

Loving One Another

By Dr Melech Michael Ukahson



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For additional copies and distribution information please write to
tsadikscommunitysynagogue@yahoo.com.

Write to us at:
BM Abrahamic-Faith
London
England (UK) WC1N 3XX
Visit our website at: <http://www.abrahamic-faith.com>
UK + 44 (0) 1296 486 089

Center For Spiritual Formation, A Netzarim Judaism institute, Abrahamic-Faith Ministries
International Nigerian Branch.
PO Box 3428, PortHacourt Nigeria Tel 00 (0) 805 768 7860

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PREFACE

What is LOVE? AND WHY ARE ASKED TO LOVE AS HE DID?

"Love" is the most amazing inexplicable feeling and emotion that we can ever sense with our physical body. "Love" energy brings life vitality, strength, courage and a desire to want to live life to the fullest potential. "Love" is the collective and common energy that connects each person to each other in the whole world. It connects our physical body with the spiritual soul, to the Spirit world and to YHWH.

"Love" is the emotion that is sensed through the senses of sight, smell, sound, taste, touch. The highest form of "Love" is sensed directly within our soul from other souls and from spirit world.

"Love" is an energy that can only be fully felt when it is shared with other people. It is impossible to contain "Love" energy selfishly for oneself, (that is why selfish people cannot find true love), the only way to feel "love" energy in ones life is when one connects with other people, with the spirit world and with YHWH, through love.

"Love" gives life and is the "meaning of life". When one has "LOVE"- one has everything, without LOVE one has nothing. Pure "Love" is a spiritual energy and therefore is always completely FREE, no one can buy "true love", synthetic and superficial love always costs money!

"The Heart Beats for Love"

The heart is physical centre of ones emotions especially of "LOVE" energy. Whenever one feels the energy of "LOVE" ones heart starts to beat faster. The faster ones heart beats the more emotional energy one senses, until one feels the overwhelming loving energy that takes ones breath away.

Whenever a person finds their heart beating faster this is a sign that one is receiving energy of LOVE. Whether it is a physical attraction of love or a spiritual energy of love or someone's loving thoughts who are thinking of you, this is indicated by a persons heart beating faster in excitement.

The sense of anticipation in most peoples life is felt by ones heart beating faster, the secret is to recognize that this energy is NOT trying to

overwhelm or make a person "panic" but it is a gift of LOVE energy into ones soul, and one should appreciate this energy and use it wisely sharing it selflessly to LOVE people. Just remember to take a deep breathe, don't feel anxious and enjoy whatever is going to happen in ones life, now that one has this energy of "love".

Remember the purpose of this overwhelming excitable "LOVE" energy indicated by faster heart-beat is in order for one to desire to give LOVE and share this "LOVE" selflessly with someone else. Pure "LOVE" energy is only truly felt when sharing with other people; "LOVE" can never be hoarded and kept for ones self, as this blocks the flow of more "love" energy coming into ones life.

Sadly, many people find "love" energy too overwhelming and try to find ways to suppress such "love" emotions, by drinking alcohol, smoking cigarettes etc, but once a person learns to handle this energy one can have an amazingly energized life of LOVE. So NEVER block or suppress such lovely emotions when one finds ones heart beating faster, simply take a few deep breathes and learn to LOVE!

The Beginning of Life is LOVE

Every single physical living entity in the whole world is created from "LOVE". Even hateful and depressed parents have a moment of excitable overwhelming "LOVE" energy, when they "make love", when there hearts beat fast full of LOVE, that is needed in order to create a child.

Motivation for "Living Life" is LOVE

In order to motivate oneself to "wake-up" and live life with a true desire for life is through LOVE. It is therefore imperative for everyone to learn to desire LOVE in order to drive and motivate a person into purposeful actions.

"One moment of love gives more life and is worth more than a 1000 years of hate." Life is about the moments of excitement when you are truly loving those loving moments are the true energy of creative life energy. The more moments of true selfless love one has then, the more exciting and enjoyable a person's life is and the more energy of "aliveness" a person feels within their soul. True "LOVE" energy is actually connecting ones soul with the eternal DIVINE energy of life from Spirit world and bringing down a life sustaining energy from the realms of the Spirit world.

Life is not about the number of "breathes" you take during your life, but about the amount of moments that take your breath away! People who never "want" to love are dead the only emotion that connects our physical existence to our spiritual soul and connects to the DIVINE source of all energy is LOVE, that is the LOVE emotions from the heart - all the "fast heartbeats" of LOVE.

HEADSTONE 1

THE DISTINCTIVENESS AND IMPORTANCE OF HOUSE OF YHWH

"Kenesiology" is the proper name for that field of Torah study which deals with doctrine pertaining to the Kehillat (Assembly and Congregants. This teaching makes no attempt to present an exhaustive Kenesiology, its only purpose is to present the Renewed Covenant's teaching about the local assembly of the Nazarenes in a practical way. More specifically, it concerns "The Love of YHWH in the Local Congregation".

A Scriptural Basis

The scripture, particularly the New Covenant, has much to say about various aspects of "Congregational life". It speaks in a self-consistent and authoritative way about the local congregation, it reveals marks of maturity, and the mutual responsibilities of its members. Its instruction comes to us in both positive and negative forms, teaching us by explicit commands and prohibitions as well as by illustrative examples. Some of the congregational situations addressed in the Renewed Covenant reveal disgraceful relationships within local believing communities. In fact, most of the letters in the Renewed Covenant were originally written to instruct members of various local congregations concerning their attitudes and actions toward one another. The ultimate goals of these teachings are to teach this Roehim (Shepherds) and believers in local congregation what it means to love one another with the love of the Moshiach , and to motivate them to practice the teaching. Yochanan (John) records a tremendously weighty commandment of Yahoshua, addressed primarily to the Shaliachs (Apostles) but equally applicable to those who would believe in Him through their word:

*"A new command I give you: Love one another.
Even as I have loved you, so you must love one another.
John 13:34*

The newness of this commandment inheres in the standard: "**Even as I have loved you,**" Had Yahoshua omitted this phrase, the disciples might well have said, "What's so 'new' about loving our neighbors? YHWH taught us through Moshe (Moses) to love our neighbors as ourselves (Luke 19:18) But the commandment to love one another is new in its loftiness and its clarity, as revealed and embodied in Yahoshua of Natzareth. The love we are to have for one another as disciples of the

Moshiach is to be an "even-as-the Moshiach -loved" -"us in love." Eph. 5:1-2-25, I John 3:16-18.

The Priority of Love

The priority of any House of YHWH must be love, because love is the basic identifying characteristic of the Natzarene congregation / Roeehim. If we zero in on anything else and say, "This is what makes us different from the world around us and distinguishes us from sects and cults," YHWH clearly revealed priority for His people. **The identifying badge of believers (discipleship) is this distinctive quality of love toward our fellow-disciples and the world.**

In the hours before Yahoshua's atoning death on the tree of Har Zaith (Mount of Olives), He made a great intercession in which He vocalized His most urgent concerns to His heavenly Father, Yahoshua prayed:

"...That all of them may be one, Abba, just as you are in me and I am in you. John 17:21.

Think of the oneness of the Father, Son, and Ruach Ha Kodesh (Holy Spirit). What kind of oneness is this? It is not a relationship of jealousy, envy, disagreement, contention, strife, bickering, and fighting among the members of the house. Rather, it is a relationship of mutual sacrifice, submission, and sharing in a common life, with a single purpose. That is the kind of unity and love we are called to have "one for another." Eph. 4:1-6, Phi12:1-13.

We are immediately tempted to evade the clarity and urgency of this colossal commandment by relegating it to the realm of the idealistic or the mystical. But Yahoshua never discussed impractical or unattainable ideals. He refused to burden YHWH's people with heavy loads that He himself was unwilling or unable to bear. Matt. 23:1-4, 11:28-30.

On the contrary it was the very love 'that He had consistently demonstrated to His Talmidim (disciples) which He now required of them. Yahoshua insisted that His unique love be practiced among the members of His Spiritual body the Nazarenes. When this love is practiced, it will be perceived, when it is neglected, it will surely' be missed. We can clearly see this concrete quality of the Moshiach 's love, not only in the example of Yahoshua, but also in the implication of His words: " All men will know you are my disciples if you love one another".

YHWH's Plan for His People

The expression "one another" occurs repeatedly in the Brit Chadasha, as does the concept, "members one of another." The scriptures know nothing of

being a member of the body of the Moshiach in isolation. It consistently speaks of the Moshiach 's followers in social relationship: "member one of another." This is not to deny that, occasionally, individuals somehow hear and respond obediently to the truth of the good news of the Moshiach apart from the influence and ministry of a local congregation. Such a person would certainly be a member of the Body universal, though not yet of a local assembly.

But this is neither the norm nor YHWH's plan for the development and growth of disciples of Yahoshua the Nazarenes and in the order of Melchizedek which is the order of righteousness that Yahoshua came to Initiate as its priest.

*See *John* 13:34-35 15:12,17, *Rom.* 12:5, 16; 13:8, 4:13, 19:15:5-5-7, 14:16:16; *I Cor.* 11:33, 12:25-27: 16:20; *2 Cor.* 3:12; *Gal.* 5:13-15, 26:6:1, *Eph* 4:2, 25,32; 5:21; *Phil.* 2:3-4; *Col* 3:9, 13; *I Thess.* 3:12, 4:12; 4:9-10, 18: 5:11, 15:2 *Thess.* 1:3, *Heb.* 3:13; 10:24-25; *James* 4:11; 5:9, 16; *I Kefa* 1:22; 4:8-10; 5:5, 14: 1 *John* 1:7 3:11, 23; 4:7, 11-12; 2 *John* 5.

What Do You Mean "House of YHWH"

Our English word "church" is translated from a compound Greek word which literally means "a calling out of" The House of YHWH is that body of people whom YHWH by the power of the good news of His Son, calls out of the moral and spiritual darkness of this world, that they might know, love, and serve Him as His own people In the Renewed Covenant, the term "House of YHWH" has four applications to the people of YHWH Universal, Local, Provincial, and Dynamic Although the functioning of the Body at the local level is the main focus of the Brit Chadasha and of this Teaching, a brief survey of the English' usages of the term "Church" or the Hebrew "Miqra" will deepen our understanding of this word in all of its applications

*See *Rom* 6:1-23; *2 Cor.*, 6:16-18; *Eph* 2:1-10; 4:17-24; *Col.* 1:12-14; 2 *Thes.* 2: 13-14 *I Peter* 1:1-2; 2:9-10, *Rev.* 5:9-10

The House of YHWH Universal

"And I tell you that you are Kefa, and on this rock I will Rebuild my Miqra" in the universal sense. He refers to His one body, the one "body of the Moshiach " as it exists throughout the world, made up of all who respond in obedient faith to the truth of the good news. This body also extends beyond space and time, encompassing those who have gone before us and those who are yet to come. When Yahoshua said, "I will build my Miqra", He

spoke of the people for which He was to die, the new creation, which would be established at the cost of His own Blood. Acts 20:28, 1 Kefa 1: 18-21.

This prophecy was fulfilled at some point between its utterance by Yahoshua, the death of Ananias and Saphira for Luke's record of this latter incident contains the Renewed Covenant first reference to "the body" as an established reality. All of the available scriptural evidence fixes the founding of the Moshiach 's body at the time when the sending of the Spirit of YHWH from heaven transformed the small community of disciples into a distinctively new creation. These now believed in YHWH through their risen Moshiach , and in their hearts the spirit had firmly implanted the cry, "Abba," (Father) the Shaliach Apostle Kefa referred to all members of this Spirit-indwelt community when he commanded us to "Love the brotherhood," meaning, all who commonly hold to the essential believers distinctive. Acts 47:5:11, 1 Peter 2:17, Eph 4:4-6.

The Local Congregation

The word "Body" is applied to any local group of believers (The Nazarenes) who realize among themselves a covenant relationship as "members one of another." Mattityahu (Mathew) as certainly not the only Renewed Covenant writer to use "Body" in its local sense, but his quotation of Yahoshua does preserve the first such application of the word in the Renewed Covenant.

