

How¹

We are going to talk about the word *glory* tonight. Our Master said He had given His disciples the glory His Father had given Him. Of course, He included those who would come after them, who would believe in Him through their word, as Jn 17:20 says. He gives His glory to His disciples. So if we sense that someone doesn't have His glory, then we take notice of him, and we go to him and try to help him see that maybe he hasn't yet been given our Master's glory.

It is not just what we do, but *how* we do it, or what we say, but *how* we say it. And we can take that a little further: it is not what we hear, but *how* we hear it, not what we see, but *how* we see it.

Glory is recognition. Our Master was recognized by those who had a willing heart, and by others He was crucified. So glory is the recognition belonging to a disciple; it is intrinsic. It is something inward — intrinsic worth — value expressing itself outwardly. *Intrinsic* means belonging to a thing by its very nature; essential, inherent, innate, and ingrained. Glory is a person's intrinsic worth, like the glory that our Father gave to His Son in order to represent Him properly, and to be recognized by those who had a heart to know who He is, as Jn 7:17 says. It is only to the willing that the gospel is revealed; otherwise the light doesn't come. The unwilling have a veil; it veils the light of the gospel (2 Cor 4:3-4).

Let's look at the word *how*. It is not *what* you do, but *how* you do it. We can start out with something very natural. It is not just the organic food that you eat that provides health for you and a long life. It is not *what* you eat, but *how* you eat it. You can gobble down organic food, and it won't do you any good. But if you chew it well, then all the nutrients go into your system and you can assimilate it perfectly well. A cow and a goat make the finest milk because they regurgitate their food and chew it again. Then it can

¹ See also *How Are You?* (2005.09.24-T01).

be assimilated through their whole body so they can make the best milk. If it wasn't assimilated you wouldn't have the good milk. Most of the nutrition in their food would be wasted if they didn't chew their food so well. I don't think any of us really chew our food as we should.

So it is not just *what* we eat, but *how* we eat. It has to do with the word *how*. *How* expresses what mind we have when we do things. *How* means in what manner or what way we wash the dishes, or in what way we do whatever we do.

We used to sing a song, "This is the way we sweep the floor, sweep the floor... This is the way we brush our hair... This is the way we brush our teeth... early in the morning." So it is the *way* you brush your teeth. A lot of times, we don't brush our teeth in the right way. But it is *how* you brush them that keeps you from having cavities. The dentist will tell you that it is not just flossing your teeth to get it over with, but it is really taking time on each tooth. So it is *how* you floss, not the fact that you floss.

I guess any flossing is better than no flossing, and eating is better than not eating. But it doesn't mean you have glory. Not that there is glory in eating, but it is just so we can understand the word *glory*. So it is not a matter of *what* you do, but *how* you do it.

It is not *what* we sing, but *how* we sing that pleases our Father. It is not just words coming out of our mouth. To get His attention it has to be *worship* to Him; it has to be singing to Him and singing to one another. We have to sing to Him in one another. We have to sing *to* one another, as Paul said (Eph 5:19). The only way we can reach our Father is through each person, through our Master, because that is where He is on the earth. You can't just sing to Him in heaven, bypassing your brothers and sisters, but we sing *to one another*. It is not what we sing, but *how* we sing.

So glory is recognition belonging to a follower of our Master. You could probably have recognized things in Judas if you paid attention. I think our Master knew. It wasn't a surprise to Him, but I think it was to His disciples. They kept asking, "Is it I? Is it I who

would betray you?” (Mk 14:19). So somehow he was a pretty good pretender for a while.

In order for our Master to be what our Father wanted Him to be, He had to have the Father’s glory. What our Father wanted Him to be, how He wanted Him to speak, how He wanted Him to serve, how He wanted Him to see and hear things — it was His glory. Our Father had to give Him His glory in order for Him to be able to hear Him right, to see things right, to speak right, and to do right. It wasn’t just doing it, but *how* He did it, what He said and *how* He said it.

