

August 29, 1996, Morning Minchah Asher

### **The Three Eternal Destinies #64**

#### *Ought*

(*We sang, "We Are Thankful to be Chosen."*) "How can we help but praise Him?"

What does that mean? That's an expression to describe the word *ought*. Is there a difference between *ought* and *must*?

**Yatzaq:** We ought to be compelled by our own gratitude.

The word *ought* can be found in 1 Jn 3:16, Jn 13:14 and Eph 5:28 for example.

There's the word *ought* — 1 Cor 9:16 "*under compulsion*" (NAS). "Woe is me if I do not preach the gospel." Paul says this here because of the *ought*, the necessity, the obligation, the compulsion. It ought to be done freely, voluntarily, in the Spirit. That's what *ought* means (#3784) in the Strong's Concordance, the Greek Dictionary. It has to do with being indebted. *Ought* in 1 Jn 3:16 means that love is an *intrinsic necessity* — inherent, essential, inborn and innate (Eph 5:28; Titus 2:4; Jn 13:14). This answers the question in Ps 116:12. We must. *Must* (#1163) as in Jn 3:7 means a matter of life and death, *eternally* (Jn 3:18), an unavoidable, urgent, compulsory necessity (as in Mk 8:31 and Titus 1:7).

If you've been entrusted with the Spirit or with the gospel, love is just something basic. It's intrinsic; inherent; inbuilt; when we were born again it was innate in us because we received the Spirit. So this *ought* is congenial, foundational, constitutional, elemental, inborn, given with the indwelling Holy Spirit (1 Cor 16:22). This gives us a better understanding of the word when we see it. Like in 1 Jn 3:16 it says we ought to lay down our lives for one another. That really doesn't mean, "You can if you want to, but it's okay if you don't. You ought to, but it's okay if you don't." That's the way we've come to understand the word *ought*. "I ought to stop for the red light." But we have a sense of obligation if we *love*. We're likely to hit someone and kill someone that has the freedom to cross on the green. We *ought* to stop on the red. We're obligated AREN'T WE? *Love obligates us to do that*. Because when we run a red light, we're endangering everyone's lives — ours and theirs.

**ha Qanai:** To me the word *ought* puts it in the *free will*. You're accountable, but it's totally in the realm of free will. You ought to do something, but they're not going to drag you

there to make you do it. It leaves it up to you to do it or not. But it leaves you accountable. You ought to do your own dish. It doesn't say, "You have to go do it," but you ought to and there's an accountability, there's something that's wrong, it registers in your conscience. So that word *ought* totally leaves it up to you and what's in your heart. There's judgment with it, but that's not what's being done.

Exactly! That's such a wonderful word, isn't it? It's like, if He laid down His life for us, then we *ought* to do it for others. If we don't, then maybe we didn't get something; it didn't become our experience. How did we lay down our lives for one another before we received the Spirit and the understanding that He laid down His life for us? It was impossible, wasn't it? We couldn't even OUGHT to. We couldn't be forced to. No one could beat us to make us do it. There was no way to do it. There was no context.

Our Father gives us the context, the environment, the way to do it. He doesn't require us to lay down our lives for one another unless we're born into a place where we can. We have to be born by the Spirit into the place where we can do it — where He makes it possible. So *then* we *ought* to do it. It's possible to lay down our lives for one another in a community. But it's not possible outside of a community. It's not possible to build the body and make it a functional body outside of community. Jn 3:16 and 1 Jn 3:16 go perfectly together.

How can we help but praise if we're in fellowship with Him? Our sins separate us from being thankful. If there's no guilt, there's nothing separating us. Everything just rises to Him, naturally. Even in the world, if people still have a conscience that functions, then when they do something wrong they're so sorry. Even though there's no place they can atone for their sin, there's something in them intrinsically desiring to make amends. They see the moon and something goes off in them. But if we're so dragged down into the dregs of guilt, then we don't even SEE the moon. You don't even relate it to the Creator.

