

Knowing the True One

*There is something very wonderful that happens on the narrow way,
The changing of our lives into the image of our King.
When your heart and flesh are aching, don't forget the path you're taking;
All those things you think are breaking you are really making you.*

*Giving is pleasure, measure for measure,
Hearts overflowing are those that are growing in Him.*

We wear our diadems because we're *growing in Him*. We're growing into being *perfect*. That word *perfect* means fully grown up, as in Eph 4:15. So then we are to be like our Master Yahshua, not just continuing as we are now. We're growing in Him, to become like Him. We are to be fully changed into His image, thus becoming like our Master Yahshua. We will be just like Him, no different, except in regards to who He is for us — our Savior, whom we adore, forever and ever and ever. He's our Husband. We're His wife — compatible, comparable, worthy of him, as Rev 3:4. We will “walk with Him in white,” once we are fully grown, having His stature, compatible with Him in every way. We have the opportunity to do this. There is no other place on earth to do so, except in the place we are set apart to be.

We have been set apart to *become holy* (sanctified, set apart) in a particular locality, in a particular place. He has done this in order to make us *become like Him* in every aspect, to become holy as Paul said in 1 Cor 1:2. If you could really understand that you would know there is no other way we can be that way except by being in a set-apart place, set apart from the world — *in the world, but not of it*.

One of the most significant passages in the Scriptures is 1 Jn 5:18-20. There is so much in there:

No one who is born of God makes a practice of continuing to sin... (Amplified)

We know that everyone who has been born of God does not keep on sinning... (ESV)

...but he who has been born of God keeps himself, and the wicked one does not touch him. (NKJ)

We don't make a practice of sinning; we don't continue in certain sins, or even in our iniquities. We overcome them. We don't keep on practicing those things that have been passed onto us in our natural personality, the iniquities from our parents. We have to overcome them if we love our Master.

So then, whoever is born of God *keeps himself* (1 Jn 5:18, NKJ). We have been born of God, therefore we *keep ourselves* from the evil one's touch. He has touched us in many ways, and so we're this way, and that way... Sometimes you hear, "*Well, that's just how he is...*" and things of this nature. But we can't just keep on saying that. We have to grow up in every aspect (Eph 4:15) of our personality. There is no other place on the earth that we can grow up socially as we can here. You can't do it living by yourself on the side of a mountain, or living in the world. But we can be social here, in the same way as our Master. We can be restored socially, spiritually, mentally, emotionally, and physically. These are the five aspects to every person's personality. We have to grow up in every aspect. Every day we work together, and we have an opportunity to grow up and not continue to be like we were in the world. We're being changed into His image.

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The Most Significant Thing

1 Jn 5:19 is one of the most significant things we have recorded in the Scriptures:
We know that we are of God, and the whole world lies under the power of the evil one.

We know that because of Jn 17:16-17. We're no longer part of the world. We are *in* the world, but we are not *of* it, which makes us like our Master. But the next verse in 1 John 5 is the most significant thing:

And we know that the Son of God has come, and has given us insight to recognize the True One... (1 Jn 5:20).

This is the *restoration of all things*. There is nothing more significant than this in the Scriptures. We have insight to know and recognize the True One. We are in union with the True One. There are false ones and there are true ones. So here is the True One, and we have insight to recognize and distinguish the true from the false. The people we meet every day in Christianity do not have that insight. They don't know they're serving a phantom, and not the True One. It's a phantom — the one that doesn't work. We have the One who *does* work in our lives.

Paul said to the Corinthians, "You are being deluded into receiving another spirit, another Yahshua, another gospel" (2 Cor 11:2-4). He is the one that doesn't work. This is how it is in Christianity. Their gospel doesn't work. It is a gospel that just lets people in after answering the question, "*Do you believe in Jesus?*" But it doesn't really work. It is another gospel. Billy Graham preaches what he calls the gospel, but it's not the TRUE one. Billy Graham believes in and preaches a phantom, and not the True One. We know the True One.

John was saying in 1 Jn 5:20 that the false one was coming in. Gnosticism was coming in. The Gnostic gospel is what he was trying to keep "his children" from receiving. Read the whole letter of First John. Finally, he ends up saying:

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. (1 Jn 5:13)

After reading First John, if you know that you don't have eternal life, there is an opportunity for you to believe in the True One. The false one doesn't change our lives into the image of our King.

Knowing the True One

Jn 17:16-18 says that we do not belong to the world. All who belong to the world belong to its ruler. The ruler of the world is the evil one, Satan (1 Jn 5:19). We are no longer of the world, since we were baptized out of the world and into the Body of

Messiah, in this separated place, which makes us *in the world, but not of it*. It is amazing that we can be right here every morning. We can work together, live together, and pray together. That is the Body of Messiah. But we're not off in some secluded place where people of the nations can never see us. We have to be a light to them, and we can't be a light unless we live *among them*. We love people, and that's why we have the *Yellow Deli*. It's also in the world, but not of it. There, we can show them *the True One*. So many have the false ones because they still are in the world.

