

Reasoning, Part 2

Solomon was known as the wisest man who ever lived. But his life ended in shame — disgrace. One of the wise things he said before he died is recorded in Ecc 12:13 which he said the conclusion of everything, the last word in any argument or debate is to fear God and keep His commandments. Of all the people on the face of the earth in all history of the world, we are the most blessed; we have the greatest privilege of winding up this age, and then the conclusion of our Father's eternal purpose. He has chosen us to be faithful and to do His will. To fear God and keep His commandments is the whole duty of man. Man has no other duty but that.

For God will bring every deed, every work into judgment revealing every secret thing. Every secret thing you have ever done that no one saw you do will be brought up in judgment. Every secret thing will be found out whether it is good or evil. Every hidden thing will be brought to the light.

There are going to be factions and divisions between people. These factions are usually the result of two people not walking in the light or between those walking in the light and those who are not or those who claim to be and between those who fear God and keep his commandments and those who are trained to reason.

The people in the Corinthian church were under Grecian philosophy, trained to reason. If they lived by the flesh, they judged everything, even Paul and the commandments and apostolic injunctions, by reason. There will always be people who are being deceived by their own reason.

Paul said in 1 Cor 11:19 that there *must* be factions among you so that those who are approved may be recognized among you (Jms 1:12). Those who are approved, tested, tried under affliction, trial, persecution and temptation, will wear the crown of life. The Corinthians were considering themselves approved and Paul unapproved (2 Cor 13:5). As a matter of fact, one of the last things Paul said to them was he hoped they saw that he was approved and that they should not judge him, but that he is to be judging them. In 1 Cor 3:1 he said they were still carnal, because if there is *any* envy (of anyone over anything) or any strife or divisions, we are fleshly, living in the flesh.

God has to approve each and every one of us so that we will be stamped, approved. This only comes after we have stood the test. It only comes to those who are obedient and prove that they are disciples. They alone are those who can wear the crown of life (Jn 15:8). As we will see later in Mk 10:35-45, we cannot get approval just by asking for it. Temptations and trials are not taken away from us before we learn obedience through those trials and sufferings because we have to learn how to walk as our Master walked. (1 Jn 2:6; Heb 5:7-9). We have to overcome temptation. We have to burn and not give in through the burning. Mk 10 teaches us many things about temptation, eternal life, etc.

Our Master Yahshua, our great God and Savior, is concerned that we would not see death — that we would not suffer the horrible experience of what God considers the worst thing that could happen — death. Not just dying, but living in a conscious state of awareness in death which is the diametrical opposite of breathing fresh air, looking at flowers, and having loving relationships with people. God is concerned that we would escape that and bring about his purpose on the earth. We must be tested until death and anything that causes death would be eradicated from us. Death is the first and the last enemy. There are many things in our lives we must overcome before we can overcome death. It was the last temptation or Master faced. If he had had to go to the cross without the confirmation that it was our Father's will, He would not have overcome and death would be master of all.

Mark 10 teaches us many wonderful things that can be ours if we have heard them right. Be careful how you hear and how we use what we hear for according to that, will a measure come to us (Mk 4:24). We have to respond right in the things we hear. Not just hear, but respond. The measure you give is the measure you get, just as sure as Gal 6:7-8 (Mt 7:24). Not to reason with the word is based on the commandment in Jms 1:21 and the commandment in Jms 1:22.

Mk 10:35 teaches us more than we can stand right now. Our Master spent more time with James, John, and Peter than any of the other disciples because they needed it most — they were more carnal. They wanted to get a

commitment out of him before they even told him their request. In Mk 10:35-40 our Master was training them for something — to rule and to have authority not only in this age but in the ages to come. This is written to teach us now. Whoever desires to be greatest shall be your servant (verses 41-45).

Mk 10 teaches us more than we can handle right now but we must consider carefully what we hear now and store it in our heart and determine what we are going to do and how we will use what we hear. We must consider what we hear and how to put it to use. We have to hear what he is talking about here so we will not reason it away (Acts 3:23; Jn 8:31,32,51).

Our Master gave instructions about authority here. We are going to rule with the same authority our Master has now. Our Father is going to give authority to those to rule with Him (Rev 2:26-28). In the next age, we who are in the nations will rule over the nations with a rod of iron. We are being prepared to have authority just as our Master had authority. Every last one of us is to have the same authority as our Master. His authority would be delegated in order that we would rule effectively with God's own authority as good stewards of His grace and authority. The way that His authority is to be granted is taught in Mk 10 (which also teaches us about salvation; the raising up of the twelve tribes; the hundreds of households, farms, brothers, sisters, mothers and fathers, the tremendous family; persecution; and eternal life).

