

The Triple Service of a Normal Disciple

Just remember, when you come to a gathering, you don't wait on anyone. You don't expect anyone to speak, except the Holy Spirit through you. This is really important. It doesn't matter who is in our presence. The Holy Spirit always has the right to speak through anyone He desires. If someone is speaking, and you stand up, the other person waits until the Holy Spirit quits speaking through you, and then he can continue to speak. So, let's remember that.

Don't ever come here expecting to just hear and not say anything. You are here to speak, if the Holy Spirit chooses you as worthy to speak, in order to help another person, to encourage him along the way. Just because someone comes with his Bible, that doesn't mean he is going to say something. Speak what our Father has given you to speak. We are all here to learn from Him.

The Triple Service of a Normal Disciple

One of the things we are trying to convey to unbelievers, Christians who claim to be in the Body, is about a true soldier. It is the triple service of any normal disciple. That is what Paul was telling Timothy to consider. Then our Master would give him understanding in all things if he would consider these things. 2 Tim 2:7 — We are going to try and help see something they need to consider. What does the word *consider* mean?

2 Tim 2:7 — “Consider what I say, and He will give you understanding in all things.” If you don't consider, He won't give you understanding. Our Father gave him revelation and understanding about the soldier, the athlete or wrestler, and the farmer, or husbandman.

First of all is soldier, a true soldier. We have to consider ourselves as a true soldier in warfare, out on the battlefield, every day. It's right here. Paul said we have to be fitted with the whole armor of God for the battle we face every day. You see the soldier,

the athlete, and the farmer — they all show essential aspects of being a disciple of our Master. We have to qualify.

Faithfulness

And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. (2 Tim 2:2)

We have to learn what *faithful* means. Do you know what faithful means? Faithful men demonstrate consistency, perseverance, diligence, and dependability in doing our Father's will. They are doing what they were saved for in the first place. They were not saved just to go to heaven. They were saved to do our Father's will and His purpose. Dead men can't do our Father's will. People in death can't do our Father's will. If we are going to do His will, He saves us from sin and delivers us from death. We won't be in death where we can't serve Him.

He saves us and forgives us in order for us to be the soldiers, wrestlers, and farmers, for Him. That is why Paul said, "Consider what I say, and He will give you understanding in all things." (2 Tim 2:7)

You can call it our triple service — we are soldiers, athletes, and farmers. Last night we learned that our Father is *with* those who are *with* Him (2 Chr 15:2). He is not with anyone who is not with Him. They are on His side, battling for His purpose. A soldier has one purpose, to please his captain, as a child pleases his abba and his imma.

The soldier has one purpose, to please the one who enlisted him in the army. Christians think that service is voting, putting Christian people in power. And they are not talking about elders and leaders in the Edah, or their church. They are thinking of the President. We can see that Paul is talking about a time of war. Therefore, in a time of war we are to fulfill our own purpose — putting all of our Master's enemies under His feet. That is our warfare, and our war is not complete until we have put all of our Master's enemies under His feet (Heb 10:13).

There is no time to be engaged in civilian affairs and things of this world. You can't get involved in what you left behind and be a follower of our Master Yahshua. A disciple has to leave it all behind — even his own children, or parents, or brothers and sisters, and all of his possessions, as far as using them for himself is concerned. He shares them with all the people in the community in order to build up. Whatever he has he gives to be distributed, as Barnabas did in Acts 4:34-37.

This is what they must consider. Even Timothy had to consider it, so that he could pass it on to faithful men wherever Paul sent him to go. Disciples don't get involved in what they left behind to follow our Master. Those are the rules of the game. If you don't follow the rules of the game, you are disqualified as an athlete, whether a runner or a wrestler. A wrestler doesn't start boxing. A wrestler wrestles and a runner runs. A football player doesn't start playing basketball. There are rules to the game he must follow. You have to go by the rules or the referee says, "Get out," or penalizes you.

Our Master in Jn 8:31 says what a disciple is. You are disqualified if you don't obey the words of our Master (Jn 8:51). You are going to go to death. That is pretty serious. It is serious if we don't obey His words. We are going to experience death if we don't obey His words. Do you want to experience death? You have to serve Him if you don't want to experience spiritual death. Do we want to serve Him or just walk around dead in the community — being on death row and waiting to be executed at the judgment? Our sentence is already passed for a sin unto death. The judgment just waits.