**T'shanu:** We do what we want. We're not under some law that we have to lay down our lives for the brethren. We do it because it's in our hearts. I always like it when people in the world ask, "Are you *allowed* to go out or go to a movie or do this or that?" They're expecting some kind of oppressive legal system. And I can say, "I can do what I want. I don't want to go out. I want to stay here and serve my brothers and sisters." The song says

we're *free* to demonstrate the love He's put inside of our hearts. What we've been brought into is freedom. We're not slaves like before. We were slaves to sin. We had no power over it. But now we've been set free to do what we want to do. The love that's been poured out inside our hearts can be expressed now by laying down our lives for Yahshua and our brothers and sisters.

**Yatzaq:** An example of that compulsion is Paul when he was on his way back to Jerusalem. Agabus came to him and said, "You're going to be bound in chains and probably killed if you go to Jerusalem." Paul said to him, "I am not only ready to be bound but also to die for the sake of Yahshua." That expresses to me Paul's gratitude. He just went there and told them what the prophets had already said, that Messiah was going to come and be killed by the Jews to fulfill the prophecy. When he said that there was a chance they would want to kill him. He did it anyway. His compulsion drove him. He was so thankful. He knew his responsibility.

**ha~emeq:** I can see from what Yatzaq is saying that there is the will like T'shanu said. But there is something deeper because if you have two men standing side by side and one says, "Well, it's what I want to do," and then the other man says, "Well, it's not what I want to do," that's the end of the subject, if that's as far as it goes. Because in that verse that Yoneq read, you could get a little confused, it says in 1 Cor 9:16, the second part, "for I am under *compulsion*. Woe to me if I do not do it, for if I do this *voluntarily*, I have a reward, but if against my will, I have a stewardship entrusted to me. What then is my reward?" So it says, I do it against my will. He's saying, I'm not even doing this voluntarily. It's a different way of saying voluntarily. Of course it's according to our will, but there's a higher standard involved. There's an "ought." An ought is not just, "Well, that's what I ought to do." But you've got something behind you. My JB version says, "For I am under *compulsion* and I should be in trouble if I fail to do it. If I did on my own initiative, I would deserve a reward. But if I do it under compulsion, I am simply accepting a task entrusted to me. What then is my reward?"

There's another song we sing that says, "What else can I do but give my life to you, when I see the kind intentions of your heart?" It's not just, "Well, this is just what I want to

do." But it's something *a lot heavier* than that on our shoulders... It's not that one person says, "Well, I just don't want to go to movies." Then the other person says, "Well, I WANT to go to movies." So then there's two men standing side by side. One wants to and one doesn't. But to me there's an *obligation* (conviction) because T'shanu knows something that this other man doesn't know. He really knows something. He knows what God has done to save him and he's having a response. His will is responding to something else. So he would say, "And what reward do I have for that?" because the other guy said, "Well, you're going to get a really great reward now for not going to movies and doing all these really great things. And T'shanu would say, "What reward will I have in responding to what He did for me? I'm only acting out of a compulsion because I've seen the kind intentions of His heart. I've seen something past that. So my will is only working through what is right behind it. It's this... *ought*. It's because I *know* what I'm SUPPOSED to do. And I *want* to do what I'm supposed to do.

But there's something really deep that we've all come in contact with that causes us to not want to go to movies. The other man will be very perplexed, "What do you mean? Why do you give your WHOLE LIFE like that?" And like Yatzaq said, this is Shaul talking, "Why, I'm under compulsion." He had something behind him saying, "You've *got* to do this because you've *seen Yahshua*." Of course we know it's a compulsion because we've seen the truth and our will is only working for that big *ought* that's behind us pushing us on. Why do you love your wife when she's just obnoxious? Why I *ought* to love my wife. If I love her, she's going to change. I *ought* to.

So your *will* is working in *co-ordination* with that *ought*. It's not *just* my free will, though. It's not *just* that, "That's just what I want to do," because some days you might not *feel* like you want to. But you've got this *big ought* pushing you on. I'm really thankful for that because you know the truth and you know that you're acting out of a big strong response to something pushing you into behaving in a way that you wouldn't have done otherwise.

It's the same thing as the Love of God being poured out into our hearts, so we don't love the world. If we LOVE the world, it means the Love of God has not been poured out in our hearts. Why don't you want to go to a movie? I don't WANT to. I've got the Love of

God in me. Because if you love the world, the love of God is not in you. When we're baptized the love of God is poured out in our hearts. So, why don't you want to go to a movie? I'm not interested in it.

