

## Do You Love Me?

Faith comes by hearing, so we should be speaking. We have already received faith, and we continue to receive faith, so we have to speak. We had to speak to our new disciples. All of us had to be spoken to. Everyone here received faith that came by someone speaking to us. Faith comes by hearing, and the more you hear the more it comes, until it finally arrives. When someone is baptized, he is sealed with that faith from the Holy Spirit.

Jer 30:20 — We understand that we are the *Edah*. Our Father's children will be as they were before — it's restoration. Congregation, or community, is *edah* in Hebrew. “*They shall be a witness established before Me, and I will punish all who oppress them.*” In the next age, no one will be oppressing anyone, but in this age we are oppressed. People will come against us, and He is going to punish them. That is probably an everlasting punishment.

### Feed My Lambs

Jn 21:15 — After our Master died and went into death, He came back to life and was speaking to His disciples. He was on the shore as they were fishing, and they came to the shore and ate with Him. After they ate breakfast together, our Master said to Simon Peter, “Simon, son of Jonah, do you *agape* Me more than these?” This is what He was saying to him. In Hebrew, it is *ahavah*.

“Yes, Master, you know that I *phileo* You.” That was his reply. Then our Master said to him, “Feed my lambs.” The lambs, of course, were the young disciples. That is what *lamb* means — a young, tender, gentle disciple.

Peter said that he loved Yahshua with a *phileo* love. It was natural love. But in verse 16 Yahshua asked a second time, “Simon, son of Jonah, do you *agape* me?” And Peter said again, “Yes, Master, you know that I *phileo* you.” And Yahshua said, “Tend My sheep.”

The third time, our Master asked, “Simon, son of Jonah, do you *phileo* me?” Peter was grieved because He asked him a third time whether he loved Him. So then he said, “Master, you know all things; you know that I *phileo* you.” Of course, at this time Peter didn’t know much about *agape*. He hadn’t received the Holy Spirit yet, and the *agape* love wasn’t poured into his heart yet. All that he knew was love in the natural sense. He might have even gotten a little bit irritated there.

Our Master asked Peter three times because Peter denied Him three times. You can’t depend upon *phileo*, but you can depend on *agape*. Peter denied Him three times, and that is why He asked, “Do you love Me, do you love Me, do you love Me?” The last time He asked, “Do you even *phileo*? Do you even have natural love? If you do, then feed My lambs.” Peter received understanding about it later on. He wrote about *agape* love in his epistles.

Our Master asked Peter whether he had *agape* love, and Peter learned what *agape* love really was. He did use *phileo*, and in English they just say the word *love*, but it is probably different in Hebrew. Our Master said, “Feed My lambs. I want you to feed My lambs. There is a lamb. See the lamb, the young disciple? Feed my gentle lambs.”

## Gentlemen

Gal 5:22-23 — What does the word *gentleness* really mean? The fruit of the Spirit is love (*agape*), by which you lay down your life for your brothers. “We know love by this, that He laid down His life for us, and we are to lay down our lives for our brothers.” Love is the direction of our will. Then there is joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

In Greek, the word *gentle* means self-controlled — a gentle man. The world assumes that everyone is a *gentleman*. There is a bathroom for the gentlemen, and only the gentlemen are supposed to go in there. If you are not a gentleman, you are not supposed to go in.

A gentleman gives our Father the right over everything. We give our brothers the right of way. Gentleness enables a disciple to place the will of our Father before his own personal rights. That is what it actually means. It is the opposite of clutching or grasping, thinking of ourselves first. It is the opposite of spiritual pride; it is gentle, like a lamb.

Gentleness actually means inwrought grace of the soul. *Inwrought* means that it is worked into your soul. It takes a while to work it into your soul. We have His Spirit in our spirit, but it takes a while before it is worked into our soul, to the point where we are *gentle*. Then we will have the fruit of the Spirit that is inwrought grace, something that is worked in. It comes through seeking and praying for grace, for His mercy.

### **Led by Love**

1 Cor 4:21; Mt 5:5 — Gentleness and self-control go together. Blessed are the gentle, the meek. Gentleness is used in the right way by a self-controlled man. We have to properly judge ourselves before we judge others. If we are not judging ourselves first, then we will judge our brothers wrong. If we are not being gentle, then we will criticize our brother. We will criticize him for his lack of patience, and then we won't have joy. Judge yourself right, and you won't be judged; no one else will have to judge you.

Your sins will find you out sooner or later. If you see someone with a fallen countenance, don't just make a quick judgment; go to the mirror and look at yourself first. Then go to the brother with a fallen countenance and put your arm around him and ask him how he is doing. We have to be able to be guided and led by love and justice in the right spirit; we need to be taught gentleness.

### **A Secondary Emotion**

If there is anger, it can be good, as long as we don't sin. Anger is a secondary emotion. Our Master had a secondary emotion to correct people. He took a whip and drove out the people who were doing things that were condemning them and others —

the money changers and those who were selling lame and diseased animals for sacrifice. Anger has to be used in the right way.

You can't just say, "Oh, well, my son is out in the street. I'd better go get him, but I want to be gentle." But as a secondary emotion you would say, "WHAT ARE YOU DOING OUT IN THE STREET?!" Be angry, but don't sin. If you did get angry in a way that you sinned, don't let the sun go down on your anger. If we go to sleep with anger, it goes into us, and it permeates us.

