

## Power to Love

*While the whole Body here was singing out with all their hearts, Tamar Nedebah shrieked out that she couldn't go on any longer:* "I'm a dead person. I want Yahshua to be my sovereign, my king. I hate the world. I want to totally give up the world. I need to be saved. My life is rotten."

Yoneq shared at the water that he had held Tamar up when she was six months old, when her parents desired to dedicate her to our Father. He said that that day was just a type, waiting for this day when she would decide of her own volition to follow our Master Yahshua and leave the world behind. Since he had held her up that day, he said, he would take her in. Yoneq and Yochanan Abraham baptized her into the house of Jacob, where the Father, Son and Holy Spirit are, where His love would be there for her as long as she would give herself to him.

Yoneq prayed that she would use all of her gifts for His purpose — not neglect one or misuse one. Uriah Gebar read to Tamar from 1 Jn 2:15 17: "...the one who does the will of God abides forever."

Before we were baptized we did not know what God's love was. John says (1 Jn 4:7), "Beloved, let us now really love one another because real love is from God and everyone who loves proves that he is born again by the power of God." We will know that Tamar Nedebah is born of God because we are going to see her loving now, through thick and thin, loving regardless of what we go through. Everyone who loves knows God and is born of God. If we do not love, it proves we are not born of God. Whoever does not love does not know God, for God is love. People love in the world, but they are not born of God, so they cannot love with God's love. You have come into another love, another dimension in which it is impossible for man to love, because it is of God. You did not know God before, so you could not love, but now you know God and you can love (Rom 5:5).

We can tell whether our children have not been born again because we would see that their love has not changed; they are not able to love and be obedient.

God's love was revealed to us in this way: by our Master Yahshua. He sent His Son so we would not live just a physical life, but a spiritual life, born from above — a new life. So we must love through Him now. "And this is love..." (1 Jn 4:10 11). So it just shows who is born of God and who is not. Love is the mark. It is the mark of who knows God and is born of God.

Has your love changed? Do you have power to love where you used to not be able to love? To love no matter what the circumstances, able to be obedient, do what is pleasing in our Master's sight, pleasing to our Father, not be foolish? That is how we know we have passed out of death and into life, because we love one another. In the world you had a worldly love, but not like the love we received from God. 1 Jn 3:14 16 — We know that we have passed out of death into life because we love one another. Whoever does not love with God's kind of love, is dead. Tamar said she was dead. If she is alive in our Master Yahshua, she will love. Before, she lived in death. She loved in her natural human power. Her love could not go to the limit. God's love causes you to lay down your life, do whatever you are called to do in the Body. We do this because we are laying down our lives for one another. We respond to one another with love, joy, peace, patience, with self-control. Love hardly notices when someone does it wrong.

All who hate a brother or sister are murderers. In Hebrew there is no middle ground between love and hate, no neutral ground. You are either loving or hating. If you do not love, you abide in death. Murderers do not have eternal life abiding in them. We know what God's kind of love is by 1 Jn 3:16. How does God's love abide in someone who sees his brother in need and will not help him? Tamar is going to have to love in truth and action from now on.

Sometimes we do not ask for grace and we fall. He opposes the proud but gives grace to the humble. The victory cup is based on that. If we are proud we are not humble enough to ask, but if we ask, he gives us grace to lead an overcoming life. The cup of victory is based on grace. Our Master was full of grace and truth. Tamar, you need to start out that way every morning, every hour, every time you come into a hard situation, you ask for grace. We are saved by grace. He grants us a spiritual power that allows us to love with His kind of love, without murmuring or complaining — praising Him for the hope, thanking Him for everything, because He is good. We have to have grace to do that. If we do not have grace, we will start complaining. The block burns down, what do we do? We praise Him; our Father knows what He is doing. The children of Israel were tested so it would

come out that there was murder and complaint in their heart. It was already in them; it just had to be brought out through circumstances. They would have gone on into death with it, but instead our Father allowed them to go through circumstances and suffering so it could be revealed so they could see it and make a sacrifice for it. We have to be thankful for the circumstances because it reveals the death in us. We have to have grace to be thankful.

