

## Crown of Glory

### *It Takes Humility to Enter the Kingdom*

1 Pet 5 holds one of the keys to the kingdom; I don't know how many keys there are, but this is one big key. When the chief shepherd appears (verse 4), you will receive a crown of glory that does not fade away. There is a fading glory, like those garments that you keep on washing in the washing machine, and they finally fade. But when we are washed, we have a greater glory that doesn't fade, until we receive the crown of glory. There is going to be a crown of glory for us that will not fade away; we will share in His glory. Of course, it is possible for our glory to fade away through turmoil and hardship and suffering *if* we don't receive it right. *If* we do not receive it right our glory fades, but if we take it right then our glory increases.

It goes on to say, "likewise you younger people," meaning the new disciples and some of our children. "Submit yourselves to your leaders" (older people or elders). When you come into the Community, you should submit yourself to the older people who have been here longer. They have more wisdom and understanding at this point. So you younger people submit yourselves to your older ones, the elders. Yes, all of you be submissive to one another and be clothed with humility. You have to be *clothed* with humility. We can't have that first-generation pride, as some people have called it. God *resists* or *opposes* the proud, but He gives grace to the humble (Jms 4:6; 1 Pet 5:5). If you are not receiving grace it might be because you are not humble. If you are being opposed it might be because you are proud. This is a true saying. "Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time." *In due time* you will be raised up, and the chief shepherd will come and give you a crown of glory that won't ever fade away — *if* you humble yourself under the mighty hand of God.

Of course, we know that there is no entry into the kingdom, the millennial reign of our Master, unless a person humbles himself. You have to be humble to enter the

Kingdom, and you can't just humble yourself on your own. Some people are proud and they just don't know it, or they actually think they are humble already, when in fact they are not. Other people may have to help them see that they really are not humble. We have to judge ourselves right before we go into the breaking of bread (1 Cor 11:27-31). If we don't judge ourselves right we will drink judgment to ourselves, and we will be opposed because we are not humble but proud. A lot of people don't realize they are proud, because they are not judging themselves right.

The truth becomes evident according to whether it goes well with us in the Community. If our children are respectful to their parents and honor them, it goes well with them. But if the children have a hard time it is always because they are not humble, and they are not respecting or honoring their parents. That is what the Old Testament teaches us, and in Eph 6:2 it is the same thing. It will go well with children if they honor their parents. If you want it to go well with you, honor your parents, honor the elders, honor the leaders, and be submissive to one another. It will go well with you *if* you do this.

So, how are we to be humble? We just can't humble ourselves by ourselves; we have to ask, "Father, what do I need to do to humble myself? Give me understanding about my life. Am I humble? Am I proud? I know I need to judge myself right. Help me to judge myself right." We have to be able to judge ourselves in order to be humble. You might not really be humbling yourself; you may just *think* you are humbling yourself. It really could be a thing that we *never* reach, so we would never reach the kingdom unless we ask our Father, "Father, am I humble? Show me if I am not. Oppose me. Resist me so that I can see that I am proud." He resists the proud, and He gives grace to the humble. If we are being resisted and opposed by our Father, I would say that it shows that we are not humble but proud.

So, remember, you younger people, you have to submit yourselves to your elders. Humble yourselves under the mighty hand of God that He may raise you up *in due time*.

It says there, “in due time.” You can’t just come into the Community for a week or two, or even a year or two, and think that you are going to be something. You have to humble yourself first, and then *in due time* He will give you the crown of glory. It is the crown of glory in the kingdom. Paul said in 2 Tim 4:8 that he had a crown of righteousness, but it is not a physical crown, an actual heavy gold crown. It is a crown of glory that we attain to. We are not going to wear literal crowns around in the kingdom or millennial age.

Right now we wear our diadem. We are not wearing our crown yet, but we do wear a diadem in assumption that we will receive that crown. A diadem is what a king wears. The priests in Israel wore them, expecting that they would humble themselves and be what our Father wanted them to be. The diadem is symbolic.