In Phil 3:21 and Jn 16:13, you can see something about glory:

“... *who will transform our lowly body to be like His glorious body, by the power that enables Him even to subject all things to Himself.*” (Phil 3:21)

“*When the Spirit of truth comes, He will guide you into all the truth, for He will not speak on His own authority, but whatever He hears He will speak, and He will declare to you the things that are to come.* (Jn 16:13)

That is a prophetic word. The Holy Spirit has to do what? Does it say anything about hearing? Whatever the Holy Spirit hears He will speak. The Holy Spirit hears and He will speak, and He will speak prophetically. But what if the Holy Spirit heard wrong? Of course we know the Holy Spirit doesn’t hear wrong. But it says that He *hears*. Even He doesn’t speak on His own authority. Certainly He has glory, and He is going to hear right, and then He is going to convey to us what He hears. He is the One who dwells in us, and He is the One who speaks through us, so we have to hear what the Holy Spirit is hearing. We have to hear what the Holy Spirit is hearing in order to speak what the Holy Spirit is hearing. So it is not *what* you hear, but *how* you hear what to speak. And as it says in Jn 12:49 in the NIV, our Father told Him what to say and also *how* to say it.

Unless we are in communion with the Holy Spirit, with our Master, and with our Father, we will hear, but we will hear wrong. *Heed*, as it says in 1 Sam 15:22 — *qashab* — what did King Shaul hear? He heard, didn’t he? But he didn’t hear *right*. So what did he do? He heard and said, “Well, I did what he told me to do...” He tried to justify

himself in verses 20-21. But he couldn't hear right; it wasn't *what* he heard, but *how* he heard. It ripped the kingdom away from him. To us that means the kingdom is taken away from us if we don't hear right and speak right, because we will not be worthy of ruling with our Master.

We are going to have to be ruling on the earth, and we are going to have to be hearing from the King of the earth during that age. We will have to speak His words, and we have to learn now. It will be too late to learn then. We have to learn now to hear our Master's voice. If we are of the truth, then we will hear His voice (Jn 18:37). "Whoever is of the truth will hear My voice, and they give witness to the truth."

So *how* means in what manner you do things, in what manner you say things, in what manner you see things, in what manner you hear things. The manner reveals the mind that you have. Phil 2:5 — We have to have the mind of Messiah, the same attitude. Some translations say *attitude* and some say *mind*. If we don't apply these things here and now, we will never be worthy of the Kingdom. You can work your hands to the bone, you can wear yourself out working in the Body, but you won't be worthy of the Kingdom unless you have the glory that our Master had. He gives it to us if we're willing to do His will — the same glory that the Father gave to the Son. The Son didn't automatically have it; it had to be given to Him, just as all authority was given to Him.

How determines what effect an action has. What will it affect? What will be the result? What will be the fruit of it? It is actually not *who* we are, but *how* we are. How we are makes us who we are. We have an article in the freepaper entitled *Who We Are*, and we write marvelous things about who we are. But are we really who we say we are? It is not just *who* we are, but *how* we are.

We ask people all the time, "How are you doing?" Well, it is according to the glory that you have upon you. It is according to whether you have His glory or not. How are you doing? Or how are you speaking? Or how are you seeing? Or how are you hearing?

Or maybe *how* you are determines *who* you are. Or how you are speaking determines who you are, or how you are seeing things, or hearing things.

Who or how was Yahshua? Our Master said, “If you’ve seen Me, you’ve seen the Father.” If you want to see the Father, you can’t see Him visibly, but only through humanity can you see divinity. You can only see divinity through humanity. That is what humans are created for — to express divinity, the Creator. In Rom 8:17-19 it talks about the manifestation of the sons of God. Do you know what *manifest* means? To express, to make very clear, unmistakable. So right now the work that is going on in us is in order that the manifestation of the sons of God will happen one day. Some people couldn’t care less, and some people really desire to be one of those sons.

Rom 8:17 — Glorified together, understand? His glory is our glory — the glory that He has given us. We will be glorified together. And that work involves continual suffering. We have to reveal something to all mankind in this age, and that is Jn 13:35. If we love one another as He has commanded us to love, then all men will know that we are His disciples, because we have that glory. They will see it in how we love one another. It is not just loving, but it is *how* we love. How do we love one another? In what manner, mind, or attitude? In Phil 2:5 it says that we have to have the same attitude as our Master Yahshua. When you are sent on an errand, and you are going somewhere, or you are doing something, you have to have the same attitude as our Master.

