

### Dysfunction 3

**You can see in 2 Jn 4 what we are living for. It says that only some were overcomers!** Most of them had fallen away in the church! Only a few were overcomers. But overcoming is a normal reaction to the love of our Master; it is not anything unusual. Overcoming is normal. Everyone should be an overcomer, not just a few (Rev 3:4)

John says in his letter, “I was delighted to find some walking in the truth ... (verses 4-6).” And what love consists of is this: that we live and walk in obedience to the commandments. This is the command that you have heard from the beginning, that you continue to walk in love. And verses 7-9 say, “Watch out that you (in the Greek it is we) do not lose what you (in the Greek, we) have worked for. Anyone who does not abide in the anointing — the apostle’s teachings, does not have God.” Remember that.

1 Jn 2:20,27-28 — speaks about the apostle’s teaching which teaches us to abide in Messiah and abide in His teachings and it prepares us for His coming (Rev 12:17). (In Rev 12:17 the word testimony is number 3141 in the Greek concordance. It is the witness which produces the evidence — seen by the fruit which judges the whole world. Testimony is a declaration or affirmation, a fact or truth which is given before the world. Testimony is evidence in support of the truth. A witness is one who furnishes evidence, as the word says in Mt 21:43 and 24:14, to set the evidence before all — by Jn 13:35 or 17:23). And, as 2 Jn 10 says, anyone who comes to you and does not bring this teaching, do not take him in or even shake hands with him; whoever wishes him encouragement is partaking in his evil doings (verse 11).

#### **Bring — Light Bearer**

**2 Jn 10 — “If one comes to you...”** [come — to attract or draw along] bringing another persuasion (a pose) or bringing not the truth, “do not receive him...” The modern heresy is so subtle that it is not discovered by the mere teaching, but it is exposed by the life one comes with and brings with him, i.e. the fruit or result of one’s life (Mt 7:16-20). Their fruit exposes their real teaching. The truth comes forth from a witness and produces evidence.

Bring — when you come into a room, what do you *bring* with you? 2 Jn 10 — “If anyone comes to you and brings.” False apostles brought in false light which produced a false life — a false witness to the world. “Light bringer” — star of the morning, son of the dawn — the anointed cherub of Isa 14:12.

Isa 52:7 speaks of the bringer of good news, the one who comes, and brings, he comes from somewhere. Where does he come from? What is he bringing? Bringing is causing to come, conveying, persuading, bearing. A bringer is one who introduces, an instructor, an educator, one who feeds and clothes. Bringing is to bring forth, produce in, to bring up, to bring on, cause to begin; originate, to cause to exist, to bring in, to impart, to introduce.

2 Jn 10 — “If anyone comes to you and brings not this teaching do not receive him ...” To receive is to take as a thing offered or sent, to accept, to take as a thing communicates, to welcome, to entertain, embrace, believe in, trust in. 1 Jn 4:1 says to test the spirits, whether they come from God; do not receive every spirit. Therefore, this verse speaks of someone bringing in, introducing spirits. Every spirit that does not confess Yahshua has come (in the flesh) is not from God.

1 Jn 4:2-3 — Become, has come — the spirit of the antichrist which the church will bring in (Rev 17:3). The antichrist will come, brought in by the church which has become a harlot. The spirit of the antichrist is coming — the church “brings” this spirit in to be received. Every spirit that does not confess that Yahshua is not from God. It does not come from God.

Today Christians confess that Jesus Christ came in the flesh externally. They confess Jesus with a false spirit — with a different spirit, as 2 Cor 11:4 says. So the whole foundation is wrong and they are coming from error. It is a misrepresentation of the truth which brings in falsehood (Jn 7:18). But it is cleverly designed (2 Cor 11:3), just as the Serpent came to Eve and corrupted her. The Serpent brought to her a deception, a false light, and she received another Yahshua, a different spirit and different gospel other than the one originally received from the true sent one (Jn 7:18). Mt 24:5 — “The majority of those coming and bringing a gospel in my name will certainly say that I am the Messiah — but this is how they will deceive *the majority*.” Many means the great

body of people, i.e. Christianity, the great majority of people (Mt 7:13-14). The way they deceive the masses (2 Tim 3:1-7).

For the last 1,900 years, and today, 1,900 years later, the Serpent inspires Christians to confess Jesus, as Lord, that He came in the flesh, but in his spirit of error. It sounds like proper doctrine — even as in the council of early 300's AD — but it is in the spirit of error, confessing another Yahshua in a different spirit — brought in by a gospel other than Paul's (Gal 1:8). Satan's servants bring the "truth" in a different spirit — so subtle — they are twice the Sons of Hell as his servants in the first century. If one comes in a different spirit than Paul's — the truth that is conveyed serves only to make the error lethal. Biblical sound doctrine is useless (2 Tim 4:3).

No matter how much sound doctrine one conveys, it remains only a myth until it is conveyed by the same spirit as Paul. Only the Holy Spirit can materialize sound doctrine into actual community. All else remains meta-empirical-mysticism — because the truth is only a myth unless conveyed by the Spirit (2 Tim 4:4). The truth was turned into myths because the truth was conveyed by another spirit (Jn 7:17-18).

Faith comes by hearing, and hearing from the word of Messiah — that is, the utterance of the Holy Spirit as spoken through holy men (Rom 10:17; Jn 7:18). But when the Spirit was taken away and the lampstand removed and the light went out — only knowledge was left to convey through natural men — who were subtly introduced to the other gospel and the other Yahshua was received — through these servants of Satan (2 Cor 11:3,4,15). Satan imitates righteousness and the angels of light by transforming himself into the same sense one gets from receiving true faith, but it is a delusion, a false light revealing false impressions of godliness upon men's senses — a deluding influence (2 Cor 4:1-4).