"If he refuses to listen to them, tell it to the local Miqra; and if he refuses to listen even to the congregation, treat him as you would a pagan or a tax collector". Matt. 18: 17.

Although Yahoshua spoke to His disciples in the cultural context of the Yahudim (Jews) of the local synagogue, Mattityahu (Mathew) heard Him saying "Miqra" (called out) rather than "Synagogue) in this record of His teaching about disciplinary action in the local community of believers. Apparently Yahoshua's original statement, spoken in Hebrew expressed His conviction that the true Israel of YHWH was none other than the mixed community of believers that was following Him. They were not-merely another synagogue; they were the "Body" (Hebrew; qahal): the assembly of YHWH's elect people.

Yahoshua seems to have envisioned the, existence of individual Nazarene communities, tied together by a common submission to His authority, yet each have its own local affairs to manage. The unanimous testimony of later Nazarenes history confirms Yahoshua vision of the development of the body structure.

"To the Miqra of YHWH-in Corinth, to those sanctified in Yahoshua Moshiach and called to be holy, together with all those everywhere who call on the name of YHWH theirs and ours." 1 Cor. 1:2.

Here we see exactly that which Yahoshua had anticipated: numerous local congregations, all acknowledging the moshiachship of Yahoshua, with the Apostle specifically addressing the Believers at Corinth concerning its own internal affairs.

In his second treatise, which describes the early history of the Spirit-empowered body as the continuation "All that Yahoshua began to do and to teach," Luke speaks of this same pattern of congregational order:

"On that day a great persecution broke out against the called out at Yerushalayim, and all except the apostles were scattered through Yahudah and Samaria." Acts 8: 1

The text says the persecution here mentioned was confined to "the congregation at Yerushalayim." YHWH used this terrible outburst of violence against that local congregation to motivate the spread of messianic fellowship into "all Judea and Samaria," as Yahoshua had promised. The apostles, however, who originally received the Great commission, were apparently the last members of Yerushalayim congregation to carry the faith outside the city limits! Acts 1:

Everything the Renewed Covenant teaches concerning the universal body of YHWH is to have visible expression and practical application in the local congregation. "Obviously, the universal house of YHWH much remain an abstraction until it is "made flesh," that is, manifested by means of local congregations. Rabbi Shaul (Paul) referred to these distinct local groups as "congregation Yisrael" "called out ones." Rom. 6:16.

The House of YHWH

There is a provincial application of the term "house of YHWH" in the Renewed Covenant, but its plural usage in those rare passages strongly suggests reference to the local congregations within a designated province. The best way to see this point is to read carefully Paul's (Rabbi Shaul's) Epistle to the Ephesians.

"Now about the collection for Yisraelite Kidushim: Do what I told the Galatians Congregations to do." 1 Cor. 16:1.

And now, brothers, we want you to know about the grace that YHWH has given the Macedonian Assemblies of Yahudah that are in the Moshiach . Gal. 1 :22.

Galatians, Macedonia, and Judea were not assembly dioceses, but rather political and cultural territories of the Roman Empire in which local assemblies lived. Cultural distinctions may have accounted for some variation in believers expressions and forms from province to province. Still, there was a true spiritual unity among the many first-century congregations that made them all "one Body".

The Assembly Dynamic

The relationship of this concept to that of locally distinct groups of believers is unmistakable. Therefore, although popular misuse of the word "called out ones" may deem inadvisable the phrase, "going to church," it is a perfectly legitimate expression - provided one has in mind the local assembly of Tsadikim (Upright believers), rather than structure with stained glass windows and a steeple.

The Assembly As a "Family"

The Bible speaks of the Assembly primarily as local groups of YHWH's people - working, worshipping, and interacting with one another in a spiritual body with the Moshiach as the Head. If we do not understand this, we have missed the life-style YHWH intended for his people in the world. Being a member of the congregation is more than simply having one's name on a roll or in a directory. Yet, such superficial understandings of "Local membership" persist and prevail. Many would say in the same breath, Yes, I'm a member of the Local Community Synagogue, and I'm also a member of the local village club. "But congregational membership in any institution of human origin.

We will not understand our responsibility toward YHWH and toward one another if we miss the teaching of the scriptures concerning the local congregation. The assembly of YHWH is a living corporate entity, not a mere corporation. It is an organism not an organization: a family, not a factory. The scriptures make it clear that YHWH's people need each other! Most of us need to rethink the scriptures presentation of the congregation as YHWH's family. Netzarim Believers have the same Father and the same Elder brother, Yahoshua Moshiach . Through adoption in the Messiah, we become brothers and sisters. This family concept implies family relationships and responsibilities.

Imagine visiting a family you have known for many years. Sitting down with them, you suddenly notice that one of their children is missing. You ask, "where's little Abishalom? Why isn't he around? who knows where that boy could be? "He just didn't show up for dinner a couple of years ago, and none of us has heard from him since." Would you please pass the butter?" Can you imagine such cool indifference concerning an immediate family member? But if this incredible display of disregard really unlike our own behavior sometimes in the family of YHWH?

The body of the Moshiach is the family of YHWH and yet some can disappear from the midst of the family without even being missed by their own brothers and sisters!

Obviously, many believers do not understand the importance of our relationship to one another in the local assembly in the following pages, the scriptural teaching concerning the nature of the local congregation and the quality of its member relationships is presented in hope of making a positive contribution toward the building up of the body of the Moshiach.

HEAD STONE II

THE DEFINITION AND DESCRIPTION OF THE LOCAL ASSEMBLY OF THE TZADIKIM

It is impossible to carry out most of the Moshiach 's commandments to His people except in the context of relationships in a local congregation. Most of the New Covenant writings were addressed to local Nazarene communities rather than to isolated individuals, and even those few that address individuals (Such as Timothy, Titus, and Philemon) speak also to congregational situations. The Renewed Covenant knows nothing of the modern phenomenon of the "floating membership" or "members at large") in which believers drift aimlessly into, involvement with everyone in general and no one in particular .The normal Believers life-style portrayed in the Brit Chadasha involves a decisive commitment to a definite community of believers on a day –to -day basis. (Oikos)

When Is It A Called Out?

What constitutes, a local congregation, according to the Renewed Covenant? When does a group of brothers and sisters in Messiah become a local congregation? While giving no formal reply to these questions, the Renewed Covenant writings nevertheless offers certain guidelines which help us to define and describe the local assembly. We must draw our conclusions by carefully considering all the available scriptural and historical evidence in how the Shaliachs (Apostles) lived.

Obedience To The Same Good News (Besorah

The etymology of the word " church" {Hebrew: Qahal) suggests that the local congregation is composed of those who have been "called out" of the world (cosmos -system Relationship) and into the fellowship and service of YHWH through the good news of Yahoshua the Messiah. All who are "members one of another" in the local congregation have obeyed the same scriptures:

"But we ought always to thank YHWH for you, Beloved by the Moshiach , because from the beginning YHWH chose you to be saved through the sanctifying work of the spirit and through belief in the truth. He called you to this through our message that you might share in the glory of Yahoshua Ha Moshiach "

2 Thess 2: 13-14,1 Cor 1: 1-17, 15:1-4, 2 Ph 4:6, Col 1:21- 23.

Submission to the Same Moshiach

The local congregation is made up of those who have individually submitted to one another under Yahoshua Moshiach .

"Submit to one another out of reverence for Yahoshau Ha Moshiach Submit to your husbands as to YHWH... Husbands, love Your wives, just as Yahoshua the Moshiach loved the congregation and, gave himself Up for her , Children, obey your parents in Messiah's body this is right Fathers, do not exasperate your children; instead, bring them up in the training and instruction of YHWH, Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey the Moshiach ,

And masters, treat, your slaves in the same way. Do not threaten them, since you know that he who is both their master and yours is in heaven, and there is no favoritism with him". Eph. 5:21-22, 6:1,4-5,9, Rom 14:15- 19, Gal. 5:13-15.

Members of the local believers community have given themselves to serve the Moshiach and in so doing one another. In fact, serving YHWH' s people is the same as serving YHWH's Himself. Matt 25:31-36, Rom 12:1-8 1 Peter 4: 10-11.

Organizational Autonomy

Local congregation of the Renewed Covenant were organizationally independent bodies of believers. Each congregation was a self-contained corporate unit, governed only by YHWH through His inspired Scriptures and spirit-guided apostles and prophets. The Renewed Covenant knows nothing of modern ecclesiastical hierarchies. There is wisdom in this divine order: if ten independent though interrelated congregations exist within a certain province, doctrinal error will have great difficulty making headway throughout the congregations, since they would have to be infected one at a time. But in a diocese concept, the ten synagogues could be swept away in one move because each congregation would be controlled by the same central governing organization. Not so in YHWH's plan for His congregation: each congregation was governmentally autonomous from all others, functioning independently under Yahoshua Ha Moshiach Rev. 2: 1-3, 22, Acts 14:23 yet, the organizational distinctiveness of each Nazarene congregation was not allowed to degenerate into excessive self-concern or introversion.

A living organism

According to the New Covenant,, a local synagogue is made up of people who are functioning as members of a living organism. Each local member is to inject life and vitality into the body of Yahoshua the Moshiach , his or her contribution of personal resources and abilities to the local congregation and its work. The life of any local congregation depends on the functioning of its members. As every joint supplies its own unique contribution and every member its own special gift, (the local body is built up in love,) Nazarenes grow up together into the likeness of Yahoshua the Moshiach Eph 4:7-16. Compare with Rom 12:3-8, 1 Cor 12:12-27, 1 Peter 4:9-11.

Love is the Life – Blood (DAHM)

Yahoshua's Spirit (Ruach) animates His body (the congregation), and His love is its life-blood. Love (the fruit of the Spirit) indicates the presence of the Spirit. Where the Spirit is, there is life, for He is "the Spirit of life". Conversely '.. the absence of the Spirit (evidenced by a lack of love) denotes the absence of life. Rom 8:1-2,2 Cor. 3:3-6..

"We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him " 1 John 3: 14-15.

Although the Spirit's fruit (singular -not "fruits") is pre- eminently love, this fruit is multi-faceted: it also encompasses joy, kindness, goodness, faithfulness, gentleness, self -control, and all other such messianic like qualities". The Spirit, will not abundantly bring forth her fruit in us if we are constantly grieving her by setting our minds on the flesh

(self -centered concerns, Money, Wealth and material gains) instead of YHWH's will in Yahoshua Moshiach . Gal. 5:22-23.

"Those who live according to the sinful nature (flesh) have their mind set on what that nature desire: but those who live in accordance With the Spirit have their minds set on what the Spirit desires ". Rom. 8: 5.

"Those who belong to Yahoshua the Moshiach have crucified the sinful nature (flesh) with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other"., Gal. 5: 24-26.

It is YHWH's will in Yahoshua the Moshiach that his people function together on the basis of love. The congregation not to be an inanimate institution; it is not a mere organization. It is, according to YHWH's purpose, a vital organism which functions and grows on the basis of love, as members contribute its own unique gift(s), working in its own particular area for the building up of the whole body.

All For One, One For All.

A local Community synagogue exists where a group of people have entered into a covenant relationship of responsibility toward one another under Yahoshua the Moshiach. The individual member has definite responsibility to the whole body.

"Now the body is not made up of one part but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body... Now you are the body of Yahoshua the Moshiach, and each one of you is a part of it" 1 Cor 12:14-16, 27.

Since the local Community synagogue is made up of the many individual members and yet is one body, it naturally follows that, even as the individual members are responsible for each of its members:

"It is actually reported that there is sexual immorality among you, And of a kind that does not occur even among pagans: A man has his father's wife. And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this?". 1 Cor 5: 1-2.