If you are going to be washing dishes, then He is going to be washing dishes with you. He is right there with you, washing dishes with you. Isn’t that right? Because He is in us. We have to have the same attitude and mind in washing dishes, or doing anything, as He would. We are learning to do that. We may not be perfect in it, but we are learning. We are coming to the place where He can entrust us to do His work here on earth. In Jn 14:20 it says that we are in Him. He is in the Father, and He is in us, and the Father is in Him. We are one in essence.

So how are you doing? In what manner are you doing what you are doing? That is what we are saying. How are you doing? How are doing what you are doing? In what manner are you working? When Baruch is with all those businessmen, how is he carrying out our Father's business? Is he representing Him? Are we representing our Master when we do things? It is not *what* we are doing; it is *how* we are doing it.

So in the last words of our Master's prayer in John 17, He shows us how. This is very important. He shows us how. What does *how* mean? In what manner, in what way? Do we cause an effect? The word *how* pertains to what manner, what mind we have, in order to cause an effect — to cause to come into being, or to bring about by surmounting obstacles. There is no way we can produce an effect without surmounting obstacles. Our life is like an obstacle course. We are going to have obstacle courses for our children one day, and they will have to go around things, go under things, go through things, in order to run the race. They have to know how to surmount obstacles in order to reach the goal.

The last words our Master prayed show us how (and only how) His followers in His Body on earth, the edah, the community, the commonwealth of Israel, the Twelve Tribes of Israel, can (and only can) be one as He is one with the Father. It shows the only way to do it. It will not come automatically; it will not come unless we know this. Each and every person must know this in order for it to come about. It will not come about any other way, except by knowing what glory is and where it comes from, because the end of having glory is to be one as the Father and the Son are one. We are one in essence, without any dissension between us, without any separation. We are to have one mind, for one Spirit teaches us all — one Spirit. We don't have many spirits, but one Spirit — one Spirit, one Body, one Father (Eph 4:4-6). One Body means that we are one in essence. Only if we are that way can we have His glory.

Maybe you can ask our Father whether you have been granted His glory, since He said that the glory His Father had given Him, He has given to us, that we may be one even as He and the Father are one. So are the Father and the Son one?

Christianity is not His Body on earth, and cannot be — it is impossible. As a matter of fact, Christianity has nothing whatsoever to do with the One who prayed this prayer in John 17. It is the very antithesis. Do you know what that means? It is the very opposite, the very opposite of being one. Christianity is the manifestation of being divided, and absolutely contrary to His prayer. It has to be that way. And all those who are deceived think that they are one somehow, with 37,000 denominations. So Christianity has not one thing whatsoever to do with the One, our Master, who prayed that prayer.

Jn 16:7 — That is the one Spirit, who is in us, who would convict or reprove the world. Jn 16:8-11 — These are very mysterious verses. It has not been fully revealed to us yet what it actually means. We are not supposed to have revelation on everything, because our Father doesn't give us revelation on everything all at once. But we do know that He wants to convict the world of sin by those who have received the Holy Spirit. So the one Spirit who would be in us convicts or reproves the whole world of sin, righteousness, and judgment. When this one Spirit comes, He will teach us all the truth (verses 13-14). He will tell us of things to come — that is the prophetic word that is going to convict the world of the things that are coming.

Sho'er just sent us a book, and it is incredible what it says about children. Parents don't even spend five minutes with them, and they expect them to pay attention to the teachers in school. The teachers say that it has gone haywire and are about to protest because the children have gone wild. But the parents don't spend five minutes with them. They don't make them attentive.

We have preparation time twice a day, when we are with our children, talking to our children, and they are talking to us. We are reading things to them, and they are reading things to us. Whatever you want to do — you can sing, you can pray — whatever the Holy Spirit leads you to do, as long as you can be with your children, so they can get their attention on you and you alone. So they are learning that here, but in

the world they go to school and they can't pay attention. They have "Attention Deficit Disorder" — they would never dare to mention discipline. It is so politically incorrect, they would be crazy if they ever mentioned anything about discipline, or to even think that they shouldn't be working when their child gets home from school. From 3 to 6 o'clock their parents aren't there, and the children just go haywire.

So He teaches us all truth, and there can be no divisions among those whom He teaches. It is just according to who is hearing from the Holy Spirit, and who is hearing from the Father, or hearing from the Word. We have to do exactly what He prayed for. Our Master has never gotten His prayer answered yet, except for a brief moment in the first century, in Jerusalem, as it says in Acts 4:32. It describes exactly what He had prayed for just a few days before that. It says they were of one heart and one mind, one heart and one soul. That is the unity, the oneness.

