They did not move as finances dictated.

They did not move as the political climate dictated.

They did not move as their family situation dictated.

Their move was not dictated by response or rejection of the Besorah.

It was not dictated by the presence or absence of crowds.

They listened to the Holy Spirit and they obeyed Him, and thus they stayed within their ministries. It was the Holy Spirit, and He alone, who decided;

1-The type of ministry

2- The place of ministry

3- The timing of ministry

4- The termination of ministry.

No one should allow his heart to be hooked to anything, even to a certain ministry. No one should allow himself to be hooked to any place. No one must set his heart on any person. All hearts should be hooked on Yahushua The living Torah and on Him alone. The type of ministry and all that concerns it must be left to the Holy Spirit to decide. He is the Director of Elohim's Missionary Enterprise. He selects people for various ministries. He decides the spheres of their ministry and He sets the time limits. All who are serious obey Him.

THE COMPLETION OF A DISTINCTIVE MINISTRY

The distinctive ministry committed by Elohim to anyone will have a beginning in time. There will be a say when that ministry actually starts, and there will be a day when that ministry is actually accomplished.

There was a day when Yahushua began His public ministry. When so Much had happened behind the scenes in preparation, but one day he actually began the ministry. He laboured at it and one day, He said to His Father, "It is finished."

YHWH intends that every one to whom he has given a distinctive ministry should finish it. We have already mentioned the woman whose distinctive ministry of five years of praying all Friday night was finished and she knew it. Sha'ul (Paul) also received a ministry and he wanted it finished.

He said, "But I do not count my life of any value nor as precious to myself, if only I may accomplish my course and the ministry which I received from Yahushua Ha Moshiach, to testify to the Besorah of the Chesed (grace) of Elohim." (Acts 20:24). He did accomplish his course and finish his ministry. Before he died (and not his dying bed!) he said, "I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith." (II Timothy 4:6-7). Others would go on doing YHWH's work, but that distinctive ministry that was given to

Sha'ul (Paul) was completed. It was finished. No one could continue it. There was nothing left that could be continued. Others would continue with what they have received from Ha Adonai, but Sha'ul (Paul's) portion was finished.

Sha'ul was able to finish his course and ministry. He could have died without finishing it. But praise Adonai he did finish it.

So, Elohim gives a distinctive ministry to people. He determines the methods to be used. He sets the limits to the ministry. Talmidim are to receive distinctive ministries from Yahushua. They are to receive and use Elohim's methods for the discharge of the ministry. They are to put all of themselves and all that they have into the ministry. They are to complete their ministry. Glory be to YHWH of the ministry. Amen!

YAHUSHUA HA MOSHIACH – ELOHIM'S SUPREME SERVANT

INTRODUCTION

In the world people want to be masters. They want to boss others. They want things done for them. Yahushua Ha Moshiach said, "You know that the rulers of the Gentiles master it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and give his life as a ransom for many." (Matthew 20:25-28).

A servant is a minister. He does things for another. He gives and what he gives is received. Greatness in the kingdom depends on giving – service; ministering. Ha Adonai Yahushua taught that there were two levels of service:

1- SERVING AS A SERVANT

A servant accepts to serve. He works for a master. He receives instructions from the master and carries them out just as the master wants. He puts his opinion aside and does what the master demands. If he is content with the master, he can stay with him serving the master as long as the master wants and as long as he is satisfied. He can leave the master's service any time that he chooses to do so.

When a person wants to be great, he must serve Elohim in this way. This is the pathway to being great. A great man is the one who serves and not the one who receives service. The pathway to being small and unimportant is "To receive service always; to have people always do things for you." Says Yahushua.

2- SERVING AS A SLAVE

A slave also serves. He does everything that the servant does and in the same way. There is however a difference between a servant and a slave:

- 1- A servant is paid and a slave is not paid.
- 2- A servant serves out of choice. He can terminate his services whenever he chooses and no one would then compel him to continue to serve. He is free. A slave has no choice. If his master is kind or unkind; good or bad; tender or hard; pleasant or unpleasant ...etc... he all the same serves him. He is to serve him with all irrespective of what he is. The quality of his service is not dependent on what the master is. He must never complain. He must never disobey. The servant has working hours. He can go off and do anything he likes when he is not on duty. The slave has no working schedule. He is expected to be on duty all the time. He has no free time. He is bound to serve always.

- 3- A master can become dissatisfied with the servant and dismiss him. If a slave-owner is dissatisfied with him, he can kill him. The slave may only live as long as his services satisfy his master.

Yahushua said, "Servants shall be great but slaves shall be first." The first in the kingdom of YHWH shall be those who serve Elohim and man as slaves. It is understandable that we are Yahushua's slaves. He has bought us and put his mark upon us. We have no choice about serving Him. It is the greatest privilege to serve Him, for He says, "My yoke is easy, and my burden light." (Matityahu (Matithew 11:30). But what about serving man? Are we prepared to serve him all the time regardless of whether he is grateful or ungrateful; pleasant or nasty? Will we serve him even when he speaks evil of us? Shall we serve him even when he persecutes us and kills us? Unless we are prepared to serve Elohim and man in this way, we will never be first in the kingdom! But some may say, "I will not be a first. I will just be in the kingdom, so I will not humble myself that much. We shall look at that in detail when we treat the theme. "You as a servant of YHWH and Man." For now we say that if Elohim has called you to be a first by serving as a slave, and you run away from this to settle for something less but easy, you have forsaken your calling and failed Adonai woefully. Yahushua is Elohim's first. He served Elohim as a slave and he served man as a slave. We shall now look at Him Who is our Supreme Example.

YAHUSHUA SERVED YHWH AND MAN IN A DISTINCTIVE WAY

Yahushua Ha Moshiach received from the Father a distinctive ministry. It was two-fold.

- 1- He was to glorify the Father.
- 2- He was to seek and save that which was lost.

1- HE GLORIFIED THE FATHER

Yahushua never served in order to draw attention to Himself. He served so that the Father might be glorified. He said, "For I have come down from heaven not to do my own will, but the will of him who sent me; and this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day." (John 6:38-40). "My food is to do the will of him who sent me, and to accomplish his work." (John 4:34). "I can do nothing on my own authority; as I hear, I judge; and my judgment is just, because I seek not my own will, but the will of him who sent me." (John 5:30).

2- HE SOUGHT AND SAVE THE LOST

He sought and saved those who were lost in sin as His primary purpose. But he also sought and saved those who were lost in sicknesses and diseases. He sought and saved those who were bound by demons; He saved those who were lost in hunger by giving them food; He saved those who were lost in death by bringing them to life. He sought and saved those who were bound by hypocrisy by being an example to them, and for those who were lost in self-seeking, He saved them by a demonstration of humanity.

3- HE REFUSED TO BE INVOLVED IN ALL GOOD THINGS THAT WERE NOT PART OF HIS MINISTRY

Yahushua did very many good things, but He only did those which were an integral part of His distinctive ministry on earth. For example, He refused to become a distributor of wealth. The Bible says, "One of the multitude said to him, 'Teacher, bid my brother divide the inheritance with me.' "But he said to him, 'Man, who made me a judge or divider over you?'" (Luke 12:12-14). He refused to be involved in political agitation. He said nothing for or against the government of the day, but submitted Himself to it. However, He confronted the religious leaders of the day and denounced their hypocrisy in very clear terms. He refused to own property. He had no place to lay His head. He refused to married. Although He could have taught very competently on science, agriculture, art, literature, ...etc..., He refused all these and only taught what was related to His ministry.

4- HE OBTAINED INSTRUCTIONS FROM THE FATHER AND OBEYED THEM

Yahushua was always withdrawing from the crowd to pray. In prayer He did two main things: He asked Elohim how He was to carry out His will and received power to carry it out. The Bible says, "And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed" (Mark 1:35). The multitudes were there pressing on Him, but instead of "pressing" back to them, He withdraw, "pressed" on the Father before coming back to "press" on them. After He had fed the five thousand by a miracle, he did not stay among men in order to bathe in their praises, but he dismissed the crowd, sent the disciples before him, and "went up on the mountain by himself to pray." (Matthew 14:23). He spent so much time in prayer that by evening He was still there alone and had to walk on the sea to meet them.

So Yahushua was not always in public. He was often in private with Elohim. That was the secret of His ministry. He came from the presence of Elohim into the presence of man and back into the presence of YHWH.

YAHUSHUA MADE ROOM FOR THE MINISTRY OF OTHERS

He did not do everything. He discerned everything. He called the twelve, trained them and sent them out. He called the seventy, trained them and sent them out. He calls the Beit K'neset and wants to train her that He may send her out. Unlike the disciples who were caught up with a party spirit, He said, "Do no forbid him; for no one who does a mighty work in my name will be able soon after to speak evil of me. For he that is not against us is for us." (Mark 9:39-40).

YAHUSHUA CARRIED OUT HIS MINISTRY UNDER A SENSE OF GREAT COMPULSION AND GREAT URGENCY

The ministry of Ha Adonai Yahushua was everything to Him:

- 1- It was the reason why He came.
- 2- It was His food.
- 3- It was His priority.
- 4- It was the one thing that had to be done about which there was no choice.
- 5- He paid the supreme price in order to accomplish it.

1- IT WAS THE REASON WHY HE CAME

The Bible says, "And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed. And Simon and those who were with Him pursued him, and they found him and said to him, 'Every one is searching for you.' And He said to them, 'Let us go on to the next town, that I may preach there also; for that is why I came out.' And he went throughout all Galilee, preaching in their synagogues and casting out demons." (Mark 1:35-39).

Yahushua was having a wonderful time with His Father in prayer. It was good. It was necessary, but that was not the reason why He came. Everyone was looking for Him. Every one wanted Him. The disciples sought Him and when they found Him, they told Him about the situation and He understood. He could not hold back. He had come to seek and to save these people. Now they were seeking Him and He felt compelled to go to them. He told them that they must all be on the move. They had to go to the other towns so that He should preach there also for that was why He came. He refused to allow preparation to take up the place of action. He did not only talk. He acted. He went with the disciples throughout all Galilee, ministering. He did not just go through part of Galilee. He went throughout all of Galilee, fulfilling His ministry. His ministry was the reason why He came and He gave that the priority.

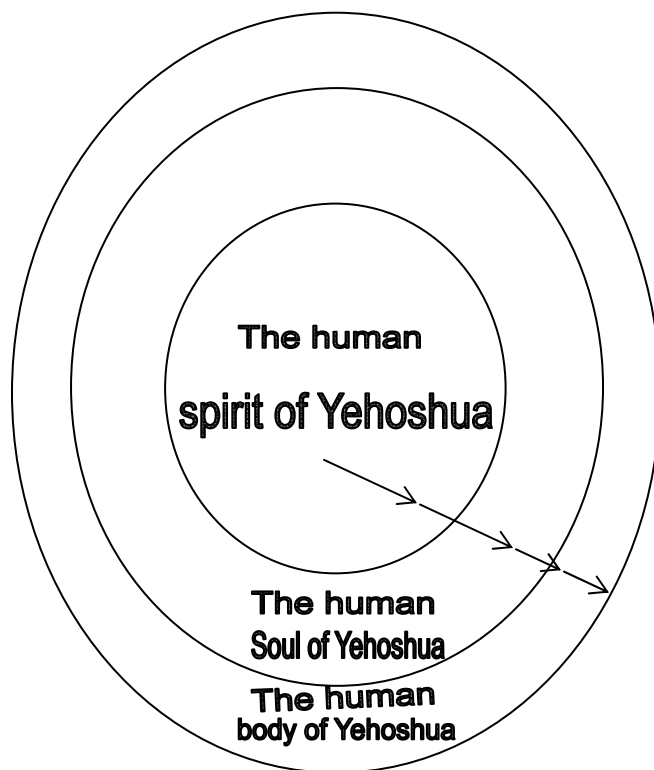
2- IT WAS HIS FOOD AND HIS PRIORITY

Even before Yahushua began His public ministry, He settled very clearly what place food was going to occupy in His life. After He was baptized at the Jordan (both into water and into the Ruach Ha Kodesh (Holy Spirit) He fasted for forty days. He was saying to the desire for food, "You will not rule. I am the Ruler." He thus put food and all the needs of His physical body into the second place and remained the controller of His being. Later on when there was real desire for food, the enemy wanted to use that to cause Him to sin, but He remained Victor as He proclaimed, "Man shall not live by bread alone but by every word that proceeds from the mouth of YHWH." (Matthew 4:4). He again put bread, food and the needs of the physical body into the place of servant and not that of master. He said, "Food is good. It is necessary, but there is one thing that is indispensable – every word that proceeds from the mouth of YHWH.

This was not an attitude which He adopted for just some time. He maintained it all His life. Once, He left Judea and departed again to Galilee and to pass through Shomron (Samaria). He thus came to a city of Samaria called Sychar. He had walked for a long time and was weary with the Journey. His disciples went away into the city to buy food. He could have sat there with all His thoughts buried in His tiredness and the expectation of food so as to be oblivious of all the needs around. However, He did not do that. A woman of Shomron (Samaria) soon came around, and when He saw her need, He began to minister to her. So deep was His involvement with her that the weariness of the body and the need for food were lost in the one ministry of reaching out that lost woman. The Bible says, "Meanwhile the disciples besought him, saying, Rabbi, eat' But he said to them, 'I have food to eat of which you do not know.' So the disciples said to them, "MY FOOD IS TO DO THE WILL OF HIM WHO SENT ME, AND TO ACCOMPLISH HIS WORK." (John 31:34).

Yahushua was living and serving at a plane which the disciples did not understand. He fed on the Word. He fed on the Father and this ministered to Him at a level that the disciples could not yet understand. They thought that if He no longer needed food, someone must have given Him food. Yes, someone gave Him food, His heavenly Father fed Him. However, it was not food for His body. It was food for His Spirit and He was satisfied. Some people eat in order to do the business of life. This is normal. Others make eating the business of life. This is abnormal. For YHWH, the one business of life, which was doing the will of His Father, was food itself. This is supernatural.

Yahushua Ha Moshiach thus lived in this supernatural dimension in which doing the Father's will was like eating. He lived in a dimension where the whole body served the desires of His spirit. His spirit ruled His whole body.