### **Gnosticism**

**Gnosticism in the first century separated the God of redemption from the God of creation. But after the church was deceived Satan allowed the church to be staunch against these heretics. The church glorified in their superior knowledge and the right doctrine. This puffed up the leaders with intellectual pride, which was mistaken for grace — which no discernment could distinguish without the Holy Spirit's gifts — which was gone from the church by that time. So Satan had to counterfeit faith and substitute mere knowledge and intellectual pride for the faith only the Holy Spirit imparts for a person to be saved by — in order to obey the gospel (Rom 10:16, see the Greek).**

**Eph 1:13 — sealed with the Spirit. Satan had to project an inspired feeling into a person's mind to encourage response to the word of God. Inspired** — Satan has the full capacity to transform himself into inspiration of the soul (2 Cor 11:3,4,15). Inspiration is the stimulation of the intellectual faculties to a high level, feeling or emotion. It is an influence exerted directly upon the mind to elicit, create, stimulate, affect, guide, or arouse by divine influence or what is imitated as divine — masqueraded, transformed — as 2 Cor 11:13-15, and verses 3-4.

The church began to live by this counterfeit faith (Rom 1:17) of living by principles in the Bible but not obeying the new commandment — since there was no longer the environment for this kind of love to exist (Acts 4:32). Jn 5:24 was the doctrine but 1 Jn 3:14 was not, and could no longer be the practice (1 Jn 1:6). Jn 13:35 could not even be attempted to be obeyed, so no one else could be saved (1 Jn 3:23). The world went into utter darkness. It was utter darkness since the light of the gospel was counterfeit.

1 Jn 2:23-24 — Whoever would acknowledge the Son would at the same moment deny the same Son in that 1 Jn 5:12-13 was not in their experience. As 1 Jn 2:24-26 speaks of, they were in the process of being deceived as Eve had been (2 Cor 11:3). This is the greatest deception the world has 'never' known — Christianity (Rev 18:1). Mt 5:14; Isa 49:6; Acts 26:7; and Mt 21:43 were "no where to be found." 1 Jn 3:22 was taken away from man's conception. It was out of the question altogether, as was Jn 17:11 and 21-23. This was because the house built on sand could not stand; it could not stand against the world's flood of deception. Heb 3:6; Lk 1:33; Eph 2:22 were put off until another day, and for another people (Dan 2:44; Ps 102:18; Jer 30:20 is the community (in the NIV), the Edah (Hebrew 5712, 5713: the witness, the swarm).

To work for the days of the restoration of all things was the hope because the church was no longer the light of the world. Men could no longer be added to Messiah's body — until the seed that was preserved would sprout up (Rom 9:29). Then, once again, men could be saved by faith in the Son of God, received through sent ones (Jn

13:20). Once again the option could be given men to receive or reject Messiah and reconciliation to God the Father (Lk 10:16). The Father who revealed Himself in Messiah is now revealed in His Body on earth — as they are the light of the world (Mt 5:14).

They were light as long as they were salt and at peace with one another (Mk 9:50 and Mt 15:13-16). Since man was saved by grace through faith (Jn 7:17-18) only in the light of the Spirit can a man be illuminated to be able to not doubt, and to accept without question the Word of God through a sent one. Faith comes by hearing Messiah's voice in him or her (Jn 10:14,27). But this is only possible if the Holy Spirit is active on earth in a people who have been restored to the Rock (Mt 16:17-18), upon which they stand unmovable, without deception or falsehood (Jn 7:18; 2 Cor 4:2).

To the Gnostics of 1900 years ago and now to Christianity — as seen in reality, and not by their words, but in fact, the actual evidence that their witness supplies (1 Jn 2:23; 5:12-13) salvation is seen by both as cosmic rather than as flesh and blood reality. Salvation is seen in a moral context rather than a witness, a witness which is the evidence that demands the recognition of the Son of God on earth — the very life of the Son (1 Jn 5:12; Jn 17:23). This witness is irrefutable and indisputable (Rev 18:1-5).

Gnostics thought that one was saved by knowledge and not by faith. But in reality the Gnostics of today (Christianity) are not saved by faith, nor by knowledge. But they say they are saved by faith, not by knowledge. (But faith comes by hearing one who has faith). Gnosticism would have posed no threat to the church in the first century if Acts 4:32-35 had been the standard by which one was judged to be a believer or not (a disciple, Lk 14:33). For this environment exposes those who still live for themselves (2 Cor 5:15). In this environment where the Holy Spirit dwells, one cannot live except by His Spirit and grace upon each one (Acts 4:33). Living independently like the Gentiles do means there is no exposure except for gross immorality, which even the nations do not do (Mt 6:32,33; Lk 12:29-31; Mal 3:18).

You cannot say you are a disciple without Lk 14:33 and Mt 6:33, etc. If you still live as a Gentile (Mt 6:31-32), you cannot seek first His Kingdom and His righteousness. Only by living in the Kingdom can one live a righteous life in Messiah (Eph 2:12). Mk 10:28-30 exposes — reveals — one's pose. To pose is to assume or hold a particular posture or position, as, "I am a disciple," without doing what one must do in order to be a disciple (Mt 7:13-14).

False apostles pose as apostles of Messiah and if received, those who do so must pose as disciples. They do so without the power, grace, love, endurance, and faith required to live as a disciple. Therefore they cannot bear the fruit of being a disciple. (Jn 13:35 and 15:8; 1 Jn 3:18). Only disciples are required to obey Lk 14:26,27 and 33. Only disciples have eternal life, for only disciples obey 1 John, as verse 5:13 makes clear.