The king’s crown went on the diadem because it was so heavy; it rested on that diadem so that it wouldn’t cut into his forehead. So that is why you put on the diadem first.

We wear our diadems to our festivals and appointed times, like the minchah, in assumption, meaning that we are looking forward to what is to come. We can wear it in assumption because we have a good conscience that our Father will be able to crown us some day. There are headbands and there are diadems — this is a headband (*referring to what he was wearing*) and it is just for work. Headbands keep your hair from blowing everywhere in the wind.

So just remember, there is no entry into the kingdom for those who are not humble; no one who is proud will enter the kingdom — only those who are humble. There are many places that talk about this, such as Acts 20:19; 2 Cor 7:6; Mt 18:4; Jms 4:10.

Acts 20:19 — “Serving YHWH with all humility...” That humility is of course what we said not too long ago about lowliness. It is humble-mindedness. You don’t think more highly of yourself than others. Phil 2:2-4 is how you ought to think — more highly of others than of yourself. This is a command. We believe our brothers over ourselves.

Your brother is telling you something, and you have to really hear what our Father is speaking. Maybe our Father is speaking to you through him.

Humility is an attitude, a humble attitude, the attitude of Messiah that we think of others' interests, or the welfare of others, over our own. We are not to be arrogant or conceited or haughty or proud. This is something that we must attain to. It is something that is required of us — that we would be humble and think this way of our brothers.

2 Cor 7:6 speaks of the downcast, which is literally the lowly in spirit. This is a different type of humility. We were downcast and we comfort the downcast for our Father; our Father does it through us. Only the humble are going to comfort the lowly. The proud would look for someone great to try to encourage instead of a very lowly person.

Mt 18:4 says, "Whoever humbles himself as this little child will be the greatest in the kingdom of heaven." The one who humbles himself the most will be the greatest in the kingdom. That word *humble* means to lower yourself, as we learned the other day about Eph 4:2-3, "... *in all lowliness* forbear with one another." We go all the way down to forbear with one another, and we don't get offended. Whoever humbles himself is devoid of arrogance and self-exaltation, willingly submitting to our Father in heaven.

One of the greatest things that ever happened to me was when our Master spoke to me in Jn 15:5, "You can do nothing without Me." I was reading it and it was just as if our Master spoke right to me that I could never ever do anything without Him; I should never even try. I would never think that I could come to the minchah and say anything unless I had asked my Father, and I knew it was our Father giving me the grace and faith to do it. The worst thing is to come and speak in your own strength; that is total arrogance. It is Satanic, really, to do such a thing. That is what leads everyone astray, and then the Nicolaitans rise up, and they don't have any grace because they are proud.

Jms 4:10 says almost the same thing as 1 Pet 5:6, "Humble yourselves in the sight of YHWH and He will lift you up." If we want to be lifted up we have to humble

ourselves. But, we can't humble ourselves on our own any more than we can purify ourselves on our own. It takes a community.

1 Jn 3:3 — Whoever purifies himself will be able to see Him as He is. We will be pure as He is pure if we have the hope of being crowned with His unfading glory. We put our diadem on to come to the minchah because we have the hope of sharing in His glory, being crowned with the crown of glory. It is like a woman putting her headcovering on, knowing that she is submissive. It would be an abomination for a *proud* man or woman to put a headcovering or diadem on and then come and pray (Pr 15:8). The prayer of a person like that is an abomination to our Father (Pr 12:22; 21:27; 28:9).

We have to humble ourselves under the mighty hand of God. And if we don't really want to humble ourselves, He will humble us in some way. He will get around to it. But in the millennium we won't be reigning with our Master; we will be in the place of discipline, which will humble us. We will have to go to that place of death that our Master suffered to deliver us from, because we are not confessing our sins and so we are not being forgiven of our sins. We have eternal life, yes. Our past sins have been forgiven. When we were baptized, all of our past sins were forgiven and we were sealed with the Holy Spirit, but it is our *present* sins that we have to be able to confess. We have to confess being proud in the way we talk to a brother, as if we think we know more than him, or not listening to our elders or leaders. It's just pride and conceit. We have to seek counsel from others and from our Father to show us the pride in our life.

