

29 June 1993, Morning Sacrifice Manasseh

Terms of Peace 2

[After hearing the gospel, Bruce, a young St. Joseph man who was visiting with us, still really wants to show his family that he can make it — he wants to gain the approval of his dad by making money (which he will never realistically be able to do in the store that he has).]

Mt 6:24 — Our Master says that you cannot serve two masters. A person is just not able to serve two masters. He cannot serve making it in the world and God. The only way you can make it in the world is by making money. If you serve making money, you cannot also serve God. So therefore we don't seek to make our own money in the world anymore — we gave that up, and we seek first His kingdom and His righteousness and He gives us what we need if we are seeking first His kingdom.

In Lk 14:26 the Greek says *able*. Unless you comply to His word you are not able to be a disciple. You cannot be His disciple because you are not able. Able is the necessary power and ability to do something — you are either able or not able to do it. So therefore, unless you obey His word, you are not able to be His disciple. And anyone who doesn't carry his own cross is not able to be His disciple — he does not have the necessary power or ability to do it.

In Luke 14:28 — who wouldn't first consider if he is able to finish it. Otherwise, v.29, after he lays a foundation and finds that he is not able to finish it. And v. 31, will he not first sit down and consider whether he is able, with 10,000 men, to combat the King who is coming? Before we met Messiah, we were the king — we had our own agenda, our own determination, made our own arrangements to live our own life and to do our own thing and make our own money and go our own way — making a name for ourself, seeking approval for ourselves. But here (in Lk 14:31) is a king (us) who is about to go to war against another King. He is about to find out who is really king — to find out that he's not really king at all. It says, if he is not able with 10,000 men to encounter the coming king, (v. 32). You really have to investigate yourself and consider to see if you are able, and if you're not able, you better send a delegation to make terms of peace with Him while He is far off.

So, you have to ask Bruce, "Do you think you're able?" He might say, "Well, I think I'm able to defeat this King, after all, I have 10,000 soldiers. I don't think I have to surrender." There were terms of peace that he didn't want to comply with. In the same way, v. 33 — if you do not give up all your own possessions, you are not able to be His disciple. If we are not possessed by the Holy Spirit, we are possessed by another spirit. We have to surrender everything to Him and be possessed by Him in order to be His disciple.

We are speaking about these things in order that we would learn how to talk to people who are not yet disciples.

Lk 9:23 — "Anyone who wants to come after me must deny himself and take up his cross daily." Don't think you're going to take up your cross just once; you have to take it up daily. Verse 24-25 "... for what good is it to gain the whole world if you forfeit your very own soul?" Luke 9:23 is the same as the other verses in which our Master gave His terms of peace: Mark 8:35 and Mt 16:24,25. Just like, "No one can follow Me if he's following any other agenda." It is impossible — you can't serve God and money. You cannot serve Him while you are trying to make it for yourself, trying to make money. That's what Mt 6:24 means, not that you sit down and worship money, but that in order to be a disciple you have to decide if your going to try to make money or serve Him. Bruce is trying to make his father happy — trying to be approved by his father. He has some kind of hope that he's going to be able to make it.

Lk 9:35; Mk 8:35; Mt 16:25 — These are the three places you should know so you can tell people about it. If you're not interested in this, you are probably not even saved. All three of these verses are like the king in Lk 14:31. If you have faith in the Son of God, you know about Him, you've been thoroughly talked to about who He is and you have come to the revelation of who He is, then, in order to have eternal life you have to be a disciple. And all of these verses explain what it takes to be a disciple. It takes obedience to Him. You have to de-throne yourself. You have to enter the waters of baptism where you de-throne yourself to that King who is coming. You have to take your crown off and lay it at His feet and totally submit to Him. You must capitulate and put His head on. Once the lesser king saw that he wasn't able to defeat that

coming King, he had to die to his own terms of peace and take up the terms of peace that the greater King was offering; he had to die to his own plans and his own agenda.