#### **Isaiah 8:16**

**Isa 8:16 — "Bind up the testimony (8584), seal the law (8451) among my disciples (3928)."**

**a. Testimony is an attestation of the truth. The Edah (Hebrew 5712) is the witness of the truth (Acts 26:7; Jn 4:23-24; Acts 4:32-35; Jn 17:17-19, 20-23).**

**b. Law or precepts — His word is law. Only by grace and faith can we obey (Rom 8:4).**

**c. Disciples are those who are taught by God — instructed (Jn 6:44) — to be a disciple (Jn 6:44-45).**

**The Father draws one to His Son by faith — upon hearing His words — He speaks to them by sent ones (Rom 10:14-17), then, as Rom 10:16 says in the Greek, they have the power to obey His word. To obey his word is to love as His word instructs each person to do. The truth of Mt 6:31-33 is demonstrated by Acts 4:32-35. This is why it says in Isa 8:16 to bind up the testimony and seal up the law among my disciples. Because if one does not speak according to this word they have no light of dawn (Isa 8:20). The law is Isaiah's teaching and prophecy (Mt 5:17-19). Isa 49:6 is both law and prophecy. It is bound up and sealed in the hearts of disciples (Mal 3:18).**

**His disciples prove the validity of His law and testimony. They bring it about before heaven and earth pass away, by faith (Rom 3:21,31). This law is set up in our hearts as a New Covenant. 2 Cor 3:3,6 — This**

is the commandment (Dt 4:13; Ex 32:28), and the testimony of Yahshua (Rev 12:17). The Word of God is only for disciples. It is tied up and sealed. No one can unbind and unseal this word except disciples. They alone are these who have counted the cost — the cost of discipleship — the cost to obey the Son — just as the King counted the cost (Lk 14:27,31-33).

Isa 8:20 — to have no light means that you do not even have the least light one can have and still be a disciple. A brand new disciple knows only the light and dawn and path of the disciple (the righteous) is like (Ps 119:105; Pr 20:27, 13:9, and 4:18). The path of a disciple is like the first light of dawn. They progress in His light until the full light of day (Col 1:13; 1 Pet 2:9), working toward the end of the path (Rev 12:1). This is the full day when we are clothed with the brightness of the sun — the final witness — the fruit of the Kingdom (Mt 21:43; Dan 2:44). This is the fruit of His reign in our hearts, the fruit of His Spirit in us — setting the evidence before the world (Jn 13:35 and 17:23; Isa 49:6; Mt 24:14; Heb 10:13; Rev 20:1,2; 11:15).

There are deceivers who have gone out into the world who do not acknowledge Yahshua the Messiah coming in the flesh. This teaching [concordance #1322 — the act of being taught — a certain pose carried out in action to produce an effect upon others by holding a particular position. It is to represent oneself in a given character or as other than what one is exposed by their fruit to be, Mt 7:15-20.] Though they have learned not to say it, it is mainstream Christian teaching today. They would never say that He did not come in the flesh even though they do not believe it in their hearts that He did. They believe it in their minds, but not in their hearts. They have the right doctrine down pat, but they don't actually believe it in their hearts, since their heart or spirit is still dead to God. Rom 10:9 — He cannot be their Sovereign for Lk 14:32-33 exposes them. The gospel they heard could not reveal the glory of the true one (1 Jn 5:20; 2 Cor 4:2-5).

This is the subtlety of the evil one; he is more subtle in these days — even the demons believe this (see page 4, Gnosticism). One time a demon came to Yahshua and announced who He was, but Yahshua ordered him to not say it. In James it says that the demons believe that God is one and even that He came in the flesh. So when we believe this in our mind (*inspiration*, see pages 4 and 5), we're not doing any more than the demons do; it is not such an outstanding thing to believe it if you don't believe it in the right spirit or have the truth in your heart to the point that you would obey Him. One way that Satan tried to enter the first church was by trying to deceive them, saying that our Master didn't come in the flesh. But today his tactics are varied, modified and altered. Now he says that Yahshua did come in the flesh. His denial is more subtle.

John 1:14 substantiates that our Master came to this earth and that He became flesh — the Word *became* flesh. The word *became* indicates that He had a preexisting form. He preexisted in the form of God and He laid that aside and He came to the earth as a human being. He did not come to the earth as God, but as a human being. Phil 2:5 — He walked on the earth as a human being as we do — in reliance upon God, in reliance upon the Spirit that He had in Him. So we walk in the same way He walked on this earth (1 Jn 2:6). We are to live in the same way He lived, though we are not without sin, as He was. Since we are forgiven of our sin, we therefore have equal status with Him in that way. Since we have been forgiven, it is as if we never sinned. He never sinned, and we did sin, but when we are forgiven, we are forgiven and our Father does not see our sin anymore. He sees us just as He sees His own Son, Yahshua. This is a remarkable thing.

There were those who denied that He came in the flesh (1 Jn 4:1-6), and the world listened to them. They were from the world and they gathered a crowd of worldly people. Even though they may have said that He came in the flesh, they didn't actually believe it in their heart because their heart had not been restored and their spirit had not been made alive to God. They had a spirit but it has not been reconciled to the Father to enable them to believe this spiritual truth in their heart. Yet, still, the world listened to them. This is the subtlety of the enemy, to say that He came in the flesh but to keep you in a whole different realm altogether.

1 Jn was written to combat gnosticism. The reality of gnosticism is believing in your mind but not in your heart. It is mere Satan inspired knowledge. All you have is knowledge — that is the essence of gnosticism. There is a

more subtle form of gnosticism today called Christianity — implying or denying that His Body on earth is not real substance, just like those people were telling the first church that Yahshua's body was not real flesh. Gnosticism did not believe that Yahshua's body was real substance — they say that for a while He appeared like an angel, but He was not real substance. They are saying that His Body was incorporeal; lacking material form or substance; not real or existing, not in tangible form, transcending mere flesh — this is how they believe our Master's body was — that it was a mystical body, beyond mere physical reality as Acts 4:32-35 matched His physical body on earth.

