

What Makes Us Different?

Part 1

Mal 3:18 — So what makes us different? Mt 6:31-33 makes a distinction. Mt 6:13 are those who pray for verses 9-12 and who are as verse 14 rather than verse 15. Mt 6:13 is necessary because of 1 Jn 5:19 and Rev 12:9 and 20:3, so that we are as Rev 3:21, since we corporately did Heb 10:13, preparing the return of Messiah (Acts 3:21).

The distinguishing differences that we display before the watching world are love (Jn 13:34-35) and unity (Jn 17:10,11,21-23), not just because our Master commanded us to love as He loved us, and not just because He prayed that we would be one as He is one with His Father, so the world could believe He sent His Son, but because we, the distinguished ones, the excellent ones in whom is all His delight (Ps 16:3), are praying for the same things as our Master, since we are His apprentices. This is how He taught us to pray (Mt 6:9-13), and we are as verse 14, without any complaint in us, since we are praying as verse 13, knowing that Satan is the ruler of the world (1 Jn 5:19) and leads the whole world astray — even the elect if they were not praying to be delivered from the evil one (Mt 24:24; 1 Cor 10:6-13). But if we are as Mt 6:15, then what difference would there be between us and the world?

Yes, we are different — special people, exceptional, beyond all others — why? Jms 1:18. And the main reason is because we do all that our Master commanded us to do, because we love Him (Jn 14:15). So He discloses Himself to us (verse 21), and we take on the prayer He prayed and taught His disciples to pray (Mt 6:9-13).

Have you ever, even one time, during preparation time (as before the priest goes into the Holy Place) failed to pray for our daily bread? Are you teaching your children to do this? Yes, you are, if you yourself are an apprentice of Yahshua, since He taught His children to pray this way. But as Mt 6:7-8, the wicked attitude of the quitter is, “Well,

what's the use of praying for them, then?" Well, why did He pray? He also knew His Father knew what He needed before He asked Him.

No promise or covenant is valid except to the ones who pray for it to be fulfilled. Should we then pray for His Father's name to be hallowed or made great on the earth? (Mal 1:11)

Mt 6:9-13 is not to be just repeated. Praying is not that way. A prayer is an earnest pleading, as in the Old Testament scriptures, even by Moses. "Father, you promised this. Let it happen! Bring it about! I desire Your will to be done (Mk 3:35). I want to do Your will. I want to go where You want me to go. I want to do what You want me to do. I want to say what You want me to say, and be all You want me to be." This is a private prayer (Mt 6:6), but in the minchot it is *we, us, give us, send us, speak to us, we love You, we want to obey Your Son's commandments (Jn 14:15,21)* so He can disclose Himself to us, for without this revelation (vision) we perish and do our own thing (Isa 58:14).

So you must get to the bottom of what is holding you back from following our Master, being His apprentice, paying your vows (Ps 116:12-18), doing your indentured service to your Master (Jn 12:24-26). Maybe verse 24 never happened, or as verse 25, you still don't hate your own life in the world (1 Jn 2:15-17).

When you have an irritant in your shoe, you have to get to the bottom of it. So you take your shoe off, turn it upside down, hope the pebble will fall out, and put your shoe back on. But if it is still there, you take your shoe off again, and this time you take your sock off and turn it inside out. You got it; it was in the sock. So now you turn the sock right side out and put it back on, and then put on your shoe. Then you can walk as your Master walked. Then you can walk with Him in peace, without an irritation, since the irritation is inside your soul (sock), which needed to be turned inside out to expose the source of irritation. To save your soul from death, it must be turned inside out to rid it of its many sins which caused the irritation (Jms 1:21; 5:19-20).

It's not just because of our tradition that we are distinct, but because of our way of life as Acts 5:20 and the way we live in obedience to the Word and His commandments, which makes us the light of the world, the salt of the earth, giving light to those who are sitting in darkness (Lk 1:79).