A soldier preserves his whole, entire strength for the battlefield. The wrestler observes the rules in the arena. We are in the arena. There are rules in the arena, which are right here, in the rule book. It is the Word of God, the Scriptures. Otherwise, the farmer will labor in vain. The farmer labors, plowing up the field and planting, and then he waits until the harvest. He is the first one who takes part in the fruit. In his whole entire life after baptism, he plants, he takes care of the field, and then the harvest comes. In his life he sows the seed of the harvest. Of course, the harvest is the Kingdom — that

we can serve our Master in the Kingdom. He needs rulers in the Kingdom. If you love Him, you will serve Him in that way.

Paul said to Timothy, “Deeply ponder what I say.” That is what *consider* means. We have to say, “Brothers in Christianity” — if we can say that — “you have to deeply ponder this. Don’t just cast it off as you do the rest of the Word.” Timothy was to deeply ponder these commands, these instructions Paul gave him.

2 Tim 2:7 — Our Master will give you understanding in all things. Paul said, “The spiritual man understands all things.” The natural man doesn’t understand any spiritual thing. The carnal understand some, but not all spiritual things. They are kept from understanding all things. It is hidden from them.

His Firm Foundation Stands

Our Master kept on course as a man, the seed of David, as it says in verse 8. He was faithful. He was faithful as a son and as a man. Then in verse 17 you see the unfaithful people who strayed from the truth.

2 Tim 2:19 — There is a firm foundation, a true foundation, a solid foundation. It says *solid* there. The solid foundation of God stands, having this seal. It is sealed; it will never change. The foundation is firm, solid, it stands, it is stable and consistent. You can read Numbers 16:5 sometime about who was true and who was not true. It would be a good story to tell — an amazing story about who was true and who was not true. The litmus test was right there. He gave them the litmus test — those who professed to be His.

Nevertheless the solid foundation of God stands, having this seal: “The Lord knows those who are His,” and, “Let everyone who names the name of Messiah depart from iniquity.” (2 Tim 2:19)

“YHWH knows those who are His.” They are those who belong to Him. What does everyone do who is His? Everyone who names the name of Messiah — what do they do? Depart from iniquity, abstain from wickedness, turn away from evil, iniquity, and sin.

In verse 22, the best way to fight this iniquity is what? FLEE! If we are praying to be delivered from evil, we will flee. If you flee, it is not there anymore. Some people who are on death row think, “If I had only fled from that and not given myself to it; if I had only been praying to be delivered from evil, I would have been delivered. I could have fled away.” But all they have left is regret and remorse, because they have given themselves over to iniquity.

“Flee youthful lust, but pursue righteousness, faith, love, peace, with those who call upon our Master out of a pure heart.” That destroys the evil peer pressure and cliques. It destroys that pact. In the Body we used to have youth pacts, and they would associate with one another since there was no accountability. They didn’t like to be around “spiritual people” and would make fun of them.

“Avoid foolish and ignorant disputes... Flee youthful lusts and pursue righteousness.” If you do flee, then what do you do? Pursue righteousness, and pursue faith, and pursue love, and pursue peace with all those who call upon our Master with a pure heart. And not with those who generate strife. Avoid foolish and ignorant disputes, stupid and senseless controversies, knowing they generate strife.

Verse 20 — You can certainly be a vessel of honor or a vessel of dishonor. You will see both in a great house, and you can be whichever you want to be. You can be a spittoon or chamber pot. Or you can be a vessel fit for a king’s table — whatever you want to. We have to flee youthful lusts and our iniquities if we want to be a noble vessel.

If we don’t flee, we will get ensnared or trapped in Satan’s trap (verse 26), imprisoned — sentenced to death row. Who is going to deliver us? It’s too late if you hold our Master up to public shame. You can’t bring yourself to repentance, no matter how many tears you cry. You can’t go back until you pay the penalty for your sin. Our Master is not going to pay for it this time. You have to pay for it yourself.

Maybe we are the ones who need to consider these things, and Christians aren't able to consider it. Maybe they are just not able to ponder it. Maybe it is written to people like Timothy, who are true disciples.

Once we come to the knowledge of the truth, and we go on sinning that way, in spite of that knowledge, then there is no longer any sacrifice for our sins — if we keep giving ourselves to that sin, that iniquity that we know is evil. That is not being faithful. Is our Master going to come back for the unfaithful or the faithful? Are we unfaithful to our Master, our wife, our children, our brothers and sisters, the Edah — by holding our Master up to public shame?

Being Faithful to Tithe

Not paying our property taxes holds our Master up to public shame — the whole community does, or maybe it is the leaders who are responsible. They will be disqualified as leaders. We might have to sell our property, or they will attach it and they will sell it. They will get their money. Or do we show them our credit card and pay our taxes on the credit card? We do this because we don't tithe the money that we generate. Ten percent is not ours. It is His. We protect His name from shame by giving ten percent.