Who was held responsible for the immoral behavior among YHWH's people at Corinth? The Spirit of YHWH through Rabbi Shaul holds the entire Corinthian congregation answerable to Yahoshua the Moshiach continuation of this sin in the midst of the local fellowship. The Spirit of Yahoshua similarly spoke through Yochanan (John) to the congregation of Pergamum:

"Nevertheless, I have a few things against you. You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality. Likewise you also have those who hold to the teaching of Nicolaitans. Repent therefore! Otherwise, I

will soon come to you and will fight against them with the sword of my mouth. ..He who has an ear, let him hear what the Spirit says to the Nazarene Community Synagogues. Rev. 2:14-17, 2:20-29.

This principle of community solidarity is prevalent throughout the Torah and the Navim covenant in an extended narrative, the historian describes the sin of Achan, who stole from the spoils of Jericho certain items which were "under the ban" of destruction and devotion to YHWH: "But the sons of Israel acted unfaithfully in regard to the things under the ban, for Achan.. Took some of the things under the ban, for Achan.. Took some of the things under the ban, therefore the anger of YHWH burned against B'nair Israel so YHWH said to Yahoshua,

"Rise up! Why is it that you have fallen on your face? Israel has sinned, and they have also transgressed my covenant, which I commanded them. And they have even taken some of the things under the ban and have both stolen and deceived. Moreover, they have also put them among their own things. Therefore the (B'nai Israel) sons of Israel cannot stand before their enemies, they turn their backs before their enemies, for they have become accursed. I will not be with you any more unless you destroy the things under the ban from your midst. ..and it shall be that the one who is taken with the thing under the ban shall be burned with fire, he and all that belongs to him, because he has transgressed the covenant of YHWH and because he has committed a disgraceful thing in Israel." Josh 7:1, 1:-12, 15 NASV.

Healthy Members, healthy Body

The health of the Believers community depends on the state of its relationship to YHWH, which in turn depends on the spiritual health of its individual members. If a member becomes imperiled in its relationship to the head stone, Moshiach, the body as a whole becomes imperiled in its relationship to the Head; Local congregation should encourage diversity and individuality among their members. since normal bodies need many different parts. But any individualism in which members refuse to care for one another is out of place in the congregation. Relationship to the Head involves relationship to one's fellow body members. We cannot say that we love YHWH while refusing to care for our brothers and sisters in Moshiach, for they are His children.

"If anyone says, "I love YHWH " yet hates his brother, he is a liar For anyone who does not love his brother, whom he has seen cannot love YHWH whom he has not seen ". "And He has given us

this command: Whoever loves YHWH must also love his brother. Everyone who believes that Yahoshua is the Moshiach is born of YHWH and everyone who loves the father loves his child as well". 1 John 4: 20, 5: 1, 1 John 3: 11 -20.

The Apostle leaves no doubt that he is speaking of "Love" in a very personal, practical, and concrete sense, such as could be applied consistently only among a local community of believers:

"If anyone has materials possessions and sees his brother in need but has no pity on him. how can the love of YHWH be in him? Dear children, let us not love with words or tongue but with actions and in truth". 1 John 3: 17-18, Act2: 42-47, 4:32-35.

John speaks of the same practical sensitivity among members of YHWH family as that which Rabbi Shaul/Paul enjoins upon member of the of body of the Moshiach.

...."So that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every' part suffers with it: if one part is honored, every part rejoices with it." 1 Cor 12:25 -26

Diversity should not degenerate into division, nor individuality into individualism. No man is an island in the body of the Moshiach. The whole body is affected by the behavior of a single member. If our brother's suffering does not grieve us. if our sister's joy does not gladden our hearts. it is only because of our own ignorance and insensitivity. This is the very meaning of the "body" concept: which hits his thumb or stubs his tow, the rest of his body remains uniformed and unconcerned about the plight of the injured member? This is Rabbi Shaul's point as he writes that the various parts of the Moshiach's body "should have equal concern for each other," an inconceivable idea except on a local congregational basis. In fact, all the Brit Chadasha "one another" teachings are virtually impossible to practice apart from the living relationships within the local congregation.

A Distinctive Community

It is imperative that the body clearly distinguish itself from the world in its beliefs, teachings, and life style. Fellowship in the body of the Moshiach must differ obviously and absolutely from membership in any man- made society, we must always makes a distinction between those who are His people and those who are not:

"But on that day I will set apart the land of Goshen, where my people are living, so that no swarms of insects will be there, in order that you may know that I YHWH am in the midst of the land. And I will put a division between my people and (pharaoh's) people" Exod. 8:22-23, 9:4,11:7.

"I have given them your word and the world has hated them 'for they are not of the world any more than I am of the world" John 17:14

"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to YHWH that you may declare the praises of him who called you out of darkness into his wonderful light."IPeter2:9, Col.1:13-14, acts 26:15-18.

"I have written you in my letter not to associate with sexually immoral people-not at all meaning the people of this world who are immoral, or the greedy and swindlers. In that case you could have to leave this world. But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater, or a slanderer, a drunkard or a swindler. With such a man do not even eat

What business is it of mine to judge those outside Israelite. Are you not to judge those insider? YHWH will judge those outside. "Expel the wicked man from among you." 1 Cor. 5:9-13.

The scripture consistently affirms that Natzarim are members belonging to one another and not to the world. Local Nazarene Community synagogue members should regard themselves as citizens of a unique society, called out of this world that they might know, love serve YHWH each of them having obeyed the Besorah, has been specially fitted into the body of the Moshiach by YHWH Himself. YHWH's people must recapture the vision of their own distinctiveness from the world which once energized their missionary zeal and their moral excellence. but which has been all but lost through the influence of worldly thinking Churchianity, Westernization of Jewish faith. religious syncretism. and indiscriminate ecumencalism. The local congregation teachings and life-style must be kept pure, according to scriptural standards if YHWH's people are to be the salt of the earth and the light of the world.

The Local Nazarene Community Synagogue

The local Nazarene community congregation, as described in the Brit Chadasha, met together on a regular basis:

"They devoted themselves to the apostle's teaching and to the fellowship, to the breaking of bread and to prayer... "All the believers were together and had every day, they continued to meet together in the temple courts. The breaking of bread in their homes and eat together with glad and sincere hearts..." Acts 2: 42, 44, and 46.

"On the first day of the week we came together to break bread". Acts 20:7.

"In the following directives I have no praise for you, for Your meetings do more harm than good. In the first Place, I hear that when you come together as Congregation there are divisions among you". ..1 Cor. 11:17-18.

"What then shall we say brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the congregation. "1 Cor. 14: 26.

"Now about the collection for.... Do what I told the Galatians assembly to do. On the first day of every week, each one of you should set aside a sum of money in keeping with his income, so that when I come no collections will have to be made." 1 Cor 16: 1-2.

Suppose a man comes into your meeting wearing a gold ring and fine clothes. And a poor man in shabby clothes also comes in' James 2: 2.

"Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another" ...Heb. 10:25.

Apparently, the congregation at Yerushalayim immediately began to meet on a daily basis for instruction, encouragement, prayer, and mutual interaction, although this practice of daily meetings was not necessarily Limited in other local synagogues, local congregation members met together regularly to recall the death in the breaking of bread, as Yahoshua had commanded. The Master's seder at Passover was the visible sign of the Renewed Covenant relationship between the Moshiach and His people.

The covenant meal re-told the story of the central event of the Passover Lamb, which bound the congregation to the Moshiach for the Renewed Covenant and to one another:

Freedom and Unity in Moshiach

Present-day local assemblies practice many traditions and customs that were not found among the first century Natzarim. Nevertheless, some of these practices are allowable and desirable. The Brit Chadasha records nothing about "Structural buildings" Rather, it speaks of Nazarenes meeting together in the Temple at Yerushalayim and in homes. The cultural situation in which the Nazarene Judaism was born made these the most appropriate forms of use. But this fact does not prohibit congregations today from using other types of meeting places. The forms by which the congregation functions can indeed/ must change from time to time and place to place, as the congregation's cultural environment changes. The Master of the congregation commissioned His people to preach an Eternal and universal good news which gives them much liberty in this matter of adapting temporal forms to changing cultures.

Those groups within Nazarene Judaism communities which have failed to understand this balance of form and freedom have become culturally irrelevant and introverted: mere historical curiosities, certainly, there are commandments, which must be carried out regardless of the cultural environment; everything is not "up for grabs." But we must carefully distinguish between commandments and the traditional or expedient forms by which to carry out the commandments.

If We fail to recognize this distinction: we will pay the price of evangelistic ineffectiveness and perhaps even scandalous, unnecessary division of the body of the Moshiach. For example, first-century Nazarenes obeyed the divine commandment of periodically meeting together to worship YHWH and edify one another. (Recall that much of the apostolic instruction to the congregation involved "one another" relationships that could only be carried out in the face-to face interaction of a local synagogue situation.) Granting that the Renewed Covenant's authority over the synagogue has not waned, contemporary congregations must yet ask,

How often should we meet together? Aside from the possibility that the practice of assembling to share supper on each Shabbat day of the week represents a response to an apostolic commandment, the scriptures are silent concerning this question Thus, we are free before YHWH, as distinct local assemblies, to make wise and responsible decisions regarding the frequency of our assemblies, Again someone might ask, What should be the

structure or form of the local body's assembly? The Brit Chadasha aside from certain broad guidelines and examples, leaves the matter open. What time of day should the congregation meet together? How much time should the body spend in formal assembly? Should a Torah teaching precede or follow the sharing of the supper? YHWH gives no command in the Brit Chadasha concerning any of these matters. These have to be extracted out of established practices in the Jewish traditions and halacha already established which can be found in the Mishnah and Talmud. Note all first century believers did fit in this way.

Ecclesiastical Culture Shock

Many Nazarenes experience what could be called "ecclesiastical culture shock" when they leave their home congregations where they have served YHWH for many years, and begin to experience life in other congregations, perhaps in other parts of the world. They have grown accustomed to certain traditional forms in their obedience to YHWH's commands to His congregation, that is fine. But when these believers see other congregations doing the same thing that they have been doing at home, although under different external forms, they are often incapable of seeing beneath those forms to find the underlying common bond of faith and practice. We must refuse to permit differences in external forms to obscure our perception of the unity that exists among all those assemblies, which are responding in truth to the same Head: YHWH, who speaks through covenants given to Yisrael.

A certain local assembly of which I was once a member had decided to change their longstanding tradition of passing the offering plate immediately after the serving of the supper, for a number of practical reasons, the leadership believed that the interest of that particular assembly would best be served by taking the offering at the conclusion of Shabbath.

This change was not made for the sake of novelty or innovation; it was a carefully considered decision. Nevertheless, someone wondered about it; "Wait a minute -this may not be scriptural!" of course, we should ask ourselves whether any proposed congregational action would promote the doing of YHWH revealed will, or would in fact contradict it. We have to thank YHWH for those who are so conscientiously concerned to honor YHWH's will. But a clear understanding of the difference between forms and authoritative commands must be gained.

Tradition: Right Or Wrong?

Tradition is a powerful force. Yahoshua sternly warned against its misuse:

"Then some Perushin and teachers of the law came to Yahoshua from Yerushalayim and asked, "Why do your disciples break the tradition of the elders? They don't wash their hands before they eat " Yahoshua replied. :And why do you break the command of YHWH for the sake of your tradition? ...you hypocrites! Yehsayahu (Isaiah) was right when he prophesied about you: these people honor me with their lips, but their hearts are far from me. They worship me in vain;

Moshiach in the local congregation will move members to talk to one another candidly, sincerely, and constructively. Wise Zachanim (elders) will always seek out feedback from members of the local congregation in making decisions regarding the local Nazarene community forms and methods of doing YHWH's will. They will consider the needs and abilities of all the local members whom they serve, and they will resist the temptation to exercise authority which belongs only to YHWH. YHWH ordered elders will remember that they are over-seeing and tending a flock that is not their own.

Qualified local assembly leadership is a wonderful gift from YHWH; it is His plan and provision for the well being of His people and the on going of His purpose in Moshiach. But YHWH has given something to the body that is even more essential to congregational life than qualified elders: the love of Moshiach!