Do you see? We're not of the world, therefore we have insight to recognize the True One. I just wanted to pass that on so that we could rejoice. He wants our joy to be full.

I have said these things to you that the joy that I have had may remain in you, that your joy may be complete, full, to the brim. (Jn 15:11, Amplified)

All These Things have no Meaning to Me

So we are a set-apart people living in a set-apart place, meaning a sanctified place. We have been set apart from the world. If we were still living our independent lives in the world, we would be *of the world*, still under the power of the evil one. This would show up in our love for the world. We don't love the world anymore, and we don't love the things of the world. The world and the things of the world don't have any value to us anymore.

I hardly even care who gets elected as President. I hardly even know who is running for President. I don't know what they believe and I don't care. The world is going to vote for a President, and we can pray that our Father's will would be done. That is all we care about. I don't even care who wins the ball game. I don't even know whether it's football season or basketball season. There is nothing in me that loves the world.

We are not *touched by the evil one*, as 1 Jn 5:19 says. If you care about who wins a football game or a basketball game or a baseball game, then you've been *touched* by the

world; you've been *touched* by the evil one. There is something *touched* in you, for you are concerned about a worldly thing even though it has no significance whatsoever.

We're not of the world, because we're not living in the world. We've been taken out of the world's society. And that is how we know we're saved: we're separate from the world and we are not being touched by the evil one. We all still have iniquities to overcome, but we're making progress; we're putting them under our feet.

ha-êmeq — When Yônêq said *the True One* it made me think of the verse that speaks of the *sent one* who is true, and there is no unrighteousness in him (Jn 7:18). I remember when our Father showed us that verse a long, long time ago. The reason we can send out walkers (people with the gospel) is because they are true. Even though they might be faulty, they're true, and they carry a true message.

When our Master spoke to the rich young ruler, He was true to him. There is a difference in Hebrew between *truth* and *true*. They are actually two different words. *True* speaks of a solid thoroughness. A tire can be true, or machines can be true. It is not just about whether a statement is true or false.

The word *true* is about being solid and trustworthy. I remember when Ne'eman got his name. Ne'eman comes from *Aman*, which means faithful, and is different than *Emet*, which means truth. And so every time you say *true*, I think of someone who has no falsehood in him. He has come to that place through the work done in his life to get out all the impurities.

That is what our Father is doing with us. He is making us true ones, just like our Master Yahshua. When He spoke to that rich young ruler, our Master was a sent one. It was the hardest thing He had to say to that man because He knew it would make his countenance drop. He could have said anything to him, that wonderful young ruler who was saying, excitedly, "*Tell me! What do I need to do to have eternal life?*"

It says that our Master "*looked at him and loved him.*" That is a big thing, to love someone. Then He said the very thing that young man hated to hear. He was true to the man. "*Just get rid of all your possessions, and come... follow Me.*"

"Oh, no... not that!" thought the rich young ruler. And then he walked away, so sad, with his head down. But our Master was true; He brought a message that was true, and He was true to say it to him. He could have thought, "*I think I'll wait to save this until later, for when it is*

easier for him to hear it...” But if He had done that, He wouldn’t have been true to him. At that moment, our Master was just so true to that man. I’m sure He had eye contact with the man, seeing as it is written that He loved him, and the rich young ruler would have sensed that love. Our Master was true — a true sent one.

Our Father is raising up a nation of true ones, of “ben Ne’emans” — sons of the true ones. So then every time we say, “Amen,” we are saying it is thoroughly our desire as well. That is the way — the faithful way.

We talked about this in Asheville, about being confronted with the truth. The rich young ruler was confronted with what he had to do to inherit eternal life. I think we all face those feelings, sometimes, of being reluctant to tell a person what he has to do.

ha-êmeq — That is part of our learning to be true, to become true ones.

We could just say, “*Well, just ask Jesus into your heart,*” but then people couldn’t follow Him. They wouldn’t be able to follow our Master, or even know what it means. Christians hear, “*Come and follow Me; take up your cross,*” so they say, “*I’ll take up the cross,*” thinking they are doing it when they put a wooden cross around their neck. But that is not what it means. “Taking up your cross” means dying to yourself; it means leaving everything behind, including all your past.

Nun — That is why 1 Jn 5:19-20 is so powerful. The apostle John at the end of his letter is really trying to make the difference very clear between the True One and true belief, and the false one and Gnosticism. He sets out the true pattern, the true gospel. It tells how to be true, as ha-êmeq said.