**ha~emeq:** But if the person was doing it just by his *own initiative* (for himself) his own will saying, "No. For GOD'S sake, I'm not going to go to a movie..." Like how Catholics will give up something during Lent and labeling it, "I do it for God's sake," then they are going to look for a big reward because they've been *such a martyr*. They kept themselves from going to movies all this time so in the end, they're going to get a big reward. But he says (pointing to T'shanu), "I'm not going to get any reward. I'm compelled not to go to movies. What reward is there for me? *That's just my response.*"

**Bynah:** That's what it says in Luke 17:9,10. The slave, when he's done all these things that were commanded him he says, "I'm just an unworthy slave. I've only done that which I ought to have done."

**Nun:** That's what's missing — the *revelation*. That's the thing behind us doing what we do to lay down our lives for each other. It's because it's been revealed to us. There was something in us that our Father was willing to reveal His Son to us and draw us to Him. He knew that we were willing. He knew that we would use our freedom to choose to obey. That's why He revealed to us His love. That's why He poured it out. That's what compels us to lay down our lives for each other. We have the same source, the same Spirit. Jn 10:17-18. It made me think about where it says there's a veil over people's faces. They don't have that compulsion, that drive, that motivation to do so, because of what Yoneq said. They haven't really *heard* the good news. The good news hasn't been preached to them. It hasn't been *revealed* to them. It can't be revealed in that context because it's a *wayward system*.

People in Christianity don't have ears to hear. Somehow it's got to be in the message of what's preached to pierce through that callous. The word's got to be presented. They don't have that *intrinsic thing* (the compulsion) in them. In the word *ought*, you have freedom. The word *ought* has the context built into the word itself that you should have the freedom to do so, or, as it's come to mean, not do so. It didn't use to be that way. Society's degraded so much now that where people once understood the word *ought*, that it meant being compelled

by something greater, now, because of the decline in society, it's been rendered to, "well, it means that you can but you don't have to."

The restraint's being lifted, so of course they take the freedom in the word, and even in our language and have twisted it and emphasized the freedom to NOT do anything.

What was behind our Master's laying down His life? Jn 10:17 — He said, "I do it because My Father *made* Me do it," right? No. He said, "I do it *voluntarily*, of My *own initiative*. That's why My Father loves Me so much." Isn't that wonderful? "That's why My Father loves Me so much, because I lay it down on my own *volition*. My own initiative." Isn't that wonderful?

**ha~emeq:** That's exactly what Paul said, I don't do on my own initiative.

Yes, but he was answering his accusers. He said, if I do it voluntarily, I have a reward.

**ha Qanai:** It says in 1 John basically that the seed of God has been put in our hearts now. When ha~emeq was talking about that thing coming behind you, the revelation that Nun was talking about, that's behind you, pushing you forward, like that seed growing, which compels you of your own initiative to keep going and doing our Father's will, what His will is...

2 Cor 5:14 — *the love of God* compels me... It compels us.

**ha Qanai:** It says no one who is born of God practices sin because His seed abides in Him. And He cannot sin because he is born of God. There's that *compulsion of love* to NOT sin, but *to do what we know*, that is what we *ought* to do. It's that seed growing.

**Nun:** We're being captivated. I'm totally captivated. That means He's taken you captive. *He's captivated the will*. So it's not just talking about us using our will, just in principle, and then thinking good of yourself because you've done something through your own natural strength. But He's actually captivated our will. It's been transformed. It's been *surrendered to Him*. *He saw that willingness that's in us to respond and He captivated it*. *Now we're compelled by the Spirit to obey Him*. There's something in us that knows if we do not do so, we would be *accursed*. It's out of our hands. *We have to*. *We must*. It's *intrinsicly built into our spirit*, we *must* do this. We must lay down our lives. The love of

God compels us to do so. Otherwise, something is missing — the revelation of God's love hasn't been given to you. It's not there.

**Yotham:** I was reading in 2 Cor 11 this morning about how Paul was afraid that the Corinthians were going to be led away from their pure and simple devotion to Messiah. *They lost that ought.* We are thankful because we're a forgiven people. This *compels* us to have a simple and pure devotion. *Ought* is like *devotion*, based on what our Master's done for us. A spirit was leading them away from their pure and simple devotion.