The local assembly needs love, joy, peace, patience, kindness, goodness faithfulness, gentleness, and self control among its members as they interact with one another. The fruit of the spirit does not grow in a vacuum; these are relating to one another qualities that define what it means to "love even as Moshiach loved, " May YHWH help us to grow together in the love of the Messiah, into a genuine willingness to lay down our lives for one another .

HEAD STONE III

BALANCE AND THE BODY CONCEPT IN THE LOCAL NAZARENE COMMUNITY

The idea of a "balance" between form and freedom was introduced: There must be structure in the local community in order for it to respond to the authority of YHWH, but there must also be freedom for each local congregation to adapt its forms to the cultural environment in which it exists. This concept of balance will serve as a springboard into further consideration of the work and internal life of the local congregation.

A package Deal

The local congregation is the only unit of organization known to the writers of the Renewed Covenant in which YHWH revealed will for His people is to be fulfilled. Still, there are always those pioneer who say "I don't need anybody else. My relationship to YHWH has absolutely nothing to do with my relationship to members of the congregation." Nothing could be further from the truth:) *"YHWH placed all things under Yahoshua's feet and appointed him to be head over everything for the congregation, which is his body, the fullness of him who fills everything in every way. Eph 1: 22-23, Acts 1: - Col 1:24.*

Although this passage speaks of the body in the universal sense, the point remains: the body is Yahoshua fullness"

Most interpreters take this to mean that the body, as Yahoshua's body, is that which "fills," or completes, Messiah Himself in the eternal purpose and plan of YHWH to be related to Yahoshua is to be related to His body, and as been noted, everything Rabbi Shaul (Paul) has to say concerning the body universal is to be visibly and practically expressed in the local Nazarene congregation. Moshiach and the congregation "package deal". In order to have one, you must also take the other. He is the Head, the congregation is His body.

Where does the Renewed Covenant bride's responsibility to one another locate the responsibility of disciples to be "**members belonging to one another**"? In what situation does there need to be qualified believers to serve as elders, deacons, scripture teachers, givers, helpers, evangelists, and so on? What is the context in which the principle of the corrective disciplinary action must be carried out in order to preserve and prompting purity among disciples of the Messiah? The answer, in each case, is "the local congregation" we are driven to the conclusion that YHWH has

designed the local congregation however large or small it may be to carry out the work that Yahoshua and His apostles have commanded His people to do. In order to be a truly functioning member of the body of Yahoshua Ha Moshiach , each Nazarene must be actively involved as a member of a local Nazarene community.

Building Up" And Reaching Out

The work of the congregation and YHWH will for His people, as revealed in Scripture) can be summarized under two categories: Edification and Evangelism. There is to be a simultaneous function of the body of the body by building itself up in love, as it reaches out to the lost.

An unbalanced congregation is one which has a strong evangelistic thrust, but little or no edification of its own members, Souls are being brought in, but the body is weak and undernourished: it cannot sustain the new members and so eventually they die. On the other hand, imbalance exists in any local assembly in which the members have resolved only to edify themselves, and to let lost remain. Every local congregation needs a balanced approach to its own work if it is do YHWH's will.

Restoring The Letter And The spirit.

Many people are concerned with the restoration of the Believer about which we read in the Brit Chadasha. Customarily, the approach to restoration... has been to recover the mechanics, the Eternals of the early Nazarene Biblical Judaism: a restoration of scriptural practice concerning Community organization and congregational autonomy, the elements of workshop, and such things as these. Certainly, these things are important, but if Yahoshua is to comment on our efforts, he would probably say something like this.

"But you have neglected the more important matters...you should have practiced the later, without neglecting the former. Matt 23: 23

Rabbi Shaul "Paul" also would probably be inclined to show us a "more excellent way." This matter of balance is crucial. If we restore the letter but ignore the Spirit of the Nazarene believer, we have become only a resounding gong or a clanging cymbal.

A congregation without love is a dead assembly, a lifeless body. A congregation that is not distinguished primarily by members loving one another will soon cease to be a Renewed Covenant Synagogue. If it has not already lost its identity. We insist on hanging up a sign to tell the world that "The body of the Moshiach meets here," but Yahoshua refuses to let it go at that:

"All men will know that you are my disciples if you have love for one another" John 13: 35

The Corinthian congregation lacked no spiritual gift: yet that congregation was being destroyed from within by various divisions and disorders. Believers were exalting themselves instead of loving each other, despising each other, permitting sin to destroy each other, and even suing each other before gentiles. They had every gift, but yet they lacked one essential quality, the love of the Messiah, which is the life-blood of the early Nazarene communities, and the measure of its maturing. A local assembly may have a tremendously gifted Membership, and the measure of its maturity. It may enjoy all kinds of wonderful programs and dynamic ministries. It can be a buzzing hive of activity, its Synagogue filled to standing, week after week. But this does not necessarily mean that a congregation is mature. In fact these things alone, as desirable as they may be, do not even assure that a congregation is alive.

"I know your deeds: you have a reputation of being alive, but you are dead" Rev. 3: 1

So spoke the risen Moshiach to a first century Nazarene community at Sardis, and so speaks the Spirit to many congregations today. The blazing eyes of the risen Yahoshua can see through any facade.

Meeting and maturing

YHWH ordained the existence of the communities of Nazarene congregations so that members of the body of the Moshiach could help one another to mature into the image of Yahoshua Messiah by showing love to one another. This implies that local communities must have occasions of meeting together so they could interact with one another and thus build up one another:

"And let us consider how we may grow toward Love and good deeds: Let us not give up meeting together".. Heb. 10 :2-25.

It is no mere coincidence that the goal of this interaction is the provocation and cultivation of "love" and good deeds" in one another, for these very qualities summarize the life of Yahoshua. The measure of maturity, therefore, is the conformity of the congregation (as a collective body and as individual members) to the character of the Messiah.

--- "Until we all reach unity in the faith and in the knowledge of the Son of YHWH and become mature, attaining to the whole measure of the fullness of the Moshiach . Then we will no longer be in facts, tossed back and forth by the waves... Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, the Moshiach ". Eph 4:13-15.

In order for believers to build up one another, they must come together and speak to one another in truth and love. The importance of balance is seen once again: Some people want to speak in "Love," but would rather forget about this business of "truth" But Rabbi Shaul (Paul) wrote to the Nazarenes, saying they are to speak the truth in love.

Truth is very important; we do not want to lose our balance here by saying, "I will concern myself with love, and forget about truth. "There is a certain thing that is called "Truth in the scripture and we need to be concerned about it. We are called by the Father to "worship in Spirit and Truth" the doctrinal content of our worship ("Truth") is half of the picture; the attitude of our hearts ("Spirit") is the other half. The Spirit of our worship to YHWH should be one of, "for one another", since we are His children in the Moshiach. John 4:23-24, Matt. 5:21-24 Rom. 14:17-21, I John 4:2- 21.

The assembling of the congregation is not simple for the purpose of going through a ritual or religious exercise. If our mental attitude toward the assembly of the local congregation is only ritualistic, then we will derive only a ritual from the assembly. **The coming together of the community members as a body is for the purpose of members building up one another.**

Each individual member has a contribution to make to the spiritual growth of the members whenever the members meet together. And this meeting together to build up one another can be done in many ways. It is a mistake for a congregation to center its entire life as a local body on the weekly assembly of the whole members. There are many forms and opportunities in which members may interact in smaller group oikos and in different ways during the entire week. Let us "avoid the extreme of making the Shabbats the totality of believers living. At the same time, let us also resist

the opposite danger of contributing little or nothing to the whole body as an assembled body .

The Corporate Concept

The local congregation is a corporate entity designed by YHWH Himself. It is the people of YHWH who, by mutual agreement, come together for corporate action. Our English term "Corporate" is derived from the Latin word corpus, meaning, "body". The congregation is to function according to a corporate concept, it is to act as a collective whole, as a body or an organism. Thus, Rabbi Shaul (Paul) addresses the local assembly at Corinth with these words concerning their corporate responsibility toward a sinning member in their midst:

*"When you are assembled in the name of Yahoshua
I am with you in Spirit, and the power of Yahoshua is Present, hand
this man over to Satan, so that the sinful Nature may be destroyed
and his spirit saved on the day of YHWH. "*

The purpose of these drastic measures was to motivate the sinning brother to repent, so that he might ultimately be saved. There had to be a demonstration on earth of that which was already done in heaven: the dis-fellowshipping of an unrepentant, rebellious sinner. To have allowed him to continue un-reproached in the midst of YHWH's people would have been the most unloving course of action possible in that situation. **To love one another "even as the Moshiach had loved us" means that we will do whatever is necessary: go to whatever length is required. in order to help one another toward maturity, holiness. and ultimate salvation in the body of the Moshiach.**

"Here is a trustworthy saying that deserves full acceptance: Yahoshua come into the world to save sinners" ...(Tim I: 15.)

"Husbands, love your wives, just as the Moshiach loved the body and gave himself up for her to make her holy. ...and to present her to himself as a radiant body without stain or wrinkle or any other blemish, but holy and blameless " Eph 5:25-27.

Yahoshua manifested His love in this world by giving up His life to save sinners and to make YHWH's people holy. The body, as the "new incarnation" of the Moshiach , His body on the earth today must also go about the business of proclaiming salvation to the lost and promoting holiness and not how to acquire wealth and remain in this world among the

saved. The example and pattern of Yahoshua the Moshiach has made it clear that this great work cannot be accomplished apart from a willingness to pour out one's life in the process.

HEAD STONE VI

BIBLICAL LOVE AND 'BECOME' IN THE LOCAL NAZARENE CONGREGATION

"Then we will no longer be like children, forever changing our minds about what we believe because someone has told us something different, or has cleverly lied to us and made the lie sound like the truth. Instead, we will lovingly follow the truth at all times speaking truly, dealing truly, living truly and so become more and more in every way like the Messiah who is the Head of His body, the congregation, under His direction the whole body is fitted together perfectly, and each part in its own special way helps the other parts, so that the whole body is healthy and growing and full of love." Eph 4: 14-16 (LB).

To anyone who has seriously considered the teaching of Yahoshua the Messiah particularly as summarized in the Sermon on the Mount, the concept of "becoming" is quite familiar. Yahoshua spoke repeatedly about the necessity of our becoming like Himself, that we might do the things He embodied and commanded. No one can consistently and wholeheartedly do that which is foreign to his or her nature. This does not mean of course that disciples must not do all that is commanded of them, it does mean that they will desire, above all things to please Yahoshua who bought them at the cost of His own blood.

Discipleship and denial of Self

Yahoshua spoke about the absolute necessity of the denial of self in being His disciple:

"Then he said to them all: "If anyone would come after me, he must deny himself and take up his stake and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it. What good is it for a man to gain the whole world, and yet lose or forfeit his very self? "

In considering this matter of becoming "conformed to the image of the Moshiach, "We should think not only of Yahoshua's words, but of His example in denial of self:

"For you know the grace of Yahoshua Ha Moshiach , that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich " 2 Cor. 8:9.

"Your attitude should be the same as that of Yahoshua Ha Moshiach who being in the very nature Elohim did not consider equality with YHWH something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to earth even death on a tree" Phil. 2:5-8.

"Abba, Father, " he said, " everything is possible for yo u. Take this cup from me. Yet not what I will, but. what you will " . , Mark 14:36.

Rabbi Shaul (Paul) also spoke clearly about the necessity of putting to death

(crucifying) the "old man" and his deeds, that we might become a "new creation in the Moshiach and "walk in newness of life". We were therefore buried with him through baptism into death in order that, just as Yahoshua was raised from the dead through the glory of the father, we too may live a new life." Rom 6:4.

"Therefore, if anyone is in the Moshiach , he is a new creation; the old has gone, the new has come. " 2 Corin 5: 17

"I have been crucified with Yahoshua, and I no longer live, but Yahoshua lives in me. " Gal 2: 20.