Our Master used James and John for examples because they were the most carnal, natural minded (Lk 9:54), the most fleshly of the disciples. They were called the *sons of thunder* because they wanted to sit at his right and left side. They did not even come out and ask Him because they wanted the promise even before they made the request. But the Master did not reply immediately. Instead He said, "What do you want?" What did their request really mean? What motive did they have? Did they really want to be as near as possible to Him because they loved Him, or did they want more authority than anyone else. It was good if they wanted to be close to Him, even on His throne, but it would then be necessary that they would be as near as possible to Him *now*, in this present age. It is necessary for us to be as near as possible to Him now.

One time He said to His disciples that "*he who is closest to Me is closest to the fire.*" For no one impure or with impure motives can rule with Him (1 Cor 4:5; 2 Cor 4:2; 1 Cor 3:13; Ps 19:12,13; 139:23). These disciples' request went beyond their desire to be near Him. They wanted more authority than the rest of the apostles. Our Master taught many object lessons to His disciples through such as Peter, James, and John. How did the Master deal with their request? "You do not know what you are asking for" (verse 38). In American colloquialism, that is a communication all by itself.

[If you ever ask to go on a walk with Raphael, you don't know what you are asking for. Because he walks fast and you have to keep up with him. So if you tell Raphael that you want to go on a 100-mile walk with him, you will find yourself having to run to keep up with him, gasping for air with your tongue hanging out. *You* don't know what you are asking for when you say you want to go on a walk with him.]

The disciples did not know what they were asking for. Our Master told them that they did not know what they were asking. You cannot get this just for asking. The Master did not reject their desire to be near Him or to be granted authority, but He simply answered that they must drink His cup and be baptized with His baptism before they would be so near to Him.

When you drink His cup it means taking on His suffering; it means taking suffering for Him (Col 1:24). It means the very cross and His baptism means His very death. What they wanted was to sit on His right and left hand of power and authority, reigning over the earth. They thought they could get it just by asking for it. The Master replied that it was not for the asking but for the drinking of His cup and being baptized with His baptism (Phil 3:10,11).

So now we must consider carefully what we hear because it is evident that we must drink the Master's cup and be baptized with His baptism before we can get near to Him. Unless we drink His cup we cannot get near to our Master or rule with Him, much less sit on His right or left, shoulder to shoulder with Him. But only through the purifying fire of affliction can we be so near to Him to rule with Him. The gospel of Thomas, which was found in Egypt not too long ago, said, "He who is nearest to me is nearest to the fire." Fire is for purification.

So we see the meaning of baptism here (Mt 26:39; Jn 18:11). The cup the Father had for Him is the Father's will

doing the Father's will (1 Jn 2:17). Whoever does the Father's will will live forever and ever. Our Master did the Father's will but not fully, not until He did the last act of obedience. Hence, not all who say, "Sovereign, Sovereign!" do the will of the Father like our Master did (Mt 7:21; 1 Cor 12:3; Rom 10:9; Lk 6:46).

The cross was the Father's will, but not the cross alone. The cross alone was not the Son's goal. It was not the final thing. The Master's goal was to do the Father's will, to accomplish His will. Our Father's will was the cross (Mk 3:35; Jn 5:30; 6:38; 7:17; Eph 5:17).

The Master's attitude in Mt 26:39 was that if it was the will of God for Him, then He would drink, but if it was not His will, He would not drink. He wanted to know whether the cup was the Father's will. If it was, He did not want to reason; He would only obey. He was not looking for a better or more logical way to bring about redemption but only looking to please the Father, to do His will. That is why the Father loved the Son, because He willingly did His will. After praying three times, He knew that what He had been led to believe all this time *was* the Father's will. No one came and laid it out for Him. He had to ascertain the Father's will through His word and through His Spirit, as we do. So He prayed three times, until He *knew* that what He was led to believe was truly the Father's will for Him. Then He *knew* that the cup and the Father's will were one and the same thing. In Jn 18:11 He said that the Father's will was that He would drink the cup. It was not just His own will but His Father's will. He did not want to just go to the cross, He wanted to do the Father's will.

In the garden, there was a possibility that the cup might not have been the will of the Father, but after praying He knew it was. Great drops of blood came forth from Him out of agonizing concern that he would not make a false move or do anything contrary or have even one thought contrary to our Father's will, so that He could accomplish His purpose to save us from our sins. After praying, He had that confirmation. If He had not prayed as He did, sweating drops of blood, He would have gone to the cross without confirmation and so would have gone to the cross in the flesh and not have atoned for our sins. We know it was the Father's will because we have the Word now, but He had to ascertain it. He had to struggle and strain and weed out everything the enemy wanted to put in His mind. For if He had made one false move, He would not have been our Savior. He was in communion every day. He sought His Father with loud crying and tears.

When we do not cry out to continue in communion we are not walking as He walked (1 Jn 2:6; Heb 5:7-9).

