

Another Key to the Kingdom: Pride

Everything recorded in the scriptures is to us the keys to the kingdom. There is no way of getting to or arriving at the kingdom except through the Word. That's how we enter into the gates of the kingdom — by obeying every word that proceeds out of His mouth. The first disciples in Acts surrendered their lives according to the gospel, and then they sat at the feet of the apostles and heard the Word. They continued, it says, at the feet of the teachers, and the teachers taught them how to live and direct their lives in the community in order to be worthy of the kingdom, worthy of our Master.

One of the greatest sins is pride, following after the evil one, Lucifer. He became proud. I don't know what happened, but he wanted to be something that he wasn't. He had a higher estimation of himself than he should have had. That's pride. Pride is having a higher estimation of yourself than you deserve, than the faith you have, or the grace you have, or the love you have, or what you do and how you do it, what you say and how you say it. Pride is self-esteem, and self-esteem is not the esteem that our Father gives us.

Of course, our Master gave us the glory that He has, but He deserved every bit of that glory. He had the highest rank of glory because of what He did and how He did it, what He said and how He said it. Paul said in 2 Cor 12:6 that he didn't want to have a higher estimation of himself than he ought to have, but only in accordance of what you saw in him and what you heard from him. So no one should have a higher estimation of you than what he sees in you or what he hears from you. What you say and how you say it, and what you do and how you do it.

Though if I should wish to boast, I would not be a fool, for I would be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. (2 Cor 12:6)

So anything above that is pride as you estimate yourself higher than you really are. This is Satan's sin, and all those who have Satan's sin will share his destiny. If we

don't get rid of our pride in the Body there is something wrong. Just as Rom 6:2 says, "How can we who have died to pride live in it any longer?" If we've died to the greatest sin, pride, Satan's sin, how can we live in it? How can we be prideful, thinking of ourselves more highly than anyone else, or having a higher estimation of ourselves than we ought to? If we continue on in our higher estimation of ourselves, or a higher estimation of ourselves than others have of us, then that's pride. Satan has a higher estimation of himself than he ought to have.

If someone is still prideful, that could mean that he is not saved, because he is not saved from Satan or not progressively coming out from under his power of pride. That's what causes him to do everything he does — pride, seeking recognition. That's the only reason. That's probably 98% of the reason people go to college: they want to be somebody. Their parents want them to be great, they want others to think well of them, and have a higher estimation of them than they ought to. That's where it comes — the evil intellectualism of college, university degrees, having all these letters after their name, like M.D., Ph.D., etc.

Pride has to go to death. Pride *will* go to death. And we'll go to death with it if we don't separate ourselves from it, because pride has to go to death. It's just like we've always said: rebellion has to leave the Body. Either the person has to go or the rebellion has to go, whichever one it is. But rebellion can't be here in the Body, and pride can't be here in the Body. Either the one who is proud has to leave, or his pride has to leave. One or the other, just like rebellion, because rebellion is another sin of Satan. He is the first rebel, and he rebelled because of his pride. He wanted a following to himself. He wanted to be like God and have a following to himself.

And what I do I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. For such men are false apostles, deceitful workmen, disguising themselves as apostles of Messiah. And no wonder, for even Satan disguises himself as an angel of

light. So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds. (2 Cor 11:12-15)

They were just trying to be something they were not. That's the pride they were working by. They were actually servants of Satan. That's what the lake of fire is for — Satan and his angels, and all those whose spirits are joined to Satan's spirit. And one of the greatest ways you can tell that a person's spirit is joined to Satan is pride. They are proud; they think they know more than others. They don't listen, and it's pride, Satan's sin. They have a higher estimation of themselves than they ought to, just as Paul said in Rom 12:3, "Don't think too highly of yourself, but only in accordance with what our Father has given you."

He is not going to give you grace if you don't deserve it, if you don't earn it by your love, because He is not going to give grace to a person who doesn't love. He is not going to give grace to a person who doesn't encourage his brothers. So don't think too highly of yourself, but only according to the faith and grace that is given to you as you carry out the works prepared for you. Rom 12:3-8 — That explains the talents we have — the talents are the grace.