"And YHWH raised us up with him in the heavenly realms in Yahoshua Moshiach " Eph. 2:6

"For me, to live is the Messiah. Phil. 1: 2. The Messiah in you, the hope of glory " Col. 1: 27.

The purpose of refusing to permit self and its desires to reign in our lives is that we might 'lovingly follow the truth at all times speaking truly, living truly and so become more and more in every way like the Messiah who is the Head of His body, the community. "But it is not the will or purpose of YHWH that we should grow up to mature in Moshiach's likeness as separate entities, isolated from one another .

"Instead, speaking the truth in love, we will in all grow up into him who is the Head, that is, the Messiah from him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, „as each part does his work". Eph 4: 15-16.

A Whole New Approach

In the purpose of YHWH, believers are to grow together into the likeness of the Moshiach. As members of one body, belonging to the same Head and therefore to one another, disciples of Yahoshua should work cooperatively together toward maturity.

This means nothing less than a revolutionary approach to life, a repudiation of that which we know outside of the Moshiach, our lives were characterized by the maxim, "Every man for himself". In the Moshiach each member belongs to every other members of the body of the Moshiach :

"Therefore. I urge you, brothers, in view of YHWH's mercy, to offer your bodies as living sacrifices, holy and pleasing to YHWH which is your spiritual worship ...for by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith YHWH has given you. Just as each of us has one body with many members, and these members do not all have the same function, so in the Messiah we who are many form one body. and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it teaching; let him teach, if it is encourage, let him encourage,. if it is contributing to the needs of others,. Let him give generously. If it is leadership, let him govern diligently,. If it is showing mercy, let him do it cheerfully", Rom 12:1,3-8.

Some believers tend to belittle their own value and importance to the proper functioning of the community of the body of the Moshiach . "I am not much," "they say. "I have so little to give." But to such self-depreciation, the Spirit of YHWH replies, "You are vitally important. You are a part of the body. The body needs you".

"But in fact YHWH arranged the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body? As it is, there are many parts, but one body. The eye cannot say to the hand, I don't need you, And the head cannot say to the feet, I don't need you! On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with especial honor, And the parts that we unpreventable are treated with special modesty, while our presentable parts are need no special treatment. But YHWH has combined the members of the body and given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of the Moshiach , and each one of you a part of it" 1 Cor. 12:18-27.

Each member is a part of something Eternal in both design and duration; in the body of the Moshiach; No member is what he or she is by accident. The doctrine of the priesthood of all believers teaches that each believer can acceptably serve YHWH only by submission to Yahoshua the Moshiach, and that no believer can serve Yahoshua the Messiah without ministering to His body. Even as the Father points toward His Son, saying, "Listen to him", the Son turns to us and says, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me. If you are a member of the body, you have to function as a part. To despise oneself or one's place in the body is to dishonor the Head of the body and YHWH who placed the members in the body according to His own infinite wisdom and will. Mark 9:7, Matt. 25:40.

The New Corinthianism

We are not all the same in the body of the Moshiach regarding talents and abilities, **there is a sense in which each member is a specialist, contributing his or her own unique and personal ministry to the building up of the whole body.** That is why it is important for each member to remember that YHWH is concerned about the development of the whole congregation. We must avoid clannishness and cliques in the body of the Moshiach; we must beware of the tendency to exalt one's own gift or exclusive group over the rest of the body.

In the first century Corinthian community, there were some who boasted of their association with the "big names in the brotherhood" Rabbi Shaul

(Paul), Apollo's, Cephas, and even a perverse exclusivism concerning the usage of the name of the Moshiach. There was also a movement within the body to elevate the status of tongue speaking above all other gifts. I have seen this Corinthian spirit among modern messianic /Akwetaism sabaterian assemblies,

I have witnessed the spectacle of the different programs and ministries within one local congregation competing with one another instead of rejoicing in one another's contributions to the whole body.

The bus ministry competes with the visitation program. The education program tries to outshine the Pulpit ministry. Sometimes members even work against one another within the same program or ministry. The vision of the whole body becomes clouded by the delusion that the body for the sake of one's own personal ministry. A divisive situation develops. How can these destructive tendencies be avoided? What will enable us to realize and to rejoice in the truth that develop member's good work of faith and labor of love? I Cor. 1:10-13.

Love Is The-Answer

Rabbi Shaul (Paul) wrote that the body of the Moshiach "grows and builds itself up in love, as each part does its work", "Love" the very love of the Messiah is both the goal and the means to attaining the goal of maturity in the local congregation. Love will motivate the members of the body to set aside selfish desires and to give themselves for the sake of the whole body. **The love of the Messiah is the only force powerful enough to vanquish laziness, pride, self competitiveness and hostility within the body of the Moshiach.** scriptural love is not a vague or shadowy "something" in a word; the most comprehensive definition of scriptural love is "Moshiach likeness". **The highest nobles love on earth consists of the Moshiach like attitudes and actions.**

Modern psychology is finally discovering a tremendous principle which YHWH has long revealed to His people; the relationship between attitudes (the inward life and actions) (the outward life.) If our attitudes are negative, our actions will also be negative, for "from (the heart) flow the springs of life. Prov.4:23.

the keynote in the teaching of Yahoshua concerning true "righteousness" has its origin and motivation in the heart of the individual.

"You have heard that it was said. "Do not commit adultery ; But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in her heart". Matt 5.; 17-28. .

"Don't you see that whatever enters the mouth goes into the stomach and then out of the body ? But these make a man "unclean '. For out the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. These are what make a man 'Unclean '...Matt. 17: 17-20.

Nazarene moshianic believing, Holiness, and Love

Moshianic believing then is a matter of having our hearts right with YHWH, Yahoshua is the embodiment of YHWH as being one thing in character, and Moshiach as being something else. Love summarizes the character of YHWH as He has been revealed in the historical Yahoshua ha Moshiach and love is that which brings about greater likeness to the Moshiach .

A mature congregation is one in which members are loving one another with the love Yahoshua exemplified; they are serving one another according to the gifts and needs that exist within the body, in order to promote greater closeness and conformity to the Moshiach in each member.

You would have noticed a careful effort in this section to emphasize the distinctiveness of scripture love. Many myths and much misinformation darken modern society's understanding of this word "love, Ahava in Ivrite" and it is easy to understand why this is so. **The very essence of worldliness lies in this willful ignorance of the light of YHWH ' s love.**

"This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. " John 3: 19, 2 Cor 4: 3-6.

"At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. But when the kindness and love of Yahoshua our savior appeared, he saved us". Titus 3:3-4, Eph 4:17-20.

In modern world culture, many people rely almost exclusively on television to give them true knowledge and information. The worldly concept of love popularized by television usually has to do with an individual's self-centered intensity of emotion, secret romantic involvement, or illicit sexual experience with another person. Scriptural love has an altogether different source, center, motivation, and goal:

this is what love is:

"Yahoshua Ha Mashiach laid down His life for us. And we ought to lay down our lives for our brothers" 1 John 3:16.

"Dear friends, let us love one another, for love comes from YHWH. Everyone who loves has been of YHWH and knows YHWH. Whoever does not love does not know YHWH because YHWH is love. This is how YHWH showed his love among us: He sent his one and only son into the world that we might live through him.

This is love; not that we loved YHWH but that he loved us and sent his son as an atoning sacrifice for our sins. Dear friends, since YHWH so loved us, we also ought to love one another. 1 John 4: 7-11

Divine love, (Ahava) fully manifested in the Mashiach, is a commanded love. When John writes that believers "ought" to love one another, he is not simply making a helpful suggestion; he is showing that **those who have received this divine love have a moral obligation to share it with their fellow-believers and all of mankind.** The kind of love that is under consideration here has been commanded by YHWH in no uncertain terms:

"We know that we have passed from death to life, because we love our brothers, anyone who does not love remains in death". 1 John 3: 14.

It does not matter why a believer might refuse to love another believer: If there is no love, there is no life, no fellowship with YHWH. This "Love" is not based on how one person may feel toward another; yet, there is to be a development of genuine affection as this commanded love is expressed. The Holy Spirit (Ruach Ha Kodesh) refuses to let us remain contented with just mechanically "obeying YHWH in this matter of loving one another. It must begin with YHWH love for YHWH's commandment; but YHWH desires that we really love one another, in the midst of our loving one another;

Be devoted to one another in brotherly love. Honor one another above yourselves." Rom 12:10, 1 Peter 1:12, 2 Peter 1: 7.

Emotions cannot be turned off and on at will. Our emotional responses depend upon our perception of people and situations. YHWH does not command us to instantly pump up certain emotions towards one another, and then to behave on the basis of these emotions; Instead, he expects us to respond to His love by serving one another " **As I have loved you**", and by cultivating a "**brotherly**" way of seeing one another, dealing with one another. As we invest more of ourselves in one another's lives, the feelings of affection will naturally come forth:

"For where your treasure is, there your heart will be also. Matt 6: 21

A closer Look At Love

Let us look still more closely at the scriptural concept, 'the love of YHWH' the Hebrew word characteristically used to designate the love of believers for one another is the same one which serves to identify YHWH's love for the world:

"For YHWH so loved the world that he gave his one and only son, that whoever believes in him shall not perish but have Eternal life". John 3:16.

This is a kind of Love that can be and is commanded. **It is primarily a matter of will, intent, and purpose rather than of emotion**, although emotion is not uninvolved. But there was nothing "Lovable" about the world that YHWH "so loved"

The cause of this love did not reside in the nature of the response of its object: "The world" hates the light (Moshiach) because its deeds are evil." **This love of YHWH in the Moshiach is an initiating love, a love that reaches out. It is a love that renounces personal rights and is not shamed to take the first step toward establishing or strengthening a relationship. This love flows from but one fountainhead: the heart of the Eternal and Almighty, who is love. Because YHWH is who He is, He reached out in the Moshiach and loved the unlovable. He has planted the seed of His own loving nature in each of His children:**

*“Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers; **love one another deeply, from the heart.**”*

“For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of YHWH... And this is the world that was preached to you.” 1 Peter 1:22-23.

“See that what you have heard from the beginning remains in you. ..As for you, the anointing you received from him remains in you do not need anyone to teach you. ..No one who is born of YHWH. This is how we know why the children of YHWH are and who the children of the devil are. Anyone who does not do what is right is not a child of YHWH neither is anyone who does not love his brother. This is the message you heard from the beginning. We should love one another.” 1 John 2:24.27 , 3 :9-11.

“YHWH has poured out his love into our hearts by the Holy Spirit, Whom he has given at. Rom 5: 5 Now about brotherly love we do not need to write to you, for you yourselves have been taught by YHWH to love each other”. 1 Thess 4:9.

For all that we may hear about "Kefarine," "Yochannine," and "Shauline" expositions, at least this much is clear: Kefa, Yochanan and Shaul shared an identical view of basic believers life. YHWH imparts His life and His Spirit into His children through the good news and that good news teaches us to love one another:

“We love because he first loved us. 1 John 4: 17.

Within the Eternal YHWH, it has always been, "Like Father, like son." And within YHWH Eternal purpose to create an extended family through adoption in the Mashiach , the same principle holds true. The brothers", and sisters in Yahoshua must become like their elder Brother, who is Himself "the radiance of YHWH glory and the exact representation of his being. The true test of our relationship to YHWH (as His children) and to one another (as brothers and sister in the Messiah) is this unconditional, initiating, sacrificial, laying one's life down, love for one another.

If our generation is ever to really understand the love of YHWH for unlovable and rebellious mankind. that love must again become incarnate through the local body of the Messiah. Local congregations exist so that we may love one another. In so doing, we shall help one another to grow

up into the whole measure of the fullness of the Moshiach . We were born
again to love. We can love. we must love.