Jn 17:10 — "All mine are yours, and all yours are mine..." What do the Father and the Son have? They have the universe. Well, they don't care about having the universe. The only reason they have the universe is for us — for human beings. That is why He wants the universe; otherwise the universe is of no account. What are the stars for? The stars can't say, "Oh, I am so glad that you are giving me light in darkness." But it is for humans that He made the universe. And the universe will be filled up with human beings made in the image of our Father, the Creator. And then He will have the Holy who will rule over all things. They will reign forever and ever over the universe.

So we have to be one now, in this age. We have to make His prayer come about. And glory is what makes it happen. Glory is what made our Father and the Son one, and it makes one all to whom His glory is given. *Make* means to put together from various ingredients. Glory makes us one. Glory is what makes us attain to oneness. You might say that love does. Well, that is true, but you have to have glory in order to love. Our Master was full of love, but He also had our Father's glory. He was love, but He had to

know *how* to love. He had to know *how* to love, what to say and how to say it, in order to be one.

So glory is to accomplish an effect. To be effectual, effective, leaves an impression, an effect, an accomplishment, as in Eph 4:16. What does it accomplish? It accomplishes the Body of Messiah. It accomplishes the very house that God will dwell in eternally, as each one of us does his part in building up that temple, that dwelling place of God. But it is not going to be done unless we do it through His glory. It is not what we do, but how we do it, how we build (Eph 4:16).

Eph 2:21-22 — Right now a temple is on the way; it is being built, and the scaffolding is on it now. So we might have to say, “Pardon the scaffolding.” The scaffolding is up, but the building is underway and in process. So we may not be perfect, but the scaffolding is there, and we are being made perfect, and the workers are all there on the scaffolding, if we don’t fall off, if we put the scaffolding up right.

That is just the introduction to this teaching. We want to express His glory, which He has given us, outwardly by what we do and how we do it, what we say and how we say it. We are not perfect yet, but we are on the way because we know the truth. He is speaking to us so that we can do it. Don’t think we could do it without Him teaching us.

ha-êmeq — I liked the definition for *made* — putting all the proper ingredients together — and then he said glory is what makes us one. And I was thinking about England, about the Stentwood Farm, and how they are so good at making bread. They are just so good. They are going to have a seminar because they are so good; they are going to teach all the tribes how to make bread, because they are incredible bakers. And if you asked them the whole story, it would be what they put into the bread. It would all have to do with the stuff they put in. That is what makes it so good. So it is the glory that makes us one, and without the glory we can’t be one.

I think glory is really being able to rule over yourself. There is no quicker way to make us enemies than for me to just lash out at you, or just not control one of my aspects, and then you are wounded by my outburst and you are distant. If I had had glory, I wouldn’t have wounded my brother. I wouldn’t have done whatever I did. So in order for us to be one,

we are going to rule over our self, so that we are not just wounding one another with our flesh. When you have the glory to be able to rule over yourself, then you can actually be one. And how can we be of one heart as we read — how can we be a community if we are not one?

How can we be one unless we have glory? If we were all just a bunch of people doing whatever came to us, just running around and doing things that weren't right, there is no way we could live together. We would have to say the only way I can have any peace is if I put a wall around myself and have my own house because you all are just torturing me. That is the only way anyone can be safe — safe from *your* children. I will have to wall myself off, and then I will get my house and you will get yours. Just get away from me!

It is because there is no glory. But if there is glory I can live peacefully with your children, because they respect me and I love them. And I can live peacefully with all my brothers and sisters, because there is glory in all of us that makes us not just treat each other badly and steal each other's stuff and scream at each other and do all those foolish things.

So the only way a people could actually live together as one is if the people have glory enough that they are not just lashing out at one another, and stealing one another's husbands and wives, and running off and doing bad things in the dark until you finally say you have to get your own space because people are scary. That is horrible, and that is why He said that He would give us His glory so we could be one, so we could actually rule over these things that we don't really want to do anyway. Yahshua came to give us His glory so we could actually not do the evil things that would separate us.

As soon as we quit having glory, things will come up to divide us, and then that would be the end of the second church. You know, the first church came to the end, but the second one hasn't. So the solution is what makes us one — glory.

