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Just As -- Even So

*by haRold Smith
a citizen of the Commonwealth (Ephesians 2:19)*

"JUST AS the Living Father sent me, and I live because of the Father, **EVEN SO** whoever feeds on Me, he also will live by, in and through Me." John 6:57

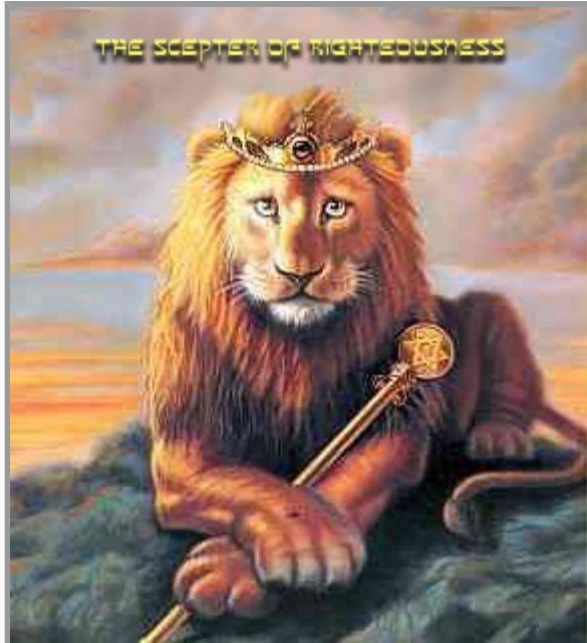
"JUST AS You sent me into the world, **EVEN SO** I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in Truth. I do not ask for these only, but also for those who will believe in Me through their word, that they may all be One, **JUST AS** You, Father, are in Me, and I in You, that **THEY ALSO** may be One in Us, so that the world may believe that You have sent Me. And the glory which You gave Me I have given them, that they may be one **JUST AS** We are One: I in them, and You in Me; that they may be made perfect in One, and that the world may know that You have sent Me, and have loved them **JUST AS** You have loved Me." John 17:18-21



Just As He Is

"How many of you are waiting for, looking for, the appearing of Yeshua?" Of the two dozen or so individuals in the room, all raised their hands. "How many of you have Yeshua abiding within you right now - today?" Again, all hands were raised. "Then why, if He is already here, within you now, are you looking for someone who has already arrived?" At that question, the only responses given were blank stares. From there, in an attempt to rationalize beliefs, the conversation began to dwindle into varying speculations derived from the traditional doctrines of men. We have lost much in embracing theological commentaries instead of just focusing **on the words written** (**click on highlighted words to view content**). What does it mean to be a member of the Body of the Messiah with Yeshua as it's Head if it is not to be **AS HE IS?** (**1John 4:17**). Not some wispy, etherealized notion of a body - but an actual physical Presence in this world. Your head does not float around apart from your body - why would we consider the Body of Yeshua to be any different with His Head off in the clouds somewhere and His Body here on earth? When He appeared to the disciples after the Resurrection, it was not as a wisp of smoke - but in a real physical body they could touch and see. Granted, it was a transformed body - but a body nonetheless. Your body is not a **representation** of who you are - your body, including the head, is a **realized entity**, walking around as a single unit in this physical sphere. So is the Body of Yeshua (**Colossians 1:18**). If I walk into a room and wave at you from behind a door so that all that is exposed to you is my hand, you would not say, "haRold's hand is here." You would say, "ah, haRold is here." So it is when, as a member of the Body of Yeshua, carrying His Presence, having embraced **ruach ha kodesh** (reading right to left is Hebrew for **the holiness of spirit**) He exampled - we are as He is. There is much talk about just who comprises the Body of Yeshua in these days. How do we know if we are a member of the Body of the Messiah - or not? The answer is quite simple - **JUST AS** the Head of the Body **manifests** the Name of the Father and the Glory given the Head is also given the Body - **EVEN SO** are those who **do** likewise considered to be His Body (**John 17:22, John 13:15-17**). Just as with your body - where the head goes, the body follows. We have been trained to think of the Body quantitatively, in mass numbers when, in reality and according to Yeshua's reckoning, for us in the room that evening; His Body was comprised of just those individuals in that room who believed Yeshua is the Risen Messiah **of Israel**. The question should not be how many there are or how vast is His Body but, rather, is He **manifest** among those who are present (**Matthew 18:20, Ephesians 2:22**)?