We have a Spirit that is leading us back to it, to want to lay your life down, to want to suffer, to want to give up our life and it's all based on true faith — conviction.

#### Motives Will Be Revealed

Just remember, behind every *voluntary action* for those in Messiah is that great thing called OUGHT. But there can be no voluntary action to do His will (that is, not any action that is according to His word and which God acknowledges) unless His Love has first been poured out into a person's heart. That Love *compels* a person to *action*. In Christianity there's a lot of voluntary action, but the *motive* is usually to *receive recognition* — inspired by Satan (2 Cor 11:13-15; Ecc 12:14). The same is true for the "secular" society (or for us in the Community if we are worldly or in the flesh).

That's why the judgment will judge the person's *motives* — to determine what *compelled* him. 1 Cor 4:5 says the *motives* will be judged. Why did we do what we did? Why did we work all day yesterday cleaning up the yard? Why did we do it? What motivated us? Was it because someone said we had to do it? Or was it because you'll be recognized and someone will praise you and say, "Well, you did a real good job so I'm going to promote you"? In the world or in Christianity that is what motivates people the most. We were promoted in our businesses and got better positions, because we wanted more money and prestige.

So you can just see how the Body of Messiah is designed to get at our motives and clean us from inside out. This is where our motives for why we do things can be properly examined and made right. The Body of Messiah is the great awesome environment where our Master can bring us back into *innocent rectitude* — where our motives can be pure and

come from a clean heart. The world has bent us in so many ways, we have to come back to having upright motives in our hearts. Every *secret thing* either good or bad, will be judged — Eccl 12:14.

*Secret* means it's not done for the *praise of men*, but for our *Father*. Read 1 Cor 4:5. So here we are in the Body. Some say to themselves (even unconsciously), "I'll wash dishes in order to get recognition and praise. I am a humble servant. People will see me as humble." Or, "I do this because people will recognize me and I'll become an elder," and things of this nature.

The evil one is always working. That's why we have to surrender our lives to our Master and be motivated *by the Spirit*, because we can get into other realms. "Men will arise seeking a *following to themselves*." Everything's got to be judged.

We've got to be *perfect* as our Master Yahshua. We've got to be blameless, judging the thoughts and intentions of our heart (Heb 4:12).

#### Confidence To Stand

It's the Word of God that judges the thoughts and intentions of the heart. It divides between the joints and the marrow, and the spirit and the soul — where the soul stops and the spirit begins. It's amazing isn't it? The Word is sharp like a double-edged sword. That's why we have to surrender our bodies right now as a living sacrifice, so we can be *pure* (pure in heart, judging ourselves rightly as we hear the Word). We have to let it cut away at the flesh in us and draw blood.

We're going to be judged, aren't we? We're going to stand before our Master and be judged. How will we be able to stand before Him and not shrink back? There's a way. How is it we'll be able to stand before our Master and not shrink back in fear as we go before Him to be judged? He will look intently right into our heart, and motives, in every way, and judge the thoughts and intentions of the heart and the motives of everything we've done, every word we've spoken. We'll be judged on every word that proceeds out of our mouth. We'll be judged and either be condemned or acquitted from guilt by the words we speak.

There's only *one way* we can stand before Him without shrinking back in terror: *and that's to Abide in Him*. There are so many places in the Bible that talk about that. We're not

of those who shrink back IF we are abiding in Yahshua. The anointing teaches us to abide in Him. 1 Jn 2:27 makes possible 1 Jn 2:28.

We'll have confidence to not shrink back in the day of judgment, because our conscience is not *accusing us*. That's how we know if we are abiding in Him or not. It's not the final judge, but if it's *not accusing you* then you've got *confidence* to stand before Him. There might be some things, even a lot of things that He will chide us for, discipline and correct us for, but we're not going to be cast out of His presence. Those cast out of His presence are those who *knew* their consciences DID condemn them.