Jn 14:3 is like Jn 6:44 and 12:26. Today He is in His body, His dwelling place, 1 Cor 1:2 — in every place. 1 Tim 2:8 says in every place where He is, where He causes His name to dwell. He is a body to be entered into by baptism (Gal 3:27 and 1 Cor 12:12-13). He had to go away in order to send *His Spirit* to them to set up and establish these dwelling places. Mal 1:11 — In every place incense shall be offered to my name, for my name shall be great among the nations, in every place I cause my name to dwell (Dt 12:5,11). His name can be profaned in these places as well (Mal 1:12), but His name will be feared among the nations (Isa 49:6).

"I go and prepare a place for you!" A place where *all* who believe in Me will live with Me *in My Father's house* with its many dwelling place. So, in Jn 14:3 He would come in the Spirit and receive them unto Himself. Jn 12:26 — Where He is my servant will be and he will serve me. Acts 26:7 is the reality of this promise, which must be restored according to Isa 49:6. He would not think of being any place else, any other place than His Father's house, the house of Israel (Eph 2:12,19 and Heb 3:6). This is the reality of His body — *corporeal* (a real body, with a material nature, tangible) — not in any way mystical, just as spiritual as His body on earth when it consisted of flesh and blood reality. His body is observable (Jn 13:35 and 17:23; Mt 21:43 and 24:14, like a city on a hill, Mt 5:14).

Likewise, modern *gnosticism* today has it that the Body of Messiah is a mystical unity beyond mere physical reality; a spiritual unity transcending mere flesh and blood togetherness; a spiritual unity which transcends the physical, observable unity, the empirical factual bodily observable substance that you can touch and feel. But our Master let Philip touch His body. "Let us hold our views and share our differences as fellow members of the family of God." This is a doctrine of demons. Unless Jn 17:23-23 is made manifest in a people, as well as Mt 21:43; 24:14; and Jn 13:35, then we are also a higher form of gnosticism. Mt 6:9-10 can only come about by also obeying Mt 6:11-13. This will bring about Rev 11:15 as the Kingdom once again is in our Father's hands. Mt 6:14-15 is the testimony which condemns Gnostics (Jn 9:39-41).

### Mythology

**2 Tim 4:3-4 is prophecy. It says that a time is coming (obviously it was right at hand) when men would find a teacher chosen to satisfy their own liking and to foster the errors they held. This is the prophecy about denominationalism. And we know that today the so called church (Christianity) is in this state. They turned aside from the truth and turned to myths, traditional stories dealing with supernatural beings. 1 Cor 1:13 — manifesting a divided Christ (Gal 5:19-21).**

**[A myth is a body of such stories told among a given people, in a preliterate society, they deal with supernatural beings, or heroes. So therefore as a "Christianized nation" they have Biblical or mythical ancestors and a mythical Abraham tradition.]**

*Mythology* — any real or fictional story existing in the mind only. Christianity is mythical. Having the nature of a myth — existing only as a myth, or existing only in myth. We know our Savior Yahshua in a different way than Christians know "Jesus". Our Yahshua forms us into a real tangible observable Body — flesh and blood. The Christian Jesus does not — the "body" it forms is mystical. Therefore Jesus is mystical — like a unicorn or fabled creature — imaginary, fictional, fancied, fictitious — they all mean myth. Jesus has been mythicized; he has been turned into a myth. In the minds of children and adults alike, he is interpreted as a myth from a storybook of Christian doctrine. This subtle thing that has come upon the world today, happens without them knowing.

Mythology is a collection of myths about the history of a people and their deities, ancestors or heroes; it is a

body of myths concerning some individual, event or institution. Thus, Christianity is a new mythology — only 1800 years old. To Christians, the bible is a collection and study of myths. Many Christians are caught up in these myths, and some have *mythomania* — there are actually *mythomaniacs* [they are] transmitting the basic values and historical experiences of biblical persons through bible stories and teachings. So therefore, Christianity is a deliberately fostered cult. It began that way — as it says in 2 Tim 4:3. Paul warned that the time was coming when people would not tolerate wholesome instruction — apostolic instruction, the teaching that the apostolic teachers taught about: loving, being in unity and oneness, laying down your life, being real, being a corporate body, corporeal, having substance, body, going through suffering every day with one another *or just seeing one another for crying out loud* (which the mystical body hardly ever sees each other all week long) much less loving one another, praying with one another, working with one another, eating together — which is the Body. It says that this will be turned into myth by clever *design* (2 Cor 11:15). Satan's ministers masquerade as ministers of righteousness. They masquerade, they put on a camouflage — it is very subtle. They are Satan inspired workers or ministers.

The apostles called people out of the myth of Judaism. When the veil was rent, it was revealed that God was not there. Judaism was exposed to be a myth (Jn 1:11). It was a perversion — which means a misapplication, a misinterpretation of the real issues of the word of God. And today the real issue of the word of God is missing in Christianity. This is evident in 2 John where it speaks about truth and love — that we would walk in truth and obey the commandments to love one another as our Master loved us — a new commandment (Jn 13:34 as 1 Jn 3:23-24). But these people (in 2 John) weren't walking in truth and love. Only a few in that congregation, "only some" were. It is evident how the first church declined.

I do not know what they thought was coming upon them. Paul saw the handwriting on the wall — everyone saw the handwriting on the wall because of the letters that were written to the churches and all the terrible horrible things that were going on in the churches while all the while they were supposed to be blameless, spotless, beacon lights shining out in the world beyond reproach (Phil 2:14-15, etc.) — being in unity so the world can see their unity and know that God sent the Son and that God loved the world. The truth, the standard, was there but it was breaking down — just breaking down and breaking down. Satan had entered in. (Mt 6:13) 2 Tim 4:3 was the beginning of denominationalism — going to church on Sunday — the incorporeal body. Phil 2:2-4, 14-15, in contrast, was the corporeal body.