The Restoration of All Things

The faithful city has become a harlot (Isa 1:21). It was full of justice. They demonstrated persistence, consistency, and were faithful. The foundation is still there and we have to build upon it. The building is gone. It is like a felled tree. There will be a sprout from the same root system. That is who you are.

Righteousness lodged in her, but now murderers down through history — Christianity. We must have justice in our relationships — between clans and tribes and between brothers and sisters. “I will restore your judges as at first, your elders and leaders, and your counselors as at the beginning. Afterwards you will be called the city of righteousness, the faithful city.” That is the restoration of all things in Isa 1:26.

Zion will be redeemed with justice (verse 27). Zion is the place where our Father is. It will be restored with justice. We are going to be the stones as it says in Isa 54:12-13: “Behold, I lay your stones with colorful gems, and lay your foundation with sapphires, and I will make your pinnacles of rubies. All your walls will be precious stones, and all your children will be taught by YHWH...”

Great shall be the peace of your children.

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What did I say?

Ahavah bat Mevaser (age six) — “Great will be the peace of your children.”

That is right. That is a promise. You have to fulfill that. You have to do it. And you have peace, don't you, because you are obedient to your parents? You are thankful.

“Great will be the peace of your children. In righteousness you shall be established. You will be far from oppression. You shall not fear terror. It will not come near you. They shall surely assemble against you, but not because of Me. Whoever assembles against you will fall for your sake.” (Isa 54:13-15)

It all has to do with restoring the city of justice.

Gidon — I was thankful for what we heard from 2 Tim 2:19 about the firm foundation of our Father. We prove that we belong to Him not just by saying that we belong to Him, or even being here, but by turning away from iniquity and wickedness. It is like what ha-êmeq shared last night about inadvertence. We have that authority in our Master to say, “We are going to be different. We are not going to keep on sinning in this way.”

If we give ourselves to that wickedness after coming to the knowledge of the truth it becomes a sin unto death. Sometimes I feel like I have no power over this stuff in my life. I know that what we heard last night is true. If we say our Master's name to our enemies, then we have authority over them. I want to prove that I belong to Him by putting that stuff away, putting away hindrances.

Amen!

Raphael — The word *flee* spoke to me. It is not just trying to step out of the way, but to flee something is to run as far as you can, as fast as you can away from something so that it won't overtake you. You don't flee from a fly. You flee from something that is going to take your life, conquer you, and make you subject to a sin — completely destroy you. I am thankful that it says, "Flee youthful lusts." That is what we have to flee from.

Ha-êmeq — It is amazing that our Father made us so that we could flee, that we could abstain. We are not like animals. In the barnyard you don't expect to be able to tell Buck to overcome, that we don't want the does pregnant right now. We don't expect him to take dominion over himself. We don't expect him to have that part that is God's image in a man that tells him, "Turn away. This isn't proper, this isn't in order. This will bring total destruction. TURN!"

The evil one is bringing humanity down to the level of Buck today. They are nothing more than a buck, and worse, really. They have reduced people to nothing. I wish when the cement was soft we would have written that in the cement walkway. That way, even if this house were to pass to somebody else, they could read, "Let everyone who names the name of YHWH turn away from evil."

That is what we mean. We would write it in our cement if we could. We have seen that we are created in the image of God. We are created above animal instincts, and we are going to flee and turn from youthful lusts. We are not going to be reduced to the level of Buck. We are going to use our will and run. We are going to use our will, our understanding, and our intelligence that our Father put into us, and flee. That is what we are going to do.

Proverbs 1 and 2

If anyone has time, they should read Proverbs 1 and 2.

When wisdom enters your heart, and knowledge is pleasant to your soul; discretion will preserve you; understanding will keep you, to deliver you from the way of evil, from the man who speaks perverse things. (Pr 2:10-12, NKJ)

There are even some youth here who speak perverse things, and they hurt others. They hurt your own child, whom you are trying to keep pure, through peer pressure and other things.

From the man who speaks perverse things, from those who leave the paths of uprightness to walk in ways of darkness; who rejoice in doing evil and delight in the perversity of the wicked; whose ways are crooked, who are devious in their path; to deliver you from the immoral woman, from the seductress who flatters with words, who forsakes the companion of her youth, and forgets the covenant of her God. For her house leads down to death, and her paths to the dead. None who go there return, nor do they regain the paths of life. (Pr 2:12b-19)

They have hung our Master up to public shame.