But our traditions are important, if not essential, so as to see who is and who isn't serving God (Mal 3:18). So the traditions we have we must keep (2 Ths 3:6), and if parents have taught their own children these traditions, but see their children not keeping them, then the parents are to be shunned as well, and all who do not shun them are also to be shunned (2 Ths 2:15; 3:6-7), and then the whole community will be shunned by the apostles, who won't walk there (Rev 2:1), nor will the Spirit be active there (Rev 3:20).

2 Ths 3:6 — To walk or live disorderly is to destroy what is being built (1 Cor 3:16-17), being disorderly (2 Ths 3:8,13,14), insubordinate, unruly, irregular, causing disorder. Disarrange is to disturb the arrangement or order of the Body (1 Cor 12:12), causing disarray, confusion, such as disorderly dress, throwing into disorder (Isa 49:17).

2 Ths 2:15; 3:6 is to show disapproval of or one's insubordination to the elders or leaders (Heb 13:17).

1 Cor 11:2 — A tradition in 2 Ths 3:6 is an ordinance given, an authoritative direction set forth by apostolic authority. Paul here warns every brother who walks disorderly, commanding the discontinued fellowship with those who persist in such insubordination, causing confusion among the ignorant. But those who know the apostolic injunction must, with the leaders, decide with all the Body to shun the disorderly and rebellious youth or adult. And all who do not shun them as decided in council are to be ostracized,¹ even until all are ostracized if need be, since the whole

¹ Ostracize — to exclude from a group by common consent.

community has been spewed out of our Master's mouth (Rev 3:14-19,20,21,22; Tit 3:10-11).

Shun is to avoid deliberately, to withdraw yourself from speaking to them, to act as if they were not there — that is after council (*qahal*) and judgment.

1 Cor 3:16-17 – Destroy the tares; cast them into the fire. Those who destroy are tares, draining the Body of its nutrients from the soil (Isa 49:17; Mt 13:30). The true disciples produce as much as Jn 15:8 and Mt 13:23. The rest (Rev 20:5) are not worthy of the Kingdom. Those who take away, drain, and destroy will be destroyed (1 Cor 3:10-15) in the lake of fire. We are either building or tearing down (climbing or camping). One builds, the other tears down (Mt 12:30; 13:49-50). Some are unproductive members, just puttering around and accomplishing little — or are they even members at all? Are they wheat or tares?

1 Jn 5:12-13 — Whoever knows that he does not have the life had better read the whole letter and judge himself. And if you find yourself wanting, then repent, or be thrown into the furnace of fire eternally. You know very well whether you have been a builder or a destroyer, a climber or a camper (or a quitter, who just stays to defile).

Disorderly includes any styles except for what is accepted by parents who are devoted to the apostles' teaching and fellowship, as hair styles besides what is natural, as any decorative manipulation to look good or feel accepted through peer pressure, as overdone braided hair, over-colorful clothing to look good and feel worth or acceptance, as others may envy — harlot colors. Creeping things must be overcome.

One last thing: 1 Cor 10:6-13 is speaking of us, who live now at the closing of the age, if we produce the fruit of the Kingdom (Mt 21:43). We not only have the Old Testament and how Israel failed as a holy people, we also have the New Testament and how they failed. But Dan 2:44 says it will not be left to another people this time, but only those who are praying for it are those whom it speaks of.

Be able to judge yourself of complaint. Certain complaints, i.e. constructive criticism, should be dealt with in complaint mornings, which are after the gathering, for fifteen minutes, beginning with a review of the complaints from the week before (and all rejoice). But more serious complaints or concerns should only be brought up in the social meeting or elders' meeting, not to your wife or children. Be careful not to voice them to others, or even an elder you know, with whom you have an over-familiar relationship. Wait for the meeting of the rulers, where we all can judge together (1 Jn 1:7; 1 Cor 11:27-31; 10:21-22).