

## How Are You?<sup>1</sup>

It is not *who* you are, but *how* you are. “How are you?” you are asked when you are greeted. “How are you doing?” How are you speaking or seeing or hearing? Or it may be that how you are doing determines who you are — whether you are one who is speaking, seeing, and hearing as Yahshua would (Jn 14:7-9). Jn 7:37-39 — Someone with living water is able to give others the water of life (Rev 21:6-7; 22:17).

Even physical health is not just a matter of what you eat, but *how* you eat, as singing and praying are a matter of *how* you run (Phil 2:16). Phil 2:5 — *How* means in what manner (mind) or way (attitude), and to what effect (fruit, result). Glory is the recognition belonging to a disciple according to how he is like his Master, who always sought to be what His Father wanted Him to be — to speak, serve, see, and hear as Jn 16:13-15.

Phil 3:21 — This comes about through suffering, as Rom 8:17-19 promises, resulting in the manifestation of the sons of God (Jn 13:35; 17:23; 14:20) who reveal the glory of the Father (Jn 12:41; Isa 6:1; Jn 1:18; Acts 7:55-56). The last words in our Master’s prayer show us how and only how His followers in His Body, the Edah (community) of the twelve tribes, can and only can be one as He and the Father are one. Christianity is not His Body on earth. As a matter of fact, it has nothing whatsoever to do with the One who prayed this prayer.

Jn 16:7 — The one Spirit who is in us will reprove the whole world of sin, righteousness, and judgment, and when this one Spirit comes, He will teach us all truth (verses 13-14), and there will be no division among those whom He teaches. In every place it will be as 1 Cor 1:10, which is glory in its fullness (Heb 12:1-2; 1 Tim 2:8). But in Christianity in every place it is as 1 Cor 1:13 — divided in hundreds of sects.

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<sup>1</sup> See also, *How* (2005.09.24-P01).

The word *how* is the way and manner so as to cause an effect, accomplishment, fulfillment, having the power to bring about a result, having efficacy,<sup>2</sup> being effective or effectual, to cause to come into being (Eph 4:16), to bring about by surmounting obstacles.

Glory is intrinsic worth and value, expressing itself outwardly. The Edah glorifies Him who gave us His glory; the glory that the Father gave Him, He gave to us (Jn 17:20), which makes us one as They are one. Glory is the factor that is essential to be able to attain to oneness, as He made us or put us together from various ingredients (Gen 5:1) to somehow express His image and likeness.

Our inner, intrinsic worth is manifested by what we say and how we say it, what we do and how we do it, what we see and how we see it, and what we hear and how we hear it. It doesn't take His glory to just speak or do something, but His glory comes in the "how" we say, do, see, or hear it.

Jn 16:13 — We have to hear as the Holy Spirit hears. This is the glory we have, the inner worth that Rev 3:4 says we must acquire and attain to (Phil 3:9-14). When our Master prayed before He was taken, He was praying for us (Jn 17:20-21), "that they may be one..." How? By verses 22-23 — that they may be one in essence, in what we say and what we do, and what we see and what we hear, and *how* we say it, and *how* we do it, and *how* we see it, and *how* we hear it. Then we will be what He earnestly desired, so His suffering will not be in vain. Isa 53:10-11 speaks of the suffering of His soul in death (Mt 10:40; Acts 2:24,27,31; Lk 16:23,28).

What our Master prayed for and who He prayed for is in Jn 17:9,20. What was the inspiration and motivation of His prayers? (verses 21-23) What? That they may be one. How? As He is one with His Father — one in essence. They are one in glory — intrinsically — in how they say things, how they do things, how they see things, and how

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<sup>2</sup> See also *Efficacious* (2005.09.08-T01).

they hear things. This is called *communion*. Glory makes us intrinsically one in all things pertaining to life and love (Gal 5:22-23), in all these ingredients. 2 Pet 1:4-11 — All these qualities (verse 8) indicate one's intrinsic worth or glory.

*Intrinsic* means belonging to the essential nature or constitution of a person, showing his true value and worth to our Master and His Father and our Father. The intrinsic factor that Gal 5:22-23 causes is communion with one another in the one Body of the one Spirit (Eph 4:1-6; Phil 2:2-4). Eph 4:6 speaks of the intrinsic quality of our lives together in Him, as our Master prayed in Jn 17:22.

Glory is the secret that bonds us together in love. Glory enables us to be as Eph 4:2-3 and Phil 2:2-5, to live our lives on planet Earth as He did (1 Jn 2:5-6,10). Now is the time for us to keep His word, to walk as He walked, in order for the love of God to be perfected in us. And by this we know that we are in Him, in His Body on Earth. His Body is one (1 Cor 1:10,13).

Our Master received the glory from His Father, and He passed it on to His disciples so that they could be one (Jn 17:21-23). That glory is the secret ingredient that allows us to endure with one another, to forbear with one another, to humble ourselves, and not be offended with an intense brother. Some of us are intense, but we have to forbear with those who are the faulty loyal, even if they are a bit intense. We can do it if we have that glory; that is the secret.

Hardly anyone knows what *glory* means. It is that bond of unity, of peace, that enables us to forbear, to live with one another and forgive (Eph 4:2-3). We have to maintain the unity of the Spirit in the bond of peace. That takes glory. "I have given them the glory that You have given Me, that they may be one..." — that they would be bonded in peace.

We received His glory when we received the Holy Spirit (Eph 1:13-14). That is when He poured out His love in our hearts (Rom 5:5). The secret ingredient in love is that glory, and that glory is what allows us to rule over all things, including the tendency

to be offended. We can take it; if someone slaps us on this cheek, we turn the other cheek. That is what our Master said (Mt 5:39). If you don't have glory, then certainly you will be offended. You will be offended at every little thing, because the self-life has a touchy disposition. But glory overrides self-life.