When we want to correct evil, our emotions come forth. "WHY IS IT THIS WAY?!" But we are still controlled, still gentle. It is not as if you are going to kill somebody, but you love your brother enough to get a little bit upset with what he is doing. We get that way with our children sometimes. We don't aggressively do anything to hurt them in anger, but we love them enough to get upset sometimes, and we can be the same way with our brothers.

I am not trying to justify people who get angry all the time. It says, "Be angry, but don't sin." That means you can get upset in a good way. Your imma sees you doing something, and she might say, "WHAT ARE YOU DOING? YOU GET BACK IN HERE!!" She gets a little bit upset. It has been said that it is better to be raised by screaming mothers than by mothers that don't say anything at all. You can take it, like in the army, when the sergeant yells in your face.

So we need the wrought grace of gentleness worked into our soul. However it is worked in, we have to get it into our soul.

**David Zerubbabel** – You work with wrought iron by heating it up. You have to shape it and beat it with a hammer. Then you have to heat it up some more, and if it is not there yet, you have to beat it some more. People who know how to work with wrought iron can make beautiful things out of it, but it takes heat and pressure applied to the right place at the right time. That is what our Father is doing with us. He is working with heat and pressure, and He is putting His character into us — His reactions, His response, how He does things.

Our Father disciplines those whom He loves (Rev 3:19). If He didn't love us, He wouldn't discipline us. Pr 13:24 — A parent who disciplines his children loves them. If you don't discipline your children, then you hate them. Children know whether their parents love them because they are disciplined. Something inwrought is going on in the souls of our children. They will be raised and trained up this way, in love.

### **Future Rulers of the Universe**

We can only bear the fruit of the Spirit when the Holy Spirit is in our soul, affecting all the aspects of our personality. We are being trained to rule the earth in the next age. Some people will rule ten cities, some people will rule five or less. Then in the eternal age, we will rule the universe full of galaxies and planets. One planet fills up, and you will get your little swarm together, and you will swarm to another planet and settle there. We will all be apostles and we will colonize other planets. The nations have to go with us; they are not just going to go by themselves. We will rule and reign with our Master. He didn't just make little planet Earth. He made trillions of other planets for that purpose. But it has to start on planet Earth first, and then we will swarm and colonize to other planets. This is why He is teaching us to rule now.

If you receive discipline, you are a son of our Father, and if you don't receive discipline it means you are illegitimate, not really a true son. The universe is waiting for the sons of God to be revealed. "Here are the sons of God! They are coming to our planet! They are the merry-makers!"

**ha-êmeq** — I never understood exactly why Kepha told our Master that he loved Him only naturally, while Yahshua kept asking whether he loved Him with our Father's love. Maybe he thought that he was doing all he could as a human, and Yahshua was more than him. He might have thought that Yahshua could love that way, but he only had a natural kind of love because he wasn't as good as Him. But regardless, Yahshua would always tell Kepha at the end to tend His little lambs, to care for and feed them. The words *tend* and *feed* stood out to me. He was enlisting him in a full-time job.

From the moment that the goats came into our life, they always needed care. Right now, they are making a mess that is going to need care by the morning. They always need someone to watch over them. We are not free anymore. We can't just take off and go fishing.

And we have a little flock of humans also, so we are not free to take off without this line behind us. It could seem heavy at times, but what a blessing a little flock is.

Somehow our Master was always aware. His disciples took off and went fishing all night. There was a flock somewhere in Jerusalem of brand-new disciples, little lambs, and they were out fishing. They didn't catch anything. He said, "Do you love Me? Then tend My sheep." Loving is full-time. You can't take a break.

Our Father called us to command our children. He gives us a heavy responsibility. You always have to tend and feed — feed the community. It is a perpetual, forever thing, as soon as we clear off the dishes, someone is already thinking about the next meal. We can't go off and forget about it for a few days. We can't even take a break. There was to be no break for Kepha. It is a perpetual tending.

Some people want to live by themselves up on the mountain so they won't have any responsibilities. But He called us to be rulers. You have to feel that. There is never a moment that we can take a step without this whole trail of sheep, goats, children — all this responsibility. We are rulers, and we have this whole trail behind us to rule over in all of our areas.

We will take on that responsibility if we love our Father; we will take on the weight of being a ruler. That is what man was created for, and it is so rewarding. It is so rewarding to see those children grow up into the likeness that you have raised them in. It is so rewarding to see the goats with their shiny coats, and see them giving good milk, and being happy. It is so rewarding.

Peter was the one who said, "I am going fishing." So our Master asked Peter whether he loved Him more than he loved "these." He wasn't talking about the other apostles; He was talking about those *things* — boats, nets, fish. "If you do love them more than Me, then you can't tend My sheep. You are going to keep on doing your own thing. If you feed My lambs and take care of My lambs, then this is what you need to be doing — not fishing. You are not going to take care of many people being out there fishing. You might give them some fish, but I want you to feed My lambs."

He meant to care for them in a spiritual way. “So do you love Me more than *these*? You’d better get rid of these things then. You left your net once, so how come you went back? Feed My lambs, don’t be going fishing.”

The ones our Master chose befuddled all of the Pharisees. There was Peter and there were tax collectors, and He was supposed to be the Messiah, and He was going to rule the world with them. He chose people like us. If our Master came today, He would have chosen us. We were nothing, but He is going to make something out of us. The greatest thing is that our true potential would come forth. There is no other place on earth like the Body of Messiah.