

Abiding in Messiah

There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. (1 Jn 4:18)

We abide in Messiah so that when He appears we may not shrink back, but have confidence and not be ashamed (1 Jn 2:28; 4:17; Heb 10:38-39). This takes everything that 1 Jn 2:28-29 and 4:17 means. This takes a community to be and remain under one anointing. Ps 133 — Eternal life is found in no other place. It is where His love is perfected among us (Jn 13:34-35; 17:21-23; 1 Jn 3:14-24; 4:20).

1 Jn 4:18 — Fear involves torment. He who fears has not been made perfect in love. 1 Jn 4:18 is the key to understanding all things. We all must be made perfect in love. To be made perfect in love is not to fear judgment (1 Cor 4:4-5; 2 Cor 5:8-11).

So what do 1 Jn 4:18 and 2 Cor 5:11 have in common concerning fear? And what does persuading men have to do with loving Him (1 Jn 4:19-21) and fearing Him (Eph 5:21)? If we love Him we want to do what He came to do. What are some of the reasons why He came? If we love Him we will do what He came to do (Jn 1:31; 9:39; 12:46; Lk 19:10; 12:49; Jn 10:10; 18:37; 6:38-40). All of this is Isa 53:10-11.

Eph 2:8-10 means our lives must be devoted to the purpose we were saved to achieve, walking as Col 1:10 in order to be worthy of Him (Rev 3:4). Rev 19:8 goes with Eph 2:10; 4:12,16; Lk 1:17; Mal 3:2-3; and 1 Jn 3:1-3.

1 Jn 4:18; Jn 17:23 — This is as perfect as our love will be and as perfect as our unity will be (Jn 13:34; 17:23) to achieve its ultimate purpose of Heb 10:13; Mt 24:14; Acts 3:21; Mt 19:28; Acts 26:7-8; Rom 11:15; and Isa 49:6,8. We will be perfected in love and perfected in unity. He who fears judgment has not been made perfect in love (Eph 4:2-3,15; Mal 3:16; Rom 12:1-2; Rev 2:11; 3:5; Jn 8:31; and Jms 1:21).

2 Cor 5:11 — Terror is #5401	}	Causing to shrink back.
1 Jn 4:18 — Fear is #5401		

Heb 10:38 — If any man draws back, shrinks in fear, terror, My soul has no pleasure in him and shall have no pleasure in him. The man who fears and is not made perfect in love draws back into perdition (#684 — ruin, loss). Heb 10:39 — They are hurt by the second death of Rev 2:11 and 3:5. 2 Cor 5:10-11 — So, verse 11 stands to make us see the consequences of not loving enough to persuade men in order to win their souls (Dan 12:1-3; Pr 11:30; Gal 6:1; Heb 10:24; Jms 1:21; 5:19-20).

Our souls must be in partnership (1 Cor 6:17; Rev 3:21). Heb 10:38 and Jms 1:21 — His soul has pleasure in the men who are purifying themselves (1 Jn 3:3,22). He is well-pleased with a good and faithful servant (Mt 25:21,23; Rev 17:14).

His Love is Perfected in Us

No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. By this we know that we abide in Him and He in us, because He has given us of His Spirit.

As we abide in Him (1 Jn 4:12-13) His love is perfected in us. *Abide* (#3306) means to dwell in, to remain, to live. *Perfected* (#5048) means to bring to completeness, that is, to finish His work in us to perfect us — to our full potential. In order to rule with Him, to be compatible with Him (Mt 25:21,23), we have to reach our prescribed potential and goal (Phil 3:10-15).

Was Paul terrified that he would be disapproved as a workman in 2 Cor 5:11 — or was it that he knew the judgment of his brothers and sisters in verse 10, or was he speaking of evangelism? Dan 12:1-3 — Speaks of age-lasting life or death according to whether they do or do not lead the many to righteousness (Pr 11:30). 1 Jn 2:28-29 — It is in our abiding in Him that we are assured of having confidence that we are born of Him.

Fear involves torment (1 Jn 4:18). What is perfect love? Are we to love perfectly as verse 20 says? (Jn 14:15,21; 13:34-35). Jn 14:24 — Fear involves *torment* (2 Cor 5:11). *Torment* (#2851) is penal infliction, punishment, and the condemnation of a bad

conscience. The fear of torment results in having no confidence or boldness (1 Jn 2:28; 4:17). Torment (1 Jn 4:18; Heb 10:27-31) is age-lasting for those whose names are not written in the book (Dan 12:1-2; Rev 2:11; 3:5; Mal 3:16). Age-lasting shame means no confidence, but contempt for our idleness in the Body — not necessarily that our *body* was idle, but that our *spirit* was idle.

