

## The New Social Order

**The cross punished a man called the Messiah who threatened society. It punished Him for insurrection and revolution, but in doing that it created a new kind of community leading a radically new kind of life. If you *don't* find that new kind of community then what you *do* find is *not* the result of the punishment of Messiah on the cross. His baptism is His inauguration and was the way that the New Social Order was to come into being. And the disciples are called to share in that New Social Order. It is the participation in the Body of Messiah as expressed in 1 Cor 10:16. If we are that "church" He said He would build in Mt 16:16 then we will not in any way shape or form resemble Christianity today. Christianity is so far removed from His intentions and so radically different from the shape, form, and fashion of the early "church," you know it is cut off.**

So we can see how His "hard" sayings (termed hard by the disobedient of Jn 3:36) are actually the *essential* portion of the Good News. These essential sayings are for those who wait and listen. They are simply for the self-surrendered who accept the gift. Christianity wants to live forever in their fallen state, but an angel guards that tree of life today.

Lk 9:1-22 — The distribution of food moved the crowd to think that Yahshua was the new Moses, "the Welfare King" they wanted, but He withdrew from the multitudes, saying His ministry would be one of suffering. Many turned away. At this point there were two alternatives this Messiah could take: the cross or be crowned the King. So He began to be more distant and estranged from Jewish leaders and the crowd, because the Messiah that He proposed was not to their tastes. It is the same today. Yet what He proposed was not to withdraw to the desert or into mysticism, but to a cross, not only means for the propitiation of sin, but also to establish a whole New Social Order made up of disciples who would count the cost.

Why did Yahshua come? In Lk 12:49 He said, "I have come to cast fire upon the earth; and how I wish it were already kindled!" In Jn 10:10 He said, "The thief comes only to steal, and kill, and destroy; I came that they might have life, and might have it abundantly." 1 Jn 3:8, "The Son of Elohim appeared for this purpose, that He might destroy the works of the adversary."

Yahshua came to cast a fire upon the earth. How do you know that the fire has started? How do you know that you are a part of it? We know because the flesh will be cut off from the *Old* Social order, which is Sodom and Gomorrah. Yahshua came to give *abundant life*. Something normal in us must enter into this life with our whole heart or it is not abundant.

According to 1 Jn 5:19 the whole world lies under the power of the evil one. According to Rev 20:3, this is the power to lie and deceive and destroy. It is the power that opposes the life of Jn 10:10, the *abundant life*; which tries to keep us internally divided. Both Messiah and the adversary came to destroy. The thief came to destroy the abundant life, the Messiah came to destroy the power of the thief (1 Jn 3:8). In Rev 20:3 the adversary deceives the nations and in Rev 20:10 he is exposed and destroyed. The adversary has deceived everyone who has not received the abundant life and everyone who is not enjoying the abundant life.

Lk 12:49 - 13:9; 14:25-27 — The fire our Master was eager to kindle was the message of the Good News that would bring division between those who *would* and those who *would not* surrender all. Diametrically opposed to that fire is the fruit of Christianity.

Christianity does not even understand Mk 10:29. There is no context in the Old Social Order for these words to be valid or to make sense. They all alike try to rationalize and explain away these *essential* words. They miss the point of the message. They are *quite* deceived and they live in a society that is based on very stable, established religious ties which are set up to destroy the abundant life.

Yahshua is calling us out of this Old Social Order for us to be a community of disciples and of our own free will we receive it and open ourselves up to the hostility of the world we leave behind.

Some essential sayings of Yahshua (there are many others) are: Lk 9:57-62; Gal 1:4; Col 1:13-15; Acts 2:38; and Eph 2:12.

He called them into Community to be committed to one another. In too many cases the cost was too great; it

was a cost not prepared for and not anticipated. Christianity, however, tries to make membership attractive to the great numbers, but what our matters is that they know that the drawing they sense is the drawing of the Holy Spirit.

Mt 10:24 says that “a disciple is not above his teacher, nor a slave above his master.” If the Good News is presented by sent ones (ones in whom there is no falsehood and no deceit as is described in Jn 7:18) then only those willing to do His will will know. The quality of life should last and be abundant and would endure. Our Master Yahshua didn’t want a lot of uncommitted disciples; He wanted *total* participation in that Social Order

Those who respond to the call would be able to share in the lifestyle in which the cross is the means by which we can reach its full expression: full participation in that Social Order. We are social beings and there is an apex that we are working towards, there is the absolutely final expression of our social development, which is redemption. [Just as our children need to learn how to read so they won’t need to have every term explained to them. They need to hear the language and master the language , socially, mentally, and spiritually.]

How do we reach that highest development? Col 1:28 says, “we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man *complete* in Messiah” and Eph 4:13, “until we all attain o the unity of the faith, and of the knowledge of the Son of Elohim, to a mature man to the measure of the full stature which belongs to the fullness of Messiah” (Phil 1:9-10; 2:14-15). Until we all attain to complete, full, mature stature, until we all attain to full development, made back into His image, we have not reached repentance (2 Pet 3:9). Our Master Yahshua was not intimidated; He did not hold back. The cross is the way we attain to the highest degree of Body life, a social level completely in our household where we have unlimited opportunity to love and give ourselves. So we must take the initiative to actively participate in this life. Once you were outside, now you are inside of Messiah, His Anointed One, the One who rules (Gal 3:27; 1 Cor 12:13). What is the Messiah that we *are in*? For in Him we live and move and exist (Acts 17:28). *Now*, Messiah comes as the commonwealth of Israel. We are going to start knowing Him *personality*, our personal Elohim. We must respond to this in full participation in the Social Life of Messiah. Therefore if we believe and we’ve tasted the good word, and the powers of the age to come, we must respond to this and teach others about this as we receive revelation of this: Full Participation in the Social Life of the Body, Heb 6:4)

2 Pet 1:8 – “For if these qualities are your and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Sovereign Yahshua Messiah.” ***If we are not increasing in our involvement in the social life of the Body, we will fall away.*** If we are not *increasing*, we will lag behind. Our lives must increase. We’ve got to stop doing things that hinder our increasing in His life. We must not be drifting, sliding back (Heb 2:1-3). There is no escape if we lag behind and miss so great a life. We need to increase, we must excel until we’ve produced the last generation that brings about Messiah’s return. We have to enter into it: the social life of our households. We are not living on the side of a mountain somewhere with our Bible. We are in the Abundant Life. It’s a social event with one another. We eat in order to socialize. Our industries are a social event.