We want to understand this so we can speak to outsiders — so we will be able to tell people about the cross, about what they have to do to be a disciple, in order to render allegiance to this King who is coming: You have to de-throne your own agenda, your own self to be able to cry out to YAHSHUA and make Him Sovereign. That means you surrender your own plans, your own procedures, your own life and your own provisions that you make for yourself. You have to die to your own terms of peace, own plans, own agenda, own arrangements of your life, to your own determination to have what you want in your own way and to keep for yourself your own life and possessions. You have to put to death your very own fondest ambitions of what you want to make out of yourself and your ambition to be a king and rule over your own life. A person to put that down; he has to pay the price of the terms of peace of the Son of God, who is the real King. That person cannot wait to surrender until after the battle is over — he'll find himself dead in the aftermath of total destruction. Our Master's word is was prophetic. He knew what He was talking about in Luke 14. He knew that someday He was going to be that King, and He knew that His word would come forth in Rev 19:11-21 about that King who will be coming with all of His army to pour out wrath and indignation on all the people who, after meeting Him, refused Him and kept their own agenda, kept on arranging for their own life style, making their own provisions, seeking the approval of others instead of the approval of God. We want to be approved by Him. That's where we part from everyone else — because we do everything seeking for His approval — to do what pleases Him. This king (in Lk 14:31) had to get down off his high horse and be a servant to, and start making arrangements for the greater King who is coming — instead of his own arrangements for his own life, his own kingdom, his own possessions and plans, preparing for his own needs and making it in the world, as he did before. John 12 says you have to hate your life in this world and take on His life and come into the Body of Messiah. If you try to come in without hating your own life, you are going to start hating people and doing your own thing and being deceitful — trying to hang onto your own life. Unless you give it up,

unless the Holy Spirit convicts you to the point of death and you terminate your life, you cannot truly be His disciple. Bruce still has a fantasy of showing his dad that he can make it. He is seeking his own approval or his dad's approval. But Mt 10:37 — If you seek your Dad's or mother's or anyone else's approval rather than His approval, you are not worthy of Him. You have to love Him more than them. To them, that will probably be considered hate.

So a person must obey and accept Messiah on His terms of peace which are laid out in the word of God and not on their terms. It is not good enough for them to just read it there in the bible, but we must gather it into our hearts and then when they come along, we spill it out — give it out to another person and then they know the terms of peace. That's what you do as an evangelist. This place will never grow unless there are evangelists here. Unless you love Messiah more than your own life, you are ashamed of Him and His words. A person must obey and accept Messiah on the terms He has laid out. Christians accept Messiah on their own terms. We must tell Bruce, that if you know you are not able to destroy YAHSHUA when He returns, then you better surrender. But if you think you can destroy Him, then you better do everything you can to muster up an army to try to blow Him out of the sky when He comes. Rev 19:14-21 and 2 Thess 1:8,9 talk about that army that is coming that is going to pour out wrath and indignation on those who don't comply to His terms of peace. They comply only on their own terms of peace. They say, "I'll serve you the way I want. I'll serve you and mammon, both. I'll keep my own agenda, I'll keep my own arrangements and provisions and I'll also serve you on the side, and that'll be good enough." That is exactly what they are saying in their arrogant heart which has never been converted to the Son of God.

The terms of peace is total capitulation. The gospel is His terms of peace. You may have your own gospel, but it won't save you. And if you use it on yourself or on others, you are accursed. There is only one gospel that will save.

A person must accept Him on His terms despite family pressure. This is a big issue in Brazil. In Brazil the mother is the king of the house (not the queen, but the king). And they don't want to let their children go to follow Messiah. Our Master did not waste His words when He

said you would have to leave your mother to be His disciple — because mothers are going to try to hang on to you and make you feel guilty. If it wasn't for Messiah, it could be good to stay with your mother and support her. But once you meet Messiah, the goodness you may have had in the nations is ended. The goodness of the nations is not good enough to ascend to the throne of God in YAHSHUA. The righteousness of the nations is like filthy rags when it tries to come to the throne of God where He wants us to be with Him to reign over the universe. Despite family pressure, a person must receive Him on His terms, not their own terms. You cannot say, "I'm going to serve my mother and the 'King' too" — you cannot do it.