In the article, [Agreement](#), the question was raised that if the Kingdom of YaHoVeH *has now* been restored by the sacrifice of [the Kinsman Redeemer](#), to the rightful heirs, the family of Israel - then why are we not able to see it? Could it be, perhaps, that those who are waiting for its appearing are unaware of its existence *already* among us today? Could it be they are looking for, as were those prior to the Resurrection, a physical Kingdom of earthly might and power to set aright all the wrongs in the world - while the Kingdom Yeshua spoke of took on another form (see [the Judgment](#))? Yeshua upheld that "heaven" is where YaHoVeH's throne is located and that His Kingdom abides within those who have embraced His Throne - who believe in **His Name** ([Matthew 5:34](#), [Luke 17:20-21](#)). Could it be that too many who think themselves to be "believers" are merely living in the hope of some speculative [future prophecy](#) rising out of the tradition of men instead of abiding in the revealed Essence of the Eternal One today? Could it be that the Kingdom established within those who believe Yeshua is the Messiah of Israel is the same restored Kingdom followers of Yeshua are commissioned to bring into this earthly realm from within? "...your **Kingdom come**, your will be done **on earth as it is in heaven**"? ([Matthew 6:10](#), see what is the scriptural [Kingdom of YaHoVeH](#)). "**Just As** (meaning likewise, in similar fashion, in like manner) **You sent Me** into the world, **even so I have sent them** into the world" (John 17:18). We read these words as if they apply to someone else when the following verse 19 specifically includes all those who believe in (meaning to adhere to, trust in and rely upon [behaviorally](#)) **His Name**. So, the question that needs to be asked is - how was Yeshua sent? John 3:17 tells us, "**For YaHoVeH did not send His Son into the world to condemn the world, but that the world through Him might be saved**". Do you think there might be some correlation between how those who believe, those who comprise His Body, are sent? The Greek word translated as "saved" is [sozo](#) and means "*to save one suffering from disease, to make well, heal, restore to health*." Most of those embracing the traditional religion of Christianity have accepted these verses to mean something appropriated beyond the grave when the definition of "saved" is clearly present tense - right now. John 3:18 concludes this thought with, "*Whoever believes in Him is not condemned, but whoever does not believe is condemned already, because he has not believed in **the Name** of the Son of YaHoVeH.*" Do you think that the correlation mentioned earlier might have something to do with [the Name](#) - the Divine Nature of the Spirit of Light? The Greek word translated "condemnation" is [krisis](#) and means "separation" - separation from what? It is a separation from the Source of Life, YaHoVeH, Who is Light ([1John 1:5](#)). Not once is it written where Yeshua said, "be healed in the Name of the Father" or "be delivered in the Name of the Father." He did not make a verbal proclamation to the force of Light - He made Light [manifest](#) through His behavior. Yeshua said, "*Which is easier to say, your sin is forgiven or be healed?*" ([Matthew 9:5](#)). "**JUST AS the Father has sent Me, EVEN SO I am sending you**" (John 20). Should it come as any surprise



that the sending of His disciples (those who manifest the Divine Nature His Life) would be any different from that of His own sending?