Son of man, say to the prince of Tyre, Thus says the Lord GOD: "Because your heart is proud, and you have said, 'I am a god, I sit in the seat of the gods, in the heart of the seas,' yet you are but a man, and no god, though you make your heart like the heart of a god... by your great wisdom in your trade you have increased your wealth, and your heart has become proud in your wealth... Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor. I cast you to the ground... (Eze 28:2,5,17)

"Your heart was proud..." Your heart is your spirit. Your spirit is proud. Why? Our spirit communicates to our soul, and our soul communicates to our brain, and our body carries it out — what you say and how you say it, what you do and how you do it. So if your heart is lifted up in pride, it means you have a higher estimation of yourself than you ought to. You think more of yourself than you should. You think more of yourself than others do. They see you moping around, but you are proud. They see you walking

[makes a wobbling motion with his hands], not energetically, but you are proud, so therefore you negate your estimation of yourself. It's not just a matter of walking, but how you walk or live your life.

Eph 4:15 talks about how all the aspects of our personality have to be well balanced, because if any one is out of balance, it will throw you off. One will discredit you. One will make your esteem go where it shouldn't go. You can't have a proper estimation of yourself if your emotions are out of balance with your social or spiritual aspects. They all have to be well balanced. Of course, we all don't arrive at being well balanced at the same time. Some of us are lagging behind in emotions, but sooner or later as we live in community together our social aspects, our emotions will become like our Master Yahshua's emotions.

Our righteousness has to exceed that of the Pharisees — our own personal righteousness. We're saved by *His* righteousness, but by having His righteousness our righteousness comes to be as equal to His as possible, comparable to His, in order to be worthy of Him (Rev 3:4-5).

1 Pet 5:5-6 is very significant in what we are trying to deal with here, and some people may not know they are proud somehow unless a brother comes and tells them. Verse 4 — “And when the Chief Shepherd appears...” — the *Chief* Shepherd, but we are supposed to obey *all* the shepherds. That's what 1 Peter 5 is talking about: obeying your elders, whom you don't place yourself above in your own estimation. Of course, the elders should be in a position where they don't think too highly of themselves either.

So in humility you will win the conqueror's crown of glory. That's the victory crown, the crown of glory. That's why we wear our diadem. The crown sits on the diadem. We wear our diadems in anticipation of receiving the crown of glory someday, the conqueror's crown, conquering the pride, conquering what makes us not socially apt, conquering what makes us emotionally in disarray, disorder, and dysfunction.

The only place that all the aspects of our personality can be healed and restored is in the Body of Messiah, in community. That's why our Master said, "Let them be one as We are one, Father." So therefore He set them in community, so they could grow up into the head in every aspect of their personality. If you are not living in community you won't grow. You'll be stunted. You will be a dwarf. And even in community, some people don't take advantage of the opportunity they have to grow up into every aspect. So therefore they are not going to wear the crown of glory, no matter if they wear their diadem. In that case it's not a diadem, but just a clout to them.¹ It's just a rag.

1 Pet 5:5 — "Likewise you who are younger, be subject to the elders, giving them due respect and yielding to their counsel. Clothe yourself, all of you, with humility toward one another, taking on the garb of a servant." Then that crown can't be taken from you, your glory stripped from you, if you're free from pride and arrogance. It says "toward one another," meaning whoever we live with. "For our Father sets Himself against the proud." It will not ever go well with the proud. God opposes them. We've seen a lot of proud people being opposed. God sets Himself against the proud, the person who has a higher estimation of himself than he ought to. Those who are presumptuous, boastful, who oppose and frustrate their leaders, our Father does the same thing to them.

But He gives grace, favor, and blessing to the humble, to those who humble themselves (Pr 3:34). I know our children are raised on the Proverbs. They know the Proverbs more than anything in the world, because they've learned the Proverbs. They go over them. They are diligent to learn the Proverbs, because Pr 1:1-6 says it's for the children. That's the only way they can grow. That's the only way they can understand what a parable means. "Surely He scorns the scornful, but gives grace to the humble." He mocks the proud mockers. If we mock, we'll be mocked. "He scoffs at the scoffers, but accords His favor to the humble." That's the Word.

¹ "A clout upon that head where late the diadem stood." ~Shakespeare, in *Hamlet*.

Therefore demote yourself. Isn't that what it says? Humble yourself, lower your estimation of yourself. "Lower yourselves in your own estimation under the mighty hand of God, so that in due time He will raise you up." I've always taught this about our children who are born here in the community. They may be the last to develop. A lot of times, young people come in and are soon raised up. And then all those who complain about that, well, they are gone, those who were born here and complained. I've said this so many times. The others who were born here and were humble, they didn't have that attitude. But our Father had to scoff at the scoffers. He had to mock the destroyers who left. But in time, in due time, He is going to raise up the ones who humble themselves... in due time.