The Spirit of Yahushua was completely released from His soul and the desires of His body were so totally subservient to the desires of His soul that whatever His spirit wanted, was carried out. So when the Father fed Him afresh with the food of His word, He was sustained, not only in His spirit, but also in His soul and body. This is Elohim's desire for all His other children – that they too, like the First Born, would be ruled by the desires of the spirit and not by those of the soul or body.

There is another side to the matter. The need that presented itself to Him was a need that was tied to the will of His Father and the work that He had to accomplish. This need was not food for His body, but getting the Samaritan woman into the kingdom of YHWH. There was, so to say, a conflict. Two needs presented themselves to Him at the same time – the needs of His body and the needs of a lost sinner. He immediately knew where the priorities had to be. He attended to the woman.

There was also a time factor involved. The needs of His body could be met later on. However, the needs of that woman could not wait. Time was running out. If her need was not met then, it might be too late. She might never have a second chance. It was then or never. Do you see how Yahushua weighed things? He did not say, "This woman could be saved on another day." He gave Himself away, even after total exhaustion, so that she might find life there and then. May we too act like that. When faced with the opportunity to minister life, may we not postpone it. May we act at once because we may never have that opportunity again.

The Father had foreordained that the woman would be saved on that day. Yahushua Ha Moshiach knew this, for He ministered in the perfection of the Father's will. So He went ahead and did the Father's will at any cost to Himself. It was not only important that she should have saved. It was important that she should be saved then and the price had to be paid for that. Elohim does not only want people saved. He wants them saved at the right moment. Think of it in the following way: if Elohim wants someone saved at twenty so that He may be sent as an apostle to some unreached tribe, what if the person who was to minister to him failed to do so for one reason or the other? What if this man then continued in sin for the next forty years and saved at sixty? Someone may say, "Praise Yah, he got saved all the same." Yes, we would praise Yah that the man got saved ultimately, but what of the forty years that were lost to Elohim's work and that were invested for the devil? What of that tribe? What of the thousands of people there who perished without Yahushua because that person was not there at twenty? Is that a small matter to you? Do you see the consequence of a "small" disobedience? Do you see how far-reaching a "small" sin may be? Do you see how critical the time factor is? Do you see how necessary it is to live and act as Yahushua did?

There was another reason why Yahushua could not wait for another day before reaching out to this woman. It was both holy jealousy and anger. He was jealous that this woman was serving the devil instead of serving the Father, and He was angry that the devil dared keep someone who was created in the image of Elohim in his ugly kingdom. Because of this jealousy and anger, Adonai could not stand her spending another day in the devil's kingdom, and so, He did all He could then to save her at once.

Adonai Yahushua knew that some things could wait while others could not. He told the disciples, "She has done a beautiful thing to me. for you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me." (Mark 14:6-7). In this way Yahushua divided the things that could be done into a scale of priorities. The things of top priority that must be done, and if there is time, the other things may be done. To have a life without priorities may- lead to specializing in the non-essentials. How is it with you? Are there priorities in your life or are you majoring in minors?

There are so many things that can be done today and many things that make demands. Elohim wants His own to know what cannot wait. I personally think that the following can wait:

Making a name and
Making money.
But Winning people into the kingdom,

Being holy,
Total abandonment to YHWH and
Doing Elohim's will
Cannot wait.

3- HE HAD NO CHOICE: HE DID WHAT WERE "MUSTS" FOR HIM

Yahushua ministered under a real sense of compulsion. Having accepted the Father's will and abandoned His, there was only one way open for Him. He expressed it by the word, "I must."

1- At the tender age of twelve He told his parents, "How is it that you sought me? Did you not know that I must be in my Father's Beit (house)?" (Luke 2:49). That was a far-reaching declaration! He expected His parents to know that being in His Father's Beit (house) was a "must" for Him.

2- He retired for fellowship with His Father after a busy day. The people sought him and came to Him, and would have kept him from leaving them, but he said to them, "I must preach the good news of the kingdom of YHWH to the other cities also; for I was sent for this purpose." And he was preaching in the synagogue of Judea. (Luke 4:44). These people wanted to monopolize Him. They wanted to keep Him for themselves, but He said to them, "You can't do it. I have a purpose. That purpose includes other cities. I must accomplish that purpose.

3- Do not hold me back." Often people see a man of Elohim and they want to keep him. They want to own him. They want to label him as theirs and say:

He belongs to our mission.

He belongs to our denomination.

He belongs to our church.

He belongs to our X, Y and Z.

How carnal such actions are! Men of YHWH belong to Elohim. They also belong to the whole body of Yahushua. They belong to the whole world. When we meet them, may we know that and may we not try to limit them. May we thank Elohim for them and may we receive ministry from them, and then may we send them on to all of Elohim's people and to all of Elohim's world.

4- Yahushua said, "I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock and one shepherd." (John 10:16). There is one fold already established. There are not two fold Elohim knows nothing about the Orthodox fold, the Reform fold, the Conservative fold, ...etc... Elohim knows the fold of His incarnate. Yahushua, however, has other sheep that by error do not yet belong to His fold. They perhaps belong to someone, or to something. Yahushua cannot tolerate this. He must bring the other sheep so that there is one fold even as there is one Shepherd. All sheep must ask, "Where is the fold of Moshiach?" Then they must seek it and belong to it. Remember that YHWH has established that there be one fold and one Shepherd. Anything that does not resemble this is terrible. Yahushua will never allow two folds Christianity and Judaism. There will never be another Shepherd. This should make all Israel rethink. This whole matter of one fold and one Shepherd was so important to Adonai Yahushua that He made the bringing of the other sheep that was not yet in the fold a "must". We must do the same. He however did not say that He would bring goats and mix them with sheep and make one fold with them. The two are immiscible. Only folly will try to mix them up. But to separate sheep into folds is horrible!

5- Yahushua further said, "We must work the work of him who sent me, while it is day; night comes, when no man can work." (John 9:4).

6- "And as Moshe lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believes in Him may have Eternal life." (John 3:14-15).

7- Yahushua of all glory said to His disciples, "Go and tell that fox, 'Behold I cast out demons and perform curse today and tomorrow, and the third day I finish my course. Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet should perish away from

Jerusalem.” (Luke 13:32-33). Yahushua was saying, “I must finish my course. Therefore I must act today,” and “Tomorrow there will be no time to continue.”

8- “The son of man must suffer many things, and be rejected by the elders and chief priests and the scribes, and be killed, and on the third day be raised.” (Luke 9:22).

Yes, the Son of man

- 1- Must suffer many things.
- 2- Must be rejected.
- 3- Must be killed.
- 4- Must be raised.

There was no option whatsoever. Let us again see the “must” of His life.

- 1- Must be in His father’s house.
- 2- Must preach the Good News to other cities.
- 3- Must bring the other sheep to this fold.
- 4- Must work the works of Him who sent Him while it is day.
- 5- Must be lifted up.
- 6- Must finish His course.
- 7- Must suffer many things, be rejected, be killed and be raised.

The “Must” of His life were all an integral part of the supreme purpose of His mission. He came for the very thing that was a “must” for Him. He did not make any peripheral issue a central issue.

When the disciples tried to defend Him, said, “put your sword into its sheath; shall I not drink the cup which the Father has given me?” (John 18:11).

4- HE REFUSED TO BE PUT OFF BY OBSTACLES

He chose the twelve apostles and found that one of them was a thief. He refused to be put off by thieves. He could have said, “If one of the apostles is a thief, what hope is there for the rest?”

He found that the apostles could not understand Him most of the time, yet He was not discouraged. Peter, their leader, denied Him, yet He did not lose faith in the ultimate victory of Yahushua.

The unbelief of some Jews hit Him on the face wherever He went, but even that did not put Him off. What could have driven most people to despair – the hardness of heart of the religious leaders of the day and their combined efforts to put Him to death and sabotage His ministry did not put Him off.

He had faith in the power of Elohim to accomplish His will which was designed, not in some time of emergency, but from the foundations of the world. In refusing to be put off He was saying:

“My Father is Adonai. He will conquer in all these situations. He will be Adonai in them all. His cause cannot be defeated. The devil will fail. His purposes will not be able to thwart the purposes of Elohim, for the devil will soon be defeated on the Stake of Calvary. My Father is able to change weak and failing men into strong men of courage. He is not only able. He is willing. He will do it. I trust the Holy Spirit who resides in these disciples and who will come upon them. He is a Master in accomplishing My purpose in them. He will not fail in His job.”

YAHUSHUA CARRIED OUT A DIVERSIFIED MINISTRY TO INCLUDE ALL OF THE PURPOSES THAT WERE THE OBJECT OF HIS MINISTRY

He did this by:

- 1- Raising the dead
- 2- Healing the sick
- 3- Delivering the possessed

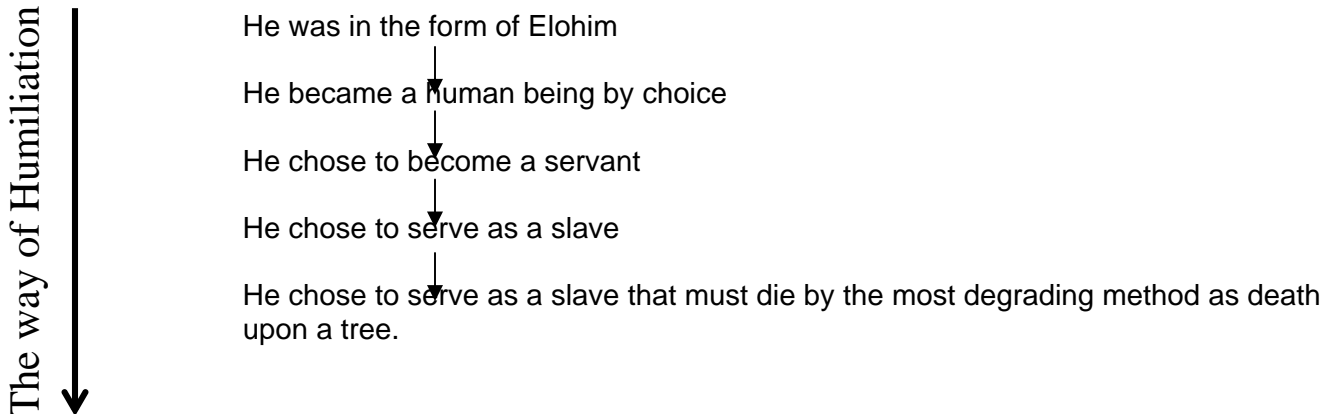
- 4- Teaching the Word
- 5- Washing the disciple's feet
- 6- Blessing babes
- 7- Ministering to crowds
- 8- Ministering to individuals
- 9- Ministering in public
- 10- Ministering in private
- 11- Exhorting
- 12- Rebuking
- 13- Restoring backsliders
- 14- Dying on Calvary
- 15- Resurrecting from the dead.

He assessed every action by its contribution to the overall purpose of His ministry.

HE MINISTERED IN UTTER HUMILITY

We have already talked about the difference between a servant and a slave. Yahushua did not serve as a servant. He served as a slave. He was a slave that was doomed to die by the most degrading death possible. The Bible says, "Have this mind among yourselves, which is yours in Moshiaich Yahushua, who, though he was in the form of YHWH, did not count equality with YHWH a thing to be grasped, but emptied himself, taking the form of a servant, (slave) being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a tree." (Philippians 2:5-8).

Do you see the pathway He trod? He humbled Himself. He went down. Let us sum it all this way with each arrow indicating a step downward in the path of humiliation:

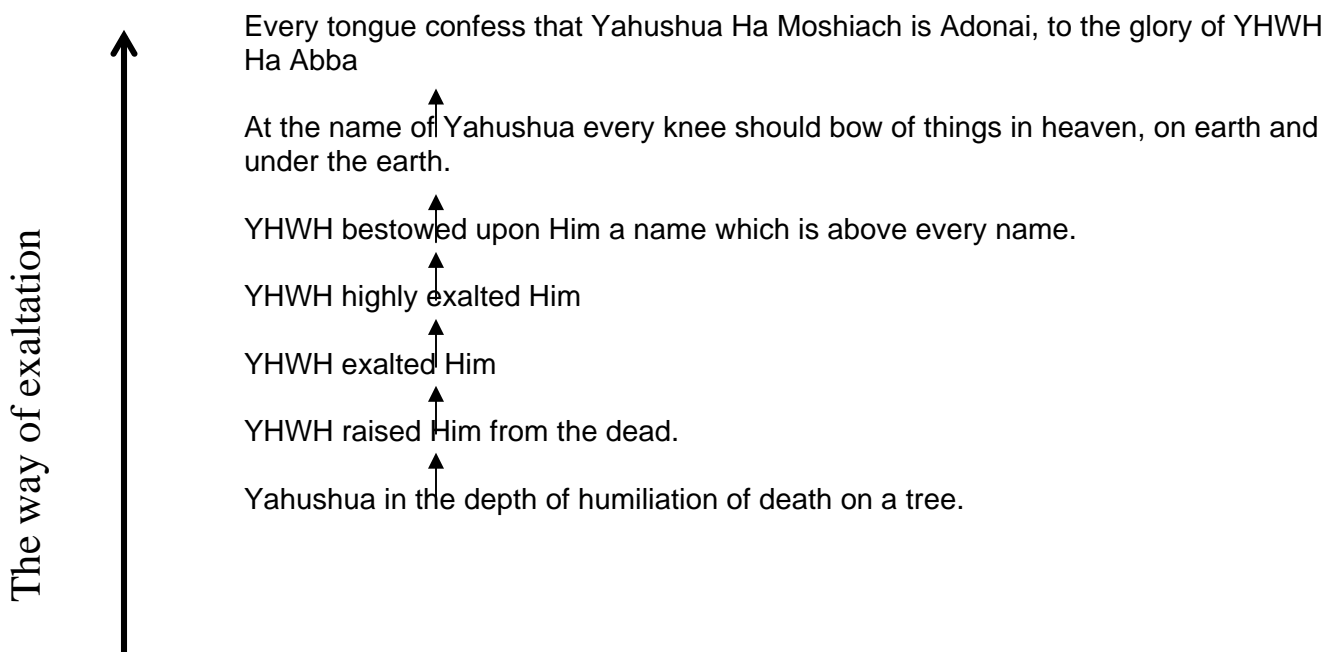


He totally forgot His honour, reputation, ...etc... He was oblivious of what people thought and said. He knew it was said, "Cursed is any one who hangs upon a tree." He nevertheless said, "I will be a curse. I will hang on a tree so that I may accomplish my ministry." Nothing was too low for Him provided it was part of the reason for which He came. He sacrificed everything for the sake of His mission.