Glory is the secret ingredient that turns *phileo* love into *agape* love — our Father's love. Natural man has natural love, but he easily gets offended. But glory is the secret ingredient that puts us in another realm altogether. Then we can forbear with our faulty, loyal brothers, and they forbear with us.

Peter even gave instruction to the slaves to forbear with their master if he is harsh (1 Pet 2:18). Just be submissive, don't be offended, and you will win him. You don't have to be offended. You have eternal life. And then he goes on to say, "Wives, in the same way (in the very same way) be submissive to your husbands." That is the power which comes from the secret ingredient — glory. It makes the love that we have far exceed the love of the world. They can't get along, but we can. We can maintain our unity and the bond of peace, which glorifies our Master more and more, and that glorifies our Father. 1 Pet 4:11 — Everything that we do, let it be by the strength that He provides. If we speak, let it be our Father speaking. Then our Master is glorified and He brings glory to our Father.

So what makes us different? Glory. "How come you are different?" Glory. What made our Master different? Glory. How come He could maintain unity with His Father? Glory. How can we be one as They are one? Glory, ruling power, intrinsic, inner worth. Then you will be able to see right, and you will be able to hear right and speak right. So then if an intense person, such as your crew head, does or says something offensive, you can submit and maintain your peace. When a wife maintains her peace and is submissive to her husband, she wins him. That's natural, isn't it? But it is a spiritual thing, too. If it works in the natural realm, but how much greater in the spiritual realm!

Just don't let that glory depart, or we can acquire the name *Ichabod* — the glory has departed. Don't let it leak out. Seal it up. We are supposed to walk as He walked. We are supposed to live our lives in Him. He maintained His glory to the very end, and then He went into death with it.

The word *perfected* in 1 Jn 2:5 means that we all together must persevere to the end, to complete and bring to the conclusion, to achieve the goal, to reach the goal. There is no use running unless we reach the goal, and lest we run in vain we must fulfill our mission — the reason we were born again to attain to, to accomplish. 1 Jn 2:3-6 — His commandment is the factor of achieving and attaining to the kingdom reign of Messiah, since He needs us to rule with Him. And all who are worthy as Rev 3:4-5 will reach the goal He has set for His brethren.

He is not ashamed to call them His *brothers* (Heb 2:11; Mk 8:38). The obedience to His commandments as Jn 14:15,21,23 is the key factor in our assumption of royal dignity when we stand before Him, to be told, "Well done, My good and faithful servant" (2 Cor 5:10; Jn 12:26).

The new commandment is Jn 13:34, that the world may know who His true ones are and who the True One is (1 Jn 5:20).

So the commandments, as in 1 Jn 2:4 and Jn 13:34-35 and Jn 14:15,21,23, test one's true knowing or knowledge of Him, the True One. We are His true ones if we love as He loved (Jn 13:34-35), having a true relationship with Him (1 Jn 2:5-6), and this is evidenced by loyalty (Mt 24:9-13; Acts 14:22; 1 Pet 4:12; Rom 8:17-18).

1 Jn 2:8 — The commandment to love is new, because He gave it in the new motive in Jn 13:34, which is verse 35 — the true light for men who sit in darkness, to reveal or dispel the darkness, i.e., moral ignorance (such as what is taught in the public school system, etc.) and Satanic bondage.

Christianity today manifests this moral darkness and ignorance, as they do not even know what *hate* is (1 Jn 2:9-11), which is explained in 1 Jn 4:20-21. Hate is not

loving one's brother (1 Jn 3:14,16,23). The moral disorder of Christianity is a vivid display of Satanic bondage, as Jn 9:39-41. To be the light illuminating their darkness (2 Sam 22:29; Ps 107:10; Isa 60:2; Jer 2:31; Mt 8:12; Lk 1:79) we must be the manifestation of 1 Jn 1:5-7.

Lk 1:73-75 — This oath must be fulfilled by us through the reality of Jn 16:7-11, as verse 13 is the prophetic Word. What if the Holy Spirit doesn't hear with the glory (Jn 17:22) the Father gave Yahshua? Jn 16:13 — "He shall speak..." How shall He speak? Through the prophets. How will the world be convicted of these things?

Jn 16:8 — "When He comes..." — this meant the ?? in the first century, after He ascended. But it also applies to the restoration of all things, including the Holy Spirit, when once again, in more subtle form (like a mustard seed, Mt 13:31-32), He will return to a people who will obey Him, who are willing to do His will, in order to fulfill what the original apostles and prophets could not fulfill (Acts 1:6-7; Dan 2:44; 7:24; Mt 21:43; 24:14; Isa 49:6; Acts 26:7; Rom 11:15). And when He (the Holy Spirit) "is come" (KJV), i.e., "has come again," He will "#1651" the world — reprove with conviction upon the offender (Lk 3:19; Eph 5:11,13; #2008 is to reprove without conviction).

The conviction implies that the manifestation of the truth will be shown and will cause all who are willing to do God's will to repent and be saved and become disciples, as before in Acts 2:44-45 and 4:32, as our Master prayed in Jn 17:22. It is the manifestation of His glory in a people who live no longer for themselves, but for Him who died and rose again on their behalf (2 Cor 5:15,21; Isa 53:10-11).<sup>3</sup>

Convict — by the witness of the truth (Jn 18:37; 1 Tim 3:15; 2 Tim 3:1-5; 1 Tim 4:1-5). Conviction is the state of being convinced of error and compelled to admit the truth, and repent or perish.

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<sup>3</sup> If we count the One who suffered and died and went into death as divine, then we haven't a Savior to save us humans (1 Tim 2:5).