Rev 20:5 — The rest of the dead that were raised to stand judgment (2 Cor 5:10) go to the second death. Their names are erased (blotted out) of the book of life for believers. It is the book that records the names of those who were worthy of Him (Rev 3:4-5; Rev 20:6; Jn 8:51). No one in the Twelve Tribes will have any excuse for being a foolish virgin (Mt 24:40-41).

Knowing the terror of the Lord we persuade men — to perfect their love (Rom 5:5) by using His love to love others. 1 Jn 4:17 — And in those who are as He is, who do as He did, there is no fear of judgment. They love as He loved them (Jn 13:34). 2 Tim 3:16-17; 4:2 — Love reproves, rebukes, and exhorts all. Love is longsuffering done in gentleness (Gal 5:22-23). As they did not have the right teachings, 2 Tim 4:3-5 comes, but we are to be as 2 Tim 4:7-8. Verse 8 means they had loved His appearing. They weren't in fear and trembling, but in confidence and boldness they loved or longed for His appearing (1 Jn 3:2-3).

For love to be perfected it takes a community (Jn 13:34; 17:23). Unity can only be perfected in community. How could the unity our Master prayed for not be found in His Body? He gave up His own life to draw a people to Himself who would do His good pleasure (Isa 53:10-11), who are the fruit and the suffering of His soul in death (2 Cor 5:15). How could it be carried out in any other place except 1 Tim 2:8 and Mal 1:11, which is the place (township) where a community is located as a light, which is the Edah, or witness, the lampstand (Mt 24:14; Isa 49:6; 1 Pet 2:12). Unless there is unity there is no love (Rev 2:4-5; 1 Cor 1:10-13).

Community is the outward manifestation of His Body on earth. It is the only place Jn 13:34 can be obeyed. Verse 35 is the expression of the Edah. It is the light of the lampstand in every place (Rev 2:5). *Edah* in Jer 30:20 is translated *community* in some translations (such as the NIV, NEB, and the New Jerusalem Bible), as in Mt 16:18, where love and unity is secured by revelation from the Father, and the Son, and the Spirit. Jn 14:21 is where His community can be obeyed, lived out in truth (Jn 18:37).

Rev 22:17 — The Spirit and the Bride live in the same place (Jn 12:26), for the Spirit is preparing the Bride to be the Wife of the Lamb (Rev 21:9), who is the Twelve Tribes of Israel in every place (Mal 1:5,11; 1 Cor 1:10; 1 Tim 2:8). What else can be said to open the eyes to the truth? (Jn 18:37; 7:17). Who are we? We are the Commonwealth of Israel. We have a wonderful story to tell. No longer separated, no longer alienated, we are the Commonwealth of Israel.

Denominationalism is the only way “the church today” can be. Acts 2:42-47 and 4:32-37 is the only way the Body of Messiah can be expressed and experienced. Acts 4:32-37 takes a community. Try it and see if you can be as Jn 17:23 any other way than the way it was in the first century. This is the only way and place where, if one follows the True One, one can serve Him. “There” is Jn 12:26. To get there one must do what He says one must do to be where He is in order to serve Him there (Jn 12:25; 1 Jn 2:15).

1 Jn 2:4 — The only place one can obey His commandments is in the only place on earth that He is — in His Body. 1 Cor 12:12-13 — And so is Messiah’s Body. He is manifested in a body of disciples on earth. It is where He lives in each clan or community in each tribe. Rev 7:5-8 is in the last days of Dan 2:44 (Mt 24:14).

1 Jn 3:10 — One is of Satan and one is of God. Jn 18:37 — Who is of the truth in Christianity who will not come out of her when they hear His voice? Rev 22:17 — His Bride now speaks His words and offers the water of life to all who come out of the false her (the harlot) and into the real her (the bride).

Holy Nation

Unless there is a holy nation as 1 Pet 2:9-10 and Eph 2:22 and 1 Jn 5:19 there can be no holy people. If there are no holy people there could be no holy nation. It cannot be part of this world order. Israel was a holy nation set apart to be the prince of Elohim who ruled over all other nations.