Before He went to the tree, He poured water in a basin and washed the feet of His disciples. It was the exact opposite of expected behavior. The world advocates pride and praises the proud. The stake condemns the proud and exalts the humble. Yahushua chose the way of humility. That is why the Bible says, "Therefore YHWH has highly exalted him and bestowed on him the name which is above every name, that at the name of Yahushua every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Yahushua Ha Moshiaich is Adonai, to the glory of Elohim Ha Abba." (Philippians 2:9-11).

If you want to glorify YHWH Ha Abba, bow down to Yahushua Ha Moshiach and confess that he is Adonai. Yes that is the way to truly glorify the Son. It is as if the glory that satisfies the heart of the Father the most is not the one that is given to Him but the one that is given to Yahushua the living Torah. He exalted Yahushua for that very purpose.

We again let each arrow up indicate a step upward into glory.



Yahushua Ha Moshiach ministry would have been impossible had He not humbled Himself from its beginning right to its end.

YAHUSHUA COMPLETED HIS MINISTRY

Yahushua came to the world with a particular ministry in mind. He devoted Himself to it and refused to be side-tracked by secondary issues or by unrelated matters. He did what He had to do.

He said that He would labor so as to finish His course (Luke 13:32). On the tree, He finished it and proclaimed, "It is finished." After that and only after that did He commit His spirit to the Father and die.

Glory be to His holy Name!

SPIRITUAL AMBITION AS EXEMPLIFIED IN THE LIFE OF SHA'UL

WHAT IS SPIRITUAL AMBITION?

Spiritual ambition is the total desire and total commitment to be all that Moshiach saved one for and wants one to be. It is that desire to seek the greatest possible things for Elohim; the desire to win the mightiest possible battles for Elohim; the desire to put on all of Yahushua that is possible. It is that determination to do all for YHWH and all that He wants in the shortest possible time. Spiritual ambition includes that determination to inflict the most far-reaching damages on the kingdom of the wicked one and to do this in the shortest possible time. It is the determination to do everything that Elohim wants done and to do it in Elohim's way and time.

YHWH spoke to Baruch through the prophet Yirmeyahu, “And do you seek great things for yourself? Seek them not.” (Jeremiah 45:5). Baruch was not forbidden to seek great things. He was forbidden to seek great for himself. Were he to seek great things for YHWH, it would have been in order. We can ask, “And do you seek great things for YHWH?” The answer will be, “Seek them.”

MAN’S GREAT POTENTIAL

YHWH created man with great potentials. He put into man enormous capacities and great abilities. These capacities can be used for the greatest good or for the greatest evil. On the other hand, they can be buried. The servant who had five talents laboured and doubled his initial capital. The one who had two did the same, but the one who had one talent buried it and there was a far-reaching loss.

Every human being can to some extent become either faithful Yochanan (John) or treacherous Yahuda depending on what he sets his mind to do. Elohim created us for great things and recreated us in Yahushua Ha Moshiach for the greatest things.

SHA’UL THE ZEALOT

Even before his conversion to Yahushua ha Moshiach, Sha’ul of Tarsus was zealous. He was born and brought up as a Jew. He became a perushin (Pharises) and put everything into his religion. He was not a man of half-measures. He knew nothing of half-hearted commitment. His religion possessed him. He was taken up with it and he gave all that he was and all that he had to it. He was anxious that the purity of his religion might remain untarnished. He wanted all to belong to it. He was intolerant of any other religion. Endowed with many natural talents and a good education, he invested these into his religion. He himself put it this way, “I persecuted the Miqra of Elohim violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers.” (Galatians 1:13-14).

As a Jew, Sha’ul had spiritual ambition. That ambition was clear – to uphold the course of Judaism. He gave his all to that ambition by:

- 1- Opposing everything that was not in accordance with his faith actively-violently. Do you see this? He went on his own initiative to ask papers of the religious leaders so as to go and carry out the raid against the Talmidim in Damsec (Damascus).
- 2- Doing all he could to destroy Beit K’nesst.
- 3- Making more progress than others in Judaism.
- 4- Being extremely zealous after his religion.
- 5- Being extremely mad in opposing the Assembly.

His commitment was described by such words as:

Extremely mad,
Violently,
Advanced beyond many,
Extremely zealous.

No one can be said to truly possess spiritual ambition whose life and commitment can not be described by such words and phrases. The sad thing is that easy-going unbelievers often turn out to be easy-going believers. Saul was a zealot and when he became Sha’ul, he was red hot for Yahushua.

SPIRITUAL AMBITION ROOTED IN REVELATION AND COMMISSION

Before his conversion, Sha’ul had natural zeal. After his conversion, he had spiritual zeal. The difference between the two is that one came out of his religious nature and was therefore mistaken. The other had its origin in Elohim. It was zeal for Elohim’s revealed purpose. Yahushua had said to him, “I have appeared to you for this purpose, to appoint you to serve and bear witness to the things in which you have seen of me and to those in which I will appear to you, delivering you from the people and from the Gentiles – to

whom I send you to open their eyes, that they may turn from darkness to light and from the power of Satan to YHWH, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.” (Acts 26:16-18).

Yahushua revealed Himself to Sha’ul and He gave him a very clear charge. He said to him, “You are my appointee for witness and service.” You shall carry out the following charge:

- f. You shall bear witness to the things you have seen and you will see of me.
- g. You are to open the people’s eyes with one purpose in view – that they may turn from darkness to light; from the power of Satan to Elohim; that they may receive forgiveness of sins and an inheritance among the sanctified.”

Sha’ul received this from Yahushua. He then made that which he had received the one reason for living. He made the accomplishment of that Elohim-given task the one reason for living. The Elohim of heaven had chosen him and given him a work to do. That was all. He made that the one reason for living for him.

TERMINATION WITH ALL ELSE

Sha’ul obviously had other ambitions before that day when Yahushua called him. He perhaps wanted to make a name as a great Pharisee. This was an ambition that was ultimately against the Besorah. So he let it die there and then. He abandoned it completely. He might have had other ambitions – to be a great scholar and carry out enormous research to help humanity make academic and social progress. That ambition was not against Moshiach. He might have then wanted to serve the Jews and bring them into the kingdom of YHWH. In fact, he had a burden that way for he himself said, “I have great sorrow and unceasing anguish in my heart... for the sake of my brethren, my kinsmen by race.” (Romans 9:2-3). He again said, “Brethren, my heart’s desire and prayer to Elohim for them is that they may be saved.” (Romans 10:1). He had this passion for his people and would preferentially have loved to go to them. However, Elohim’s will for him was the gentiles. So, he forsook his natural inclinations and obeyed YHWH.

He himself said, “But whatever gain I had, I counted as loss for the sake of Moshiach.” (Philippians 3:7). However, it did not end there. He went on, for he said, “Indeed, I count everything as loss because of the surpassing worth of knowing Yahushua Ha Moshiach my Master. For His sake I have suffered the loss of all things, and count them as refuse in order that I may gain Moshiach.” (Philippians 3:7-8).

Sha’ul counted everything as loss. He counted everything as refuse, as dung. Something happened in Sha’ul that brought him to a position in which if a person had made him:

- 1- A Billionaire
- 2- A Head of State
- 3- A Noble prize winner
- 4- Any other honour known in the world of men,

He would have counted it as rubbish. He would have counted it as dung. From the day that Elohim gave him a charge, all the world’s offers became absolutely senseless. However, the call of Elohim on him was only part of the issue. There was something greater; higher. He could count all things as dung, as secondary, because Elohim had called him to something else and that to which Elohim called him became primary. He called everything else dung primarily because of the surpassing knowledge of Adonai Yahushua. Knowing Yahushua the living Torah was worth more than all the world put together. Yahushua was everything to him. Yahushua was enough. He, like the hymn writer said,

“Yes, all I need in Thee to find
O Lamb of Elohim, I come, I come.”

To have Yahushua was to have everything and to know Yahushua was to know everything. Then to serve Yahushua was the one reason for living.

Had Sha’ul not had Yahushua and desired Yahushua, all the other things would have made sense – a lot of sense. For those who do not know Yahushua or who know Him too dimly, being:

- h. A Billionaire
- i. A Head of State
- j. A Noble prize winner
- k. ...etc...

makes a lot of sense and these things are pursued to varying degrees. All attempts are leaving them will prove false and all declarations about how they are not sought will prove to be nothing but words, for the heart will still be bound and hooked to them. They will run away physically from them but their hearts will yet be bound to them. However, when Yahushua becomes all in all, and the surpassing knowledge of knowing Him becomes life's goal, there will be no place whatsoever for these things. There will be no competition.

So Sha'ul terminated with these things. He terminated with the world. He said, "But far be it from me to glory except in the tree of Adonai Yahushua Ha Moshiach, by which the world has been crucified to me, and I to the world." (Galatians 6:14).

Do you see what happened? The world and all the attractive things in it were dead to Sha'ul. They could offer him nothing. He too was dead to them. He could offer them nothing. The world did not count on him. He was dead. He did not count on the world. It was crucified and in a sense, dead.

So, there was this radical termination not with the world but also the "Self" Sha'ul. That self-seeking "Self" was also smashed. He could gladly testify, "I have been crucified with Yahushua; it is not longer I who live, but Moshiach who lives in me; and the life I now live in the flesh I live by faith in the Son of Elohim, who loved me and gave himself for me." (Galatians 2:20). He was crucified. It was not him living but Moshiach living in him. He lived then by faith in the Son of Elohim. To him, this was not only a doctrine to be understood. It was an experience; a daily experience. The self-life was radically dealt with so that it might not interfere with his supreme ambition.

He had passions all kinds resulting from his flesh, but what did he do about these? He crucified them. He put them to death. He could, out of his own experience say, "Those who belong to Yahushua Ha Moshiach have crucified the flesh with its passions and desires." (Galatians 5:24).

He crucified some legitimate passions like the passion for status in the world, with peers, with leaders. He crucified the passion to be loved, comforted, understood, ...etc... He crucified all of them and went on to love the One object of his love and to serve the One he loved so will.

Without this radical termination with everything else, Sha'ul would have failed in his ambition. He would not have accomplished it because he would have been divided at heart. He would have been confused when faced with a situation where to speak the truth would have stood in the way of a coveted promotion. He would have failed when YHWH wanted one thing and the world, the flesh, ...etc..., and totally from all that could hinder his success. When faced with a choice, he weighed its impact on his life's goal. He did not just to all that he could legitimately do. He did only that which helped him to accomplish his goal. He said, "All things are lawful for me," but not all things are helpful. "All things are lawful for," but I will not be enslaved by anything." (I Corinthians 6:12). Again he said, "All things are lawful, "but not all things are helpful. "All things are lawful, "but not all things build up." (I Corinthians 10:23). He never sought the lawful or the permitted, but that which would help him and build him up so that he might accomplish his goal.

So Sha'ul put aside all that could stand in his way. He terminated with all else. All whose ambitions are like his cannot but terminate with everything else, for divided hearts are useless to Elohim. May we repeat that divided hearts are useless to Elohim.

Is your heart divided? If it is, you are useless to Elohim and you are useless for YHWH; for the greatest insult that can be poured out on Divine Omnipotence is to serve Him with a divided heart.

If your heart is divided, everything about you will be confused. The sum total of your life will be great failure or complete failure.

THE INESCAPABLE DISCIPLINE

Sha'ul had received a commission from Yahushua. There was something to do for Yahushua as his secondary objective. There was Elohim to know as his primary objective. The two were intertwined. He could not know Yahushua and not serve Him, and he could not serve Yahushua profoundly without knowing Him intimately. We have seen that Sha'ul had to say a final, "Bye bye," to the world and all that it offered he also said, "Bye bye," to all the passions in his life so that he could have only one passion – knowing Yahushua and serving Him.

He had one more thing to do. He had to get his body not to stand in his way but to serve him. He said, "Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly I do not box as one beating the air; but I pommel by body and subdue it, lest after preaching to others I myself should be disqualified." (I Corinthians 9:25-27).

Sha'ul exercised discipline over his thoughts, his emotions, his words, his body, his all. He got his body to obey him. He got sleep, hunger, ...etc... all under control. He was a disciplined man.

As part of the discipline, he did not involve himself in everything that presented itself to him. He did not do good things. He refused better things. He concentrated on the things that could contribute the most towards the goal to which he had dedicated his life.

He did not run aimlessly. The call of YHWH on him was ever before him. Knowing Moshiach and serving Him was all that mattered to him. He knew his enemy – the devil, the world and the flesh. These stood in the way of his winning Moshiach and he kept his blows at these enemies. He did not attack the social, medical, educational, racial, ...etc... problems. He kept all his blows at the threefold – enemy. He refused all secondary goals. He turned his back to much good material. He kept his eyes on Yahushua Ha Moshiach The living Torah and the work to which He had called him, and with a disciplined body, disciplined in everything and in all things, he set on his life's goal.

He assessed everybody and everything by their impact on his goal. He kept a vigilant watch. He would often ask, "Will doing this thing get me nearer my goal?" He would at the close of a day ask himself, "Am I nearer my goal?"

RABBI SHA'UL'S SPIRITUAL AMBITION WAS GOAL DIRECTED

In talking about Sha'ul's spiritual ambition, it should not be understood that he had any other ambition. His one ambition was Moshiach. He did not have a professional ambition and a spiritual ambition. Had that been the case, he would have been divided at heart and failed Elohim utterly; for no one can serve two masters.

His one ambition was clear. He could assess the progress he was making in the direction of accomplishing his ambition. His one ambition, his only ambition, was to know Moshiach and serve Him. We can put it this way:

A- KNOWING MOSHIACH INCLUDED:

- 1- Knowing Him as Adonai-Master.
- 2- Knowing the power that brought Him back to life from the dead (the power of the resurrection).
- 3- Knowing fellowship with Him in His suffering.
- 4- Knowing conformity to Him in His death.
- 5- Knowing conformity to Him in His resurrection.