That is the terms of peace. That is what people need to hear — the good news: The essential things that he must believe first about YAHSHUA — about His death and resurrection, about how much our Father loves the world, about how his sins can be transferred off of himself and onto our Master, how he doesn't have to die for his sins. And then, He needs to hear that our Master said, "If anyone wants to follow Me, he has to take up his own cross and follow Me". This must happen in baptism and, then, daily taking up their cross and following Him. It means total dependence — it makes you totally dependent — it means you have to be like a child. And the Christians mock you when you say you have to give up the means by which you make a living — how you sustain yourself — and then come into Messiah trusting Him. The rich young ruler couldn't do it. But if he had had faith in the Son of God, he would have probably taken Judas' place since our Master called him to be an apostle — to follow Him. But instead he followed his own agenda, making his own provisions for himself and his own arrangements for his own life — he couldn't give it up.

A person is saved by faith alone, no matter how good their works are, they are saved by faith when they see that He is worthy, when they see that He is the coming King and when they see what it is going to take to have peace with Him. It is not just intellectual knowledge and assent that saves them, but it has to reach the very heart of a person. That's what He is talking about, and that is what makes a disciple. When it reaches that point, then you are a disciple —

when you have no other security but Him and the Body, knowing that He is going to shepherd us, that He is going to care for us.

In Naphtali right now, they have food and clothing. That's all they have; that's all we're promised. To confirm this, Mt 6:31-33 — if you continue to make a living for yourself, you are no better than the nations. It is good that the nations seek their own food and clothing. They need to. That's the second covenant. It is good that they are not a burden to the state. It's good for the nations to do it, but not for us. Our righteousness has to surpass that — it has to come to reach His righteousness. It is good the nations work to make a living for themselves, but we are to seek for His kingdom and His righteousness and all the things that the nations seek for will be added to us as well. We are not condemning the nations for working to make a living. But as soon as they hear the good news of Messiah and they see Him, they have to lay it aside and no longer seek these things for the themselves and their four only, but for the good of all — to bless the Body using their abilities that our Father has granted them from birth. People should bring their four with them when they come into the Body. Then if they won't come, you have to come by yourself — take the sword and sever their hold on you. Our Master said, "I came to bring a sword, to set a fire on earth. Therefore He is going to sever every relationship you have that doesn't comply with the terms of peace. He wants to bring everyone in, but if your wife or family doesn't want to comply with the terms of peace, that's where the sword comes in — that's the fire He came to set.

This is the good news we have to preach here in St. Joseph in order to combat this heavy horrible thing that is over this city — so we can break through it.

Hakam — This brings to light John 12:39 which you spoke of yesterday, that the Father commanded Him what to say and how to say it. We speak to people about giving up your possessions in Lk 14:33. But the other day you told Chetz B'ru that you can't lead with your right. You can't walk out there and bang, hit them with Lk 14:33. But they have to hear it in a context. They have to understand that this is what it means to believe, this is what it means to surrender your life, what it means to obey him to come under his sovereignty. It is clear from Mt

6:24 that you cannot make him your sovereign if you love any material possession or anything in the world that causes you to have comfort or security or peace, any relationship whatsoever. That is the whole context for all these verses about possessions, father, mother, wife, etc.: Lk 9, Mk 8: Mt 16; Rev 19 and 2 Thess 1 — about the coming king. Because whoever hasn't met these terms of peace is going to be destroyed — they are going to death and most will go to the lake of fire if they haven't lived by the standard of the everlasting covenant. If we can take this in this morning, and understand it, and absorb it into our hearts, we are going to know what to speak and how to speak it. Because it is really easy for people to try to steer you off and try to isolate, the thing about possessions in a legal way, saying, "Well, do you own the shirt on your back?" But we have to be able to speak to people in a way that they can understand that what we are talking about is sovereignty of your life. What we heard this morning is how to lay out those terms of peace. There is no peace with God without those terms. Any other terms is another gospel.

Ben Naby — Our affection for Messiah is the key — He means everything to us. Because of receiving this gospel that we have received is why we can love him with affectionate love.