When we go out and work not knowing it is our Father's will, we are in the flesh and we have no vision or joy — and dishes are not fun anymore (Rom 8:5). But after we know that it is our Father's will to do something, then we have *faith* (confirmation) to do what He wants us to do and the grace to do it by His power and not just our own, for the joy set before us.

Outside the garden, how the cross would come was already taking shape. But our Master was not just occupied with the cross. He was occupied with the Father's will. Even the cross could not substitute for God's will.

God's will was at stake and the cross was God's will. Our Master could have been crucified but not have risen from the dead unless He had the confirmation in His own heart that He was doing the will of the Father (Jn 16:10).

Our Master had believed that He was the Lamb of God as John the Baptist said He was. But as He went on, everything came to tell Him that He was not — "You're false. You're not Him. How can you think that *you* are him?" *Everything* came against Him, but He continued to go on with what He believed was the Father's will until it was confirmed that night in the garden that He was truly the Lamb of God.

One thing that we have now that our Master did not have as complete as we do, is the written word — His own spoken words, which were not spoken before He came in the form of a human being. It is only the Spirit and those in communion with Him who can ascertain the Father's will through the mountain peaks of prophecy in the Old Testament. That is what our Master had to do. We have something greater — the New Covenant: His will; the Spirit; and the written word. We have His commandments. We have His words (Jn 8:51). We do not have to reason if they are His will or not because they are written to us. We can be objective. We know that Jn 13:34 and 1 Jn 3:16 mean what they say. We must love as He loved. 1 Jn 2:4 will stand the test of eternity (Mt 5:17-19; 24:35). And even though the world can get a copy of His words, they cannot *ascertain His perfect will and purpose* for they do not have an altar upon which to offer their bodies as a living sacrifice and so

they cannot renew their minds (Rom 12:1-2).

Why did our Master come? Our Master did not come to be crucified but to do the Father's will (Heb 10:9). "I have come to set a fire upon the earth" (Lk 12:49; Jn 10:18; 12:50).

So, considering all of this, why do we work everyday? Is it because the work is there? Because the dishes are piling up and it seems like no one else is going to do it so we do it? Because the futon order are piling up? Because there is labor in the field?

We work in the community because it is the work that our Master has given us to do. We do it because it is His will. It is not our own will that we do it or because the work is there and needs to be done and someone has got to do it, but everything we do must be done because it is His will. Otherwise we will do it in the flesh and the flesh profits nothing. Only what is done in the Spirit profits anything.

In Eph 2:10 it says that we have work that our Father and His Son and the Spirit sat down one time in eternity and decided what work we should do and should not do. For instance, Nachshone has assigned work that our Father has ordered for him to do. It is not Eysh's work, it is Nachshone's work. So every day he prays, "Father, I want to do your will today." If he does this he will never lose heart.

Heb 10:9 — Our Master delighted to do the Father's will because He lived according to the Spirit, not the flesh. Our Master's drinking of the cup meant His willing submission to the authority of the Father, obeying His will. We must walk in the works prepared for us in advance. These prearranged works that we must spend our lives doing regardless of the suffering it takes to drink that cup. If you are not doing these works, you are working in vain and probably losing vision. If our Master did not know that it was His Father's will, He would not have seen the joy set before Him (Heb 12:2).

So that is the way we take the work in the community. We cannot just be related to the work (our Master was not just related to the cross) but to the Father's will. Doing His will causes us to grow healthy and strong. Or if we are just related to the work, it will make us grow bitter and lose heart. But if we are related to His will, we will blossom and grow spiritually through the work. We have to have a direct relationship with His will, not the work. We can be the busiest bees in the futon shop but have no relationship with His will. Some people, when doing the work, are not good for anything else. They are so attached to the work that they drown in it. They can accept no other word from our Father because they are so engrossed since they are not working on account of God's will but for the work. Nine times out of ten it is for their own recognition, to soothe their own worthlessness. Our Father wants us to say, "I want to work in the field today for you, to please you and do your will." If that is our heart, we are going to flourish like a palm tree, our roots will go down deep.

It could have been possible for our Master to have gone to the cross in the flesh. But once He knew it was His Father's will, He did it gladly. If He had made one mistake it would have been over for all of us. Rev 17:14 would not have been written, fulfilling Dan 2:44,45,35.

So, in Mk 10 He asks James and John, and now He asks us if we are able to yield to God as He yielded His life to God's will. *This* is His cup. Those who are obedient to God are connected to God's will. We have to be subject to His authority.

In the garden, when our Master was praying, He reached the peak of His obedience. After living a whole life in obedience, He was not through; he had to go to the very peak. We must go to the peak of our obedience also to produce the Male Child, for it says in Rev 12 that the mother was to give birth writhing in pain. Each and every person will be that way right to the last moment. And many will desert. But we have to be prepared to suffer. Our enemy will make his last attempt to destroy us right before we go to the wilderness (Heb 10:35-36; 3:6; Mt 24:13).