He wanted therefore to be as perfect in character and personality as Moshiach was. In knowing Moshiach in this way, he was compelled out of a holy jealousy for Yahushua whom he loved to:

- 1- Hate the Enemy with all his might including:
 - 1- The devil
 - 2- The world
 - 3- The flesh.

- 3- Be possessed by a holy anger against all the activities of the enemy. Therefore, wherever he saw a work of the devil that stood in the way of the purpose for which Moshiach called him, he destroyed it mercilessly.

B- SERVING MOSHIACH INCLUDED

- 1- Preaching Moshiach to all people, everywhere within the limits of his distinctive ministry, with special emphasis to those places and those peoples among whom He had not yet been named.
- 2- Building the Beit K'nesst of Moshiach so that it is perfect:
 - a- Without spot.
 - b- Without blemish.
 - c- Without wrinkle.

This meant that he determined to bear fruit, not thirty or sixty-fold, but one hundredfold. He was determined not only to get the best quality for his Lord, but to get the largest quantity. He was therefore quality and quantity conscious.

NORMAL PATTERN OF SPIRITUAL AMBITION

We say very definitely that, spiritual ambition will include that desire to:

- 1- Know Moshiach.
- 2- Know all the power of the resurrection.
- 3- Know fellowship with Moshiach in his suffering.
- 4- Know fellowship with Him in his death.
- 5- Know conformity to Him in His resurrection.
- 6- Know total conformity in character to Moshiach.
- 7- Know a holy jealousy for the glory of Elohim.
- 8- Know a holy anger against the devil and all his works.

This is basic, and no one can exempt himself from this aspect of spiritual ambition. In each case it will be to know as Moshiach knew for He has called us to His fullness. He Himself said, you, therefore, must be perfect, as your heavenly Father is perfect." (Matithyahu (Matthew 5:48). Could He have command us to a perfection that is impossible? He said, "Must". Could He have been placing a must before us that was not possible? Can the failure of the Christian church collectively and the current Netzarim individually over the years change the requirements of Moshiach of Israel and His Elohim? Does Yahushua not still expect perfection?

Could the failure be rooted partly in the fact that His children do not believe that He meant what He said? If anyone begins by saying that the goal is not possible, how then will he accomplish that which he is not aiming at? I will not let my much failure lower YHWH's standard. I acknowledge that Yahushua wants perfection. I acknowledge that full conformity to YHWH and the Torah is possible. I acknowledge that failure on my part and on the part of the church, to attain to that perfection; to bear fruit one hundredfold, ...etc... grieves that ease our consciousness will not satisfy Elohim.

Sha'ul had this perfection, this satisfaction of the heart of YHWH in view. It was the sum total of His ambition. He wanted to know Moshiach, serve Him and thereby attain to the prize of the upward call of Elohim in Moshiach Yahushua. The attainment to the goal included perfection in every way, and even in his maturity the Rabbi Sha'ul said, "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Moshiach Yahushua has made me his own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the upward call of Elohim in Moshiach Yahushua." (Philippians 3:12-14).

Besides knowing Moshiach in His totality, spiritual ambition will also include serving Moshiach. This service will be the carrying out of the general ministry of the Beit K'neset and the accomplishing of the distinctive ministry received from Yahushua. Spiritual ambition in this dimension would include:

- 1- Preaching the Besorah to everyone within the limits of the distinctive ministry.
- 2- Rendering total obedience to Yahushua, staying within His perfect will and ensuring that the total fruit desired by Elohim is produced both in soul reached for Him and in the Assembly building.

Therefore spiritual ambition will always include a knowledge of Yahushua-The living Torah and serving Him.

KNOWING MOSHIACH AS SHA'UL'S SUPREME AMBITION

Sha'ul sought Yahushua. The preliminary revelation on the road to Damascus only made him want to know Him more and more. He yearned for Him. He desired Yahushua. He had a hanger for Yahushua which nothing but Yahushua could satisfy. He had abundance of revelation, but he still wanted Yahushua. He sought Him in prayer, in meditation, ...etc... He read His word. Like the Psalmist, he panted after Yahushua. His desire for Moshiach could have been expressed in the following words:

"O Yah, thou art my Elohim, I seek thee,
my soul thirsts for thee;
my flesh faints for thee,
as in a dry and weary land where no water is.
So I have looked upon thee in the sanctuary,
Beholding thy power and glory.
Because thy steadfast love is better than life,
My lips will praise thee." (Psalms 63:1-3).

So intense was Sha'ul's desire for Yahushua that he desired to depart out of this life so as to go and be with Him. He said, "My desire is to depart and be with Moshiach, for that is far better,." (Philippians 1:23).

KNOWING THE POWER OF THE RESURRECTION

The power of the resurrection, which is the power that brought Yahushua back to life from the dead, is nothing else besides the power of the Ruach Ha Kodesh (Holy Spirit). Sha'ul had spiritual power. He preformed many miracles by the power of the Holy Spirit. People praised him and some wanted to worship him. He himself testified to the fact that his ministry was in great power. He said, "For I will not venture to speak of anything except what Moshiach has wrought through me to win obedience from the Gentiles, by word and deed, by the power of signs and wonders, by the power of the Holy Spirit so that from Jerusalem and as far round as Illyriccum I have fully preached the Besorah of Moshiach." (Romans 15:18-19);

"For our Besorah came to you not only in word, but also in power and in the Holy Spirit and with fully conviction." (I Thessalonians 1:5).

In spite of all this experience of the power of the Holy Spirit, Sha'ul was far from satisfied. He knew that more was in store. He knew that Yahushua ha Moshiach had said, "Truly, truly, I say to you, he who believes in me will also do the works that I do and greater works than these will he do, because I go to the Father." (John 14:12).

He ever sought these greater works which Yahushua promised, for he will knew that the promise was meant to be realized. Therefore, he did not sit down, relax and congratulate himself. Rather, he did all that was possible to enable him to know in experience all of the power of the Holy Spirit. He had not yet arrived. He was working at it all the time.

KNOWING FELLOWSHIP WITH MOSHIACH IN HIS SUFFERING

Sha'ul suffered enormously for the Besorah. He summed up his suffering in the following words, "Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren, in toil and hardship, through many a sleepless night, in hunger and thirsts, often without food, in cold and exposure." (II Corinthians 11:24-27).

One would normally have said, "He has had enough. He should run away from suffering." However, Sha'ul did not think that way. He estimated that his suffering was very little compared to his Master's and so he had a desire to know in an increasing and finally in a supreme way, fellowship with Yahushua in His suffering.

Why did he want more suffering with Yahushua? He knew too well that suffering was the pathway to glory for Yahushua. The Bible says, "For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering." (Hebrew 2:10). As a disciple, he knew that the more he suffered, the more he would better conform to his Adonai. That desire to know fellowship with Moshiach in His suffering was more than fulfilled for him, for he died for the cause of the Besorah of Moshiach.

KNOWING FELLOWSHIP WITH MOSHIACH IN HIS DEATH

Suffering for Yahushua ha Moshiach The living Torah ended in death, death on the stake. Sha'ul wanted to know fellowship with Moshiach in his death. He wanted to conform to Moshiach in His death. To some extent, he knew this conformity as a daily experience. He said, "I die daily." (I Corinthians 15:31). This daily dying continued until that day when he laid down his life for Yahushua he loved so well.

KNOWING CONFORMITY TO MOSHIACH IN HIS RESURRECTION

The Rabbi Sha'ul said, "That if possible I may attain the resurrection from the dead." (Philippians 3:11). Sha'ul knew that Adonai Yahushua did not only die but He also rose from the dead. He also knew that when Adonai Yahushua resurrected there was a limitlessness in Him, which had not been there before. He further knew that the Talmidim would show forth the power and the glory of Yahushua after the resurrection in a measure which they do not show forth then even where consecration was complete. He also knew that the resurrection body that was redeemed as it written, "We ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies." (Romans 8:23). So in yearning that he might attain unto the resurrection from the dead, Sha'ul was desiring that the following should take place in him, if possible:

- 1- Body limitlessness.
- 2- A resurrection body.
- 3- A foretaste of the power of the age to come.

Were these right desires? I believe that they were, for they came from a heart that loved Yahushua deeply, and what can a lover not ask the Beloved?

KNOWING TOTAL CONFORMITY TO YAHUSHUA IN CHARACTER

The character of Moshiach was perfect. There were no loop-holes anywhere. He was perfect love, peace, patience, ...etc...

Sha'ul wanted this. His desire was that when people saw him, they would see Moshiach. So he thoroughly imitated Moshiach. He put on Moshiach in the fullness of His character; yet even there he had not yet reasoned perfection. There was room for more growth and that is why he made it his ambition.

Sha'ul could not help desiring this conformity. He told his spiritual children to imitate him (Philippians 3:17). Could he have asked them to imitate him if his character and sermons preached different messages? To have asked people to imitate him suggests that he had made much progress in Moshiach-likeness. He had indeed gone a long way in the formation of Moshiach within. However, he saw that there was room for more progress, and that is why he yearned for greater conformity to Moshiach in the hope that he might be able to attain to that perfect conformity to Moshiach which fully satisfies Elohim's heart.

KNOWING A HOLY JEALOUSY FOR YHWH AND A HOLY HATRED FOR THE WICKED ONE

Sha'ul already made much progress in this realm of a holy jealousy for Elohim's glory and a holy hatred for the wicked one. He manifested this by ensuring that Yahushua had all that he was and that he had. He labored to ensure that like his master, the prince of this world could come but have nothing in him. Serious lines were drawn in his heart that kept the devil out. Whenever he saw the works of the wicked one, he destroyed them. He came into conflict with the enemy ever so often, for he could not endure the fact that Satan kept in captivity blood-bought men who ought to be free.

He went very far in this area too, but he had not yet reached the apex of perfection. As his knowledge of Yahushua grew, so did his hatred for the devil. His hatred for the devil drove him to labour towards the liberation of all men from his illegal clutches.

SPIRITUAL AMBITION AND SERVING MOSHIACH

We have already said that Sha'ul received a distinctive ministry from Adonai Yahushua . He set out to serve Moshiach and thereby accomplish his ministry. In this area of spiritual ambition, we shall look at two aspects: the preaching of Moshiach and the building of the called out once.

THE PREACHING OF MOSHIACH

At least seven reasons made Sha'ul make the preaching of Moshiach the ambition of his life. These reasons included:

- 1- The call of Moshiach.
- 2- A sense of compulsion.
- 3- A debt to all men.
- 4- Necessity laid on him.
- 5- The blood of men.
- 6- The wrath of Elohim.
- 7- The love of Moshiach.

1- THE CALL OF MOSHIACH

Ha Adonai Yahushua called Sha'ul to preach the Besorah to the Goyim (Gentiles). It is as if Yahushua said to him, "Sha'ul, do one thing for me. Preach My Besorah to the Gentiles." That was all. Sha'ul understood it. It was a command from Yahushua. He had no choice but to fulfill it. Before then he was free. From the moment when he received that commission he lost his liberty to do any other thing but that to which he was called.

2- A SENSE OF COMPULSION

Having been called and commissioned by Yahushua, Sha'ul felt and knew a sense of compulsion characterized by the word "Eager." He said, "I am eager to preach the Besorah to you who in Rome." (Romans 1:15). The Besorah was burning in his heart and he could not keep quiet.

3- A DEBTOR TO ALL MEN

Within the limits of Elohim's call on him, Sha'ul said, "I am under obligation both to Greeks and to Barbarians, both to the wise and to the foolish." (Romans 1:14). Sha'ul was sent to these people with the Besorah. He had the Besorah. They had nothing. He owed them the Besorah. They owed him nothing. His debt was to all the Gentiles. He owed the

Civilized Gentiles

The primitive Gentiles

The wise gentiles

The foolish Gentiles.

Regardless of the social, academic, financial, moral, religious condition of the Gentiles, the call of Elohim made him a debtor to them all. His preference for some class of Gentiles did not come in. Their looks were not allowed to interfere. Their attitude to him was not allowed to have anything to do with it. If they loved him, he was a debtor to them. If they hated him, he remained a debtor to them. It was a debt that forced him into action. He did everything possible for them.

4- NECESSITY LAID ON HIM

Because of the call of Elohim on Sha'ul, he could say, "For if I preach the Besorah, that gives me no ground for boasting. For necessity is laid upon me. woe on me if I do not preach the Besorah! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission." (I Corinthians 9:16-17). Whether Sha'ul liked it or not, he was under duty, as an officer commissioned by Christ, to preach the Besorah. Yahushua Ha Moshiach, as Commander in-chief of the army of YHWH, called officer Sha'ul and said to him, "Preach my Besorah." Sha'ul's feelings were then put aside. Only one way was opened for him if he wanted to remain in the army – the way of obedience. If he did not obey, he was under a curse. He could not disobey and remain in the army. He could not disobey and not be cursed. It is as if a curse was already hanging on him and he could only get rid of it by preaching the Besorah.

5- THE BOOL OF MEN

Sha'ul was very versed in the Torah and Tanak . He knew that Elohim had said in it, "I have made you a watchman for the house of Israel, whenever you hear a word from my mouth, you shall give them warning from me. if I say to the wicked 'You shall surely,' and you give him no warning, nor speak to warn the wicked from his evil way, in order to save his life, that wicked man shall die in his iniquity; but his blood I will require at your hand. But if you warn the wicked and he does not turn from his wickedness, or from his wicked way, he shall die in his iniquity but you will have saved your life." (Ezekiel 3:17_19).

Sha'ul knew the following:

- 1- All who did not hear the Besorah must perish because of their sin irrespective of whether or not they heard the Besorah.
- 2- If the wicked were warned but they did not repent, he Sha'ul was free from the wrath of Elohim.
- 3- If the wicked were not warned, then he Sha'ul would carry the blood of those wicked ones on his head.
- 4- The only way for him to be free from the blood of men was to preach the Besorah to all men to whom Moshiach had sent him. For that reason he put everything into it.

6- THE WRATH OF YHWH

Sha'ul taught, "The wrath of YHWH is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth." (Romans 1:18). He further taught, "The unrighteous will not inherit the Kingdom of Elohim." (I Corinthians 6:9). Knowing this consequence of unbelief and the tragedy of hell, he committed himself to persuading men to flee the wrath of Elohim. How could he rest when multitudes of sinners were still without Moshiach? How could he rest with multitudes on the way to the lake of fire? He could not.