So in a christianized nation (which is especially where the twelve tribes will be planted) — wherever Christianity has the greatest influence of the false light as contrasted to the word of God (Phil 2:2-4, 14-15) — in the western Christianized world so that there will be a witness (Rev 18:2-5) to convict God's chosen ones who are in her to "come out of her My people." This is mainly where Israel and the seed of the first church is scattered. They tell the stories in the Bible, but they are received as a myth. It's just a story, a myth, because the stories do not foster the will of God being done on Earth in those who hear. No faith to do His will is imparted — so it does just as much good as a myth as far as our Father's purpose goes.

Take, for instance, the Christmas story. Bing Crosby believed it; he sang about it; it "blessed" all the Christians in the world. Elvis Presley sang Christmas songs and we cried. Many people sang about it, but only as a myth — it was an evil spirit that was making us cry at Christmas. All of the stories about Jesus and how he was born in a manger, the virgin birth, David and Goliath, the crucifixion, the resurrection — are as a myth — without the Spirit of truth to foster the will of God. The myth of the resurrection is without any consequential effect. "Oh, the resurrection," my sister said. "Jesus rose from the dead, so what, big deal, I heard it all my life. What has it done?" It was only something to believe.

It is all a myth to them. 2 Timothy said it would all be turned into a myth. So therefore they believed in the resurrection, but it does not bring them into the corporeal Body — they believe in the Holy Spirit but the Holy Spirit is not there to empower them, He cannot dwell in them. This is today's Christianity — it is widespread. 2 John exposes that love is gone — and when love is gone it is left only to become a myth. John explains what the love is that we must walk in. When love is gone the lampstand is gone — we know that by 1 Jn 3:14, 23, 24. This love is the light of the world (Jn 13:35). (Rev 2:4-5; Eph 6:24; 1 Pet 1:8, 22, and 4:8; 1 Cor 16:22).

The *Corporeal Body* (as opposed to the spiritual, unseen body. Jn 17:21-23, unity is manifested or embodied reality — or formed into a body, the observable incarnation of the Holy Spirit (Eph 2:22, 1:23, 3:10, 4:16, 5:27).

So, what is the difference between mythical and mystical? A mystical body, a mystical unity is a unity that doesn't really exist except in, mystical unity that doesn't have form, that doesn't have body — it is incorporeal. "I think the difference is that a myth is a story that has a spiritual meaning but has no reality, but something that is mystical is something that's intangible."

A mythical story manifests itself in a mystical body:

*Mystical* — a confused, groundless speculation; superstition, self-delusion. Therefore a mystical body is confused groundless speculation, a superstitious self-delusion.

*Corporeal* — pertaining to a real body of material nature, tangible, corporeal. Christianity is an incorporeal body. It is not real, material, tangible; its unity has no material substance or nature.

But the unity our Master prayed for is material. Why? Because it's something to be seen so that the world may know that God sent the Son, so that the world may see your good works, so that the world may know you are my disciples, by our collective, corporate, and corporeal love (Mt 6:9-15; *us* and *our* and *we*. 1 Jn 2:18). In order for this to happen, the unity has to be tangible, in a state of being material, a corporate body, real. It has to be as real as His own body. How was Philip expected to know the Father? Jn 14:7-11 — there was no way except by getting into Him (Gal 3:27; 1 Cor 12:13). No one can get to the Father except by going into Yahshua's Body. The Father is in Yahshua (Jn 14:6).

Jn 12:26 — *Corporeal* according to Webster's means, "having a body, material, opposed to spiritual."

Body means reality, solid figure, matter. And this is the point: If His body is not real, it means you don't have a real body. If his body is not real, so even though Christians say that his body was real, that he came in the flesh, that he became man, it all exists as mysticism because it doesn't take them into reality, for you can tell what a person believes by what his life is like, by the manifestation of it. What he says he believes is inconsequential if what he says does not materialize into the Body of Messiah which is material, tangible, observable. This is the very purpose He became a flesh and blood disciple for, and why He manifested Himself to the world (Mt 16:18; 21:43; and 24:14; Isa 49:6; Jn 17:23 and 13:35; Acts 26:7; and Mal 1:11; Mt 7:19-20).

Yahshua said, "upon this rock I will build my church," but He also said Lk 6:46-49 (as Paul would in 1 Cor 3:10) when another "rock" was presented. 2 Cor 11:3,4,13-15 — This rock turned out to be just compressed sand, a false Yahshua, a false gospel — as a mythical gospel forms a mystical church which has no weight — no glory from Messiah that they may be one (Jn 17:22). They were not careful how they built.

Compressed sand looks like rock, but when the pressure comes (Mt 7:26-27) — and it will come — the house that is built upon it will fall because of 1 Jn 2:4. All who are upon that sand rock are liars and they know it (Jn 9:39-41; Rev 21:8 and 22:15). The rock Messiah referred to in Mt 16:18 is a stone, a rock like a gem, especially a diamond — which would serve as a support or foundation, the very source of strength and stability. A rock is naturally occurring mineral mass or aggregate that constitutes a significant part of the earth's crust. Lk 6:47 tells what it means to be on the rock in Mt 16:18.

Mt 16:18 — the church is the building that is on this rock — the rock under the sand rock. For a man to be on the rock of Salvation he must dig down deep through the surface matter — and lay a foundation on the Rock. And when the tribulation comes the true church will stand, because it had been built on the Rock of Mt 16:18. Lk 6:48-49 is the house of Christianity today, the so-called church. Eph 2:12,19-22 — explains the enduring house that the gates of hell cannot destroy — for it is kept in heaven until the days of the restoration of all things comes (Mt 17:11; Mal 3:1-3,16-18, and 4:5-6). The overcomers from the First Church died and went to heaven to be with their Master. "Absent from the body, present with the Lord," is a statement overcomers (like Paul) make (2 Cor 5:6-10; Rev 3:4). Although there were only a few left — out of so many who had lost their affectionate love for Messiah (1 Cor 16:22; Eph 6:24; Rev 2:4; 1 Pet 1:8,22, and 4:8; Jn 13:34-35, etc.) — who were one (Jn 17:22). The glory had departed the first church as it had from Israel of old (1 Sam 4:22).