#### Inherited Sins

That's what 1 Cor 4:4,5 says. Paul's conscience didn't accuse him. Even though it's not the final judge, it's a good indicator. Somehow, when we go before our Master in prayer, we can come to know that we're not doing what He wants us to do. We're not loving like He wants us to love. We're not forbearing like He wants us to forbear. There's a lot of things to being a disciple, aren't there? It's such a wonderful thing that we've come into. It's the Body of Messiah. We discern that the Holy Spirit lives in our midst, in each one of our hearts, and we judge ourselves. We don't allow evil spirits to come in that we've inherited — certain *tendencies, ways and desires* in us that *spirits attach themselves to*. What your father's like, you have that inherited tendency, that *inclination*, that bent way called *iniquity*. Satan can attach himself to those things and make you just like your mother or your daddy.

It says, according to a man's *own desire* the evil one comes in and tempts him. It's *our desire* that the evil one attaches himself to in order to tempt us and lead us into *a sin unto death* (James 1:14,15). But we have to be able to judge these things in us that come to us that make us ABNORMAL and PERVERT us from the *right course*. We are to be rectified, made straight up and down, not bent in some abnormal, deviant behavior or bad habit. So our Father is getting to the *core of our being*, isn't He? That's what He wants to do — to get back to the core and re-do us. That's salvation. He will *save* His people from *their sins*. He will save us from the consequences (the results) of those bent ways in us — *if* we allow Him to have His way.

#### Natural Expectation

So we hold our hands up, we put our head coverings on, and we offer our bodies up as a living sacrifice. We're under *obligation*. We *ought* to love one another. By the process of loving one another, He starts to work in all these things in us. By the process of loving, of laying down our lives (meaning that we are doing those works that He has foreordained for us before the foundations of the world) — this is how He purifies us. *Love is doing those works*, laying down your life for one another, with pure motives.

The word *ought* may reveal a whole lot to us. It may be a well kept secret what the word *ought* actually means, especially pertaining to the good news. It says He laid down His life for us and we *ought* to lay down our lives for one another. If you don't know the One who laid down His life for you, then you're not obligated to lay down your lives for one another, of course. It's only if you *KNOW* Him and know what He's done for you that you have that obligation and the *natural expectation*. One definition for the word *ought* says, "natural expectation." It's naturally expected that you would lay down your life for one another if He laid down His life for you. So therefore, the reason we didn't lay down our lives when we were in Christianity, was that we didn't know the *One* who was *worthy*. We didn't know the One who laid down His life for us. There was nothing communicated to our hearts. There was no salvation. That's why Christianity can't lay down their lives for one another. And that's how we know we've passed out of death and into life, by loving one another like our Master loved us.

So that's what it means, that we *ought* to lay down our lives for one another: *it's just expected*. It's *natural* for us to do so. *That's what we owe*. *Ought* means *owe*. We owe something. So we owe that — a *corresponding sacrifice* — laying down our lives even as He did. What else can we do to repay Him?

**ha~emeq:** 1 Jn 4:11 — We ought to love one another. It's the love of God that's been poured into our heart that compels us on to love and that's what we *ought to do*. It says in Rom 8 that we're not under obligation anymore to do what the flesh wants us to do, but we're under obligation *to the Spirit*, to do what He wants. Obligation has something to do with *ought*. We don't have any "ought" along the line of doing what our *flesh wants us to do*, but

we have the ought along the line of what the *Spirit wants us to do*. We ought to love one another. Husbands ought to love their wives. We ought to lay down our lives.

We just know that's what we're going to do because we've got a big obligation to the Spirit, because God loved us so much. It's like the other part of the clause, because we know what's happened. When everyone was expressing what our Master Yahshua did for us, it makes us ought to do something else. I'm so thankful that I don't have any obligation to what the flesh wants, like, "I really OUGHT to give in to my depressed moods. I really ought to give myself to greed or vanity." *There's no ought there*. There's no obligation whatsoever to follow the flesh. We only have *ought* toward the Spirit as a response to what He's done for us.

When you get a big glimpse of all that's happened, then your response is, "I ought to just give praise. I ought to fall down on my face, I ought to dance, I ought to jump out of myself! I ought to get rid of all these bad feelings because He deserves it!" You have all these "oughts" poking you along and it forces you out of your flesh because the flesh is dead anyway.

I hate the flesh. I'm just so thankful for the "oughts" that push us on. We ought to love one another for what He's done for us! *We ought to love one another!* We ought to do His will and walk the perfect way!

In the same way that *bought* is the past tense of *buy*, *ought* is the past tense of *owe*.