7- THE LOVE OF YHWH

The seventh but greatest reason why Sha'ul was compelled to preach the gospel was the love of Yah. He knew that YHWH loved the world and manifested that love by the death and resurrection of Yahushua Ha Moshiach. He knew the exceeding greatness of that love towards the most undeserving of men like himself. The Besorah was good news, exciting news. It gripped the totality of his person gave him the one reason for life offered hope to hopeless men, and brought a new day of Elohim's grace in place of Elohim's wrath. How could He let people perish in sin when such a remedy was available? How could he keep his mouth shut? The very content of the Besorah forced him to do all to announce it.

These were Sha'ul's reason for preaching the gospel:

THE BUILDING OF THE Qahal (Assembly)

The building of the Miqra of Elohim was linked to preaching the Besorah. All who responded to the Besorah became a part of the Qahal. He built the Qahal

- 1- Out of response to the call of Moshiach.
- 2- Out of a debt to the people he led to Moshiach. He felt compelled to labour until Moshiach was formed in them.
- 3- Out of fear lest they should backslide and fall away.
- 4- Out of a desire to cooperate with the One who said, "I will build my Qahal."
- 5- Out of a desire to see the Bride of Moshiach established:
 - a- Without spot of sin.
 - b- Without blemish of distorted character,
 - c- Without wrinkle of age resulting in the loss of the first love.

WHAT DID SHA'UL DO TO ENSURE THAT HIS AMBITION WAS ACCOMPLISHED?

He accomplished that goal by ensuring the following:

- 1- By having Elohim totally on his side by ensuring that he was totally on Elohim's side.
- 2- By hard work. He was not lazy. He said, "With far greater labors," (I Corinthians 11:23). "I worked harder than them all," (I Corinthians 15:10). Others worked but he worked harder than them all. Part of his success lay in the hard work he accomplished. Had he been lazy, he would not have gone far. He was not only hard working, he was very hard working. He allowed no time for leisure. He was possessed and monopolized by Elohim and was totally for Elohim. He did not only tell the Besorah, he did all to send it forth.
- 3- He kept at his goal. He did not move to easier things when the going was rough. He had no choice. He was a slave of Yahushua and so had only one direction opened to him. By receiving Yahushua he lost all rights to personal freedom.
- 4- He identified obstacles and hindrances and forced them out of the way.
- 5-By extreme zeal. He had been extremely zealous pursuing dead works as a Pharisee. He had spent and was spent for what he later discovered as useless
- 6- for him. Then he found Yahushua – the Truth. No doubt his zeal over abounded. He burnt himself out in service. He was red hot for Elohim all the time.
- 7- He did not get things mixed up. He maintained the right sense of priority. He well knew that some things could not wait while others could wait. He gave himself to what was most urgent and was most significant by its impact on the Qahal.
- 8- He discovered the right time and moved in it. He also labored to save time. He did not do in two minutes what could have been done in one minute.
- 9- He knew that time was a precious gift from Elohim and that the gift was perishable. He was all too sure that time was the one thing that could not be stored. He found that once it was lost, it was lost for ever. He then sought to use it as best as Yahushua guided him, knowing that he would meet every day, hour, minute and second at the judgment seat of Moshiach to give an account for how it was spent.
- 10- He selected the right co-workers, trained them and gave them the opportunity to expand the work and thus serve Yahushua. He multiplied himself by producing producers of men!
- 11- He became anything for all men that he might win some. He himself said, "For though I am free from all men, I have made myself a slave to all that I might win the more. To the Jews I became as a Jew, in order to win the Jews; to those under the law I became as one under the law – though not being myself under the law – that I might win those under the law. To those outside the law, I became as one outside the law – not being without the law toward Elohim but under the law of Moshiach – that I
- 12- might win those outside the law. To the weak I became weak, that I might win the weak. I have all things to all men, that I might by all means
- 13- save some." (I Corinthians 9:19-22). He did everything that could be rightly done for the sake of winning some to Moshiach.

14- He used divine weapons and divine methods. He testified, "For though we live in the world, we are not carrying out a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds." (II 10:3-4).

15- He was prepared to pay the supreme price. He said, "I do not account my life of any value nor as precious to myself, if only I may accomplish my course and the ministry which I received from Yahushua Ha Moshiach, to testify to the Besorah of the grace of Elohim." (Acts 20:24); "I am ready not to be imprisoned but even to die at Jerusalem for the name of Ha Adonai Yahushua." (Acts 21:13).

16- He proclaimed the whole counsel of Elohim. He did not preach the Besorah in bits. He did not leave out the sharp edges of it so that it might be accepted easily. He preached all of it – warning and exhorting men in all sincerity.

So he laboured to bring all men to repentance; to proclaim all truths of the world – both the popular and the unpopular and laboured to bring each saint to maturity.

17-He put everything into it. He gave all of himself to it. It was total conflict and he was at it all the time. He pressed on; he strained, he strove and he won.

It was a victorious Sha'ul who said before he died, "I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which Ha Adonai, the righteous judge, will award to me on that Day, and not only to me but to all who have loved his appearing." (II Timothy 4:6-8). He started with a goal received from Ha Adonai. Accomplishing that goal became the one ambition of his life. He had received instructions from the Master at the beginning and received further instructions along the way. He kept at his goal and refused to be side-tracked. He paid the price, finished his course, qualified for the crown and passed into the presence of the Master he served.

Glory be to YHWH!!

THE GREATEST NEED OF THE HOUR

I believe that this is the most critical hour in the spiritual time-table of this nation, this continent and this world. Yahushua has put a message on my heart and I feel compelled to share it with you.

THE SUPREME COMMAND

Yahushua Ha Moshiach said, "All authority in heaven and on earth has been given to me. Go therefore and **make disciples** of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matthew 28:18-20).

He again said, "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned." (Mark 16:15-16).

He again said, "And this Besorah of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come." (Matthew 24:14).

Yahushua meant that this command should be obeyed. In a sense, it is His greatest command, for all His plans for all men are bound up in it. The early disciples of the Netzarim sect of Judaism obeyed it. Sha'ul, for example, separated the disciples from the Jewish haters of Yahushua, and within a period of two years all the residents of Asia heard the Word of YHWH, both Jews and Greeks. (Acts 19:10). The disciples in Jerusalem filled the whole town with the teaching of the Yahushua. The religious leaders said, "We strictly charged you not to teach in this name, yet here you have filled all Jerusalem with your

teaching.” (Acts 5:28). “Now those who were scattered went about preaching the Word. Philip went down to a city of Shomron (Samaria) and proclaimed to them the Moshiach. And multitudes with one accord gave heed to what Philip was teaching.” (Acts 8:4-6).

These early disciples treated the command with the importance that Yahushua gave to it. They gave it their all. This was in a sense their one occupation –their

only occupation. they gave it their all – time, energy, intelligence and all. If they were tent-makers, their true profession was proclaiming the Besorah. They made tents to pay the expenses involved in proclaiming Moshiach. They never gave their hearts to tent-making. They never dreamt of the day they would be promoted in the tent-making industry. They dreamt about proclaiming the Besorah; about filling the world with the Good News that Yahushua saves and saves completely.

They knew that the Besorah had to be preached throughout the whole world as a witness before Yahushua would return. They did not spend time day-dreaming about the second coming and hair-splitting about details when most of the world had not yet heard of the first coming.

They obeyed Yahushua. They were disciples, for disciples obey the Lord in all things at all times. This was Yahushua’s foremost command and they made it the one command that had to be obeyed before all the other ones.

They assessed their lives by one invariable standard, “Am I obeying the command to go into the world and make disciples of all nations?”

THE SUPREME BURDEN

There is a burden on Elohim’s heart. His burden is that the people whom His Son purchased by His death on the tree of Calvary are yet lost in sin, not because they do not want to hear about Him, but because they have not been told about Him. He does not want anyone to perish. The Bible says, “YHWH is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any would perish, but that all should reach repentance.” (II Peter 3:9).

People at different times have caught up the burden that Elohim has. Sha’ul saw the vision of what Elohim had in mind and also saw the lost condition of his tribesmen. He then said that he had unceasing sorrow, great anguish and heart’s desire for the lost Jews whom he wanted to come to a saving knowledge of Moshiach. The burden weighed so much on him that he considered that he was under a curse if he did not preach the Besorah. The early Talmidim (disciples) were so burdened for the lost that they went everywhere preaching the Besorah of Yahushua.

Elohim needs people whose burden for the lost is so great that they will not know one minute’s joy while multitudes pass without The living Torah and the Moshiach into the lake of fire.

THE SUPREME NEED: LABOURERS

Yahushua ha Moshiach saw the obvious need of laborers. He encouraged the disciples to pray for laborers’. He said, “The harvest is plentiful, but the laborers are few; pray therefore the Master of the harvest to send out laborers’ into his harvest.” (Matthew 9:37-38). The harvest is His. Only He can send out laborers’. There are three types of laborers needed by YHWH.

He needs laborers’:

- 1- Who will preach and live the Besorah.
- 2- Who will intercede.

3- Who will give sacrificially.

Those who will live and preach the Besorah, who have died to the world, the flesh and the devil and who, of consequence, cannot be trapped by the wicked one. These are people whose character has undergone the purifying and perfecting work of Elohim that YHWH can depend on them to rightly represent Him.

He needs those who will intercede for the lost. He said, "The people of the land have practiced extortion and committed robbery; they have oppressed the poor and needy, and have extorted from the sojourner without redress. And I sought a man among them who should build up the wall and stand in the breach before me for the land, that I should not destroy it but I found none. Therefore I have poured out my indignation upon them; I have consumed them with the fire of my wrath; their way have I requited upon their heads; says YHWH Elohim." (Ezekiel 22:29-31).

Here it was principally a divine need. Although the people deserved destruction, Elohim out of love did not want to destroy them. However, He could not just twist the demands of divine justice. Two things were possible. Either someone stood in the gap and interceded so that the people be spared, or they had what they deserved. Because YHWH wanted to spare them, He Himself if went looking out for one person who could stand in the gap so that they did not find one person. He did not require two people –just one, but He did not find that one. He reluctantly poured out His anger. What if He had found an intercessor? The people, though sinful, would have been spared so that they could have another chance to respond to the love of YHWH. Because no intercessor was found, multitudes perished. Could it be that the sin of some particular nation, province, town, village, ...etc... has gone up continually to God but He yet wants to spare it if He will find an intercessor? Can you be counted upon to stand in the gap? Do you know the secret of standing in the gap? Do you know the authority of an intercessor? Are you able to satisfy this current need of Elohim?

Where are those who can say to YHWH, "For Zion's, Nigeria's, Africa's, the world's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication goes forth as brightness, and her salvation as a burning torch?" (Ishayahu (Isaiah 62:1). Can YHWH say the following because you are available?

"Upon your walls, O Jerusalem (, Nigeria, Africa the World)
I have set watchman;
all the day and all the night
they shall never be silent
You who put YHWH in remembrance,
take no rest,
and give him no rest until he establishes Jerusalem (Owerri, Nigeria, Africa the World)
and makes it a praise in the earth." (Isaiah 62:6-7).

Others may be unavailable but can He at least say of you, "I have set a watchman?" Do you know something of taking no rest and giving Him no rest night and day as you laboured in intercession? Have you ever interceded until all of your body was bathed in sweat?

The enemy is attacking Elohim's special property, the Qahal. Where are those able soldiers who can wage prayer warfare and carry out the following:

"All nations surrounded me;
in the name of the YHWH I cut them off!
They surrounded me, surrounded me on every side;
in the name of the name of YHWH I cut them off!
They surrounded me like bees,
they blazed like a fire of thorns;

in the name of YHWH I cut them off!"
(Psalm 118:10-12).

Where are there faithful intercessors to whom Yahushua can say,
Let them sing for joy on their couches,
Let the high praises of YHWH be in their throats
and two-edged swords in their hands,

to wreak vengeance on the nations
and chastisement on the peoples,
to bind their kings with chains and their nobles with fetters of iron
to execute on them the judgment written!
This is glory for all his faithful ones.
Praise Yah!" (Psalm 149:5-9)?

Will Elohim find faithful men and women of prayer who will surround each aspect of the work with prayer
and build prayer walls round each worker so that all attempts of the enemy to destroy them are
frustrated? This is Elohim's greatest need at the moment.

The sad thing about it is that although this ministry of intercession is open to all saints

The rich
The poor
The healthy (physically)
The sick (physically)
The educated
The uneducated
Males
Females
...etc....,

It is the one where labourers are in the shortest supply. This surprises Elohim. He puts it bluntly:
"YHWH saw it, and it displeased him
that there was no justice.
He saw that there was no man,
and wondered that there was no one to intervene;" (Isaiah 59:15-16).

Elohim wondered! He was surprised!! He was "shocked"!!! Must it repeat itself today?

Elohim needs those who will give sacrificially. The truth is that the Torah which is the Besorah enterprise
needs funds. There is the need of producing tracts, booklets, books, Bibles, ..etc... There is the need to
support those who cannot live by tent-making. The communist printed four pieces of separate literature
for every human-being in the world – baby, adult, literate, illiterate and all as far back as the year 1952. I
do not know how many are being produced today. The number is certainly on the increase. Literature of
the Ba'hai Faith is coming into our country at an enormous rate. There are hardly any Netzarim tracts –
well thought out, well produced and very presentable. The vision for tract production of the quality that
communicates well to the Africa has been received. The few teachings that I have sent out have gone
into circulation and have produced a rich harvest of souls for the kingdom and created hunger in many for
Yahushua of life. However, the quantity produced is too small. All the other needs of the ministry that
need finances are hindered by the low availability of funds. Is that right before Elohim?

Six Naira can purchase one tract. One bottle of soft drinks can purchase twenty tracts. The price of one
pair of trousers or one shirt can produce enough tracts to reach out to about one thousand people.
Everyone can give for the work of YHWH.

Is it right to feed gluttonously while men perish without the true Torah for lack of funds?
Is it right to invest in much clothing when many have their sins not covered under the blood of Yahushua because of the lack of funds?
Is it right to store bank deposits when have no place where to hide from the wrath of Elohim because of the ignorance of the supreme sacrifice on Golgotha?
Could the closing of your eyes to the financial needs of Elohim's work be the reason for your spiritual bankruptcy?

