

## Outdo One Another in Love and Good Deeds

I'm going to read you something you probably never understood before but if you listen really well, maybe you will understand. Heb 12:4 — We are going to go a step further than what we said about this last night.

In your struggle, in your combat against sin, you have not resisted to the point of shedding your blood. Has anyone battled, struggled against sin? To the point of shedding your blood? or sweating your blood? Have you? It says that our Master sweat great drops of blood. Look at Heb 5:7 —“with loud crying.” We probably have not offered up prayers and petitions with loud crying, have we? Have you ever done it? With really loud cries? and tears? — to the one who could save you from death? What was our Master struggling against? Sin. Why was he heard, because of His what? Because of His reverent submission. He learned obedience through what He suffered (v. 8), and once He was made perfect in His obedience, He was obedient until the very end. He *could* have sinned, couldn't He have? But He was struggling against sin. What was He struggling against? Did he want to go smoke a cigarette or drink a beer or think about things He shouldn't think about? No. He was struggling against the sin of not obeying His Father and (verse 9) therefore not being the source of eternal salvation for all those who follow in His footsteps. He was struggling against missing this. He wanted to be perfectly obedient so that he *could* be the source of eternal salvation for all those who would follow in His footsteps.

So in our struggling against sin we have not yet resisted to the point of shedding blood. It says that in the garden of Gethsemane He sweat drops of blood (or great sweat drops like blood — maybe, Lk 22:44). Heb 12:4 talks about our struggle against sin. What kind of sin do we struggle against? We have to really *love* our Master to *struggle* against sin. I wonder how many of us love our Master enough to struggle against sin. Our Master struggled against sin because He loved his Father. Why did our Father love *Him* so much? In Jn 10:17 it tells us. “The reason the Father loves Me (do you think He loves *you* for the same reason?) is that I lay down My life willingly. No one forces Me to do it.” The enemy is not taking it from Him. He laid it down. He could have called 10,000 angels, but He laid it down. His Father had given Him authority to take it up again, but He laid it down. He was obedient. That's why the Father loves Him because He laid His life down out of His own accord. And that is why our Father loves *us* so much. Look at Jn 14:21. Our Master had his Father's commands in His heart — our Father could speak to Him. We have His commands (verse 21). So if we love our Master, our Father will love us. But how do we know we love the Son? “Whoever has My commandments and obeys them, He is the one who loves Me. He who loves Me will be loved by our Father and I will love Him and will reveal myself to Him.” Revelation is always the result of *this*. The greater your revelation, the greater the obedience is in your heart. Those who have the greater revelation are those who are leaders of men. Our Master told the Pharisees they are blind guides. If the blind lead the blind they'll both fall into a ditch.

Who really wants to obey Him in their heart? Who has His commands and wants to obey them? Who struggles against sin? What does it talk about when it says sin — what kind of sin? Eating a peanut too much? Picking around in the kitchen? What kind of sin is it? Our Master had his Father's commands but the struggling He was going through was to obey His *will*. He was afraid of doing His own will instead of His Father's. If He went to the cross and it wasn't our Father's will, He would have sinned. He was afraid He would sin. He struggled that He would do one thing that His Father had not commanded Him. He struggled against hearing another voice (Lk 14:41), that He would do anything that was not His Father's accord, or not in the right timing. The enemy was probably yelling (but YAHSHUA wanted to listen to His Father's voice).

What kind of sin is it that we struggle with? (Jms 4:17). Is it doing things wrong, doing bad things — eating something we probably shouldn't have? Or is it not doing good things? We need to struggle against not doing what we know is right, struggle against not loving our brothers and speaking kind words to them. If we just concern ourselves with if we ate too many peanuts or we went and got a banana, then we don't look at the greater sin of seeing our brother in need and not giving him what he

needs. Then how can the love of God be in our heart? (1 Jn 3:17). What if our brother needed grace and we knew the right thing to do and we didn't do it? "Well, see you. Bye." and then he falls away and then you say, "I *knew* something was wrong in his life." Well, *YOU SINNED* (Jms 4:17). Who is the greater sinner, the one who stumbles or the one who let him stumble? If we have what a brother needs and don't give it to him, the guilt is upon us (Jms 4:17).

I think we need to struggle against *not* doing the good that we can do — and not overlook *that*. *That* is what we need to struggle against. Jn 13:34 is the new covenant we made. How many other places does it talk about loving one another and doing good deeds to one another? Rom 12 is loaded with it. "Outdo one another with love and good deeds." We ought to struggle against not doing that — until we sweat great drops of blood. We need to be in competition with one another, out-doing one another in loving and doing good deeds. We need to struggle against *that* for a while. Imagine what would happen! That is how the church, the true Body of Messiah is going to be. We are going to do that by the grace that He provides for us — abundant grace.

Yael — You can't enter the kingdom alone. It does no good to be perfect and get there by ourselves. If you want to die, live for yourself.

That is Christianity. They only think about individual righteousness, not building the Body. They have missed that for 1900 years. Once Israel is established and God is in residence there, then, if people want God, they have to come to Israel to find Him. But He must be enthroned there. He is enthroned on the praises of Israel. If He is not being praised, maybe there is something keeping Him from being enthroned. A bad conscience? Maybe we neglected someone whom we saw who needed grace. We look at sin only as something we do that is bad, but not as something good that we do not do. But that is how the Body is built up — not by not doing bad things, but by doing the good we can do — like being kind to those who lack so there will be no divisions in the Body because we all have the same care for one another. That is the way the Body survives.

If the world is going to benefit by our presence, we have to be a contrasting society to how the world is. Many will hate us because of it, but many will be saved because of it. Let's offer our praises so He can be enthroned on our praises. We cannot see Him but He is here [when we gather morning and evening] anyway. If we could spiritually open our eyes, we would be able to see Him; when Elisha's servant's eyes were opened, he could see great hosts of angelic armies. That is what we have around us. If all the armies of the world would surround this little clan they wouldn't be able to do one thing, *if we are holy*, because we have a covenant with our God and He protects us if He is enthroned on our praises. If we cannot praise, it is because we do not have a good conscience because we have been neglecting doing the good we know we should do.

If you think maybe some brother or sister is losing grace, you have to be gentle and be kind and nice and just kind of check him out and you see if your discernment might be right and then you can build him up, lead him to the throne of grace, assure him his Father loves him and cares for him. Maybe he hasn't been confessing his sin. That is how we help one another and if we don't do that, it is sin. And one more thing about when you go to a brother: you go to him gently; you strike up a conversation and feel him out — because you might be wrong. And in the case that someone is overtaken in his sin (Gal 6:1), those who are spiritual are to go to him gently. Someone might be really going through it, desiring someone to help them and they are dry and parched and want rain so bad and they see [you] a cloud coming over the horizon and they hope that it will come and water them, but it just goes over (Jude 12). We could be a cloud without rain. Or we could be a hidden reef that causes someone to fall — who leads someone into sin, who takes you away from Messiah instead of to Him, who causes you to fall into frivolity. I don't want to be a cloud without rain — an autumn tree without fruit. AMEN.