The overcomers were thought of as the few who caused trouble in the First Church, and they were persecuted. They were the few who were left who were still living a godly life in communion with Messiah, enduring with Him (Mt 12:30; 2 Tim 2:12; 3:12, and 3:14; 2 Cor 5:6-9). Those who were not living in communion with Yahshua died and went to the first death (Rev 2:11). But the Church — referring to those who were dead after 50 years or so, went to heaven — which constitutes the Church Mt 16:18 speaks of (1 Ths 4:16; Phil 3:20; Heb 12:23 1 Pet 1:4; Rev 11:19; Heb 10:13; Rev 21:1-2, etc.). “But it is not as though the word of God has failed,” (Rom 9:6) for the seed would be released to bring about the fulfillment of Dan 2:44; Mt 21:43 and 24:14. But Messiah is not glorified on Earth (Mt 6:9) — so restoration is mandated because His word is mandatory, and His word is that just as sure as He returns, restoration must pre-empt that which was lost. To pre-empt is to gain possession of by prior right (Rev 11:15; Acts 3:21). The word restoration indicates something lost originally but not restored. Restoration must pre-empt His return. That is, His Body — the Church on the Rock — who are all He ever anointed (Eph 1:23; 2:22; and 4:16) except for those who lost their love as the Ephesians did, Rev 2:11 and 3:5 (compare Eph 6:24 with what John wrote to the same church 30 years later, Rev 2:4) — must be restored.

Yahshua had prior right (He had possession of the land — Gen 15:18 and Isa 49:8) to gain back the land — back as in creation where God had possession of the earth through man — until he lost his right and our God acted in redemption to subdue the seducer and gain earth back to Himself and those who are fashioned to His own likeness. But Heb 10:13 must be the way Rev 11:15 comes about for Rev 20:1-2 to happen (Gen 15:18; 17:17; and 18:19; Isa 49:8).

#### **The Body of Messiah**

**The Body of Messiah, as any body, is the entire material structure or substance of an organism, and is in coordination with every part, with its head in perfect unity, manifesting oneness (Jn 17:21-23; 1 Cor 12:12-13). The Body is in unity and yet has many parts; and all the parts, though many, form only one body. So the Body is as 1 Cor 1:10 says it is and can be no other way — if it is to be a corporeal body. 1 Cor 1:10 — all who are in the name of the Sovereign Yahshua the Messiah are urged and entreated by Paul (in Rom 1:5) to be perfected in the same oneness as Jn 17:11 speaks of, “one, as We are one.” Jn 17:22 — Glory is weight, the worth that demands respect and submission and unity. This means there will be no oneness without glory. Then you can expect the Christian kind of oneness.**

**Jn 17:23 — says the Body is to be in perfect harmony and full agreement — no dissensions (1 Tim 2:8), factions, or divisions (Gal 5:20,21; Phil 2:2-4,14-15). The Body is to be perfectly united in all it does and says and understands, in its opinions and judgments — with no contentiousness which eliminates you from the Kingdom of God and His earthly reign, both now and then. Eph 4:2-3 means no reservations for the flesh.**

**And if what a man says does not materialize into the tangible Body of Messiah, then you can see that what he believes in is only a phantom. The Christian Jesus is a phantom, regardless of what they say, because their belief in him did not materialize into material substance as a witness for the evidence. Christians know only a so-called spiritual body and a spiritual unity that does not manifest itself in a material, physical body.**

**Yahshua’s body is not mystical, and the unity is not mystical. True spiritual unity manifests itself in physical unity of flesh and blood people. Christians boasts he came in the flesh, but “his body” here on earth is not a flesh and blood unity, it is mere “spiritual unity.” That is an inconsistency. So their Jesus is a phantom, a non-material being without the power to command obedience from his followers. Billy Graham preaches that [that he came in the flesh and blood] but he preaches a Jesus that is not able to form a physical, material, observable body like in Jn 17:21. Such preaching is falsely called knowledge and produces what is falsely called unity (1 Tim 6:20).**

*Mystic* is like the religious mysteries of Greece — the inventions of man. 2 Cor 11:4,13-15, Christianity as we know it, is the invention of Satan, which is based on the Bible but it is only what 1 Tim 6:20 describes, without tangible form. It is not the Israel Paul described it in Acts 26:7 in the first century before Christianity came in — so therefore it is Satan’s ministers masquerading. Satan has ministers

that invent this practice of mysticism; they are his servants, the ones that he has mustered up on the earth to propagate his mythical gospel. It is *his* gospel 2 Cor 11:4, (any other gospel than the actual gospel is Satan's mythical gospel which produces a mythical body called Christianity). It is an invention based on the Bible but the Holy Spirit is not in it therefore there can be no reality coming forth. It's only a meeting (in Greek assembly — worldly assembly or meeting) on Sunday thing, in contrast to Acts 4:32-35:

Christian dialogue:

“Are you a Christian?”

“Yes.”

“Where do you go to church?”

“I go to the First Baptist Church.”

“You do?”

“Yes. Where do you go?”

“Oh, I go there too.”

That is the great delusion they have. It is the inventions of Satan's servants. It is only mystical and so only results in the belief or practice of mysticism.

The actual church has been mythicized, because without the Holy Spirit to make it corporeal, it has to be mythicized since it is impossible without the Spirit's work for everyone to believe in their heart that God raised Him from the dead (Rom 10:9). So in reality the story is interpreted as a myth, because there can be no real change without the Spirit (2 Cor 5:15,17). So all Christians love the world and the world loves them. Even from among us, if we find acceptance in the world we are also believing in a myth, and have never truly believed in our heart — we more or less believed on our own — but we believed in a myth. We find ourselves not really able to obey the Word of God.