Yoneq — that's what faith is.

Levy of Manasseh — Christianity doesn't have any terms, just believe and go your own way.

2 Cor 5:15 is talking about after you hear the terms of peace. In the nations, working for yourself and your family is the only provision you have. It is good to do that. A man lives for himself and he has to die for it because he is under the first death sentence. But he is not necessarily under the second death sentence.

Hakam — Our Father knows that all humanity is under the curse of sin and that the curse of sin makes people self centered. That's why he makes a provision for people to have their own property and their own space where they live with their own family and the second covenant that the man would work by the sweat of his brow and the wife would desire her husband like in Gen 3 and that is how they are supposed to live and that is how the gentiles, the nations, live (Mt 6).

They live for food, clothing and shelter — their own. and they are judged by what they do with that. They are not expected to go out and share everything they earned. they're not expected to live in community because they are living under the curse of sin, they are still under the sentence of the first death because of that.

They're not expected to be selfish either, but they are not expected to have the community life like we have that is a higher state of life — the highest state of life that you can possibly live. That's why the nations will live by the light of the Holy City and are supposed to be able to live by the light that we will have someday. The nations have the jobs and houses and possessions, etc. in order to give it up for Messiah — they have an offering to give when they meet him. That's how the wealth of the nations is going to come into the Holy City.

Hakam — that's why there is injustice and rich and poor in the world because people are living for themselves. But you can live for yourself but not necessarily be so intolerably selfish, to the point of going to the second death. But to a point they are selfish. That is why a person has to come into the body and give everything up in order to reflect the glory of god. you cannot reflect the glory of God without community.

2 Cor 5:15 and Mt 6:31-33 go together. They have to give up what sustains them, and stop seeking for themselves, and live now for Him who died and rose again on their behalf. You were living for yourself, and 2 Cor 5:15 is not condemning the nations for living to seek for their own sustenance. But now you have a higher, new conscience. We are supposed to be the greatest there is. Now we can bring the wealth of the nations into the kingdom and seek first the kingdom and all these things that we formerly sought for will be provided for us.

Mt 6:31-33 and 2 Cor 5:15 go together. When one meets the One who died for them then they can give up living like the nations and live no longer for themselves even under the second covenant, providing for their own living. But now they can come into the commonwealth of Israel and live no longer as the nations but as the holy nation of Israel, seeking first His kingdom, spending all their possessions, time, and energy, which they previously spent on themselves and their family, now on the family of God.

Forebear

We all have personality differences shaped by our peers, parents, professors, etc., so when we come into the Body, we have to forebear with one another. That's how we maintain the unity — and we have to be humble to do that. And as we go on, we are all more conformed to the personality of our Master, but we don't change overnight. We may have a good attitude overnight and want to change, but you are the way you are and I am the way I am, so we must forebear. You cannot look at the cold West Berlin-er and judge him for how he is. You'd be like that too if you grew up in Berlin. And he was trained to think that all the East Berlin-ers were worthless Communists. So in the Body, the West Berlin-er has to love the East Berlin-er.

It's not that we all become one personality. There will always be different shades of our Master's personality. Even each tribe has a different shade. If you go to another tribe you will see some different variations in the way they do things, however we are all obedient to the word — but not all perfectly uniform. The main thing is conforming to the image of Messiah.

Forebear. It is a fruit of the spirit. There is no unity unless you forebear. There is no forbearance unless you are humble and patient. There is no patience unless you love one another. Eph 4:2,3 is a prescription, an authoritative injunction of how to be peacemakers, since they alone will be called the sons of God.

We see the differences in each other and we have to see Messiah in each other. Then we can lift up holy hands because we have peace.

Nehemiah — When we lived in the world, there were certain people you gravitated to and others who irritated the fire out of you. But we don't even know what peace is until those things are broken down.

Hakam — The natural mind cannot understand how it is in the Body — that love could motivate you in such a way that you actually could work out all your differences.

Yoneq — The only way that we could be refined is to be thrown in a pot all together with the heat turned up a little more each day.