So you may walk in the ways of goodness, and keep to the path of righteousness. For the upright will dwell in the land (the Edah), and the blameless will remain in it; but the wicked will be cut off from the land, and the unfaithful will be uprooted from it. (Pr 2:20-22)

The unfaithful will be uprooted from it — uprooted, uprooted — how many have been uprooted?

Proverbs 1 is so amazing. “Wisdom calls aloud outside; she raises her voice in the open squares.” It is right here if you want to talk about it. You hear wisdom continuously.

She cries out in the chief concourses, at the openings of the gates in the city she speaks her words: ²²How long, you simple ones, will you love simplicity? For scorers delight in their scorning, and fools hate knowledge. ²³Turn at my rebuke; surely I will pour out my spirit on you; I will make my words known to you. ²⁴Because I have called and you refused, I have stretched out my hand and no one regarded, ²⁵Because you disdained all my counsel, and would have none of my rebuke, ²⁶I also will laugh at your calamity; I will mock when your terror comes, ²⁷When your terror comes like a storm, and your destruction comes like a whirlwind, when distress and anguish come upon you. ²⁸Then they will call on me, but I will not answer; they will seek me diligently, but they will not find me. ²⁹Because they hated knowledge and did not choose the fear of the Sovereign, ³⁰they would have none of my counsel and despised my every rebuke. ³¹Therefore they shall eat the fruit of their own way, and be filled to the full with their own fancies. ³²For the turning away of the simple will slay them, and the complacency of fools will destroy them; ³³but whoever listens to me will dwell safely, and will be secure, without fear of evil. (Pr 1:21-33)

It will go well with them. They will be secure, without fear of evil.

That’s incredible. That is the Word of our Father. Anyone who doesn’t abide by that is a fool, an absolute fool. And all fools have their part in the Lake of Fire. All fools

say there is no God. That is why they act the way they do, because they say there is no God. Faith comes by hearing. If you can't hear, faith can't come to you. You have other spirits come to you, and you can't hear, so you can't repent. Whose fault is it? You can't blame it on anyone but yourself, for everyone has power over it, if they want to. They can call on the name of Yahshua if they want to have power over it.

I have instructed the parents to read that to their children, to inculcate it into them. The Law says to read it to your children as you walk along with them, when you get up in the morning, and when you go to bed (Dt 6:7). If we do that, it will happen. The parents are going to go to death themselves if they don't.

Yael — I am thankful for what we have heard this morning. I was thinking about the paper we are writing about the foundations being destroyed. At the same time that the foundations are being destroyed in the world, our Master is bringing about a people who will be built on a solid foundation. We have to be built on that foundation in order to stand the testing that is to come. In order to be built on that foundation we have to depart, turn away, and totally flee from iniquity and anything that would hinder us. When Raphael was talking about fleeing, I just envisioned a raging fire and you are running with all your strength to get away from it. That is what we have to do with our sin and iniquity. We have to turn totally around and flee from it, from anything iniquitous, in order to be built on the solid foundation of our Master.

Mevaser — It was really clear about the soldier, that he doesn't get entangled in the affairs of this life. Everything about that triple service speaks of total devotion. The farmer is busy from before the sun gets up until after it goes down. The athlete is totally devoted to his training and preparation for the race. The total focus of his life is to win that race. He is not going to let anything else get in the way of that. If he doesn't compete according to the rules, his life is totally wasted. And the soldier is trained to fight as a unit to win the battles and to ultimately win the war. If you don't win the war, you lose your life, you lose your freedom.

The affairs of this life are not just voting in the elections or getting involved in political causes, but what it says in Mt 6:31-32. It is being anxious for your food and clothing, providing for yourself, just living your own, independent life in this world. That is the affairs of this life that the soldier doesn't get involved in. The soldier is in Mt 6:33, seeking first the

Kingdom of His Captain, to win His battles. All of his needs are met. He is taken care of. Someone else washes his clothes. Someone else makes his food. Someone else paints the house. He is focused on what his particular duty is — his particular aspect of service in the army. Christians don't understand what Paul was talking about. It became something different. It is not the Kingdom of God. It is not our Father's will, but for many sincere people, they don't know anything else except go to church on Sunday, do what the preacher says...

They don't do what the preacher says anyway.

Mevaser — They don't have to, because all they have to do is believe.

David Zerubbabel — Christians see themselves as individual lights. They have no concept of a faithful city that is a light to the nations. They don't even know why they think the way they do, really. Everything they read from the Scriptures they take individually. "It is speaking to me personally," without regard to any other corporate concept.

Most of it is talking about a corporate you, a plural you, not individuals.