*Mystic* — mysteriously symbolic, a mystical intuition inspiring a sense of mystery, wonder, and belief in the existence of realities beyond the perception of intellectual apprehension but only acceptable by the intuition. However, the real body consists of twelve tribes as Paul (Acts 26:7) talked about in the first century, a twelve tribe nation, of flesh and blood, serving (Eph 4:12) night and day type of body — not incorporeal.

*Incorporeal* means not consisting of oneness as a real body. 1 Cor 12:12 speaks about a corporeal body — one consisting of substance, a real body like a human body. And the body of Messiah is like a human body, a real, touchable, physical unity working together. We are baptized into that real substance body — Messiah's body on earth (1 Cor 12:13). Corporeal and mystical are antagonistic as far as God's purpose through the Church are concerned (Jn 13:35 and 17:23; Mt 21:43 and 24:14).

Mysticism then never materializes into corporeal or tangible reality. So it is judged by the fruit it bears (Mt 7:20).

Christianity says that unity is spiritual only, that it does not have to be manifested outwardly as the visible unity of Jn 13:35 or Jn 17:23 or Phil 2:14-15. They can have a spiritual unity in denominationalism, so therefore they think the body is one and each denomination is but a part of the Body of Christ. Therefore they are actually saying the same thing as the Gnostics and people in the first century said about our Master Yahshua's body — that it is incorporeal, lacking material substance without actual bodily oneness. (A body but lacking bodily unity; Phil 2:2-4,14-15; 1 Cor 1:10.) The twelve tribes (Acts 26:7) could not be in one place if Isa 49:6 is to be God's intention for the Church in every place His name is caused to dwell (Mal 1:11) as light to the whole world.

But a real body consists of parts (a people, Acts 4:32; 1 Cor 1:10; Acts 2:44-45, etc.) in distinct locations. 1 Tim 2:8 says, “In every place I want the men to hold up hands without wrath or dissension.” This means that it is corporeal, material, an observable unity and oneness, real, without dissension, something you can see and look at.

But in the Christians churches that exist in one locality there is absolutely no way you can look at their unity and oneness, so therefore it is not a real (corporeal) body. Instead it is incorporeal and it is meta-empirical. How could 1 Tim 2:8 happen in Christianity? (1 Cor 1:10,13).

**Unity the World Can See** (see page 15, Corporeal Body)

Meta-empirical — describes something that goes beyond and transcends factual, empirical reality. (Christian unity is meta-empirical.) Empirical unity is Jn 17:23. The prayer of our Master relies on observable oneness, observation. If it relies on observation, then it relies on something real that can be observed. It has to be a spiritual unity, but it relies on observation of something real. It must be a real unity with meat on it — flesh and blood and bones — a structure, a temple, as Mal 3:1 says.

{This is an exact replica of the heavenly one on earth. Isa 49:6; Rev 21:9,12; Eph 4:11-16; Ps 27:4 and Eph 2:19-20 all describe the Body of Messiah on earth, the people who bear the fruit of Mt 21:43. Mal 3:1 was certainly not speaking of Judaism, the system which crucified Him, nor Christianity (Rev 18:2-5). But Acts 3:21 — the restored temple is as Acts 26:7 says it is. Mal 3:1 says that the temple cannot be restored except by the covenant. So far Mal 2:2-3 has happened to all temples of priests. But Mal 2:4-7 must come. But as always Mal 2:8-10 has persisted, as Dan 2:44 says (it has always been left for another people). But Mal 3:1-3 will come with the results of Mal 3:16-18, with the obvious manifestation of the Sons of God. Mal 4:6 — but as always Mal 2:14; Pr 2:17. Mal 2:15; Eze 16:8; Dt 30:19-20; 1 Sam 20:23 — What God is still seeking is godly offspring — by our true marriage (1 Cor 6:17). Who broke the covenant (Pr 2:17), and married Baal? Christianity. You cannot have a godly offspring there, only one like their father (Jn 8:44).}

This spiritual unity relies on the observation of oneness and love; it relies on practical experience of bodily oneness (1 Cor 12:12-13). Just as the human body is one so is Messiah in His one body which we are baptized into (1 Cor 12:25-27). Jn 14:7,11 — Messiah had a corporeal existence manifesting the Father's spiritual reality in human bodily form — emphasizing the fact and reality that, "God is one," and so is the Body of Messiah one (Jn 17:11,23). Gnostics believe that God is one, so do the demons, but who can prove it?

*Empirical* means you have to derive a conclusion from what you see — not anything else — but solely by what you see, what you observe. It is not theory, but fact — you derive a conclusion of what the experiment produced from what you observe (Jn 17:21). What you observe is empirical data. The Body, like the human body, is an actual unity — coordinated under the Head. 500 hundred Christian churches in one town, say Chattanooga. Are they a body of Messiah — as 1 Cor 12:12 says? And when one is baptized into that body in Chattanooga — do they all drink of one Spirit and show forth the oneness of the Godhead? (Jn 17:21) 1 Cor 1:13 gives a good picture of the beginnings of the dissensions and divisions which destroy the body (1 Cor 3:16 and 16:22).

Meta-empirical belief denies that the Son of God came in the flesh. Meta = beyond, transcending. Meta-empirical belief is saying that the body of Messiah transcends being empirical, that it goes beyond the necessity of being material and factual unity. Biblical doctrine that Christians believe is not meta-empirical; but the reality of their belief proves that it is a belief without the Spirit to bring about a body of believers in corporate oneness. 1 Cor 15:2 speaks of such belief: "... having believed in vain ..." (for no purpose). *Corporate oneness* is the purpose that all who have believed share in (Jn 17:23). Isa 49:6 is the witness of the Kingdom, of His reign in our lives lived out together. (Corporate = collective: a united body; made into a Body.) "In chemistry, you did experiments, and the data you gathered was empirical — you had evidence to back up what you were trying to prove."