HEAD STONE VI

THE PRACTICAL OF LOVE IN THE LOCAL CONGREGATION

Love is so patient and so kind: love never boils with jealousy; it never boast, is never puffed with pride; it does not act with rudeness, or insist upon its rights. It never gets provoked; it never harbors evil thoughts; is never glad when wrong is done, but always glad when truth prevails; it bears up under anything, it exercises faith in everything. It keeps up hope in everything, gives us power to endure in anything. "Love never fails". 1 Cor. 13-8

Charles B. Williams, Home maker who is always searching for a new tuna fish recipe, Both occupations face the challenge of stirring up slumbering taste buds by seeking out fish approaches to the familiar .**Yet it is one of the deepest paradoxes of the kingdom of YHWH that the simplest truths are also the most Profound. that the most familiar and ordinary elements are also the most glorious. The incarnation of the Moshiaich teaches us nothing if it does not teach us this.**

Accept No substitutes!

The concept of "Love is something that is so basic and vital to "the spiritual health of believers, both individually and collectively in Nazarene and Moshianich communities, that **we dare not forsake it in favor of any other nutrient, no matter how exotic or spicy. The tendency of some believers to place "Knowledge" above the priority of love is well documented and forcefully corrected in several Renewed Covenant text. Spiritual gifts have also been brought into competition for main dish on the believers menu.**

The spirit of YHWH does not despise knowledge or gifts; indeed, all such virtues and blessings proceed from Him. Nevertheless, the apostle tells us that, whereas revealed knowledge and supernatural gifts were to cease, the congregation will never outgrow its need for the sustenance of faith, hope, and love:

"Love never fails. But where there are prophecies, they will cease: where there are tongues, they will be stilled; where there is

knowledge, it will pass way- and now these Three remain: faith, hope and love, but the greatest of these is love. 1 Cor 13: 15.

"But the greatest of these is love". Almost instinctively we ask, why? What is so great about love? Faith is (in one sense) more basic, more foundational to believers experience than is love. Everything is built upon faith. There can be neither hope nor love without faith. Yet, Rabbi Shaul (Paul) says that love is the greatest blessing that YHWH has bestowed upon the congregation, and the greatest responsibility that He has entrusted to her. To understanding why this is so, we must first consider the practical impact that love can make. The scriptural concept of love is best understood through concrete examples and practical illustrations.

This is because the love of the Moshiach has been noted as a recognizable and observable quality. It is obvious in both its presence and its absence, as obvious as the qualities of salt and light. Because this is so, Believers have a readily identifiable trademark as well as a practical gauge by which to indicate the genuineness of their faith and the measure of their growth.

"Examine yourselves to see whether you are in the faith; test yourselves Do you not realize that Yahoshau is in you unless, of course, you fail the test"?

If a person is "in the faith", then the Moshiach is dwelling in him or her, representatively, by His Spirit. On the other hand:

"If anyone does not have the Spirit of Moshiach , he does not belong to YHWH. Rom 8:9.

It has been previously mentioned that the indwelling presence of the Spirit is shown by the fruit of the Spirit. which is a multifaceted. interrelation love. Those who are "keeping in step with the Spirit" are those who are waling in love. scriptural love is' not a bit and miss reposition. it is a way of life to be decisively pursued:

"And now I will show you the most excellent way.". 1 Cor 12:31

"Follow the way of love. 1 Cor 14:1

"Be imitators of YHWH therefore, as dearly loved children and live a life of love"... Eph 5:1-2...

A Corrective Perspective

The example of the first century Corinthian congregation provides a much needed perspective for present day Synagogues. The current egocentric emphasis on "my personal gift" and "my personal experience" has much in common with the Corinthian individualism that was negating both the unity of the local congregation and the basis of that unity, the love of the Messiah.

This love had created the Nazarene believers community at Corinth, having been held out to the Corinthians in the good news message and embraced by their common faith. In this sense, love precedes faith in believers experience, for if YHWH had not "So loved the world" in the Messiah, we would have no good News to believe!

This love was needed to "keep the unity of the Spirit through the bond of peace. "But this love was being forgotten. It was being neglected and displaced to such an extent that Rabbi Shaul (Paul), in dealing with false teaching regarding the resurrection, had to remind the Corinthians of the Besorah (good news) that had made them one in the Messiah. 1 Cor. 15:8.

In their failure to hold to the priority of the love of YHWH, the Corinthian congregation, which was certainly the most gifted congregation about which we read in the Brit Chadasha, had remained also the most immature, the most flesh-dominated. Rabbi Shaul's (Paul's) first extant epistle to this congregation reveals a community rife with impatience and unkindness toward one another. 1 Cor. boastful pride, jealousy, vacillating loyalties, moral insensitivity, scandalous strife, lack of brotherly consideration, idolatrous flirtations, self centeredness, self-promotion, and doctrinal instability, Obviously, it is possible for a congregation to be richly endowed with the gifts of the Spirit, while being at the same time destitute of the fruit of the Spirit.

See 1 cor 15:1-8,1 Cor. 1 :29,3:4,1 Cor. 4:3-5 see 1 cor 1: 10-11
1 Cor. 3:3,1 Cor. 5: 1-2,1 Cor. 6: 5-6,1 Cor. 10: 14,1 Cor. 12:1, 14:40
1 Cor. 1:7,3:1-3,1 Cor. 8:9,1 Cor.,11:17-22,1 Cor. 15:1-58

The Corinthian emphasis upon spiritual gifts and individualistic advancement demonstrated and perpetuated, a condition of congregational immaturity. The cure for this problem consisted then, as it does not, in a "body perspective of the local congregation and its individual members, and the pursuit of love as the highest priority.

If a local Synagogue builds its life in any other basis than that of the love of the Moshiach there will be serious problems. as there were at Corint. Many who claim to be believers today are constantly pushing the miraculous spiritual gifts and individualistic Spirituality .Yet an examination of their lives often reveals a hotbed of envy pride and even as at Corinth sexual immorality. If the core of local congregation life is anything other than the love of the Messiah, then the life of the local assemblies is bound to be rotten at the core. Thus, a look at the early Corinthian congregation gives us a vivid portrait of what it means not to love one another as the Messiah has loved us.

The Ephesus Emphasis

The congregation at Ephesus provides another case in point concerning the crucial importance of faith, hope, and above all love in the health of the local assembly.

“For this reason, ever since I heard about your faith in Yahoshua and your love for all the saints, I have not stopped giving thanks for you, Remembering you in my prayers... I pray also that the eyes of

your heart may be enlightened in order that you may know that hope to which he has called you.” Eph. 1:15-16, 18.

“As a prisoner for YHWH, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bound of peace.”

Rabbi Shaul (Paul) was grateful to YHWH for the love that flowed out of this congregation’s sincere faith. He prayed that they might receive greater illumination concerning the exalted hope to which they had been called in the Messiah. But his admonition to these believers, the burden of responsibility, which he enjoined upon them, was that they maintain an attitude of gentleness and lowliness, and that they patiently bear with one another in love. **Only through this love could self-centered ambition and pride be put away so that unity might prevail,** as the Spirit of YHWH had ordained" In the absence of this fruit of the spirit (love), there can be only the divisive works of the flesh, a catalogue of corruption not unlike that which we have seen on display in the showroom of the Corinthians congregation.

..... "Sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy. Fit of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like"

... "Since we live by the Spirit, let us keep in step with the spirit".

"Lets us not become conceited, provoking and envying each other".
Gal. 5:19-21, 25 – 26.

Love And Believers Apologetics

All men will know that YHWH has a people on the earth and all will know that Yahoshua of Nazareth has true disciples in the world if there is a demonstration of genuine loving relationships and true community among those who claim to follow Him. During the course of His High priestly prayer Yahoshua emphasized the value of unity and love in commending the believers faith to the world at large

*"My prayer is not for them (the eleven) alone) I pray also for those who will believe in me through their message That all of them may be one, father, just as you are in me and I am in you. ..May they also be in us so that the world may believe that you have sent me.
John 17:20-21.*

The maintenance and exhibition of this unity of loving one another with the Messiah's love is such a precious prize that it cannot be won without the willingness to nay a rear. The love of the Moshiach is a subject which believers can, and undoubtedly should, talk about forever, however, the deepest knowledge is always reserved for those who practice of this teaching can be costly:

*"If any of you has dispute with another, dare he take it before the ungodly for judgment instead of before the saints? But instead, one brother goes to law against another and this in front of unbelievers
"*

"The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not Rather be cheated" ? 1 Cor 6: 1, 6, 7.

Cultivating Love and Unity

Is the believer's love and unity such a high priority for us that we would choose to forego financial gain, and even our rightful recompense, in order to attain it? In his epistle to the Ephesians. Rabbi Shaul (Paul) reminds us again that believers unity though graciously created by the Spirit in whom all believer's share, is something that must be maintained by diligent effort, Like a beautiful garden, it will not maintain itself:

"Make every effort to keep the unity of the spirit through the bond of peace" Eph 4:3.

It has been noted that balance is an important factor in cultivating a healthy congregation. The gardener must not become so involved in hoeing his tomatoes that he neglects watering his carrots. From its earliest days, the Ephesians' congregation apparently tended to swing from one extreme to another, being (in" words of Rabbi Shaul (Paul) 'tossed back and forth by the waves and blown here and there by every wind of teaching, The Ephesians initial enthusiasm was marked with a bonfire of public repentance from their former evil associations.

When Shaul (Paul) wrote his epistle to this congregation some eight years later, they apparently were growing together toward maturity, although Shaul (Paul) still looked forward to the day when their conformity to the Moshiach would bring them to firm stability. The epistles to Timothy show that the second generation of Ephesians believers were being plagued with Orthodox Judaist teaching as Rabbi Shaul (Paul) had warned them only a few years earlier. By the time the Spirit spoke to the Ephesians congregation through the Revelation of John, the problem of false teaching had been solved, but the risen Moshiach now had this against them:

" You have forsaken your first love". Rev. 2: 4.

The early history of the Ephesians congregation demonstrates that the maintenance of the believers unity requires earnest prayer, diligent effort, and careful balance. Unity was not erased by accident, nor will it be preserved by change. YHWH's people must deliberately give themselves to the pursuit of love while not neglecting truth. If we always aim at love as we hold firmly to truth, we will inevitably hit the mark of unity. When we consistently exhibit to the world at large practical love and unity in our relationships with one another, Perhaps then the un-reconciled will find it more difficult to ignore what we have been trying to say to them; that

YHWH has so loved the world that He has given His son for the salvation of whoseever will believe.

HEAD STONE VII

THE GREATNESS OF LOVE IN THE LOCAL CONGREGATION

And this is knowledge and dept of insight so that you may be able to discern whats best and may be pure and blameless until the day of the Moshiach , tilled with the fruit of righteousness that comes through Yahoshua Ha Moshiach to the glory and praise of YHWH. Phil 1:9-11.

In considering Rabbi Shauls (Paul's) response to the numerous problems which plagued the Corinthian congregation, the question was raised: why is love the greatest among all the distinctive characteristics of believers even above faith and hope? One answer is that the power of love is indispensable in commending the good news of the Moshiach to a lost world. **But the greatness of love dose not reside merely in its "usefulness." Love that is offered merely as a means to an end (no matter how noble that end might be) is not worthy to be called "love".**

At the same time, we must not be afraid to rejoice in the practical benefits that accompany a life of love. Love lived among the members of believers community- even a community of such dubious character as that of the Corinthian congregation, will have a definite, positive impact on the lives of members, as well as on the world at large, In Shaul's (Paul's) epistles to the congregation of the first century, he never more in any particular program of evangelism with that which will promote and motivate the "reaching out" and the "building up" the love of the Moshiach .

LOVE AND EVANGELISM

Love is more than an evangelistic tool. In a very real sense, love is evangelism; another proclaims the Messiah as convincingly as life of YHWH centered love without any sense of impropriety:

"YHWH is patient, YHWH is kind. YHWH does not envy , He does not boast, He is not proud, Yahoshua is not rude, He is not self seeking, He is not easily angered, He keeps no record of wrongs, YHWH dose not delight in evil but rejoice with the truth".