Could it be that Yahushua is talking to you in the following message?

“Thus says Yah of Tzibaoath. This people say the time has not yet come to rebuild the house of YHWH.” Then the word of YHWH came by Haggai the prophet, “Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins? Now therefore thus says Yah of hosts: Consider how you have fared. You have sown much, and harvested little, you eat but you never have enough; you drink, but you never have your fill; you cloths yourselves, but no one warm, and he who earns wages earns wages to put them into a bag with holes. “Thus says Yah of host: Consider how you have fared. Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may appear in my glory, says YHWH. You have looked for much, and, lo, it came to little; and when you brought it home, I blew it away,. Why? Says Yah of hosts. Because of my house that lies in ruins, while you have each with his own house. Therefore the heavens above you have withheld the dew, and the earth has withheld its produce. And I have called for a drought upon the land and the hills, upon the grain, the new wine, the oil, upon what the ground brings forth, upon men and cattle, and upon all their labours.” (Haggai 1:2-11).

People have not heard the Besorah because believers are giving too little. It costs to send pioneer workers. Just the cost of transportation to mission fields and basic allowances for clothes and food excluding all luxury amounts to considerable sums. Must people die without Moshiach while believers live in the comforts of an earth-bound people?

I shall never forget an event that happened some years in the past. I was carrying out an evangelistic campaign in one of the major towns Cameroon. Believers went out to witness in teams of two. The teams came back for evaluation. One team said, “We entered the house of a Moslem. The husband was not at home but the wife was willing to listen. We asked her if she knew Yahushua at the personal level. She apologized and asked if Yahushua was the name of a popular trader who had come to town. She confessed that she had not been to the market for a few weeks and was out of touch with the latest news!” This young woman was living in a Cameroon town with a population of 50,000 people. And she had never heard the name Yahushua. At least she had not heard it enough to remember it! Why is that so? It is so partly because believers give too little for evangelism and Disciples Growing. Where are those on whom Elohim can count to supply the financial needs of His work?

THE SUPREME COST: SUPREME SACRIFICE

The greatest need of the hour is for people who will pay the price that is needed to do YHWH's work, Yahushua's way.

1- There is an urgent need of crucified men to proclaim a crucified Saviour. (Self-seeking men and sin-ridden men have monopolized evangelistic and other pulpits for too long. They are everywhere – on radio, television, news-papers, ...etc... They pat sinners on the back and are interested in riches, honour and all that the world that is hostile to Moshiach and the Torah offers to sin-laden men). Oh that YHWH would raise up prophets!

2- YHWH needs people whose lives are written off. Sha'ul was one such man. He said, “I do not count my life of any value nor as precious to myself...” (Acts 20:24). Such men will proclaim the whole counsel of Elohim and bear the consequences. They will not be found feasting with kings, governors and presidents. They will be hated – trouble-causers whose presence, like that of Eliyahu of

old, will draw the following remark from royalty, "Have you found me, O my enemy?" (I Kings 21:20). And they too, like Eliyahu, will not negotiate peace on sin. They will reply as he did "I have found you, because you have sold yourself to do what is evil in the sight of YHWH." (I Kings 21:20). They will not hesitate to pronounce judgment on a monarch who had deliberately parted with Elohim.

They will say to him, "Behold I will bring evil upon you; I will utterly sweep you away, and will cut off from Ahab every male, bond or free in Israel..." (I Kings 21:24).

3- There is an urgent need of people who will give their lives and their all as Yahushua gave His. He gave His all willingly. He held nothing back. He emptied Himself of all but love, yet hypocrites week after week raise up voices of deceit to YHWH singing:
"Were the whole realm of nature mine
That were an offering far too small
Love so amazing so divine
Demands my life, my soul, my all."

Yet ensuring that they do not give the little that they have. If a person, cannot give Elohim fifty thousand, how dare he think that he would give Elohim the whole realm of nature if it were his? If YHWH has given him fifty thousand to keep for Him and he hoards it, who will give him true riches of his own?

4- The widow gave her mite and satisfied the heart of Elohim. She had nothing left that she could give. YHWH is not as interested in what is given as He is in what is left behind. Solomon built a great temple for Elohim. It was big. It was expensive but did Solomon sacrifice for YHWH? No!

The temple was 60 x 30 cubits and was built in 7 years. His own house was 200x 50 x 30 cubits and was built in 13 years. Such giving is worldly giving. Where is the sacrifice in it?

5- One woman broke her alabaster box of ointment and poured the contents on Yahushua. Yahushua said that she had done all that she could. In other words, the Master was saying that she had done all that she could do. Where are young lives that are recklessly wasted on Yahushua? Where are first class graduates, post graduates, a people who will turn their backs to the world's folly and sacrifice themselves for the sake of the Besorah of the One who gave His all? How can YHWH be expected to manage with mediocre while the world is allowed to have the best talents?

5- Those who will win "the day" for Moshiach like Yahushua will know suffering. One of Elohim's servants prayed asking that Elohim might move and turn whole continents to His Son. Yahushua replied that He would do it but he would suffer more than his tongue could tell. Are there people to pay the price in the School of utter Suffering and Rejection? How can people accept the message of a rejected Moshiach from people who have never known rejection? Is it not normal that Moshiach, who was rejected, be represented and proclaimed by those who, like Jim, have walked that way of rejection?

THE SUPREME RESPONSIBILITY – THE BLOOD OF MEN

YHWH has promised to require from Torah observing Netzarim, the blood of all those who have not heard the Besorah. They will perish in their sins, but Yah will turn to them and say, "Their blood is upon you." To the extent that you did not do all that you could do in full cooperation with the Holy Spirit to warn sinners of the consequences of their sin, you are guilty of their blood. You are a murderer! Can you sit at ease when the blood of men is on you? That guilt so carelessly accumulated is the most terrible crime you can ever commit. To let a person die without Moshiach and without Torah! Oh, Oh, how horrible! It would be better to send a dagger through his heart. It would be better to fire at him with a 0.38 revolver rather than to let him die without Moshiach. Nothing could be one-millionth as bad as that!

Does the blood of the un-evangelized not bother you? Does the promise of Elohim that He will demand their blood from you look like a small matter? Will that alone not shake you out of your dangerous indifference and ease?

THE SUPREME URGENCY

There are many reasons why now is the only right time to act. It is the only time any one really has to respond to the greatest need of the moment.

First of all, Elohim says, "Now", "Behold, now is the acceptable time; behold, now is the day of salvation." (II Corinthians 6:2). If YHWH says, "now", and someone says "tomorrow", that one is an adversary of YHWH. All who change Elohim's 'now' into other time are enemies of the kingdom of Yah.

Secondly, it is urgent to get all the Besorah out to all the world now because the doors may be closed. Ethiopia that was one open to the Besorah is now a closed country. Islam has taken over. Angola is closed. Nigeria could be the next to come under closed doors. Your country could be the next to come under closed doors. Your country could be the next. There is no guarantee that the doors will remain open. Enemy forces are rising in great might and in great numbers. Islam is not the only enemy that could lead to closed doors. There is the force of militant Islam on the move, and worse still, the force of militant impotent or pseudo-Christianity. There is no time to wait. Every minute lost is lost for ever.

Thirdly, the harvest that is now ripe may be spoiled. There are a number of ways by which this could take place:

1- Softened hearts that are now ready may be hardened if not reached for Yahushua. There is a limit to the time when softened hearts can remain open to the Besorah. A day's delay can make all the difference.

2- Other doctrines may reach a hungry heart before the Besorah of Moshiach reaches the ready soul. A person who is seeking Elohim will open up to the first message about Elohim that reaches him. What if the first message is the devil's lie? It could be a matter of hours and a soul is lost for time and eternity. I once went to someone with the gospel. He told me, "You have come a bit too late. I have recently accepted one new religion that was introduced to me. I must find out all about it. I will allow myself the fusion of facing two religions." I was heart-broken. I had arrived too late!

3- Sinners may die without Moshiach. In as much as today is the day of salvation, today is also dying day. A sinner who is not reached today may be dead by tomorrow. Every minute is dying time. To say that you will only reach out to that person tomorrow may also imply that he will never be reached at all. Death may reach him before the Besorah.

Fourthly, Yahushua may come suddenly. This is the time of grace. Yahushua may come sooner than expected and all who do not know Him will be lost eternally. The Moshiach is coming. It could be tonight. Since the proclamation of the gospel is the most serious thing in all of the world, is it fair to take the risk of pushing into the future what may be interrupted by the sound of the Shofar (trumpet) of Elohim?

Finally, you, the one entrusted with the Besorah, may be called home. Your life could end at any moment. No one has an absolute guarantee for tomorrow. This night Elohim of the harvest may suddenly call you to give an account of the harvest that He has entrusted to you. If He wants something done today and you push it into the future for your convenience and the suddenly He says, "Procrastinator, come tonight and give account of your stewardship of souls." What would you say? Can you afford the tragic luxury of meeting Yahushua with an unaccomplished commission?

These reason and many others make proclaiming the Besorah the most urgent thing on earth. There are things that can wait without serious consequences, but the Besorah cannot wait. All waiting is fatal beyond repairs.

THE SUPREME GOAL: THE LOCAL AND THE INTERNATIONAL FIELD

Yahushua said the Besorah was to go to all the nations. The whole world is included in the great commission. Those who are rooted on the ground may only see one individual or one place. Those who rise higher with Yahushua in the Spirit see whole villages.

Those who rise higher still see whole provinces and then entire nations and continents; and those who fly into the heights where Ha Adonai Yahushua moves see the whole world. Elohim's vision is world vision. His harvest is World Harvest. Elohim belongs to all people and is interested in all men. He has no partisan spirit.

Chickens can be partisan. They are on earth. Eagles cannot be partisan. They fly high.

Those who are faithful in witnessing to one person will be allowed to witness to other people. Those who are faithful in praying for one person and persisting in prayer until the person is saved will receive the capacity to pray for more. He who is faithful in little will be given much to steward.

The best thing is to be faithful where you are. You will be given more in proportion to your faithfulness. The world may promote failures through corruption. Elohim cannot be corrupted. He will not promote failures. Men can use the power of the dollar, television, ...etc... to give themselves a "World Ministry". Elohim has no part in it. He promotes those who pay the price and who pay it in its totality.

The supreme goal must be winning men to YHWH and establishing them in Him. That is the only goal that will do. Elohim will accept no other goals. That goal eliminates all other goals.

The supreme goal demands just thing. The apostle Sha'ul said, "This one thing I do,..." He did not say "These two things I do". Give yourself to the work of world evangelism. Be all that Moshiach saved you for and wants you to be. Venture for new places. The Apostle Sha'ul said, "Thus making it my ambition to preach the gospel, not where Moshiach has already been named, last I build on another man's foundation, but as it is written,

"They shall see who have never been told of him,
and they shall understand who have never heard of him."
(Romans 15:20-21).

Sha'ul set his heart on those who had never heard the besorah. He had no only the one ambition of preaching Moshiach but he wanted to be the first person to preach Moshiach to a certain people. He wanted to be a pioneer. He knew he would lay the right foundation. He was not so sure about the quality of foundations laid by too many people. He did not want mixtures.

There are still many places where Moshiach has not yet been named. There are still whole tribes without a single individual's name from there in the Lamb's book of life. This is a most urgent need, for Yahushua cannot return unless this happens. There must be people in the kingdom from every tribe and tongue and people and nation. The Bible says, "And they sang a new song, saying,

"Worthy art thou to take the scroll and to open its seals,
for thou wast slain and by thy blood didst ransom men for Elohim
from every tribe and tongue and people and nation,
and hast made them a kingdom and priests to our Elohim,
and they shall reign on earth." (Gilyanah (Revelation 5:9-10).

May we repeat that this is the most urgent, the greatest, need of the hour. Elohim desperately needs those who will go where Moshiach has not yet been preached and has not yet been named. These kinds

of places are most difficult. They are most challenging, but they provide opportunity for dependence on YHWH and the manifestation of the power of Elohim as other situations do not provide.

There is a great need for Shlichims (apostles) in Beit Ha Torah to go out today into these needy fields. I say that there is a need of apostles, but not of people of the average caliber of missionaries sent out.

Most of them are spiritual babes and not apostles, yet they are expected to carry out apostle duties. Many of them are spiritual dwarfs and not spiritual giants. Many of them are merely Bible School Graduates and not men of spiritual authority. Many of them are men of authority over funds and not men of authority over demons and evil spirits. Rarely do you find veteran evangelists among them, as many of them have never led five people to Yahushua Ha Moshiach at home before they were sent out to the third world from America and Europe. Many of them have never planted one Beit K'nesset at home, but they are expected to supervise and direct the planting of K'nessets in Africa, Asia, China, ...etc... Such babes will make the unreached tribes places for dangerous experiments and not the establishment of Beit Ha Torah of the First Born in splendour and in glory. The shortage of true apostle can never justify the sending out of babes for apostolic work.

The sad failure of most missionary enterprises through the sending out of those men, because of their immaturity and lack of spiritual authority and experience, must not discourage anyone or blind anyone to the needs of those places where Yahushua has not yet been named. They are a top priority on YHWH's list, and He is impatient to see them reached so that His trumpet can sound and His Moshiach be revealed in splendour and glory.

YHWH wants lives wasted on Him. He wants people who will pour out their lives as a libation on the alter of Elohim's programme for the total evangelization of the world. Such men will give their all to Moshiach, suffer the loss of all for Him, die possibly unknown to the mad world of religious play actors, leave hardly a Dollar behind as personal wealth, but win a coveted position in Elohim's Hall of Fame.

The question remains, "Will YHWH find such men?"

They will have to be men of violence who take the kingdom by violence as the Bible says, "From the days of Yochanan (John)the Baptist until now the kingdom of heaven has suffered violence and men of violence take it by force." (Matithyahu (Matthew 11:12). These people will be men of aggression, who can respond to a challenge. They will be men of authority before whom the powers of darkness find that they have no choice but to bow.