The object of our Master's obedience was His Father's will. 1 Jn 2:17 — do you think anyone will live forever who does not do His will? The cup itself was not the objective; the work is not the objective. Fixing the van, building the lodge, making the futons are not the objective. The objective is His will. He has sent us into His field to labor (Eph 2:10). If you are just doing the work, you will eventually perish for lack of vision. But knowing that you are doing His will, if you are related to His will, you will do it with joy — with grace upon you.

Faith comes by hearing.

Grace is active spiritual power. Our Father wants to send grace upon us to do His will. our Master had grace to

do His Father's will but would not have had grace to just go to the cross. Grace is spiritual, angelic, God's power that comes upon us. It will come only if we are doing it for the will of God. Otherwise it will be out of our own natural strength. There will be a great division that will come between those people who are doing His will by His grace and those who are working in the strength of their flesh.

Grace is active spiritual power to do all of His will that He has given us to do. If we do not have grace we will be just doing it in the flesh and not profiting anything. It is not the work, the suffering, the cross, but it is doing the will of God (Jn 6:63). So whether or not we sit at His right and left hand depends on if we are drinking His cup, and that cup means doing His will. These places were not for our Master to give away. He is not partial (Dt 10:17; Jms 2:8). Lk 12:50 — The cup was the Father's will; His baptism was his death. Only in His death would He be able to impart life to others. Only in our death will we be able to impart His life to others. One of the first things He did when He rose from the dead and saw some of His disciples was to command them to receive His Spirit and He breathed on them (Jn 20:21).

We will see many difficulties arise in the future between those who drink His cup and those who do not; between those who know Him and those who do not; between those who pay the price and those who do not; between those who are faithful and those who are not; between those who accept trials and suffering and those who do not. Do not be deceived, for just because you are out working hard without sleep does not mean you are walking in His trials and sufferings unless you have the confirmation in your heart that you are doing His will. Some will rule with Him and some will not.

James and John said they were able to drink His cup and be baptized with His baptism. But even if you do, those places are not for the asking, but are reserved for those they have been prepared for.

Ben Nabiy: It is the most wonderful news that we can actually leave behind our mentality of being buried under a whole load of work but having confirmation that it is our Father's will, we can pray about it, seek our brothers and sisters. I know that if I am covered to do something, I have peace and vision. This is where our Father wants to take us, that whatever we do, we are covered and delivered from lawless deeds. I can so much get into the work in the garage and get mean and blow up at people who show up there and add to the work. I'm sorry for that. I'm thankful that our Father wants to deliver us from that — that we can actually function in a totally different realm.

Jacob: I realize tonight how our Master came to the earth like a man. He cried out three times to know His God's will. He is like us. We need to cry out every day and ask the will of our Father. I know He walked before me, I can follow Him. I am so thankful to see this.

Adam: I am thankful for our salvation that we are saved to do his will not just to work, but to do His will. Jn 4:34 — "My food is to do the will of the one who sent me." That is *our* food.

Meshulem: If I truly take on the things I have to do as our Father's will, I experience joy to do it no matter how dirty or hard it is. our Master had joy even in His suffering because He knew it was His Father's will.

Eysh: I don't want to waste my time just working without seeing it is truly the will of our Father that I do these things. Because I know he wants us to grow. We cannot lose these opportunities for us to grow because he needs us. I want to put my eyes on the Spirit and give myself to see His will.

Jonathan Elezar: I understood for the first time tonight why our Master sweat blood in the garden. It was a hard decision to know what the will of our Father was because if He had reasoned, He would have missed it. It was a great test. I'm thankful he was able to make the right decision. It was a wonderful revelation to know that the cross was His goal. He was not afraid to go to the cross; His mind was not set on how hard it was, but His mind was set on the will of our Father and knowing if it was His will. If He had not understood it, He would not have been our sacrifice.

Elionai: I came to know our Master more, knowing what He did for us and did not spend a minute of His life in the flesh. I want to be like that. I'm thankful to know Him more.

1 Jn 2:6; Phil 3:10 — Our Master, before He would submit to death, wanted to know He was doing the Father's will or else He would not attain to the resurrection.

Yathed: Jn 15:15 — It is a test for our heart, whether we really want to know the will of our Father. It

makes the difference between the slave and the friend.

Ben-Nabiy: Praised Nachshone because he knows that Nachshone is a brother who works because he wants to do the will of the Father, not because of the work. You can see it because no matter what he is doing, if you ask him *anything* (can you help me with this or can you find that), he doesn't say "just a second" or "just let me finish this one thing" or anything, but he instantly drops what he is doing and helps you and gets totally into whatever he is asked to do.