Christianity is of the world, but the holy people of Jn 17:14-20 are not of this world (Jn 12:25-26). Eternal life cannot be given to anyone who is not separated from the world (Jn 12:25). Eternal life is only granted to those who hate their former lives in the world. Eternal life is given at baptism into the Body (1 Cor 12:13) where one follows and serves the Master, and the Father honors him.

There must be a holy nation to be set apart into. Holy people are not holy outside of the Commonwealth of Israel (Eph 2:12; Isa 49:6; 1 Pet 2:9-10). What makes them holy is that they form a holy nation of Twelve Tribes (Isa 49:6; 1 Pet 2:9-10; Gal 6:16; Jms 1:1; Eph 2:12). Christians mystify 1 Pet 2:9, as they do Rev 7:5-8.

Idealized Nation

The most idealized nation ever heard of is 1 Pet 2:9. This nation is treated in an idealistic way and is the most idealistically thought of nation that has never existed. It has only existed in an idealistic way (or theoretically). Idealism is a theory that ultimate reality lies in a realm transcending phenomena. It is a theory that only the imperceptible is real. It is a theory that only mental states or entities are knowable. The nation in 1 Pet 2:9 is only theory — as Acts 4:32 is only idealized.

And Christianity sees Acts 4:32-37 as only an idealized community — existing in mental image or in the imagination — as the Beatle's song, "Imagine." The Community in Jerusalem exists as a mental image or a concept, but is not regarded as possible in this day and age since it lacks practicality. The community described in Acts 2:42-47 and 4:32-37 or even 1 Cor 1:10 or Jn 13:34-35 and 17:21-23 is a standard of perfection —

beauty or excellence regarded as an exemplifying ideal and taken as a model for imagination. As such, it is never to be considered as an ultimate object or aim of endeavor, as 1 Ths 2:14 says it once was.

But when Paul wrote 1 Thessalonians, the community described in Acts 2 and 4 was no conceptual, idealized imagination, but reality, *since the church could be no other way*. The pattern in 1 Ths 2:14 was the Judean pattern, which now exists only as an ideal. It only exists as a transcendental entity that is not possible today. *Transcendental* means something lying beyond the limits of all possibility and comprehension. Then, however, it was the real pattern for all churches, while today they are not even an imperfect representation of it. It is only an indefinite or unformed conception in people's minds today and can only be formulated as a thought, and one that cannot be duplicated. In the first century the disciples were able to duplicate it (1 Ths 2:14) because they had the Holy Spirit that Christians lack today. Acts 2:38 is the basis of the first model and pattern, and 2 Cor 11:2-4 is what happened to the simplicity and devotion they began with.

The first community in Jerusalem is only a theory today, one that no one today can invent all over again.

The restoration of all things in this present age will be to the same identity as the first church and nation of 1 Pet 2:9. Old Israel will be restored after Messiah's return to be the same nation, with the same identity as of old. Restoration is a huge battle. Mk 9:12 restores the nation of Mt 21:43, which is 1 Pet 2:9 and Isa 49:6 in this present age. Acts 3:21, on the other hand, restores old Israel — before it was divided. The restoration of today will have the sameness of the essential or generic character, but in a different existence, as it is 1900 years later. (*Generic* means identified by a grouping, as all together in a group, and forming a body characteristic.) The restoration will have the sameness in all that constitutes the objective reality of the way when it was the way (Jn

13:35; 17:23), which would be the distinguishing characteristic or personality of Messiah.

Oneness will display Messiah in the last century as it did in the first. This is the restoration of His name. The same Messiah that can be identified in the First Church can no longer be found in the Christian churches. Another “Lord” altogether took His place (2 Cor 11:4).

1 Cor 9:24-27 is what is required to follow and serve our Master Yahshua. True faith and love ask for every possible sacrifice of a man’s soul and demands no abdication of his mind. What could Paul have done or not done to make himself unworthy, or a castaway — rejected — or just simply put on a shelf? This is what 1 Chr 28:8-9 means. Either be reprobate or put on a shelf — that is what it would mean to be unable to work according to his gifting or calling. Jms 4:17 — You know the way, walk in it. You know to run in such a way that you may win, attaining to Phil 3:10-11; 2 Cor 5:10-11; or 1 Jn 4:17.

To fall short of this is to not live up to one’s calling. One must abide, remain, and continue in the love of the Holy Spirit shed abroad in our hearts (Rom 5:5) in order to receive approbation (Rom 5:4) — hope and not fear. If we have fear we will shrink back at His appearing, but Rom 5:2-5 is the progression of 2 Cor 3:18 and 2 Pet 1:4-11.