They will have one attitude to all obstacles, be they
Human governments,
Religious organizations,
Denominations,
Or various philosophies like
Communism and Islam
Humanism, Consciencism

Or individuals that stand in the way of their accomplishing Elohim's eternal purpose: remove them. They will use the most powerful weapons of the power of prayer and the Holy Spirit to bring down these obstacles and destroy them completely. They will never resort to physical violence or force. They will war in the Spirit and in the Spirit alone.

Such men are the greatest need of the hour. May YHWH raise them up quickly! May all who know and love Him cooperate with Him so that He can find the right labourers for His harvest. Amen.

SERVING YHWH TODAY

Having seen the distinctive ministry; the call of YHWH and Yahushua Ha Moshiach, Elohim's Supreme Servant; spiritual ambition as exemplified in the life of Paul, and the greatest need of the hour, someone may say in his heart, "I truly want to serve Yahushua." How should I go about it?" In this study, we shall try to face some of the practical issues involved in serving Yahushua.

BEGIN BY SERVING IN THE LOCAL ASSEMBLY

The best place to begin serving Yahushua today is in the Beit K'nesset (Local Assembly). Take your place in the Beit K'nesset. Submit to the leaders and serve Yahushua in a general way as the assembly does. Carry out practical work as well and do not wait to preach. Elohim is interested in all the work of the assemble. In His mind, there is no division between Spiritual work and practical work. Be faithful in all that you do, for YHWH will give you further ministry only if you are faithful in the general ministry.

RECOGNIZE THAT THE HARVEST BELONGS TO YHWH

The Father is the Master of the harvest. The harvest is His. He appoints people and places them in various places in His harvest. Rest in Him. Do not seek your own will or your own way. There is no room for self-will in the service of Ha Adonai. There are two basic requirements in the service of Yahushua. The First one is sanctification. The second one is availability.

Separate yourself from all sin. Deal radically with all sins in your life. Do not sympathize with any sin whatsoever. Any sin you tolerate will eliminate you from divine service. YHWH will not allow those who continue to practice sin to serve Him. He will look at your heart before He appoints you to any service. If your heart is impure, He will leave you aside. This condition cannot be negotiated. Do you want to be used by YHWH in a lasting way? If your answer is "yes", you will prove your seriousness by offering to Him a clean and pure vessel.

After you have purified your heart in the blood of Yahushua and have radically terminated with all sin, determined never to walk in the way of sin, you should do the second thing that is necessary: offer yourself to YHWH. Tell Yahushua that you recognize the fact that you have no right to serve Him. Tell Him that you will be most grateful if He allows you to serve Him. Beg Him. Offer yourself to Him totally and without reserve. Tell Him that you do not come with any conditions to lay before Him. Tell Him that you will gladly do any job that He gives to you.

WAIT ON YHWH SO THAT HE MAY REVEAL HIS PERFECT WILL FOR YOUR LIFE TO YOU

There is a model in the heart of Elohim for life. YHWH has already worked out in detail His perfect will for the life of each of His children. Ha Netzarim derech (The Netzarim way) is the way of discovering that model and living it out. Elohim has a particular ministry prepared and reserved for you from the very foundation of the world. He has worked out what you should do every second of your life if you walk in His perfect will, and He has also established where you should be. There is a blue-print on each life.

Elohim's perfect will for you is the best thing that can ever be designed for you. He worked out that will for your best interest in all time and in all eternity. It is a million times better than the best design that you can ever work out for yourself. In His perfect will, you will satisfy Him. Outside of His perfect will, you may still be blessed by Him, but you will never satisfy His heart.

Tell YHWH that you will like to be part of the answer to the greatest need of the hour. Pay the price for being used in a mighty way. Speak to Yahushua and know Him very deeply. Do not be satisfied by the low level Judaism of any kind all around you. To be used by Him in a distinctive and far-reaching way

demands extra sacrifice. In this, Elohim gives freedom to people. Those who seek Him the most and obey Him most unconditionally are given special privileges for service.

RECEIVE YOUR DISTINCTIVE MINISTRY FROM YHWH

Ask Yahushua to reveal to you the specific ministry which you are to receive from Him. Wait before Him in much prayer and fasting. This may go on for a long time. He will weigh your heart to see if you are sincere in your desire to serve Him.

He will find out if your heart is liberated from things, fame, the world ...etc... He will find if you are committed to obeying Him at any cost.

This process of weighing your heart may take some time. Sometimes Elohim will be quiet for some time to see if you are bent on waiting on Him or if you will take things in your hands and go to carry out the desires of your heart.

As you wait on Yahushua, ensure that your natural inclinations, prejudices, ...etc..., do not come in. If they do come in, you may be led away by your own desires, thinking that it is Elohim leading.

As you wait on Elohim, He will make you know what He has called you to. You may hear a voice speaking to you; you may have a deep spiritual impression on your spirit; you may have a deep burden placed on your heart for a particular place or people. He may tell you to become a part of a ministry that He has given to someone. Whatever will be the way by which He will "talk" to you to communicate your ministry to you, one thing is certain: He will communicate with you. He has promised to guide you. He says,

"I will instruct you and teach you the way you shall go;
I will counsel you with my eyes upon you." (Psalm 32:8).

When Elohim has spoken to you, it is best to ask Him to confirm what he has shown you through another member of the Body. This is very normal. He appeared to Sha'ul (Paul) on the way to Damsec (Damascus) and gave him a distinctive ministry, but he remained in the general service of Adonai until Yahushua again spoke through the Beit K'nesset in Antioch when Yahudah was still the Rabbi.

Some people ask Elohim for signs. Others, like Gideon, place fleeces before Him, while others, like the disciples before Shavout (Pentecost), cast lots to ascertain Elohim's will. I am not against any of these methods. YHWH does indeed use them to guide young believers who have not yet known to discern Elohim's will by the peace of Elohim ruling in their hearts. For the mature, these signs are unnecessary. The peace of Elohim will umpire their lives so that when they are in the centre of Elohim's will that peace will rule perfectly, and when there is something wrong, that peace, like the umpire's whistle, will signal the fact that YHWH wants to say something.

DISCERNING YHWH'S TIME TO BEGIN THE DISTINCTIVE MINISTRY

From the moment that Yahushua shows you He has called you to do for Him, you must know for certain that the power of all other claims on you is finished. This does not, however, mean that you should set out at once in the way of your new distinctive ministry. Elohim has the exact time in which you are to start. Do not rush on your own. Yahushua called the twelve Talmidim (disciples) to be with Him so that He might leave the Qahal into their hands. However, they needed three years of training. It may be like that for you. Moshe spent over seventy years in the University of YHWH. Elohim will enroll you there and only send you out to your specific ministry when you have taken the Basic Courses and the Specialized Courses that are necessary for the work to which He has called you. The length of time you spend in His

University will depend on how much work of the tree has already been carried out in you, and on your willingness to obey as soon as He speaks to you.

When your fundamental training is over, He will not wait too long before He sends you out. One thing that you should do during this time of preparation is to talk with Elohim about the task to which He is calling you. Ask Him about the extent of the ministry and obtain from Him its limitation. Ask and receive from Him His methods for the work. Ask and receive from Him any co-labourers that He has in store for you. The crucial thing is that you receive instructions clearly and you discern them properly. There are some things that Yahushua will not tell you from the beginning. He told Sha'ul that he was to be a witness to the things that he had seen and the things that He was to show him later on. If you are used to dealing with Elohim, you will easily discern what Elohim wants to reveal to you and the things about which He would rather be silent. Do not force things out of Him.

RECEIVE A SUPREME BURDEN FOR THE MINISTRY GIVEN TO YOU

YHWH may call you to things about which may have no natural inclinations. He may send you to a people you naturally despise or to a people you know nothing about. He may send you to work in a ministry committed to the leadership of a brother you would naturally want to avoid. In addition to these instances, create a burden for a place or a person or a ministry. It must come from YHWH. Ask Him for it. In prayer, thank Yahushua for the distinctive ministry that He has given to you. Tell Him that you have no burden for that ministry. Confess all the misgivings in your heart to Him. Do not pretentiously say that it is wonderful and give Him praise that has its origin only on your lips. Be honest with Him.

After you have said all that you want to say to Him, commit yourself afresh to Him and express your faith in His predetermined choices for you. Confess to Him that He is right, ask Him to give you such a burden for the ministry He has given you that will remain on you and grow in you until the ministry is accomplished. Having asked Him, you should not move away and just say that things are alright. Wait before Him, and if need be, continue to wait before Him. Sometimes it may be necessary to lie prostrate before Him for hours and days. When you decide to enter into such transactions with Elohim, you are in for serious business and they take time. As you wait before Him in prayer, tears, agony, and rending of heart, He will do one thing: He will take your heart and wield it to the ministry He has given you, and then pour out the burden in His own heart for that ministry into your heart. When that transaction is over, you will find that you do not need to make an effort to care for the place, person or ministry. You will increase and a desire to have Elohim's will accomplished in that ministry will burn within your being. Yes, Elohim lights a flame of love in the hearts of those who wait on Him for the ministry He gives them so that they find the yoke light.

THE COST OF DISTINCTIVE MINISTRY

When YHWH reveals to you that which He has called you to do for Him, He will want you to put all of yourself into it as well as all that you have. Your time, your energy, your thoughts, ...etc..., are to go into it. Your ministry is to be the very reason for your life. You are to dream of it at night and work on it in the day. You are to work hard at it. You are to bury your best hours into it. You are to cry out to Elohim so that He may give you all the wisdom that you need to make a success of it. You are to labour on it on your knees in prayer and by physical work. If men stand in your way, you are to pray them off. If men and the commands of YHWH, you are to obey Yahushua rather than men.

THE PRICE OF DISTINCTIVE MINISTRY

From the moment that you receive a distinctive ministry from Yahushua that has something to do with the salvation of sinners and their establishment into the Body of Yahushua, the following become true of you:

- 1- you become a debtor to all men within the reach for your ministry, owing them Yahushua and His glorious Besorah.
- 2- There is a curse on you if you do not preach the Besorah.
- 3- The blood of the men that Elohim has granted unto you to lead to Him but whom you do not lead to Him is on you.

THE PROBLEM OF DISTINCTIVE MINISTRY

1- BARRENNESS

Many people think that if a ministry is given by Yahushua and this minister is in the centre of the will of YHWH for His own life and the ministry, there will automatically be abundant fruit. This is not necessarily so. A ministry may be of Yahushua, be carried out in the power of the Holy Spirit and in Elohim's time, and yet not produce any immediate fruit. There are a number of reasons for this.

Secondly, that a work is in the centre of Elohim's will does not exempt it from attacks by the wicked one. In fact, the more correct (Before YHWH) a work is, the more violent will be the attacks of the wicked one on it.

Thirdly, Elohim sometimes tests His servants to see their reason for serving Him. Sometimes He withholds the fruit to ensure that the secret motives of the heart are exposed. If someone is serving Yahushua so as to obtain honour from men, he will need fruit very urgently in order to show his fans. If his only concern is the will of Elohim, the glory of Elohim and the interests of YHWH, then he will be glad to stand anywhere that Yahushua puts him, provided YHWH is satisfied with him. After all, a servant is like a steward waiting on a master. All that he needs to do is to be clean and well-dressed as well as available. If he satisfies all those conditions but the master does not commission him to special duties but just allows him to stand by him at table, apparently doing nothing, he is nevertheless fully occupied. He is on service.

2- CONTINUOUS OBEDIENCE

Sometime it is easy to obey Elohim from the beginning of the distinctive ministry, but afterwards it become very difficult to keep on obeying Him. Often the road becomes so much narrower with passing time that people may decide that it is too much to continue on the pathway of obedience. Take for example Philip the evangelist. He was Samaria. Things began to really move. He proclaimed Moshiach. Songs followed. Multitudes believed and were baptized, and there was much joy in the city. The apostle came from Jerusalem and the Samaritans were baptized into the Holy Spirit. Things were really going on well. Philip must certainly have been enjoying it. That was the type of place to stay in for ever.

However, the Holy Spirit did not leave Philip alone to enjoy what was taking place in Samaria. He did not keep Philip there to establish the Beit K'nesset. He did not leave him there to ensure that the Qahal was well pastured. Elohim saw that his ministry as an evangelist in Samaria was finished and He took him away! While everyone was enjoying all that was happening there, Yahushua had other plans for Philip. The Bible says "But an angel of Yahushua said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza. This is a desert road. Had Philip not been fully surrendered; had he been seeking the glory of men, he would have tried to explain to Yahushua saying, "Is there no mistake some where? Am I supposed to leave this multitude in Shomron (Samaria) and go on a desert road? What does all this mean?"

However, he rose and went. He was obedient. Only the obedient can truly serve Elohim in this way. As he obeyed, the Lord gave him another charge. The Spirit told him, "Go up and join this chariot." Again

Philip obeyed. He asked no questions. He ran to the Ethiopian in the chariot, explained the Besorah in the Prophets to him, led him to Yahushua and baptized him into water.

As they came out of the water, the Holy Spirit allowed no more contact between Philip and the eunuch; for the Bible says, "And when they came up out of the water, the Spirit of Elohim; caught up Philip; and the eunuch saw him no more, and went on his way rejoicing. But Philip was found at Azotus, and passing on he preached the Besorah to all the towns till he came to Caesarea." (Acts 8:39-40).

Philip was taken away by the Holy Spirit immediately he came out of the water. Why did YHWH not allow further contact between him and the eunuch? Maybe the eunuch was planning to give him a sum of money that would establish him financially for the rest of his life, but at the expense of his ministry, and the Holy Spirit came in on time to ensure that this did not happen. Naturally thinking, Philip ought to have gone from Gaza back to Samaria. Was not that the place where Elohim had used him in a distinctive way? Was that not the place where he had spiritual children who could stand behind his ministry in prayer and financially? Was that not the place he could make as his base? Common sense, natural logic and all the tendencies of human security would have said, "Go back to Samaria. Protect your work from being destroyed. Establish your base." The Holy Spirit spoke and acted differently. He caught him up and he was now found at Azotus, and then on to all those towns until he came to Caesarea where he established a base.

When people receive distinctive ministries from the Lord they must walk close to Yahushua in order to discern when that ministry is over and Elohim has something else in mind. Elohim has mapped out how long each minister is to stay at a particular place and what he is to do while there. To fail to see this is folly.