It’s not for the huge crowds to enter by the narrow gate, but it’s for those who want to obey His commandments in order to get in. After he’s in, he no longer lives for himself, but he lives for the One who saved him. He doesn’t love himself, but he loves his neighbor. The one who prays is going to do it. The most wonderful time is when you really reach out to your Father with your heart, and something is being done in you that is going to change you. Otherwise our smell remains the same. After you’re in, you’re involved in the *social / life*. Social Life pertains to the society as an organism, an interrelated, interconnected, interdependent people — THE BODY OF MESSIAH (1 Cor 12). Define the word *social*: living together in community (Webster).

The Body is One — all this causes the growth of the body, speaking the truth to one another (Eph 4:15). Our relationships are *very shallow*, we have to *grow* — deep calls to deep. The Body must reach the development of its full personality. We have to reach repentance — *every day* (Lk 9:23; Phil 1:9-10;

2:12-15).

Mk 10:35-40 — James and John wanted to be near enough to possess His authority, the place prepared for someone to sit on His right and His left. It's been prepared for someone. The request meant:

1. to be near Him
2. to have more authority.

“To the degree that you share in the sufferings of Messiah, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation” (1 Pet 4:13). We must be able to drink the cup that He drinks and to be baptized with the baptism with which He is baptized. We must encourage participation in everything we do, not holding back in any way. The hardest thing is giving up intimidation — taking up our cross.

To rule with Him requires we drink the cup he drank, and be baptized with the baptism he was baptized with. If we enter in, we'll lead others. If we've reserved, they will be also. We need to encourage our sisters to speak. We must not hold back in any way. We must suffer every day not to be intimidated, not to be silent, we need to use our gifts every day. You have no authority if you don't pay the price for it and if you don't *pray*. We need authority in this life over sin. How much did our Master suffer? (Mt 6:13). He had tremendous opposition. If the adversary opposed Him, how much more will he oppose us? Our Master Yahshua suffered more than all of us together, more than the Edah here. Are we prepared to suffer? to be kind to your brothers, to understand our wives and children. We have to have the very power of YHWH to speak to others. The power of YHWH must be in our stories; the gospel must be in our stories. Let us not tolerate these things devoted to destruction, these filthy things.

1 Tim 3:2 – Elders must be beyond reproach. You lose your authority to rule in the age to come if you don't rule now. No one can rule without authority. To rule takes excruciating pain and suffering in this age. Messiah loved his disciples, so He kept himself like a child. So we must keep ourselves pure like a child, suffering to participate, not being idle or worthless.

James and John wanted to be distinct. They moved ahead of the others who didn't count the cost. The other ten disciples were indignant towards James and John, but Yahshua saw into their hearts: their desire to be separate and distinct. We must be distinct now, if we want to be distinct then. Our joy must rise above that of our brethren; we must love righteousness and hate lawlessness and we will be joyful. We must want to share in His cup of suffering and trails. The baptism we look forward to is the one that would open up the outer shell. It is the baptism of the seed that dies in order to produce must fruit. The seed has a hard shell and must die in good soil which is moist enough. The body is the proper soil with the right properties (Jn 12:24-26). You can't be here without dying. You can't operate without dying, unless you “know the ropes,” but this is a very difficult place to dwell in for long.

Sometimes we are hard-shell people, sometimes it depends on how close the seed is to the surface. Warmth and moisture effect the life behind the hard shell of the seed then the outer shell decays, reaches the soil and sprouts. Something is released from that. It is the life that is poured out of us; His poured out life produces a *fire* in us.

The more fruit we see, the more encouraged we are the more we overcome. We grow (Jn 15:8). We go on in greater and greater things. The one who enters through the door first is that shepherd.

Do we want to be baptized with His baptism? Or are we so hard shelled? Unless we're broken open, there is no release of fire to others, no prophecy, no warmth that flows out to others. Unless there is a contrite heart and broken spirit we are undealt with. We remain *distant*, there is no warmth; we can't be touched.

We can't rule anywhere unless we're broken in this life. Everything is happening in this life. This is the opportunity we've always wanted right here in this life. We have the golden opportunity in this social life (2 Pet 1:8). Then should we be idle, useless, good for nothing because we bury our talent, engrossed in the work, caring for ourselves, ignoring a needy brother? If you have something and others need it and you hide it, you're good for nothing (Mt 25:30). If we're drowned in the work and we go till we drop, the motive might be self-glory — worthlessness (1 Pet 4:11).

We have to do everything He says to us by His grace, exerting all our energy by His Holy Spirit. We know what

to do in order to have abundant life. You know if you are doing everything. You will pray that you will not be ensnared by temptation (1 Jn 2:3-6). That is constantly in the Body (Jn 10:10). We need to continue to pray with all diligence, each and doing their part to fulfill Heb 10:13. We have no excuse if we fall into temptation.