"I have [manifested Your Name](#) to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them [THE WORDS](#) which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me." John 17:6-8

We can not give what we do not live. Neither could Yeshua. The definition of the Greek word [phaneroo](#) (translated as the English "manifest") means to "make actual and visible, realized" (see what it means [To Be Made Manifest](#)). The Glory of the Father does not change from one era to the next. [YaHoVeH's Glory](#) is revealed in His Name. Yeshua revealed the Glory of the Father by manifesting His Name. He manifested His Father's Name by keeping the Words of the Father. What words were those? They are the same words contained in [Exodus 20:1-17](#) (with emphasis on verse one). "...but if you wish to enter into Life, keep the commandments" Matthew 19:17. Notice that Yeshua does not say "eternal life" in this verse. [The Life](#) is the Essence of the Nature of the Father, the Source of Light, defined in the Ten Words of Exodus 20 (what have come to be known as "commandments", see [Salvation and Eternal Life](#)). A previous article raised the question of what it means to be ["divine"](#). The real lie surrounding "the trinity" doctrine (apart from the replacement theology it espouses - see [In Addition](#)) is in its ability to convince those who adhere to it that

divinity is something above and outside the reach of mere mortals - when scripture tells us that just the opposite has been **the declared purpose** of YaHoVeH from the beginning (see the **One Covenant series**). It is a theology that insidiously implies there is no way anyone on earth could possibly live as divine - in the same manner as the Son exemplified before us. If that premise is true, then what do these scriptures quoted above from the lips of Yeshua mean - "just as - even so"? And why did He say that the works He did we will also do and, "greater than these" will we do (**John 14:12**)? To be divine is to manifest the Divine Nature of the One Who is Holy, YaHoVeH - the **Present Presence**. But, while YaHoVeH is the Source of what it means to be Divine - His Divinity is not exclusive. To manifest His Nature does not mean we replace His Nature with something of our own; rather, by embracing His Nature we make it visible - we bring it into reality. YaHoVeH is the the Source of Life, but His Declared Purpose from the beginning has always been to have **a Nation**, a family of priests that would not replace Him but be the expression, the manifestation, of His Life, His Divinity, His Divine Nature to the rest of mankind - a Light to the Nations (**Isaiah 49:6, Acts 13:47**).

In **John 8:13-18** Yeshua gave the Pharisees two witnesses as an answer to their question - YaHoVeH and Himself. The question raised by His answer is - why didn't he give them three witnesses by adding the "Holy Spirit" (as provided for in the passage He was quoting from **Deuteronomy 19:15**)? Evidently, it is because there is not a "third" person to add. YaHoVeH, IS Spirit (**John 4:23-24**). There are only two places where scripture says Spirit breathed on men. The first is in Genesis 2:7 with Adam, **the first Hebrew**; and the second was in **John 20:22** with the disciples immediately after Yeshua was resurrected - a pre-cursor to what was to come on *Yom Shavu'ot* (Penetcost), **restoring the Kingdom of YaHoVeH** to His Family as it was in the Garden. In Yeshua was the displayed image of the spiritual in the physical. When we embrace the Life of Yeshua, guess what - we get breathed upon. We get that same **Breath of Life** dwelling within us. Having that Spirit "breathed" upon an individual means that what resides in a believer is the Divine Nature, the Spirit of Life which is also the Divine Nature, the Spirit of Life abiding in the Son because the Son chose to join in union with Spirit by manifesting the Name of the Father - which IS His Divine Nature. The "Glory" that accompanies the manifestation of the Name is given to those who likewise, in similar fashion, in like manner also manifest the Name of Spirit. There is but One Spirit and **His Name is One** (**Deuteronomy 6:4-5, Mark 12:28-30**). While Yeshua acknowledged the Father as the Source of Life in **John 14:28**, He did not replace but became "One" with the Source of Life by manifesting the Nature of the Father (**John 17:6-11**). He showed us what it means to "partake of the Divine Nature" by the example of the Life He lived and, holding **the status of first-born**, opened the doorway by which all who embrace His Life "just as", in similar fashion, in like manner might also "become partakers of the Divine Nature" (**2Peter 1:3-4, Romans 8:29**). Since there is no hierarchy in Spirit, He became the first among "many brethren". For all who would follow Him through that door of opportunity to manifest the Divine Nature of Spirit, all were given the right to "become" co-equal Sons of YaHoVeH - to be **echad** (Hebrew for "one") with the shared image of the Source of Life "just as" Yeshua and the Father are One (**John 1:12**). Embracing the Life of Yeshua means believing He is the promised Messiah to the family of YaHoVeH, the house of Israel, and becoming **attached to that family**.