*(Ha Emeq told a story about 2000 years ago in Israel...)*

*Our Master was talking to the people, telling them the truth, and a scribe heard him and asked what was the greatest commandment. "Love God ... and love your neighbor as yourself." "That's right. To do that is better than all the sacrifices you could offer." Our Master told him, "You are not far from the kingdom." Many sick people were crying out to him and they were so happy because he was healing people. Some people started saying, "Hosanna to the son of David." Indignant, the chief priests and elders said, "Make them stop calling out to him as if he is the Messiah." But our Master said, "Out of the mouths of babes, He has prepared praise for Himself." Yes, they must praise. The religious people were angry. Then our Master told a story.*

*Once there was a man who had a field. He made a hedge around it and a tower in it to watch for thieves. He worked and worked in the garden. Then he had to go away on a journey so he got some men to take care of it. While he was away he thought about his garden, how everything was going to be coming in soon, so he sent some servants with a box to the garden to bring back some of the fruit of the garden. Nice tomatoes, cucumbers, salad, peppers, leeks. But when the servants got there, the caretakers said, "Who is this coming to our garden?" "Hello, I've come from the Master, can you give me some of the fruit from his garden? He would like to have some of the fruit."*

*Appalled at this request, they said he didn't need fruit from his garden and took and killed the servant.*

*"Oh," said the Master, "they must not have known I sent them. Go, tell them you are sent from the Master whose garden it is." But the caretakers killed them too. "Go, servant, make it very clear who I am, my character, so they know. Tell them you are sent from the master who worked for this garden, built it, and protected it. Tell them you are the servant of the one who is worthy to receive its fruit. Please make it so clear."*

*His servant went boldly to them but they took him and killed him too. The master had no more servants to send, only one son. "They'll see our resemblance; they'll know I sent you." The men who were watching over the garden saw him coming. Let's kill him and get his inheritance. When he came through the gate, he spoke to them truth. They saw he was just like the father; they killed him.*

*Now, what will the master of the garden do to those who are watching his garden? Yahshua asked those elders who were listening. See Mt 21:41-45.*

*Why did our Master tell this story and what is the fruit he was trying to receive from the garden? What fruit was supposed to grow up in this garden that our Father planted? Love was supposed to grow up. But were those who were keeping the garden letting that love come out? There was no harvest. He did not get one bit of fruit. He took the responsibility of the garden away from them and gave it to people who would let it produce that fruit. We have to be a people who produce that fruit. Who was the owner? Our Father. Who were the servants he sent? Isaiah, Jeremiah, Haggai, Zachariah, many prophets. Who was his son? Yahshua, whom they killed. And when they heard this story he told, they wanted to kill him. It should have made them want to be with him. Who did he give it to? A nation producing the fruit of it (1 Pet 2:9; Isa 49:6; Rev 1:6; 5:10,19).*

*Hasah ba Hagav — The circumstances we have test our love and show us what is in our heart, whether we love Him or not.*

*In the Old Covenant, the greatest commandment was something you could do in your human nature — to love your neighbor as yourself. That is the greatest commandment in the Old Covenant and to love our Father with all your heart, soul, mind and strength. If you were not doing that you were abiding in death and you needed an atoning sacrifice for falling short of obeying the commandment. That was a love they were capable of. Man will be judged on that all over the earth because it is in man's heart. It is a law of the nations. It was a law in Israel. In Israel they could love their God with all their heart, soul, mind and strength as best they could in their human nature.*

*In the new covenant we have a love that they did not have in the Old Covenant. Rom 5:5 — His love has been*

shed abroad in our heart (Jn 13:34). The love of God has been *poured* out into our hearts. We are filled up with love. Therefore Jn 13:34 is a new commandment given to us by a new covenant where the Holy Spirit lives in our hearts. And all men will know that we are disciples because we have a love that supersedes all other love. *Phileo* — brotherly love — the world has this. *Agape* — *ahavah* — God's love (1 Cor 13). Who in the world can love like 1 Cor 13? Only someone who has had God's love poured out in his heart. Unless we do, we cannot love that way. We do love that way if we are disciples. If we are not loving like that we must confess it as sin, for we have fallen short of the glory of Messiah. We have to confess our sins, shortcomings, and failures.

In the Old Covenant, if they fell short of loving their neighbor as themselves and loving their God, they had to make a sacrifice. In the New Covenant we have to confess to our Father through Yahshua our Advocate when we fall short in loving our wives, husbands, brothers, children, sisters — or else we start growing dull. Then you do not even know you are not loving. You've become so dull that you do not even realize when you have spoken words that you would not have spoken to our Master if He were here. Anything we have done or said to a brother or sister that we would not have done or said to our Master, is not keeping the commandment of Jn 13:34. That is how we judge ourselves. We may not be able to live up to that high standard, but we have to be confessing it if we are not — and that covers it. But He does not want us to always just cover our sins. His intention is that we be made like His Son. So we must progress, as we walk in the Spirit. If we walk in the Spirit, we are progressing.