Our Master said so often, “*Truly, truly, I say to you...*,” which is to say, “*You can count on this; it’s solid and trustworthy.*” You could count on every word He said. And that is just what was in our Master’s character. So He is taking us from one degree of glory to another, to be like Himself.

The Holy Spirit has been given to us with a view to each of us individually becoming just like our Master; and corporately to become His bride — a people with trueness of character to endure until the last trumpet. That same enduring quality that was in our Master has to be in us to the same degree. He’s given us the Holy Spirit as a down payment, the guarantee of our inheritance.

Whoever loves Him will obey Him. We “keep ourselves” through our obedience to Him. We weren’t born like that; at one time we didn’t have it.

When we were *born of God*, He put a spirit in us which is *true*. From that point on, the Holy Spirit, as we receive His ministry in our lives, is our guarantee — if we love the truth, and obey the truth, and turn away from what is false and follow what is true. It is through Him that we understand the difference between the false anointing and the true anointing.

Our Father has done what He could; now He is looking to us to do all we can by walking in the truth, walking by the Spirit.

Aiyelet — I'm thankful for what ha-êmeq spoke about being true. I'm sure our Master wished that the rich young ruler would have obeyed the gospel. He had to speak what our Father put on His heart, but how He wished that the man would have responded differently. As he walked away sorrowful, it may have come to our Master to soften the words. But He stayed true to the Word in Him, and didn't give into discouragement or go away sorrowful Himself because of the multitude of people who wouldn't respond. He set his face like flint.

"All those things we think are breaking us are really making us" true to the gospel. Even though we fail, we can still repent. When we repent we can stand on the truth and become more and more loyal to our Master.

Hadassah bat Mevaser — Rev 3:21 is for overcomers. Chets Barur shared one time about how a volleyball team that exerts more effort wins. That is how it is with us. *Overcoming* means giving that last little bit to our Master. We wear diadems because we're becoming rulers over those things that could take us away from our Father. We're learning how to put them under our feet. Our Father loves outward symbols if they actually represent what is going on in our lives. He loves it when we are *true* disciples who are being *real* overcomers, *really* wearing our diadems.

Amen!

Ariel — It is a miracle that we were able to be transferred out of the world and brought into this new life. It is a miracle that we can live "in the world, but not of the world." It's because of something. It's not as if we just decided, "*Well, this is of the world, so we're not going to do this; and also that is of the world, so we're not going to do that.*" Something has happened in our hearts. Our hearts have been changed.

When you think on different groups who try not to be *of the world*, but are *in the world*, you can tell that they are still totally *of the world* because they are full of division. The Amish, for example, don't drive cars because it's "of the world," but then they divide over whether to have steel wheels or rubber wheels. That division is *of the world*.

We're not *of the world* because we're not divided. Jer 17:9 says, "*The heart is deceitful above all things, and desperately sick; who can understand it?*" This is true because the evil one is able to come and touch a person, and make him go whichever way he wants him to go, just by touching their soul. But Pr 21:1 says, "*The king's heart is like channels of water; He directs it whichever way He desires.*" So we have to have the heart of the King — untouched by the evil one — so that our Father can direct our hearts whichever way he wishes.

Our joy is made full through obeying His commands (Jn 15:17). But we have to be set free and be untouched by the evil one in order to obey them. Self-centered or selfish people are unable to obey the commandment to love, and are unable to keep from being touched by the evil one. And that's why we don't have any joy when we've been touched. Then we're unable to love, unable to keep that commandment.

I'm thankful we have been sanctified, set apart in this place. The only reason we would be touched by the evil one is because we allow him to touch us. This is why we have to be true, like a balanced tire goes straight and true, so you don't feel any vibration as you drive down the road. But, if the evil one touches us, we're off balance and everything goes out of whack. We start affecting everything. We have to be pure in our hearts to be true.

Hakam — *True* in building terms is like a plumb line that hangs exactly perpendicular to the earth, according to gravity. When you say, "That's true," when you're building, it means you can rely on it. It's solid; it will hold up. It is going to hold the weight. It won't fall down or go "out of whack."

I really was affected when Yônêq read 1 Jn 5:20. All those verses he read say the same thing: verse 18 says *We know*; verse 19 says *We know*; and also verse 20 says *We know*. So the one born of God now knows five things that are true:

- 1) to not go on sinning;
- 2) to keep himself from being touched by the evil one;
- 3) he is born of God;
- 4) the whole world lies under the power of the evil one;
- 5) His son, Yahshua, is the True One.

Jn 17:17 — His Word is truth. Every single day, if a person doesn't respond to the gospel, to obey the Word, there is no possible way to be set apart, because His Word *is truth*. We're living in the environment where we can be made like Him through hearing His Word.