And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. (1 Pet 5:10)

He'll complete you — restore, confirm, strengthen, and establish — all those things in one. That's where we are headed, but we have to suffer. We have to wait until the "due time." Humble yourself — the way up is down. We will be what we ought to be. We will be established. And we will be secure. And we will be strengthened. We will be settled, adjusted. But we have to go through much tribulation to enter the kingdom. So we have to be made well balanced in each aspect. We have to be made complete, perfected, well adjusted in all of our ways. 1 Pet 5:9 — Be rooted, grounded, established, strong, immovable, and determined. That can only happen in community, there in that little place you live. You're not living on the side of the mountain anymore by yourself, you know. The trees won't offend you much.

1 Pet 5:8 — So we have to be well balanced, temperate, sober-minded, vigilant, cautious at all times, for the enemy of yours, the evil one, roams around in the community like a roaring lion, seeking someone who is not praying to be delivered from the evil one. But if you are praying to be delivered from him, then he can't touch you,

because you are right there in the flock, you are not straying out. Your pride makes you stray, thinking you know more than others. Then you separate yourself, and “Whammo!” — the evil one comes like a roaring lion, seeking someone to devour, and you are devoured. He has a fierce hunger that is never satisfied. He prowls, seeking someone to seize upon and devour, stalking his prey.

Our Master said, “I am going to put them in community so they can be one as We are one, because they can’t be one any other way, unless I just mystically do it so they don’t have to do anything... they just can go to church on Sunday and they will be fine.” It’s not that way at all. He said, “I want them to love one another as I have loved them, that the world may know they are My disciples.” And disciples are well known, because a disciple is well balanced. It shouldn’t be said that he is intellectually very nice, but emotionally volatile. You can’t live together that way.

A lot of us are retarded socially, a little bit late in our development. But we are coming along. We are making progress, just a little bit more every day. And that’s great, just as long as you are making progress. That’s the greatest thing in the world. Don’t get mad at yourself because you are not progressing so fast. Just be friendly and kind to one another, love one another, think the best of one another, and pray for one another. That’s probably the problem — we don’t pray for one another.

Bekor — I was thankful for what we heard about being proud. If we really love one another, there won’t be any room for pride, because pride is just wanting to be better than someone else, or thinking that you are better than someone else. I want to remember that.

ha-êmeq — It says to submit to your leaders. Obviously, there is something that you had planned on doing or were thinking about doing, and they crossed your will, because *submit* means that you have to come under something you hadn’t planned on. If you were directing the whole thing it wouldn’t have been that way. But since you are not directing the whole thing, you have to submit — just come under authority. And that’s why community is the perfect place for salvation, because you can’t get your life into such a place where you’ll never have to submit.

The freeway might be the only place in the world where you have to submit, when someone actually forces you to stop when you wanted to go. They force their way into your lane and you have to submit. Then you might have road rage and just kill them.

Obviously, the evil one works through our pride. There is a saying in the world, “eaten up with pride.” Eaten up, because he is seeking someone to devour. So somebody who is proud is actually less than he once was, because something has been eaten up. Then it gets to the point where he is actually being eaten up with pride, and so he is much less than what he has been created to be, because he has been eaten. The evil one is prowling around among us to eat us up and make us less.

It takes a person who is more to submit. It really does. It takes more of a person to submit than it does of a person that won't submit. It takes a great person to submit. And the reason you wouldn't is because something has been eaten from you. “What's eating you?” That's kind of an expression. Something's been eating on you. It's a warning for us.

Social means living together in community. That's the first definition of the word *social* in some dictionaries. It's amazing. That's the only place in the world where we can be conformed to His likeness. It's impossible anywhere else. “All who believe are together and have all things in common.” If our Master, being the Son who He is, submitted to His Father, and He is going to be subject to His Father throughout all of eternity (the Son, not the Word), then we have to be submissive also, and subject ourselves to His authority here on earth.

If you have a problem with authority, you have a problem with God. We've always said that, and I'll say it again. I don't want to have a problem with authority. I love authority, because I love our Father, and that's who He is. He is authority. All authority comes from Him. If you have a problem with authority, you have a problem with our Father, and you'll have to face it some day.

Mattan ben Keli (11) — I learned that if we are proud, He will oppose us, but if we are humble, then He will give grace to us and build us up. I want to be humble.

Neshaf bat Keli (14) — I want to be humble so that I won't be opposed, but I'll have grace.