The intensity of our love is progressing. Our love has to be fervent. Do you have fervent love (1 Pet 1:22)? How is the world going to know we are disciples? Fervent love would lay down your life for your brother or sister. If we are not loving like that, we are not keeping the commandment. Are we always going to fall short or are we going to love like our Master commanded us to love? Whoever says he knows Him but does not practice the truth is a liar. Jn 8:51 — We are in the process of never seeing death. We must take the word of God seriously. We came out of a generation of people who did not take the word of God seriously. But if we do not love fervently, we will all see death (Jn 14:21).

So you can see why we go through certain periods where it seems like He is hiding, like He has left us, we are dry. It might be that you are going through a discipline because you do not pray for one another, because you are not caring for each other. Our Master prayed for Shimon Kepha (Lk 22:31-32). Our Master is praying for us. He prayed for Peter and He is praying for us at the right hand of the Father. But here, He wants us to pray for one another. If you really loved someone fervently, and loved him as your own life, how much would you be praying for one another that their faith would not fail? If you do not pray for a person, you are not loving them according to the commandment, so that the world would know that we are His disciples (1 Jn 3:23).

I've seen many things in 20 years in the Body, from the very beginning. Our Master said, "I'm praying for you." Satan has asked to sift every one of us like wheat. How is wheat sifted? Are you being sifted right now?

There are two things that Tamar, being a new disciple, will do. It is recorded in 1 Jn 3:23 — This is His commandment: believe in the name of His son Yahshua the Messiah, and love one another as He has commanded us. Then Phil 1:29 says it is not only to believe, but also to suffer for Him as well. Believing and loving; believing and suffering. Loving as He commanded is evidently going to take suffering. You cannot just believe, you have to suffer too. But also, you are to believe and love as He commanded. We cannot really say we are believers if we are not suffering or if we are not loving as He commanded us. This is something to seriously think about.

Community is the perfect environment for loving and also for hating; for living in the flesh or in the Spirit; that we would either be connected to the vine or not. "Familiarity breeds contempt." Knowing each other so well, working in the garage together every day, day after day, that would give birth to getting to know someone so well that you have less respect for them than at first. "Familiarity breeds contempt" is an old saying in America. People have told us that they do not like community because familiarity breeds contempt: you get to know people too much and start hating them. Community is a perfect place for that. Only the church is to live in community. Our Father knew that people living together would test them and judge them properly. If we lived outside the Body and came to church on Sundays there would be no basis for judgment because there would be

no such familiarity which breeds contempt. But actually our love is supposed to *grow* in community, not get less and less. This is something to think about. 1 Jn 3:23 — We are to believe and love *just* as He commanded us. And how did He command us? As he loved us. Many of you do not know if you have passed out of death or not, but we *will*. If we do not love as he commanded, we must confess it. We have to say, “Yes, I fall short in my love for my brothers and sisters. I don’t love as He commanded.” Maybe we have not grown that much yet. We have not come to love like that yet. But we should be loving with all of our hearts as much as we know right now. The last thing Paul told the Ephesians was, “Grace be upon those who have an unwaning love, an undying love.” The last thing he said to the Corinthians in 1 Cor 16:22 was that everyone would be cut off if they did not love our Master. [We do not want to be cut off. That is why it is better to hear it now, because you are guilty either way.] Therefore, it says, “Maranatha” — come Master now and cut the people off who do not love you. Let them be accursed. Why did Paul write such harsh words to the Corinthians? The Holy Spirit was upon him when he said this. If we love him what will we do? OBEY. If those people loved Paul, they would have obeyed him. If we love our Master, we will obey Him (Jn 1:14-15, 23-24). Eph 6:24 — Grace to all those who have an undying love.

In Rev 2:4 there is another letter to the Ephesians by our Master, through John. He told the Ephesians that they lost their first love; they were not loving as our Master loved them. They were doing good things in the flesh, but they weren’t doing it out of love.

In Acts 20:26, Paul also spoke to the Ephesians. He was innocent of the blood of all men, for he did not shrink back. We can be responsible for the death of one another. Each and every person must come to instruct one another in love. We can be responsible for a brother’s blood if we see them doing something wrong and do not give them instruction or go to a responsible brother about it (it will not be sowing discord if you go to someone responsible, for they will not receive accusation).

“Even from among your own eldership ...” (verse 30). You can see why it says they left their first love.