1 Pet 4:8 — Above everything else, above all things, we are to love one another. This is actually written to us: "But the end of all things is at hand, therefore be serious and watchful in your prayers, and above all things be fervent in your love for one another." That means with a *hot* love. Love will cover a multitude of sins. How could love cover a multitude of sins? If we really love one another enough to do something about what we see or sense in our brothers or sisters, it will cover a multitude of sins. You have to love your brother enough to go to him if you sense he is proud. Since you

really feel it is our Father who is leading you to do this, you go to him without condescending in any way, and say, “Brother, I know I have been in the same situation myself, and I hope that I am not being proud in telling you this, but I feel that you are proud.” That’s what is written there in Mt 18:15, and if he doesn’t receive you when you go alone, take another brother or two who can help judge the situation.

If you love one another enough to go to each other in this way, then love will cover a multitude of sins. Jms 5:19 — When you see another brother who is in sin, what does it say? Restore him gently. You will save his soul from death. What is death? Death is a place of torment. You will save his soul from a *place of torment*. Our Master went to that place of torment for us to pay for all of our sins — our past sins and our future sins. But, our future sins can only be forgiven if we confess them. If we don’t confess them, we have to go to the same place our Master went to on our behalf to pay for those sins.

Above all, love your brother fervently and you will save his soul from death — from a multitude of sins that will take him to death, that place of torment. Sometimes we ignore a brother, and that is hate. It is hatred to ignore him when he is on his way to experience death. It is not eternal death, but he will have to experience the suffering that our Master already went through for him, because he is too proud to confess his sins and too proud to admit it. But you see it, so you have to love him enough to go to him when you see things, and *then* you will save his soul from death.

Do you know what death is? What is the definition of death? It is not dying. Death is not dying. Dying is how you enter death, which is the *place* you go to *after* you die. It is *Sheol*, a *place* of torment. Our Master called it a *place of torment* in Lk 16:28. Jn 8:51 says if we disobey Him and don’t do what He says to do, then we are proud and we will see death. That is not eternal death, but we will taste it, not eternally, but we will experience it. It is called the *second death* for us.

1 Jn 4:20 tells the difference between love and hate. We think that hating a person is having bad feelings toward him, but to hate is simply not to love. We are

commanded to honor our parents, but if we are not honoring our parents that is cursing them or slighting them — bringing shame to them. When you bring shame to your parents you are actually cursing them. 1 Jn 4:20 is written to the Body of Messiah.

Not loving is hate. Anyone who does not love his brother hates him. If you don't actively love him enough to go to him in his time of trouble, you do not love him, but actually you hate him. You may say, "I don't hate him," but you ignored him in his time of trouble, so what is the difference? That is how our Master defines hate — ignoring.

In the same way, we have to hate (ignore) whatever would keep us from becoming a disciple. That doesn't mean that you have to stir up bad feelings toward someone, but it is a rejection of that person in order to receive our Master, and to him it amounts to hatred. You have to hate your mother, your father, your sister, your brother, or whatever would keep you from following Him. You even hate (ignore) your own life. You have to hate anything that would keep you from becoming a disciple. That person or thing can't save you, can't give you eternal life. Only our Master can give you eternal life, so you have to leave behind whatever would keep you from becoming a disciple. That is hate. Our Master said, "Whoever loves father or mother more than Me is not worthy of Me." You have to leave everything in order to follow our Master.

So we have to be humble enough to say, "I don't know how to be humble. Please show me how to be humble." Then maybe He can reveal it to you, and your brothers and sisters will notice your humility, and you will have glory. Or maybe your brothers and sisters will notice that you are proud, and they will help you because they want to save your soul from death and cover a multitude of sins. That multitude of sins accumulates when you become proud and are not confessing your sin, and then all of the rest of your sins pile up because they are not being forgiven either. It doesn't matter how many times you confess another sin after you've already sinned and haven't confessed the first sin. The others just pile up and you can't be forgiven. You have to go back to the sin that cut

you off from our Master. You have to acknowledge it and commune with Him about it and talk to Him about it. Let Him know. He wants to know whether you know it.