In light of what has been said concerning the importance of testing ourselves as to whether we are truly in the Moshiach and he in us, we could hardly devise a more revealing test than that of inserting our own names into Rabbi Shaul's (Paul's) love chapter are likely to sober our

minds and humble our hearts more than this one. I would personally, open the Holy written to I Corinthians 13, and take this test. If your life is characterized by the qualities of love that Shaul (Paul) describes here, then you are walking, talking embodiment of the Good News about Yahoshua. **By the way, it is important for us to be talking as we are walking: a transformed life requires some kind of explanation for this kind of life:** the power of the good news of the Moshiach !) Matt 28: 19.

SOLD ON TOUGH LOVE

Perhaps the reason why Believers do not practice greater love is that they are not completely sold on the greatness of love. A man convinced against his will is of the same opinion still, Each one of us must ask himself whether he or she is really a believer in love.

Many people claim to believe in love but they mean "Love" in a superficial, sentimental sense, they cry at weddings, coo at babies, and get misty eyed when the band plays, our song, But when it comes to "costly love" the love that denies the will of self in order to do the will of YHWH, the ranks of those who "believe in love" become considerably thinner;

Large crowds were traveling with Yahoshua, and turning to them he said:

if anyone comes to me and dose not hate his father and mother, his wife and children, his brothers and sister-yes, even his own life any of you who dose not give up even yet his own life cannot be my disciple. "Luke 14: 25-26,33.

Currently, many who are rediscovering the true nature of Nazarene believers discipleship are saying and writing a lot about "tough love." It is difficult to imagine that any love could be tougher than that love to which YHWH calls us: a love that will allow no rival, no relationship, no responsibility to come between the disciple and YHWH. Yet, if the love of YHWH is "tough," the refusal to love is much tougher. Love fewernesses can only mean lifelessness:

"Then he called the crowd to him along with his disciples and said: "I anyone would come after me, he must deny himself and take up his tree and follow me. F or whoever wants to save his life will lose it, but whoever loses his life for the gospel will save it." Mark 8: 34-35.

Are we truly ready to commit our loves to genuine believers disciple? Are we serious about dying to self will so that the Moshiach can love through Us? Will we, or will we not, spend and be spent in order that the Moshiach Yahoshua may be lifted up and His good news held forth? Have you and I been decisively sold on love as a personal life principle? In the following paragraphs, attention will be given to three reasons why love is the greatest scriptural concept, and why each one of us should commit our lives to it.

THE GREATNESS OF LOVE

First, love is the greatest because it abides forever:

"And now these three remain: faith, hope and love. But the greatest of these is love." 2 Cor 13:13

Love is eternal because YHWH is eternal, and YHWH is love: Second, love is the greatest because Yahoshua Himself called it the "first and greatest commandment"

Hearing that Yahoshua had silenced the Sadducees, the Pharisees got together, One of them, an expert in the law, tested him with this question: "teacher, which is the greatest commandment in the Law? Yahoshua relied: "Love YHWH thy creator with all your heart and with" all your greatest commandment. And the second is like it Love. your neighbor as yourself, , All the law and the prophets hang on these two commandments. " Matt 22: 34-40 Yahoshua cites Deut. Deut 6: 5, Lev., 19:18.

We are again confronted with the fact that this love can be, and is, commanded of us. It is more primarily a response of will than of emotion, but it encompasses the involvement of the whole person: "heart, Soul, and mind." Even more pertinent to the present discussion is the inseparability of the first commandment from the second, as John wrote:

"We love because he first loved us. If anyone says, " I love YHWH, Yet hates his brother, he is a liar. For anyone who dose not love his brother, whom he has seen, cannot love Yahweh whom he has not seen. And he has given us this command: Whoever loves YHWH must also love his brother. 1 John 4:19-21.

John was addressing the Gnostic tendency to exalt knowledge over love, and to extol the heavenly and the divine while despising the earthly and the human. Yahoshua, whoever, dealt with Pharisees who, in their self-righteous egotism and pomposity, attempted to maintain that same dichotomy: loving YHWH while loathing their fellow human being. Today, we see a type of neo-Gnosticism, a contemporary. Luke 5:27-31, 7:36-50, 15: 1-50, 15: 1-32, 15:9-14.

Pharisees, in the midst of the modern local congregation as some who claim to wear the name of the Moshiach try to worship Yahweh acceptably while hating those who are made in His image. Racial and ethnic prejudices and bias regarding customs and cultures stand as painful proof of this problem of not fully accepting brethren in the Moshiach. Personal disputes between members of the same congregation often remain unresolved, as one generation hands them down to the next.

Doctrinal differences among those who truly belong to the Moshiach continue to result in multiple splinters and fractures of the body of the Moshiach, ranging in degree from cliques and sectarian sub communities to fully blown denominational divisions. And do we wonder why the present generation is not listening to us? James also exposed this hypocritical approach to YHWH among the members of the Jewish believers community, which he addressed:

With the tongue we praise our creator and father, and with it we curse men, who have been made in YHWH likeness. Out of the same mouth come praise and cursing. My brothers, this should not be. James 3:9-10.

The Second commandment love for neighbor is "like" the first love for YHWH said Yahoshua, James reminds us that this is because man is like YHWH made in His image and likeness. What we do or refuse to do for our brothers, we do also for YHWH. Even if a person is not our brother in the Moshiach, our obligation to love him remains, for he is still our "neighbor", we are to love him and do good to him. It cannot be simply "verbal love." It must be love "with actions and in truth" 1 John 3: 18 it must be as someone once put it "love with skin on it".

LOVE, LUST, AND LEGALISM

How free and generous we can be with our *words!* "Certainly, I love him. He's my neighbor, isn't he? "Of course, I care for her. She's my sister!" But the question must be asked: "Why then do our actions so consistently fail to confirm our words?" If there is really love in one's heart, a husband for his wife; a parent for a child; a believer for his neighbor it will somehow be manifested outwardly. Love, in any of its qualities and types, refuses to remain anonymous. Consider YHWH's love for mankind and for each of us personally. The Father did not simply say to us, "Even though you have been an ungrateful, self-centered, sinful creature who has made a mess of this wonderful gift of life which I have entrusted to you , I created for you this beautiful planet which I entrusted to you,

I just want you to know: I love you. Of course, since you have sown to your own flesh, you must reap death and corruption, and be separated from me eternally. But, I repeat: I do really love you. The love of YHWH is never theoretical; it is always active and practical.

How do we know that YHWH loved us? Almost any third grade Sunday school student can tell you the answer:

*"For YHWH so loved the world that he gave his one and only Son, that whosoever believes in him shall not perish but have eternal life."
John 3:16.*

We know that YHWH loved because" he gave" He gave! Self-centered man wants to size, to grab, to take, His motivation is the very opposite of love. It is lust: selfish desire. This self-centered egotism, fueled by the proud pursuit of legalistic righteousness (such as was being promoted by legalistic false teachers among the Galatians congregation), is that which stands opposed to the love of the Moshiach and which threatens to dismember the body of the Moshiach, tearing one joint from another as each goes its own self-willed way:

"You, my brothers were called to be free. But do not allow your freedom to indulge the sinful nature (flesh); rather, serve one another in love. The entire law I summed up in a single command: "Love your neighbor as yourself " If you keep on biting and devouring each other, watch out or you will be destroyed by each other. " Gal. 5: ' 13-15.

The concept of servanthood is vitally related to that of love. People can be compelled to obey by a show of force, but they cannot be truly motivated to serve, except by love.

Since YHWH in the Moshiach has become the Servant of all, His authority and example binds the followers of the Moshiach to love (and serve) one another:

"Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellow man has fulfilled the law" Do not commit adultery. " Do not murder, "do not steal," Do not covet, "and whatever other commandment there may be, are summed up in this one rule: "Love you neighbor as yourself" Love does no harm to its neighbor. Therefore love is the fulfillment of the law." Rom 13:8-10

Must of us own the government a percentage of our personal income, which we call "tax" When you pay your taxes, you become free of that debt at least until the following year! Similarly, if you were to buy a car and arrange for a three-year payment plan, could theoretically be free of that debt at the end of the three years You could produce a receipt, upon request, which would say its yours, what of those who are made in YHWH 's image, who are of our own kind for whom also the Moshiach died, is a debt from which we can never be free. And here is the greatness of love: though it never ceases to be required of us, it also never fails to meet the requirement of YHWH's Torah. Shaul (Paul) and Yahoshua agree that divine love is the standard for determining the Spirit, the intent of YHWH's law. Actions and attitudes which flow out from a heart filled with divine love can only do good and not to any human being. The well being of man is the intent of YHWH's law, and love fulfills that intent.

"The mistake of the Pharisees in their approach to righteousness was their perception of the legalistic codes of the Torah as their ultimate master as an end in itself rather than as a means by which loving service to YHWH should be rendered. The result was that they had practically divorced the person of YHWH from their understanding of the Torah (see Matt. 5:17-20, 12:1:2; and Luke 11:42,52).

WHAT'S IT ALL ABOUT?

Third, love is the greatest because it is the most frequently repeated command and exhortation in the Renewed Covenant, occurring no less than fifty five times. Yet, in my over thirty years as a believer, I have heard many more sermons about repentances and baptism (which certainly are important scriptural subjects) than I have heard about love one would almost conclude that the scriptures are working about baptism instead of a book about YHWH's redeeming love. I do not want to hear less about other scriptural matters, but more about love! We should adjust the content of our preaching and teaching to coincide proportionately with the content of Scripture. All other biblical commandments fall into proper perspective when we understand and apply the commandment of love.

"If you love me, you obey what I command. And his commands are not burdensome." John 14: 15

"This is love for YHWH, to obey his command. And his commands are not burdensome" 1 John 5:5

Many who claim to be messianic do not keep His commands. They would disagree with the apostles' claim that "his commands are not burdensome." This is usually because they have distorted the commandments of Yahoshua into a straitlaced legal system, having nothing to do with love for YHWH cannot be separated from obedience to Him, for "this is love for YHWH, to obey his commands." If i love YHWH, my question will not take the form, "what do I have to do? One who truly loves the father and the son will desire, about all else, to obey His commands. This is the response of the loving disciple:

Adonai, whatever pleases you is what I want to do with all of my heart, soul, and mind, Why? Because the genuine disciple loves the one who first loved him:

*See Matt. 5:44; 22:39; John 13:34, 1 Cor 14:14,1; 16:14. Gal. 5: 13, Eph. 4:2, 15; 5:2,25 Phil 2:2ff; Col 3: 12-14 2Tim. 2:22; Heb ~Pet 2:17; 4:8; 1 John 3:18.

"The life I live in the body, I live by faith in the son of YHWH, who loved me and gave me himself for me." Gal. 2: 20. "For Moshiach 's love compels us because we are convinced that one dies for all, and therefore all died. And he died for all that those who live

should no longer live for themselves but who died for them and was raised again. " 2 Cor 5: 14-15

" My purpose is that they may be encourage in heart and united in love, so they may have the full riches of complete understating, in order that they may know the mystery of YHWH, namely the Moshiach , in whom are hidden all the . treasures of wisdom and knowledge. Col 2: 2-3

" Instead, speaking the truth in love, we will in all things grow up into him who is the head, that is the Messiah from him the whole body, joined and held together by every supporting ligament, grow and builds itself up in love, as each part does it work. Phil 4: 15-16.

These passages summarize the theme of this entire volume. **If the members of the local congregation really learn how to love one another they will grow up into the likeness of the Moshiach . but it will not happen unless the members become personally committed to the love of the Messiah as the guiding Principle of their lives. Let us be done with all of the shortcuts and gimmicks which propose to offer us growth without inconvenience. sacrifice. and pain. Let us refuse to succumb to the worldly spirit of pragmatism. which quickly endorses whatever method seems to "get the job done." In the Messiah Yahweh has loved the unloved unconditional and He call us to love one another even as we have been loved.**

THE BEHAVIOR OF LOVE

"It was just before the Passover feast. Yahoshua knew that time had come for him to leave this world and go to YHWH. Having loved his own who were in the world, he now showed them the full extent of his love. The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon to betray Yahoshua. Yahoshua knew that the father had put all things under his power, and that he had come from YHWH and was returning to YHWH; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples feet, drying them with the towel that was wrapped around him. " John 13: 1-5

WHO WROTE THE BOOK OF LOVE?

