

## 1st John 4

**4:1 Beloved Yisrael, do not believe every ruach, but test all the ruachim, whether they are of vuvh; because many false neviim have gone out into the olam hazeh.**

Testing the Spirits. See what Spirit a person manifests in a confession. We've been doing a lot of that lately and discovered the fake Jews - The Synagogue of Satan, Karaites, and a counterfeit Melchizedek message being taught - all from testing the Spirits - against the Word of יהוה and the falsehood espoused.

Leading YHWH's people to a geographic destination of destruction. יהוה will send a lying spirit to those who've joined with the congregation of the wicked, which is another way of saying the Synagogue of Satan to lead the undiscerning masses to their end if it's part of His will to reveal the falling away and the revelation of the man of sin, the son of perdition - a modern day Ahab - 2 Thess 2. and **1 Ki. 22:20 And vuvh said, Who shall persuade Achav, that he may go up and fall at Ramot-Gilad? And one said one thing, and another said another thing. 21 And there came forward a ruach, and stood before vuvh, and said, I will entice him. 22 And vuvh said to him, In what way? And he said, I will go out, and I will be a lying ruach in the mouth of all his neviim. And He said, You shall persuade him, and prevail also: go out, and do so. 23 Now therefore, see, vuvh has put a lying ruach in the mouth of all these your neviim, but vuvh has spoken evil concerning you.**

To do that, like our author we have to remain faithful to the message we heard from the beginning - Beresheeth - Gen 12. Gen. 15 - the Covenants of Promise. Not the message we heard after the Golden Calf, but from Beresheeth. The most consequential message in Beresheeth is the covenant that יהוה made with Abraham, that's why it's thread is spun throughout the body of Scripture - Tanakh and Brit.

As our audience exercised discernment when they came into contact with the secessionists, we need to exercise discernment when we come into contact with the Pseudo-Jews promoting their Temple agenda and Pseudo-Malki-Zedik teachers teaching something new, not from the beginning - Beresheeth - there was no BoL in Beresheeth - only Malki-zedik covenant - blood ratified 430 years later in Ex. 24.

**2 By this shall you know the Ruach of vuvh: Every ruach that confesses that gauvh ha Moshiach has come in the flesh is from vuvh, 3 And every ruach that does not confess that gauvh ha Moshiach has come in the flesh is not from vuvh.**

As we provided tests with the teaching Synagogue of Satan and intro to Yoc Alef, so did the early believing community provide tests:

*Didache 11:7 You will not attempt to interpret what a nevi is saying in the ruach, for every sin will be forgiven, but this sin will not be forgiven. Not everyone who speaks in the ruach is a nevi, but only if he is on the Master's roads.*

*From his roads, the sheqer (false) and the nevi will be recognized.[4] And no nevi, when he orders a table in the ruach, will eat from it; if it so happen, he is a sheqer---nevi.*

***Then:*** Every ruach that confesses that Yahusha ha Moshiach has come in the flesh is from vuvh.

***Now:*** Every ruach that confesses that Yahusha ha Moshiach has come as HP in the flesh and has ordained an order of priesthood in the flesh here on earth is from vuvh.

They have seceded from us and gone out into the world, then as Doecits, today as Messianic Pseudo Jews-Zionists, working together with the government and the NWO - they had and have an affinity with the unbelieving world.

V.3 variant reading: 'every ruach that looses (separates or divides) Yahusha is not from הוה.'

Meaning, don't try and divide up Yahusha's priesthood with a Levitical one as if there is a need for a divided priesthood like in the days of Kingdom rebellion under David. No, we have an *indivisible* Yahusha, a *indivisible* priesthood with an *indivisible* covenant - not a synonymous law and covenant espoused by those who *departed* from the way.

**Phantasmal kind of doecetism:** The docetism of Cerinthus - Moshiach was manifested at the beginning of Yahusha's ministry when he entered him at Micva, but left him prior to the crucifixion...

.....or the docestism of Basilides, who taught that Simon of Cyrene, who was forced to bear Yahusha's crossbeam, was miraculously transformed into Yahusha's likeness and so was mistakenly crucified whilst the Moshiach looked on, hence Moshiach only *appeared* to suffer.

***3 And this is the ruach of the anti-Moshiach, which you have heard was coming, and is now already in the olam hazeh.***

A distinction is made between the Great anti-Moshiach figure and the lesser anti-Moshiach figures.

V. 3 reflects the already/not yet tension of Nascenne eschatology. The secessionists were identified as anti-Moshiach's who'd already gone out into the world - activated by the spirit of anti-Moshiach (2:18).