That is why we confess our sins to Him. One of the things He loves more than anything is for us to confess our sins, because He knows that if we don't it is all over for us. A multitude of sins is going to start piling up, and we are going to go to death because of it. Confessing our sins will save our souls from temporary death. It talks about it in the Word so many times. 1 Jn 5:16-17 talks about the second death, which we can experience. There is no way to get to the kingdom unless we humble ourselves. You can't get into the kingdom without being humble. If you could get into the kingdom being proud, it would be like gangrene, spreading all over the kingdom.

So not one person can enter the kingdom without being humble. Our Master was humble, and we can't be humble unless we have fellowship and take counsel with our brothers and sisters, and with our Master. Whatever we have to do to become humble, we need to do it. Being humble like a little child is something that you have to work on and pray about. Mt 18:4 — Unless we become like a little child we can't enter the kingdom. That is pretty clear, isn't it?

Humble is going down and proud is going up. Satan is the proud one; he wanted to take over. He thought, "What am I doing here? I want to be like God. I want to be God!" But, he was a created being.

We *are* like saviors, but we work according to our gifts, and the more humble we are, the greater we are in our Father's sight. Also, the more humble we are the greater the wisdom we will have to help people, because He won't be resisting us, but rather giving grace to us. We need grace to serve our Master and love one another.

1 Pet 5:8 says that Satan is like a roaring lion seeking someone to devour. He will devour us with pride. It goes on to say, "*Resist him, firm in your faith, knowing that the same kinds of sufferings are being experienced by your brothers throughout the world.*" That means in all the different locations where His people dwell.



**Prisca shel Aquila** — I saw that the only time you can receive wisdom is when you are humble. If you don't have wisdom you can't help your brother. When you read that verse about love covering a multitude of sins, I saw that I've had a wrong concept about that for a long time. I had thought it meant that love looks the other way; you are tolerant, just overlooking sin. That is not love or wisdom, but it is hate. Then, if you don't have wisdom and you don't have humility, but you still go to your brother, that is not love either. It is just seeing something wrong and dealing with it in your own strength. True love is to show someone the way. Love will show him the way out, but how can you show anyone the way out if you don't have wisdom for him? The only way you can get wisdom is to be humble. You have to have your heart turned in the right direction, and then wisdom will just flow out of you.

Wow, that is little Paulette sitting around the round table in the Light House in 1972! There she is. She was one of the first disciples, and here she is. There may have been a room full of people then, but I don't know how many were actually disciples.

**ha-êmeq** — If you think of everyone else as better than yourself, then you really feel blessed because you are part of these really wonderful people, and you just happened to be allowed to be part of them. You were grafted into them and they are all a lot better than you.

That's right, you can hear them, you can listen to them, but if you think you are better then you won't listen.

**ha-êmeq** — Right, so then we heard that verse about being clothed with humility. You get up in the morning and you put your clothes on. Being clothed with humility is the same. You don't have to *try* to put your clothes on; you just put your clothes on. You can't try to be humble either; you are just humble and you think of everyone else as better than yourself.

But somehow there is something inside you that just wants to say, "Well, I am not that bad. I am okay." You feel like if you said everyone was better than you, you would just turn into a piece of trash, and we would just throw you in the dumpster. But the thing is, if you have the identity of being part of this people who are all better than you, and they actually love you, and they really are better than you, and they *still* love you even though they see you sometimes as this miserable mess of a person that you can be sometimes, and they are the best people on the face of the earth, how wonderful would that be?

It is liberating to your soul to have that kind of a thought. You can't walk around, trying to love or trying to have peace or trying to have joy, just concentrating saying, "I am *going* to have joy," but what you have to do is turn your life over to our Master and be filled with His Spirit, and then all this fruit will come forth from your life, because you turned to our Master and asked Him to fill you and you believe what He said to Yônêq, "You can't do anything without Me."