The good news of John bears all the marks of being an authentic eyewitness testimony, which is exactly what the book claims for itself. In the incarnation of the Moshiach . YHWH and His great love. John 1:1-4, 19:35,20: 30-31, 21:27. for all mankind have been fully revealed, John's written record of the words and deeds of Yahoshua by no means exhaustive, is nevertheless a sufficient medium through which the Spirit of YHWH can bring the honest enquirer to saving faith when we compare John's message account with the synoptic, we are confronted with many questions about chronology, historical details, and theology. However, differences between John and the Synoptic pose no insurmountable problems to either the historian or the theologian, and should not prevent us from seeing these portraits of Yahoshua as complementary rather than contradictory.

LOVE IS PATIENT

Yahoshua confirming of the "Renewed Covenant" to His disciples is unique to John's good news account, but its impact can be fully appreciated only when the historical situation in which it was given is carefully considered: " As I have loved you, so you must love one another." By comparing the parallel accounts in Matthew, Mark and Luke with the occasion described by John) "It was just before the Passover feast") a coherent picture begins to emerge.

Yahoshua was preparing to eat the Passover meal with His disciples, as He had "eagerly desired" to do in preparation for his passion.

As the disciples entered the upper room, they could not have failed to notice the water pitcher, bowl, and towel which had been furnished for the purpose of washing the feet of the guests as they came in from the dusty roads. (In the first century) See Luke 22: 15 Yahoshua apparently knew that His death would preclude His participation on the day so prior to the actual appointed day in Palestine, this customary courtesy was often performed by the household slave which Yahoshua performs.

They had all met there at the bidding of their Teacher: Kefa (Peter), Yaacov (James), and the other disciples. It is not difficult to imagine them, nudging and elbowing their way toward the place of honor next to their Divine Host, as the whole situation degraded into a pathetic concern.

"which of them was considered to be the greatest. " Luke 22: 24-25.

Probably nobody noticed the strange quietness of Yahudah (Judas Iscariot), son of Simon. These men had been with Yahoshua for the better part of three years. They had witnessed His relentless selflessness. They had heard His great teaching: the parables of the kingdom of YHWH; the Sermon on the Mount; the remarkable replies to His enemies who sought to silence and condemn Him on legal grounds. He had spoken to them often concerning their unique relationship to one another as his disciples. Nevertheless teaching and role modeling: a spectacle of petty self - promotion.

LOVE ON ITS KNEES

The room is prepared, but there is no house servant to perform the customary courtesy of foot washing. The meal is being served, but the feet of the guest remain dirty. Not one of the disciples makes a move to honor the master by discharging the role of the servant in this matter . During supper, when it has become obvious that those who call Him " Adonai (Master) " and "Teacher" have failed to appreciate the implication of their confession, Yahoshua the word of YHWH incarnate, arose from the table, removes His outer garment, girds Himself with a towel, pours .water into the wash bowl, gets down on His knees around Him." Having dealt. With Kefa's (Peter's) humble protest, and returning to His place at the table, Yahoshua makes the application for His disciples-

"Do you understand what I have done for you? He asked them. "You call me Teacher and Moshiach , and rightly so, for that is another's feet. I have set you an example that you should do as I have done for you I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them. " . John 13: 12-17.

As usual. Yahoshua removes "love" from the realm of the theoretical and places it into the arena of the "real world". How do we know that Yahoshua was loving His disciples? Is it because He spoke so eloquently about His love for them? When we would offer platitudes. Yahoshua offers a pattern-a practical demonstration of love by the Teacher that any disciple can see and imitate. This was exactly what the message of Yahoshua needed then. and it is precisely what we need to see now. so that we might be convinced, once for all, that

whatever is not too menial for the Master is not too menial for the servant.

LOVE AND LEADERSHIP

With this “shocking” display of selfless service and shameless humility, our Messiah jolts us into rethinking our worldly concepts of “leadership” and greatness”.

“The kings of the Gentles Lord’s it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serve? Is it not the one who is at the table? But I am among you as one who serves.” Luke 22:25-27.

The Host of the feast has become the household slave: everything has been turned upside down! Or perhaps it is the kingdoms of this world, which are upside down, and Yahoshua and His kingdom only appear to be so, from our egotistical perspective.

How many times have you and I thought to ourselves, “me” Get down on my knees and serve that person? To bring the point a bit closer to earth (and without meaning to be rude): some Believers seem to think themselves to be “above” clean the restrooms in a building. **An exaggerated sense of self-importance is a heavy load to carry through life. John's portrait of Yahoshua on His knees, washing feet, should suffice to free us of its crippling burden once and for all. It is no wonder that peter, limited as his perception was at the time, protested the apparent unseemliness of the situation.** Yahoshua reply to Kefa Peter's) objection both sobering and motivating:

"Unless I was you, you have no part with mi. "John 13:8

LOVE IN THE LOCAL CONGREGATION

The "new commandment" was not spoken in a vacuum. It had a context; it arose out of a particular and a specific need. Soon the disciple would become "the messenger," and the quality of their behavior toward one another would be decisive in determining their impact on the world at large:

"A new command I give you: Love one another. As I have loved you, so you must love one another. All men know that you are my disciples if you love one another." John 13:34-35

Those who claim to be members of the Moshiach 's body, those who "have a part" with Yahoshua (having been washed through His blood) must honestly ask themselves: **Am I loving, even as Yahoshua has loved me? Do I demonstrate the love for my brothers and sisters in the body, which Yahoshua has shown to me, in that He gave Himself up completely to serve me in my most desperate need? How can I experience and express the love of the Messiah to my fellow disciple in the practical context of the local congregation?** It is my belief that our answer to these questions should begin only after a serious consideration of the various "One another" passages located throughout the Renewed Covenant. In the Renewed Covenant writings, the Spirit of Yahoshua speaks through His apostles and prophets to apply the love of the Moshiach to specific problems and needs within various first century congregations.

The detailed study and practical application of these "one another" next extend beyond the scope of this section, but I offer the following list in order to acquaint the reader with the breadth of this teaching, and to introduce some of the relevant passages:

1. Cooperating with and caring for one another (I Cor 12: 19-25)
2. Service motivated by love for one another (Gal.5:13)
3. Bearing with one another "in love" (Eph 4:2)
4. Bearing one another's burdens (Gal 6:2; 1 Cor. 12: 26)
5. Encouraging one another (1 Thess. 5:11 Heb. 3:12-13, 10:24-25)

6. Submitting to one another (Eph 5:21)
7. .Forgiving one another (Eph 4:2; Col13, See also Matt 18:21 ff)
8. Being honest with another (Eph 4: 14, 25; Col 13:9-10 James 5:9)
9. Showing hospitality to one another (1 Peter 4:9)
10. Teaching and admonishing one another (Eph 5: 19; Col 3: 16)
11. Confessing our sins to one another and praying for one another (James 5: 16)

This list is only a representative sampling of the "one another" flavor that permeates the new covenant. However, it is sufficient to show that there are many commandments included within the "new commandment"

COHESIVE LOVE

"No messenger is greater than the one who sent him," said Yahoshua.

His concern was that this bickering batch of competitive ego would cease in them, the motivation and example that could transform them into a loving and united community, thus enable them to be effective in bringing His saving message to a dying world.

Consider the group of disciples~ whose feet Yahoshua washed that night. They were tax-paying fishermen, publicans who gathered revenues for Rome, and Zealots who had hated Rome as the very embodiment of all that opposed YHWH. There were clannish sons of Zebedee, who sent their mother to Yahoshua with an outrageous request for personal glory that infuriated the other disciples, and there was Iscariot, the only Judean of the lot, who was even at that time totally committed to the will of Satan, having determined to deliver Yahoshua into the hands of those who plotted His death. A more unlikely assortment of backgrounds, occupations, and perspectives would be difficult to assemble and all but impossible to unify around a common cause provide an adequate center for such a community He held them together by the power of His love. He washed each one of them and each one of them with the obvious exception of the betrayer was personally committed to the same cause: Yahoshua

differences deep and numerous remained among them, but they had one thing in common: they loved and trust the Moshiach of Nazareth.

Can we not see the application of these things to the problems that threaten the unity of the Spirit in today's local assemblies?

Almost every case of congregational infighting and division that I have ever seen has been caused by a stubborn self-willed refusal by some members to receive one another and to accept one another in non-essential matters. There have been only a very few exceptions in my experience, where believers had to stand for certain scriptural absolutes, and there had to be a parting of the ways:

"They want out from us, but they did not really belong to us. For if they had belong to us, they would have remained with us; but their going showed that none of them belonged to us." 1 John 2:19.

There are those case though I believe them to be rare) in which assemblies must divide because one group desire to remain faithful to YHWH, while another group has chosen to go its own way. **But far more often divisions occur as a result of intolerant, unloving, non-accepting attitudes toward those whose socio-economic background; skin colour, hair length dress style, and personal taste differ from our own.**

ACCEPTING LOVE

In dealing with the problem of integrating the Jewish and Gentile elements that made up the believers community at Rome, Paul gave this admonition by the Spirit of YHWH: The kind of behaviour that severs us from fellowship with YHWH and with one another is clearly outlined in passages such as 1 Cor 5: 9- 11; 6:9-10,- Gal- 5: 19-21; Eph 5:3-7,- 1 John 3:7-10 Doctrinal errors that produce the same result are as easily seen in such texts as" Gal- 1 :6-10,- 5:2-4,- Eph 4: 4-6, 1 Cor 12: 13,- 15: 1-1-19 2 John 9-11.

Accept him whose faith is weak, without passing judgment on disputable matters. We who are strong ought to bear with failings of the weak and not to please ourselves. Each of us should please his neighbor for his good, to build him up. For even the

"Moshiach did not please himself.....may YHWH who gives endurance and encouragement give you the spirit of unity among yourself as follow

believers so that with one heart and mouth you may glorify YHWH and father of Yahoshua Ha Moshiach . Accept one another, then, just as the Messiah accepted you in order to bring praise to YHWH. " Rom 15: 1-3,5-7.

The decisive issue then is not whether another individual shares my recreational interest, cultural background, economic status, or even my theological and moral peculiarities.

The ultimate question is: Has the Moshiach washed this person? Has YHWH accepted him or her" in the Moshiach ? Is he a believer? Then he must be mine, as well. He came to Simon Kefa (Peter,)

who said to him, Yahoshua are you going to wash my feet? Yahoshua "replied," "You do not realize now what I am doing, but later you will understand. " John 13: 6- 7.

Toward the end of this, Kefa (Peter) still remembered the man who was YHWH kneeling before him with the towel wrapped around His waist. He wrote:

"Cloth yourselves with humility toward one another, because YHWH opposes the proud but gives grace to the humble." 1 Peter 5: 5.

May YHWH grant us the grace to understand, even as Peter eventually came to understand the wonderful thing that Yahoshua Ha-Moshiach has done for each of us by His towel and by His death on the Mount of Olives in bringing us together to be loving members, one of another.

We Are (Akhad) One and United

If just once I could know
How it feels to be a part
Of a body that is one in heart and soul,
Then YHWH would smile on us,
Count us faithful to His trust
Of the precious blood of Yahoshua Ha Moshiach His Son

Fellow people of YHWH
Won't you flow together now?
Be the body that Yahoshua Ha Moshiach died to save!
Children of the Most High YHWH,
He has called us each to die
And become the lovely body of Elohim

If the people who love YHWH
And claim Yahoshua as their Elohim
Would deny their silly doctrines that divide,
If we all would recognize
That the business of our YHWH
Is much more than playing congregation on the Sabbath!

We are one! We are one!
Don't you see the walls we've made
Are in one minds?
We are one in the Son;
Let the children that are free
Remind both you and me that we are one!

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