Baruch — Last night we were talking about *tantamount*, and I was thinking how our unity and our glory are tantamount to each other. If glory is upon you, you are going to be guided and led into unity. Glory is tantamount to unity. If you have no unity, there is no glory. If there is no glory, there is no Yahshua, and if there is no Yahshua, then there is definitely no Father involved. That is what you can see in Christianity. So if there is oneness among us like you see in Acts 4:32, then it is tantamount to glory, and if there is glory, then we are being reconciled to our Father, and it is true religion. I am just thankful that we can see that.

2 Pet 1:5-11 — If these ingredients are yours and increasing, you will not be *ineffective*. There's that word *effective*, and how we do it. Glory makes us intrinsically one in all things pertaining to life and love. In Gal 5:22-23 it says love, joy, peace, patience, kindness, goodness, self-control... those are the ingredients. If these qualities are yours, it indicates your intrinsic worth. It indicates your intrinsic worth if you are a part of that unity and that glory. All of these qualities indicate one's intrinsic, inner worth or glory.

You rule by glory. It is not *what* you rule, but *how* you rule. It is how a husband rules or is not ruling, or an elder, as Peter says in 1 Pet 5:1-5, "Elders, this is *how* you are to rule..." You are not ruling as a potentate or a tyrant, but you rule with glory. Glory is the measure of one's intrinsic worth — worth to our Master and to His Father. That is the intrinsic factor there in Gal 5:22-23, which causes our unity, showing whether we are in communion with one another, whether we are in the Body of Messiah.

Eph 4:6 speaks of the intrinsic quality of our lives together in Him, and then of course Phil 2:2-4 is the litmus test, which reveals verse 5. So that is the attitude that has to be in us.

David Shemuel — A lot of times when something comes to me, I don't have much glory because the evil one is still bringing up my past and it divides me from the Body. So I want to say that I am thankful for the gathering because I learn how to defeat things like that. Sometimes I do something wrong, and I don't realize it until I come to the gathering. Someone circled James 5:19 in this Bible, and it says, "My brothers, if one of you should wander from the truth and you should bring him back, remember this, whoever turns a sinner away from his error will save his soul from death and cover a multitude of sins." So what I learned tonight will help me from doing it again in the future, and I am thankful for that.

AMEN! And what does Phil 3:13 say? Forgetting what lies behind. So that is what we have to do. Do you know why it says that? Because of what David said. It wouldn't have said that if we didn't have a problem with it. He had to tell us that we have to learn to forget the past and reach forward to what lies ahead, and keep your eye on Yahshua, (Heb 12:2), not on yourself. That is the race that is before us; that is the goal.

Derush — You can't just be making bread in the kitchen, but you have to make the bread with the right ingredients. You can't run over your brothers. We were working in the kitchen, and everybody had to get around, and it is a pretty small kitchen. You barely have any room. But there was no one pushing anyone else out of the way to get to the pot they needed. It is just really how you apply what you have learned. How we treat one another is very important. I like especially what we heard about how to love. We can't say we love someone, and then push him all over the place. It is wonderful what we heard. I'm thankful to be on the scaffolding so that one day there will be a temple for our Father to dwell in.

Bathshevah — I am really thankful that our Master prayed that we would be one as He and the Father are one, because if it wasn't possible then He wouldn't have prayed that. I don't want to be like a Christian and have a form of godliness, but deny its power. I am just thankful that if we are connected to Him then we can have the same glory that He has, and if we do something, we can do it exactly the way that He would.

Amen. We used to say that our Master can't wash dishes any better than you can. If He were right there, He wouldn't be able to do it any better than you. Isn't that amazing? If we have His same glory — it is all about *how* you do it. It is your attitude, having the same attitude (Phil 2:5). We have to walk as He walked. That is a command, that we live our lives as He lived His life (1 Jn 2:6). We are in the process of doing that. Don't think you are a failure. We are on the road; we are going to make it if we love one another and have His glory. We are going to be able to run. It is not just running, but it is *how* you run. The goal is set before you; keep your eyes on Yahshua, and that is all.

So we don't want any *Ichabods* in the Community. Do you know what *ichabod* means? The glory has departed. There have been many cases where the glory has departed. If the glory is departed, then there is no telling what would happen next. The glory of our Master never departed.