Nations have never learned from their past. History always repeats itself. The United States, Israel, the first church did not learn by their past. But everything recorded in the past was written for our instruction so that we will not fall in the same way. The moon waxes and wanes, but our love cannot be that way. It has to wax and never wane.

If you were to draw a picture of our national flag, the nation that will produce the fruit of the Kingdom, and Rev 12:1 was the picture, how would you draw the moon? Full? Why? What do we put under our feet? We are to put under our feet the full moon when it affects people’s emotions, it makes the whole sea rage, makes flowers grow, causes babies to be born, when it does things to us in our emotions. If we were to draw a flag to fly in front of our tepee, we would have to know how to draw it so that it would point to that suffering. Our whole life will be a life of suffering. We have to learn to suffer. We learn obedience through our suffering. You can see what the woman went through. We are going to learn to suffer together, thanking our Father for the rain, or anything else. We just have to take it because He suffered. We have to make up for His suffering. He suffered on the cross and in death. It is going to take all of us together, our combined suffering, to correspond to what He suffered. The agony of all our accumulated sins were on Him — abominations, sexually perverse sin, killings of different kinds — the guilt of all that. *You know* what guilt feels like. It was all upon Him and He went into death with it and paid for it in His own soul. If we are really with Him, we have to consider it joy when we suffer. IF we are not with Him in His suffering, and there is complaint in our heart, then we are against Him, because we are scattering (Mt 12:30). With Him means one with Him, experiencing His suffering and thankful for it, knowing we are suffering with Him, fellows with Him in His suffering. Are we building the Body or tearing it down? He has called us for something so awesome that it is impossible to do it in the flesh. He has chosen us to suffer for Him, not to come together to have a good time and make our life better. He did not chose you to just believe in Him, but to suffer. Only those who suffer with Him will be glorified with Him (Rom 8:17). We are heirs of God, co heirs with Messiah, if we suffer with Him.

Do you like His suffering? I met a German who was walking through Jackson Hole, Wyoming. I invited him in to come and eat. “That’s OK,” he said, “I like that hunger feeling.” Do you like how the hunger feeling feels?

That is just like how we have to learn to love the feeling of suffering. Paul said you have to learn to like suffering. We have to because our life is a life of suffering. The loss of the ones you love is a suffering — your children, your girlfriend — but Paul said he considered it garbage in comparison to gaining Messiah. Lk 12:9 53 — Our Master said he was pressed until that fire was kindled, until it was over with. He was pressed until it was through. It is going to be kindled by us who appreciate His death (Mk 10:39). What is the result of that fire He wants to kindle, the fire he had to go through? “The fire I’m going to kindle is going to turn people against you.” He is going to find out who loves the Creator and will suffer for Him.

Our suffering is going to get more intense. Our Master was pressed until it was over with. We are going to progress and go through intensified suffering until we produce the Male Child through suffering in agony. He suffered for three days and three nights what would have held you forever. If you appreciate that, you will suffer for Him. We did not invite you to a nice life, but an eternal life. We will go through a momentary light affliction. It will not last long compared to the eternal weight of glory. To the degree we suffer, keep on rejoicing. Have you ever done it? 1 Pet 4:13 — If you do not rejoice in your suffering, you will not be able to rejoice when His glory is revealed. Let’s remind each other of these things when we go through suffering.

When you suffer, please be kind. Then you will be like our Master. That is the only time you can be made into His image, when you suffer. That is the only time the conformity is going on. We are conformed to His death and conformed to His likeness.

Yoceph — shared that he was thankful that our Father made the first cut and is doing a work, circumcising our hearts. Our Master loved us so much he called us His friends. He loved with no limit. He went to the utter limit, that we could participate in this new covenant.

Yoceph also shared about how much opposition came against our new Spanish brother Malachi this week, by his family, friends, etc. But nothing moved him from fixing his eyes on Yahshua and following Him. (Malachi and Acen will be married next week.)

*Tamar Nedabah and Malachi entered the new covenant tonight.*

*Yoceph — There is something happening in our hearts and in our children’s hearts and they are following us. I’m thankful for the salvation of Tamar. Our Father is turning our hearts to our children and the hearts of our children to us. I want to be faithful to obey Him, love as He loves. I want that nation to be born and produce the fruit of the Kingdom because that is what He has always desired; it is why He poured His blood out.*

*We prayed for our Father’s will to be done in the situation with Iraq and Kuwait, and for the protection of all the men who have been chosen by our Father to serve Him in the Body.*