Yônêq didn't sit there and say, "Man, I can't do anything without Him, so now I can't do anything," which is not what our Master said. He just said you can't do anything *without Him*. So that means I can do anything *with Him*. I can clothe myself with humility, and I can live with the best people on the face of the earth, people who are all better than me, and I can listen to them and work with them.

We just have to consider that they are better. The proudest person in the world can come to you in the Body and you can just say, "Okay, I am going to listen to this person and consider that he is better than me, and I am going to hear what he has to say." You might hear something. You might hear a way that you can get through to him about his pride. But sometimes these proud people come, and all of a sudden you have judged them and you can't listen to them. Well, then they are going to go to death, and you won't be able to help them. But you could consider someone and say to yourself, "I am going to listen to him because I consider him as better than me. I am going to humble myself, and I am going to see if I can hear from him." Sometimes if we listen to people then we can save them.

Phil 2:3-4 — "Let nothing be done through selfish ambition or conceit (pride), but in lowliness of mind let each of you esteem others as better than himself. Let each of you look out not for your own interest, but for the interest of others." And then it says, "Have this mind in you which was also in our Master Yahshua" — have this same attitude. Then you are going to see the unity of the Body. You are going to see the very prayer that our Master prayed come into fruition.

He prayed in vain if Christianity is the result. He prayed in vain if only the first-century church was one heart and one soul — they didn't last! He prayed in vain, He

died in vain, and we believe in vain if we are not going to be one as the Father and Son are one. What good did it do unless we are one? Nothing! That is why He prayed as He did; that is what He died for. He died not just so people can go to heaven someday. No one is going to go to heaven anyway unless they are one; if they are divided, they are not going to have eternal life. No one will have eternal life unless they are one, and that is true salvation.

We are working out our salvation with fear and trembling. Let nothing divide us. Satan is like a roaring lion seeking someone to devour. He comes in trying to devour us by separating us and alienating us one from another. He puts up a barrier between you and someone else. You have a thought about that person. You accuse him of something that maybe he didn't even do. But even if he did something, go to him if you love him. If you don't love him, if you don't go to him, you are going to hate him. No one is going to enter the kingdom hating his brothers. "Love one another as I have loved you" (Jn 15:12), and then "the world will know that you are My disciples if you have love for one another" (Jn 13:35).

Love lays down his life for his brother. Our Master laid down His life for us, and we are to lay down our lives for one another (1 Jn 3:16; Jn 15:12-13; 2 Cor 5:14-15). That is what love is. If we are not doing that, He died in vain, and nothing is going to happen. He can never return to earth unless we love one another. The whole earth will just be destroyed again as it says in Mal 4:6.

**Netsak** — I was just really thankful for how ha-êmeq articulated what being humble really is. I know it's like that, like getting our clothes on. We don't just walk around the house trying to get dressed, "Oh, excuse me everyone, I'm sorry. I am trying to get dressed." You get dressed in your room. You deal with it first, before you walk out the door. I am just thankful to be learning more about what being humble really is. I know that if we are humble our Father can deliver us from the evil one.

**Gader Peretz** — I thought about what you read in Jn 8:51, "Truly, truly, if you keep My word you will never see death." That is really the motive of

going to someone in humility when he is being proud; it is to deliver him from death. It always leaps out at me whenever I read Pr 24:11, "... rescue those who are being taken away to death, and those who are stumbling and staggering to slaughter. Oh, hold them back!" I want to have that heart to see my brothers in that way, to see their faults in that way, so I can deliver them from death and trust that they are going to do the same for me.

**Obadiah** — I was just thinking about what it means to think more highly of yourself, and about the deceitfulness of sin that hardens the heart. I know what we heard is really practical. For me, when something happens with someone and it brings out a reaction in me, it causes me to sin because it is very easy for me to just see my side. But I know when I start taking the blame to myself, I can say, "I needed that. I am thankful that I can see where I am at." But unless I do this, I think more highly of myself than others.

Blame others and die; blame yourself and live.