Barak — I'm thankful we were given another key to the kingdom tonight. Yônêq said He only gives grace according to how much we love or how much we encourage, and sometimes I can be wondering, "Why don't I have grace?" and then I might try to pray, pray more, and pray more, but the way to open the channel is to love and to encourage and to extend myself. Like Yônêq said, maybe I should pray for my brothers and sisters, and not get into myself — "What's my problem? Why don't I have grace? What's wrong with me?" I want to be simple and just love and extend myself.

Zakariah — I see the need to really be listening and submitting. I think at a time I hadn't been in the community long, and someone came to me about something, and I didn't know that I was proud. I just knew that I was right. And so someone else came to me. And then I realized, well, two different people see it. Maybe they see something I don't see. Maybe I really need to listen. But I can't be saved if I don't listen, if I don't take to heart what others see that I don't see myself.

Natan — I am thankful for what we heard. When I was first baptized, surrendered to our Master, I said, "I just want to be useful to our Father; I want my life to be useful to Him." I had no idea what was ahead of me. I am thankful for how Yônêq has faithfully taught that about young men humbling ourselves under the mighty hand of God, and I am thankful to continue to hear that. That is something I have to give myself to.

And you know when you are humbling yourself, especially at this age, when everything in you wants to go forward and become something. But what our Father has for me to humble me is to give myself to what is before me, whatever it is, just serving day in and day out.

You can get an attitude that, "I am just slaving away, day after day, just doing this grudge work..." Our Father is obviously not giving grace to that person to do that. I am thankful to be in the process of humble-ization, being humbilized. That's what our Father actually needs. Then He can use me. I want to give myself to being humble so our Father can use me.

Keli — Our Master had the greatest opportunity to be proud, because He had what we all needed, more than any other person. But He really deliberately humbled Himself. He took everything — all of our sin and our shame — upon Himself. He was even physically spat upon, and all kinds of things that happened to Him that were very humbling. And He took it. Our Master took it, and in due time our Father raised Him up, and He is the greatest man that ever lived. He deliberately humbled Himself. It wasn't something that came just naturally. I don't think it comes to anybody just naturally. I think it is something we have to deliberately choose. We have

to set our will on that, on our Father's will, and humble ourselves. Sometimes it seems impossible.

Yahannah bat Ehud — I'm thankful for this teaching. It spoke to me that it only takes someone being a little bit off or on the edge, and then the evil one is right there, ready to gobble him up, because he is just so hungry that he is never ever satisfied. We can't slack off the slightest little bit. It starts with having a different opinion from someone else, or not being totally submissive. I know that it's pride. Sometimes it sounds like a really big bad word, but it's really small and comes to you just like that — thinking you know better, or not submitting when your will gets crossed, or even doing things but not being surrendered in your heart.

I always want to be in a place that our Father can add grace to me, because our Father always, always opposes the proud, but always, always gives grace to the humble. I always want to have grace and I don't want to be opposed. For the sake of our nation we individuals can't afford to not be humble, because really it takes all of us, and He has to come back for a complete whole people that have all been humble-ized, the well rounded disciples that he was talking about. I want to increase in loving and praying for people and not seeing my own things as more important than anyone around me.

Hannah bat Ayal — I was thankful to hear that pride is never satisfied. It has that insatiable appetite. When we are proud we can satisfy him a little bit more. And we can feed that pride, and then it gets greater and greater. Pride is never satisfied, so you continue to get more proud. I don't want to satisfy it. I want to recognize it and put it to death, because as you said a while ago, we will go with it if we don't put it to death.

[The neighborhood was having a neighborhood party in a public place that evening. A few of us were going to go to it...]

This is how we are to be with our neighbors, especially our neighbors who see our lives. It says, "But in your heart set Messiah apart as holy, and acknowledge Him as Sovereign. Always be ready to give a defense to anyone who asks to account for the hope that they see in you." But do it courteously and respectfully. That's how we relate to our neighbors. They'll see our lives; they observe our behavior (1 Pet 2:12; 3:15), as we're living in the same neighborhood. Some of them will be saved as they observe your life. That's an observation that goes on for years. But when they start asking us for the hope

they see in us, we give a good defense, a logical defense. If they ask you about the hope they see, wondering “What’s different about you?” or, “How come you live the way you do?” or, “Why are you so happy?” then tell them what makes the difference. You can give them understanding. “Well, it’s because I know Yahshua, the Son of God. And this is how the first church lived...” However you give a logical answer for it, however the Holy Spirit leads you.

When we go out to different places we can vocally evangelize, we can be aggressive, but here in our neighborhood we don’t have to be aggressive. Our life is aggressive. Our life is a demonstration, a witness, and when they start asking us why we live the way we do, then we can tell them, give a reasonable, courteous, respectful defense.