All who serve Yahushua must ensure that they stay within the boundaries of their ministries and that they do not build up monuments themselves. They must move with Elohim and stop with Him. If Yahushua has used you to start a work, you should walk close to Him in order to know exactly when your part in that ministry is over, and you should leave in order to allow room for the next person whom Elohim has ordained to continue from where you have left. Do not move away because there are problems which you cannot solve. Do not stay just because the work is going smoothly, the place is suitable to your health, and all the facilities you need to live like a junior minister in government are available. Move only because Yahushua says "Move" and stay only because Elohim says "Stay". Constantly remind yourself that the work belongs to Yahushua. It does not belong to you. Leave the ultimate responsibility to Him. He knows what He is doing. He closes one door and He opens the other. Walk in dependence on Him.

EXPANDING THE MINISTRY WITHIN THE WILL OF YHWH

How can the vision of the work to which Elohim has called you expand? If Yahushua first called you to win a town for Him, how can this expand to include other towns and possibly the whole nation, and maybe other nations?

The answer lies in revelation and the intimacy of the walk between you and God. Often, when Elohim wants to do something, He looks for someone in whom He can confide. YHWH once said, "Shall I hide from Avraham what I am about to do, seeing that Avraham shall become a great and mighty nation, and all the nations of the earth shall bless themselves by him? No, for I have chosen him, that he may charge his children and his household after him to keep the way of YHWH by doing righteousness and justice; so that YHWH may bring to Avraham what he has promised him." (Genesis 18:17-19). Elohim had chosen Avraham for greatness, and so He could not hide that He was about to do from him. If you find favour with Elohim; if you satisfy His heart through unreserved obedience, if your one ambition is to serve him and you have no other ambitions whatsoever, Yahushua will reveal to you the greater ministry that He has in store for you. He will expand your ministry. He will give you new and greater fields of labour and He will promote you. Many labour for the promotion that comes from boards, boards of carnal men who know too little about prayer, waiting on Elohim, and ministry in the Holy Spirit. These boards promote those who

satisfy His heart. Elohim's appointees satisfy Him and win a crown of human glory in this life and divine disgrace in the life to come.

We repeat that if you are the right person, Elohim will expand your ministry and reveal that expansion to you. He might have told you before, "Take this town for

me." Now He will put a burden, not only for that town, but also other towns and perhaps the whole country on your spirit. You will then find that whereas before you were satisfied and at peace to pray the needs of that town through, that same ministry leaves you wanting more and more. You will begin to find that the Holy Spirit leads you to pray more and more for the new area, and the more you pray

the your spirit is united with the place, and inwardly you being to find a sense of spiritual fulfillment. As you continue to pray, Elohim begins to put a burden on your heart for the new area without taking away the burden for the first town that He gave you. This is expansion.

I must confess that it is difficult to communicate these transactions that take place in the human Spirit. I can only clearly say that YHWH will expand your ministry if that is His will, provided that you have been faithful. He will make you know the extent of your new ministry, and He will place the whole territory, big as it may be, on your heart so that you can truly bear it in prayer before Him.

As you pray and wait on Him, He will begin to grant you increasing revelation of what He wants you to do and how He wants you to do it. He will stand by you, give you fresh gifts for your expanded ministry, raise up co-workers for you, and obviously increase your joys and your sorrows. According to your faith it shall be done to you.

DISTINCTIVE MINISTRY IN SECRET

Elohim may call you to a distinctive ministry of praying for some minister or some ministry. That therefore is a call to minister distinctively in secret. No one need know that to which Yahushua has called you. There is no reason to publicize your ministry. You only have the duty to fulfill it.

In that kind of situation, He may give you the freedom to tell the person that Elohim has called you to pray for him or He may tell you not to tell the person. One thing He will certainly do is that he will give you such profound love for that person and for the ministry that He has given that person to discharge that you will find a flow in the spirit towards him and towards his ministry. He will also put a special burden on your heart for the person and the ministry. That burden will be so clear and so heavy that you will feel like crying if you are not discharging it. You will find that the more you pray for the person and the ministry, the more the burden will increase and weigh on your heart. You should put everything into this kind of ministry as those in other ministries put into theirs. Praying for an hour or two a day cannot be considered as distinctive praying. It is general praying, for which saint can hope to make basic progress in the life of the spirit with less than an hour or two of praying every day?

So whole days or entire nights will be spent regularly in prayer. Sometimes long periods will be spent in prayer. It will be normal that a person who is called to such a ministry but who has to earn his bread from some kind "tent-making" will withdraw during his leave periods of one or two or three months to a secluded place where all the time will be devoted to prayer and perhaps fasting.

Many people will not understand this kind of ministry. They will find it even more difficult to understand the withdrawal for long periods of prayer. They will not understand how Elohim can call someone away to pray for many months. However, it is better to obey YHWH than to satisfy men by obeying them.

It is even possible that Yahushua raised up people who will provide your basic needs and thus discharge you from the responsibility of “making tents” for a living so that you can give your time in totality to prayer. This is something that will be sorted out between you and Elohim as you go on.

DISTINCTIVE MINISTRY AND “FULL-TIME” WORK

Many people think that a distinctive ministry automatically means that the person is exempted from tent-making and lives on the funds of others and the Qahal. This must not be so. The Bible does not give us the picture of many people on whom the finances of the Beit K’nesset were spent because they worked for Elohim all the time. The Renewed Covenant does not divide the servants of Yahushua into two classes of the full-time servants and the part-time servants. The Bible divides them into the faithful and the unfaithful.

In my acquaintance with many people who call themselves full-time workers, I have not found too many laborers. The vast majority of them are people at ease, relaxing lazily at the expense of others. It is rare to find those among these people who spend four hours in prayer every day, another hour at work and another four hours in some precise ministry for Yahushua. Too many “Full-time” workers carry out less than four hours of real work a day. This is a shame. It is as if people are sponsored to commit the sin of laziness in the name of Yahushua and His assembly.

We have proved in our own experience that a disciplined person whose heart is sold out to Yahushua can use his day as follows:

- 7 hours daily at his tent making as demanded by the state
- 8 hours at the business of the kingdom
- 9 hours on himself.

The thought that a person should be tired after seven hours at work bears testimony to an easy-going generation at the brink of economic, normal and spiritual decay. In human history, real progress was made when people worked hard, sometimes more than fifteen hours a day. This worship of laziness and ease and its promotion in the name of Yahushua lies partly at the root of the current spiritual and moral decay. Hard work will not kill anyone. If anything, it will help them live long.

All the men whose lives and ministry were a great blessing to me worked very hard. None of them put in working hours that were less than 15 each day. They caught the vision of Elohim and they could not commit the crime of laziness. John Wesley, John Sung, Hudson Taylor, Pastor T.S, Watchman Nee, ...etc..., were men who knew how to make minutes count for the kingdom.

I would personally not want to finance someone’s food and clothing while he carries out some ministry unless he had demonstrated a real spirit of hard work. To be lazy in Yahushua’s name is an abomination. Only when the person is already putting as much time into Elohim’s work as those people who are earning their own living and yet cannot complete the daily demands of his ministry should he be considered for support.

If an evangelist is not putting more than eight hours daily into the ministry, he should work and yet put in the eight hours because that is possible. Most campaigns are not carried out during working hours!

I understand that the locality may not permit working at tent-making and that may justify support. Well, such a person should justify the support by spending around 16 hours in the ministry of waiting on Elohim, prayer, Bible study, evangelism, edification, ...etc... daily in order to be considered faithful.

Again I insist that hard work is necessary. There are too many who are doing too little. The Beit K’nesset is greatly hindered by undisciplined, disorganized, lazy and purposeless leadership. This is a sham.

Again I suggest that before you consider leaving tent-making for some ministry where you will depend on others, make sure you are hard-working and that you cannot with 15 hours a day accomplish the work of earning your bread and the ministry that Yahushua has given to you. If you live on the sacrifice of others or on the discipline of others while you yourself are not sacrificing your time and all for Yahushua and are not disciplined, you are an unfaithful servant, and Elohim will bring you to judgment. Think seriously about this.

I am quite convinced that those who exert themselves in the work of Yahushua, who press on, strain and strive, putting in every second of time, every ounce of energy, are easily recognized and no one can question their commitment. But alas, these are so few and their number declining so rapidly that maybe in another ten years we will need to light a lamp in the day to try and find them, if Yahushua of the harvest tarries.

Are you hard-working? If not, there is a curse on you. Repent at once before you become a stumbling block to the Beit K'nesset. Ha Adonai yahushua said, "My Father is working still, and I am working." (John 5:17). YHWH has worked every second from the past eternal timelessness until the present and will go on working without a second's rest in the future eternal timelessness. There is not substitute for imitating Him.

DISTINCTIVE MINISTRY AND FINANCE

There are many today who, while thinking that Yahushua has called them to some distinctive ministry, nevertheless behave as if the One who called them to work for Him is not able to meet their needs. They therefore specialize in using underhanded methods to raise money for their work. This is very sad indeed.

When Elohim calls a man to serve Him, the One who calls is responsible for providing the financial needs of the one whom He calls as well as the finance of the work to which He has called him.

Moshe did not discuss what his pay was going to be when the Lord called him. He simply accepted the call of YHWH and went out in full assurance of the fact that the one who had called him was able and willing to meet all his personal needs and all the needs of the work to which He had called him. YHWH did not fail him. He met all his needs and all the needs of the children of Israel and all that was involved in moving out of Egypt into the Promised Land. YHWH did the same for all His servants in the Bible record:

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|-----------------------|------------------|
| 1-Ishayahu -Isaiah | 5-Kefa- Peter |
| 2- Yiremyahu-Jeremiah | 6- Yochanan-John |
| 3- Yitzekhel-Ezekiel | 7- Sha'ul-Paul |
| 4- Daniel-Daniel | 8- ...etc... |

None of these men ever asked Elohim, "Elohim, who will pay me? Who will pay the expenses of my ministry? It was clear to them that the call by Yahushua also included a commitment on Elohim's own part to meet all the needs involved in the ministry which He initiated and called people to.

If Yahushua has indeed called you to serve Him, you should cast all personal and ministry financial needs on Him. If He cannot be counted upon to provide you with food and clothing, how will He then be trusted to give you souls for the kingdom? It is possible to manipulate people to give you money but whom will you manipulate to give lasting conversions and the formation of Moshiach in young converts? I strongly suggest that if you cannot trust YHWH to meet your needs, you should not go out to serve Him because you will certainly fail.

I know of a brother who is the "Fund Raising Officer" of a large religious denomination. He told me that his job brings many conflicts into his heart; for when he visits the congregations on fund-raising trips, he often discerns the deep needs of the congregations but cannot minister to them in the areas of these

needs because a sermon that will minister to these spiritual needs may not be the type that produces immediate funds.” I will never forget the agony on his face as he shared that with me. this is tragic!

It is best to leave the financial needs of the ministry and the ministers to the One who has called you to serve Him. If Yahushua is truly at the centre of the work, He can cause funds to come in unadvertised. This will provide a good check; for if He is the Author of the funds, He will cause them to cease when the work has served His purpose, or when it no longer serves Him and He is forced to withdraw from it. This will be a blessing to the minister; for why should he waste his life in a work that no longer pleases his Master?

DISTINCTIVE MINISTRY AND MARRIAGE

Marriage is a most sacred union that can be dissolved only by death. Therefore, we recommend that it is better for a person to settle the call of Elohim on his life before he gets entangled in the demands of married life. A number of reasons make this recommendation prudent” First of all, the demands of the ministry to which YHWH will call you may make it necessary for you to remain unmarried for all or for some important part of your life so that you can do a work for Him which will be impossible if you are married. If then you have gotten yourself yoked, you will find that you have eliminated yourself from Elohim’s best for you.

Secondly, you may be married to someone who, though a believer, is not consecrated and therefore unwilling to pay the price of pioneering work to which Yahushua may call you. Therefore by rushing on to marriage you have eliminated yourself from Elohim’s best for you.

Thirdly, the call of Elohim on her life and the ministry to which Yahushua call you may so differ that you cannot work as a team. If you are already yoked together, the ministries will be greatly hindered or destroyed completely.

So, because of the prior claims of Elohim on your life ensure that a wife or husband does not come in to eliminate you from YHWH’s best for your life for if you settle for the second best, you would have failed Elohim utterly.

CO-LABOURING WITH YHWH

The apostle Sha’ul said, “Working together with Him...” (II Corinthians 6:1). At the outset, it is YHWH who called you and gave you a ministry to carry out for Him. It is important that you do not work for Him but that you work with Him. What are the differences between working for Him and working with Him?

If you work for Him, you are on your own. He has given you a work to do and shown you how to do. You then go on as best as you can. If on the other hand you are His co-worker, then the work remains His, the directives remain His. He is at the site of activity giving all the instructions and you take one step independent of Him. If He wants the work to stop, it stops immediately.

Philip was a co-labourer with Elohim. Elohim was with Him in Samaria. YHWH move him out of Samaria in the height of a great move of Elohim in that city and he did not complain at all. Elohim sent him to minister life to the Ethiopian eunuch, and just as that ministry was being completed, Elohim called him away to another place. He had no plans of his own. He was not the captain. He was merely an assistant and he just did what the Captain wanted done. When the Captain said that it was time to move, he moved and did not worry about the work because the One whose work it was, was not worried about it. When Yahushua called him away from Samaria, he did not complain as to what would happen to the converts.

Master of the harvest owned the converts, and when He said, "Move on", it was certain that He had other plans for them.

It is only in this sense of deep knowledge in real experience that the work, all of it, belongs to Him that there can be deep peace in the conflicts involved in the ministry. It is also in that sense that the work can remain Elohim's work in every way and satisfy His heart.

My prayer for you is that Elohim will truly open your eyes to see that you are only a co-laborer with Him, that all the work is His, and that because it is all His, you dare not bring motives and methods into it that will not fully satisfy Him.

This means that you will not expand the work beyond His limits for it, or cause it to fail to reach the dimensions that He has in store for it. You will not try to impress men with numbers and buildings, ...etc... You will be content to please Him and not bother about the opinion of men. You will refuse to compromise anything or any truth so that the world may allow you to continue serving. You will walk close to Him, satisfy His heart, serve with Him and win His "Well done, good and faithful servant," when He comes on that Day. Glory be to His holy Name!