If you're not willing to do His will, you can't get that understanding in 1 Jn 5:20. He can't give it to you. Nobody has that understanding unless He (the one who has it) reveals Himself to you (Jn 14:21).

A lot of times, confusion comes in and things go wrong because Satan is touching us in a certain way. We're giving into certain things and so we become confused, unable to see what *true* is. And we aren't going to know unless we humble ourselves and receive His Word. That word always lets us know and gives us understanding. That is why I'm thankful we can live in the Body of Messiah, hear the Word, and our eyes can be opened. All this can happen if we can put into practice the things our brothers and sisters tell us to do.

That is the one thing, in the early days being here, that made me understand what made us different from Christianity. We could come together and surrender our lives to our Master Yahshua, with no selfish motive working in us. If we could do that, He would speak to us, and we could be led by what He, the True One, said. He would lead us if we were truly surrendered and didn't have our own agenda.

Belonging to Falsehood

I just wanted to make sure that we understood 1 Jn 3:11-12. It is very important for us to know that *"the one who is born of God doesn't keep on sinning."*

This is the message you heard from the beginning, that we should love one another, not as Cain who was of the wicked one and murdered his brother... (1 Jn 3:11-12)

My version says, "Cain belonged to the evil one, and *butchered* his brother."

Butchered — can we do this to one another? "Did you see what he did? Did you see that? He is just always THAT WAY..." You've butchered your brother by your speech.

Why did he murder him? His works were evil and his brother's upright. (1 Jn 3:12)

We've seen a lot of youth "butcher" others, saying, "You're so *spiritual*." The one they butcher is righteous and they themselves are evil.

Whoever keeps on butchering his brother is a murderer. (1 Jn 3:15).

We know by 1 Jn 5:20 that *not loving* is butchering, because not loving is hating. Therefore anyone who keeps on butchering, who keeps on hating and not loving his brother, is a murderer like Cain.

You know that no murderer can have eternal life remaining in him. (1 Jn 3:15)

So, there is no way we can “butcher” our brother and still say we love God. It shows that we are like Cain, and that we’re not truly saved. We *love* our brothers if we are saved. We do not *butcher* them. Let’s make sure that when we speak about another person that we’re not butchering him or her. If we are, there is something in us that is the same thing as murder. It is not as if you actually kill the person in a physical way, but it is probably worse. You say all the bad things about him, passing it on to others, and this alienates people.

When you are talking to a person about a brother or sister, make sure you say, “*Let’s pray for him right now...*” And then you’ll see for yourself what motive you had to say anything at all. You might be a murderer or a butcher.

Let’s butcher our *enemy*; let’s cut *him* off. We use the sword of the Spirit to deal with the spiritual problems we face.

We Know by the Spirit

So, how do we know we have eternal life? How do we know?

Ariel — Because we love one another.

But how do *you* know it?

Hadassah — The Spirit bears witness in us.

That’s right; if we’re not loving our brother, and we’re not laying down our lives, the Spirit is not going to confirm that within us. Understand? You have to put both verses together: 1 Jn 3:14 and 1 Jn 3:24, and then 1 Jn 3:16 as well.

What are you going to be doing today? You’re going to be fixing this, fixing that. You’re going to be doing whatever you do. But what are you **DOING** it for? For yourself? Or your brothers? Your brothers and sisters — that’s who you’re doing it for. We’re not doing anything for ourselves. We’re not living for ourselves anymore.

And He died for all, that they who live should live no longer for themselves, but for Him who died and rose again on their behalf (2 Cor 5:15).

We no longer live for ourselves. That's the end of selfishness. We have to really see this.

Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us. (1 Jn 3:24).

We know *by the Spirit*. Therefore, if we're *not* loving our brother, what spirit is telling us that we've *passed out of death and into life*? An evil spirit, not the True One. You must have both 1 Jn 3:14 and 1 Jn 3:24.

So in the café, we're at the dish sink, we're busing tables, we're waiting on tables, we're cutting vegetables, and making sandwiches. Whatever we do, we do it for our brothers. Whatever we do around the house is for our brothers and sisters. So if you're going to wash clothes today, it's for your brothers and sisters; and if you're going to go shopping, it's for your brothers and sisters.

It is so wonderful that we have this environment, and that it is pure, true, and good. We've *passed out of death* — out of Christianity and the world — *and into life*. And this is eternal life, just as we sing, "*LIFE! No denominations, a real representation...*" Let's lift up our hands and give thanks and praise to our Father. All the women who don't have children they have to keep their hands on, they can lift up their hands also. Let's all lift up our hands and begin our minchah, and give thanks and praise to Him.