David Zerubbabel — Exactly. Even the English language makes it worse, because it no longer has a plural *you*. It used to be "ye" in the Old King James Bibles. *Ye* is plural and *you* is singular. That is the struggle we have in trying to communicate. We are talking in terms of a soldier in a unit under authority, and not being distracted by these things, but they are thinking in terms of "me, a light to the world." The church became no longer a community, but individuals separated from one another.

It is like that song we sang earlier this week. It had that subtle, "Help me overcome so I can make it to the end." It was not written with a bad heart. It is so subtle. But if we are thinking about ourselves, we won't make it to the end. We overcome for His sake, for the sake of His purpose, not for our sake.

It has happened in many cases that people got overcome by something and had so much shame they could not get the courage to confess it. Then they get in this Christian mode and just confess it to our Father. It is just buried there and they don't prosper. One thing adds to another, and before long our Father has to remove them. If they are not removed, then everyone is going around with their "personal relationship with God." They are confessing their sins, but not able to forsake them. Sometimes we need our brothers to help us forsake our sins. We are part of a unit, where our brothers and sisters will remind us. "Remember what you said? That was what was in your heart."

You can see how that subtle individualism comes in there, how the evil one comes in to separate you, making you ineffective and impotent. It is just such a deadly thing.

Chets Barur — Last night we were talking about the death penalty. In war, if a soldier was marching to war and got distracted, he would get court-martialed or even shot. It endangered the whole unit, all the men who were fighting there, because he was slack in his spirit. He was doing something he wasn't being sent to do, so he was court-martialed or shot.

The same thing is going to happen to us spiritually. We are on a mission. We have enemies. We can't dabble with our iniquities to see how close we can get to them. It is like the story we heard last night about not being proud, taking heed lest we fall. It says to flee youthful lusts. Don't even go there, don't get close to them.

If this house was on fire, we would get out of here. We wouldn't say, "Let's see how close we can get to the fire," but we would get out of here. It is the same way spiritually. The evil one wants us to fall. He wants us to get trapped by our iniquities and get disqualified. He doesn't want our Father's name to rule the universe.

We are being saved from our iniquities so that our Father can use us. He wants to bring His message to the ends of the earth. We have to be overcomers, soldiers who are fighting for that. I want to have that vision. It is a serious thing. We don't have time to be dabbling in civilian affairs. Our Father has too much for us to do. He needs all of us to overcome our iniquities so that His will can be done on earth.

To put all of His enemies under His feet is warfare. Gader is going to give a report on what he heard today.

Gader Peretz — 2 Tim 2:19 says, "Nevertheless, the firm foundation of YHWH stands, the Sovereign knows those who are His, and everyone who names the name of YHWH must abstain from wickedness." That foundation was first laid down in Numbers 16, which Paul is referring to there. That was Korah's rebellion. "You have gone far enough, for all the congregation are holy, every one of them, and the Sovereign is in their midst; so why do you exalt yourselves above the assembly of the Sovereign?" That is the deviation right there — that we can serve the Almighty on our terms, in any way we please.

Then Moses said, "Tomorrow morning the Sovereign will show who is His, and who is holy, and will bring *him* near to Himself; even the one whom He will choose, He will bring near to Himself."

Then verse 26 after the judgment, “Depart now from the tents of these wicked men, and touch nothing that belongs to them, lest you be swept away in all their sin.”

Ha-êmeq — What was the proven test that they were going to have to do?

Gader Peretz — They took censers for themselves, to see whose incense would burn. “Do this: take censers for yourselves, Korah and all your company, and put fire in them, and lay incense upon them in the presence of the Sovereign tomorrow; and the man whom the Sovereign chooses *shall be* the one who is holy. You have gone far enough, you sons of Levi!”

That is what Paul was bringing into the New Covenant, that passage in Numbers, the litmus test. Christians think they are individual lights, who can serve God on their own terms. But that firm foundation still stands. We have to be with Him and serve Him where He is. If we are keeping His words, then we will never see death.

That is right.

Yochanan ben Ra’am — Our Father needs faithful men. In 2 Tim 2:1 Paul says, “And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.” Paul had a faithful man in Timothy. He told him to do this. “Don’t forget what I told you.” He is not talking about people who are going to say, after they hear things, “I forgot.” They shrug their shoulders and say, “I forgot.” I never saw the evil of that so much until last night. That was my whole life, “I forgot. So what?” That is such an evil way. That is not how a faithful man is, one our Father can use. I want to be one of those “Timothys” — faithful men He can trust. He needs a whole nation of men like that. They will hear His word, and keep it, and teach others.