So Jn 17:23 relies on observation of oneness, yet there can be no observation of oneness unless there is a spiritual oneness also. Incorporeal is mystical unity beyond mere physical reality — transcending reality. They say, "We can hold our hands over denominational lines. Wow, yeah, that's right man." And so they get filled with feeling of oneness and they transcend the reality.

Messiah came in the flesh. Christians affirm this is true because this truth, doctrine was handed down in the Scriptures, it was stated — and it is true, He did. All you have to do is read the bible and you know that He existed before in the form of God and then He became a man. It's not hard to ascertain that from the Bible. Even the devils believe that Messiah came in the flesh, became a man. It's a high place in Christian doctrine (Jn 1:14). But if it only exists in the mind, then there won't be a body as a result. It's subtle gnosticism — a modern day gnosticism (1 Tim 6:20).

*Incorporeal* not consisting of oneness in real bodily form — a supposed spiritual unity. when you talk to Christians, you will see how they all talk about their spiritual unity. But it is the teaching of 2 John

— of spiritual unity materializing in flesh and blood unity — this has to be so the world can see it. The world cannot see Him other than seeing the result of His life in us (Jn 14:7-8). Christian unity goes beyond reality to speculative abstract reasoning — a subtle denial of His coming in the flesh and of the purpose He prayed for in Jn 17:21. They go beyond to an immaterial, incorporeal, mystical unity beyond mere physical reality, to “a spiritual unity,” transcending flesh and blood togetherness (Eph 4:16).

Christianity goes beyond to a speculative, abstract reasoning. Through speculative, abstract reasoning they justify their hatred of the cross that binds our hearts into one. Abstract reasoning, speculative reasoning, results in a subtle denial of His coming in the flesh. It is a subtle denial — even though they say that He did come in the flesh, what results does not go along with the fact, whereas in the real body you see Him as you saw the Father in Him. You cannot see Him in it unless it is like He is (Jn 14:7-8 and 17:11,21-23). So the Son of God came in the flesh for the purpose He prayed for in Jn 17:21. But Christianity has an immaterial, incorporeal, mystical unity beyond mere physical reality, a spiritual unity transcending mere flesh and blood togetherness. If there is no community, there can be no reality. Acts 4:32 can be seen.

Some people say, concerning Acts 4:32-35, “Well, that was history but how can we apply that now in modern times?” It is true, they cannot apply it because there is no Holy Spirit in Christianity today. They know they are powerless to do anything, so therefore they have to justify it by saying that this is a different time now and God does not want us to be impractical, that He does not want to put us under the useless suffering of having to live that way. They are powerless to do it and they know it (2 Tim 3:5). They almost admit that the flesh is all too powerful.

Jn 17:22 — How can you do it without the Holy Spirit? You see how hard it is to live together without receiving grace from the Holy Spirit. You know how hard it is without the Spirit of the glory of Messiah (Acts 4:33).

They have to justify it because they claim to have the Holy Spirit, and that is why their guilt remains, because they claim to see (Jn 9:39). When they read the letters to the churches and the warnings to the churches in Revelations (and compare them to the first letters Paul wrote them), instead of seeing that the church fell away from communion with Him, they use it to justify what is going on in their church today. If only a few had not stained their garments then, 1900 years ago, what is going on today? (Rev 3:4) Rev 2:25-26 — He can’t begin the next age with only a few overcomers to rule with Him over the earth.

They say that since it was going on in the church back then, and it is going on in the church today, “then we must be the church, and this is how the church is and will always be. Yeah, we have divisions and dissension, but hallelujah, so did they.” But they do not read Phil 2:2,4,14-15, and what Paul commanded Rom 1:5), and what the standard was. They only see the fallenness, to justify themselves. They see what it says about the Laodicean church, how it was lukewarm and they say, “Ahhh, the lukewarm church, ahh wonderful, our church is lukewarm too,” they pout and say, “this is how it will be until Jesus comes.”

Or some of them talk about the Corinthian church, how bad they were, being carnal for heaven’s sake, etc. But at least Paul could write a letter to these carnal Corinthians and they could all together hear it. If Paul wanted to send a letter to the church in Chattanooga, he would not know where to send it. Or how on earth could it be read to “the church.” There are 1000 churches and every denomination started on a particular slant of Biblical understanding (Titus 3:11; 1 Pet 3:16), by self-condemned men or women.

#### **Comments:**

**Havah** — This took me back to when I was growing up. I was raised Catholic, and until I was ten it was really conservative, Latin and everything. But then in 1960 was the Vatican Council — and then everything they taught was the ecumenical movement. Then, after that, is when they started talking about the mystical body of Christ, and welcomed everybody. Even Protestants could go in their churches now. I can remember wondering what they meant by a mystical body. Mystical, that’s what they mean — we all believe in Jesus and we just have to overlook differences and in that way we are going to get united. But what I saw today from what you taught was that by using the ‘mystical,’ it was saying that the mystical thing was the real thing, and it made everything else that I already believed in as real mystical, because it took away the corporeal part of it, the part that actually did exist, and

made it just an idea.

Yoneq — The mystical body is what they're all talking about. There's a spirit that is wanting to take you right into that. The ecumenical movement is going to be the most powerful expression of meta-empiricism the world has ever known.

**Hakam** — I saw the what the evil of gnosticism is. What an evil, evil spirit it is, because it goes directly against the very nature of what God is like. I was just thinking about in the beginning when God created, He wanted to express what He is like so He created creation and the highest thing He created is man. And then when He sent our Master Yahshua, His very own Son, it says in Colossians that He was the exact likeness of His Father. He manifested Himself in a physical body, and He said when you've seen me, you've seen the Father. And so you can see that everything in creation — everything that has anything to do with the whole thing of the virgin birth, with God becoming a human being, that is what God is like — he manifests His unity. The unity that is in God is manifested in the Son. And to say that you don't have to have a manifestation to prove the reality, goes directly against God — goes against His very nature. It is diametrically opposed to the actual nature of God. It is the same to say that Jesus is real without there being any substance to it.