***4 You are of vuvh, little children, and have overcome them, 4 because He who is in you is greater than he who is in the olam hazeh.***

**5 They are from the olam-hazeh. 5 Therefore they speak as from the olam-hazeh, and the olam-hazeh hears them. 6 We are from vuvh. He who knows vuvh hears us; he who is not from vuvh does not hear us.**

**The role of the Ruach in the Fourth Gospel:** Yahusha is ordained as Malki-tzedik Cohen-Ha Gadol by Yochhannon Ha Mattel and the Ruach descended - distinguishing Yahusha from Moshe and the Prophets with whom the Ruach sporadically inspired to prophesy.

Yochhannan Ha Matbeel micvaed with water, but Yahusha with the Ruach (Jn. 1:33) Yahusha's message is authenticated because the Father has given him the Ruach without measure (Jn. 3:34) distinguishing Yahusha from the prophets to whom the Ruach may be said to have been 'measured.'

Yahusha>us>born from above>by the Ruach>Nick at Night.

***By this we know the Ruach of Emet and the ruach of error.***

The Ruach of error will lead you one way and the Ruach of Emet will lead you another:

***Gospel of John 4:21 Yahusha said to the Woman at the Well, Woman, believe Me, the hour comes, when you shall neither in this mountain, nor at Yahrushalayim, worship the Abba. 22 You worship you know not what: we know what we worship: for salvation is from the Yahudim. 23 But the hour comes, and now is, when the emet worshippers shall worship the Abba in Ruach and in Emet: for the Abba seeks such to worship Him.24 Elohim is Ruach: and they that worship Him must worship Him in Ruach and in Emet.***

We don't worship at Mt.Gerzim or the Anatonia Fortress - those that will, don't realize that they will be bowing down to the Synagogue of Satan and the globalists. We know what we worship - because salvation came through the Jew - Yahusha teaching his priesthood to worship him in Ruach and Emet not in error and generational and geographical deceit.

***7 Beloved, let us love one another, for ahava is from vuvh; and everyone who has ahava is born from vuvh and knows vuvh. 8 He who does not have ahava does not know vuvh, for vuvh is Ahava.***

***9 In this the ahava of vuvh was manifested toward us; that vuvh has sent His only begotten Son into the olam hazeh, that we might live through Him. 10 In this is found that ahava, not that we loved vuvh, but that He loved us and sent His Son to be the keporah for our sins.***

*'Ton Monogene' - 'one and only Son.'* Found nine times in the Brit. Three times in Lk, once to describe the Widow of Nain's 'one and only son' (Lk. 7:12), once to describe the *'one and only daughter'* of Jarius (Lk. 8:42) and once to describe the *'one and only son'* of the man who sought Yahusha's help with his satanically possessed boy (Lk. 9:38). In Hebrews we find it used in reference to Isaac. *'Ton Monogene' - 'one and only'* someone who's in dire need, threatened or had died.

LXX Ps 22:20 when they part the Malki-Tzedik garments without tearing them: **18 They part My garments among them, and cast lots for My raiment. 19 But be not far from Me, O vuvh: O My strength, make haste to help Me. 20 Deliver My being from the sword; My only (*Ton Monogene*) chayim from the power of the dog.**

**Ps 35 context is I am your Yahshua. 4 Let them be ashamed and put to shame that seek after my being...V17 - Ton Monogene.**

LXX translates the Hebrew word *'Yahid'* *'uniquely beloved'* into *'Monogene'*.

**11 Beloved, if vuvh so loved us; we also should love one another. 12 No one has seen vuvh at any time. If we love one another, vuvh stays in us, and His ahava has been perfected in us. 13 By this we know that we stay in Him, and He in us, because He has given to us from His Ruach. 14 And we have seen and testify that the Abba has sent the Son as Savior of the olam-hazeh.**

Our atonement - *'Kippurim'*-*'Hilasmos.'*

**15 Whoever confesses that Yahusha is the Son of vuvh, vuvh stays in him, and he in vuvh. 16 And we have known and believed the ahava that vuvh has for us.vuvh is Ahava, and he who stays in ahava, stays in vuvh, and vuvh in him.17 Ahava has been perfected among us in this: that we may have boldness in the Yom HaDin; because as He is, so are we in the olam-hazeh. 18 There is no fear in ahava; but perfect ahava casts out fear, because fear involves punishment. But he who fears punishment has not been made perfect in ahava.**

Vs. 17&18 contain the 3rd and 4th references to the unmitigated love for יהוה that's found in Yochanan Alef.

1. is found in 2:5 - love is expressed in Torah obedience.
2. 4:12 - love is made complete in the community of believers when we love one another.
3. & 4 - here in Vs.17&18 when love is completed its work in believers when we can face the Yom Ha Din without fear.

**19 We love Him because He first loved us. 20 If someone says, I love vuvh, and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love vuvh whom he has not seen? 21 And this mitzvah we have from Him: that he who loves vuvh must love his Yisraelite brother also.**