"Yeshua said to them again, "Shalom to you! JUST AS the Father has sent Me, EVEN SO I am sending you." And when He had said this, He breathed on them, and said to them, "Receive the Breath of Life. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." John 20:19-23

Many mistake the passage from John 20 above about remitting and **retaining sin** to be saying the same as what is recorded that Yeshua spoke in Matthew 6:14-15, "For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses." But, when these two passages are compared closely, a distinct difference can be found between them. The verse from Matthew is an instruction about how an individual is to enter the Kingdom of YaHoVeH while the verse from John is instruction on the authority given to those individuals who occupy the Kingdom (see what it means to be a **Gatekeeper**). Notice that the verse from Matthew deals with an individual's relationship with the Father - the Father forgives me in the same way, the same measure that I forgive others; whereas, the passage from John has **no mention of the Father's forgiveness** whatsoever - it speaks solely of the action of the individual who has been sent in the same manner ("just as") Yeshua was sent

and has the Spirit of the Father breathed into him. This is *echad* (Hebrew for "One") - occupying the shared image of Spirit that was breathed into Adam in the Eden garden, was breathed into those gathered on *Yom Shavu'ot* (renamed Pentecost) and is breathed into all who **cultivate** *ruach hakodesh* in their lives and embrace the Spirit of YaHoVeH today. This is the *manifestation* of the Kingdom restored through the sacrifice of the **Kinsman Redeemer** in the family of YaHoVeH. That Kingdom is designed so that those who abide in it might be the vessels through which the Source of Life is manifest for the benefit of others - the salvation from darkness **just as** Yeshua, the captain of our salvation, manifested the Life for our benefit (**Hebrews 2:10**).

"For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them ...Truly, truly, I say to you, whoever receives the one I send receives Me, and whoever receives Me receives the One who sent Me." John 13:15-17, 20



The example Yeshua referred to in this passage was after He washed the feet of the disciples - as a servant. So, if Yeshua was sent as a servant to forgive sin / heal, then the next question to ask is - just how does that operation take place? And, if those who have embraced the Life have been sent "just as" Yeshua was sent to **sozo**, to save, to heal - then how does that work? **Luke 6:19** tells us that Virtue went out of Him whenever healing took place (remember, forgiveness of sin = healing). So, just what is Virtue? Virtue comes from the Greek word **dynamis**, which means "inherent power". In **Acts 1:8** the word "power" is translated from this Greek word "**dynamis**". It is interesting to note that nowhere is it recorded in scripture where Yeshua prayed for healing or deliverance for Himself nor did He heal or deliver any of the disciples. He gave them the same authority (Greek **eksousia**, meaning "power of choice") **just as** the Father had given Him authority to heal and deliver others - not themselves (**Luke 9:1-2**, see **Prayer and Healing**). **James 4:3** says we ask amiss when we seek to consume this Power upon ourselves.

So, returning to the question at hand, if the power to do all these things has been restored and given to those who believe - why don't we see it? Perhaps it has something to do with what constitutes **Virtue** and how prevalent that Virtue is manifested in the lives of those who profess to "know" Him.

"...I assign to you, JUST AS my Father assigned to me, a Kingdom that you may eat and drink at My table in My Kingdom and sit on thrones judging the twelve tribes of Israel." Luke 22:29-30

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Part Two, **the Work of the Ministry**
Part Three, **Just As-Even So**

Just As - Even So, a discussion



???Questions???

Please feel free to email me at harold@hethathasanear.com. While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.

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