

## Giving Up All is Salvation

**Shoer** — I'm thankful for that song Tsebiyah wrote, "Turning and Turning." It talks about the life-cycle that happens in nature. The very end of the song says, "The life was a gift from our Father's heart, that He loved us all from the very start." And that statement must be proven true on Planet Earth: that God *loves* mankind, that He loved us all from the very start.

There is no partiality with God. Every single person that has ever been born has a contract with death. They have been born into that contract — the first death sentence. They have to pay for their own sins in death. The choices they make in this life will determine whether they're going to be able to pay that contract and have a second life. Otherwise, they are going to go to the eternal, second death. And there are only two ways out of that contract with the first death: you can either receive the gospel of our Master Yahshua and actually never taste death, or you can reject the gospel and go straight to the second death.

This life, coming forth from the gospel, is what is going to vindicate our Father. It is what is going to prove that He loved mankind from the very start. That's what we're living for: to vindicate our Father on Planet Earth and make His name great and show that He's a very good God.

**David Zerubbabel** — In Tsebiyah's song, over and over again, you hear the refrain of what happens to a seed. A seed has its season to die. And then, if it goes in the ground and dies, losing its identity as a seed, then what comes forth is a *plant* — a new sprout, a little sprig full of hope. And that plant has the potential to bear fruit, producing more seeds, which go into the ground and die, and the cycle continues.

*Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. (Jn 12:24)*

Of course we know that, first of all, our Master was speaking of Himself: that He was getting ready to go into the ground, as it were, and die to bring forth the fruit that Shoer spoke of — that there would be a people on the Earth who would demonstrate "the Life" — those who would be the fruit of His suffering in death **(Isa 53:10-11)**.

**It was the suffering of His soul** in death, not just the suffering of His body on the cross. He went into that place called Death and suffered all that our sins deserved: every one of us. There was enough worth in His soul to pay for the sins of the whole world — not that all will avail themselves of that sacrifice. But the hope was that He would see "*the fruit of the travail of His soul in death*." He would see fruit, if He went in the ground and died. And that fruit would be a people who would fulfill His words, and never see or taste death.

*Assuredly, I say to you, if anyone keeps My word he shall never see death. (Jn 8:51)*

He was saying, "Whoever keeps My word will never taste what I just tasted." If we keep His word, we will never go to that place of torment to face the reality of what we gave ourselves to in this life — every selfish deed, or thought, or word; every hurtful thing we have ever done which caused a ripple-effect in the lives of other human beings. The book of our conscience is opened for us there, so we would face the consequences in death.

So our Master Yahshua went into death to take that for us, with the hope that there would be a people who would see His worth, just like the woman we have been speaking about. She poured out all she had on Him; she poured out her alabaster jar — even broke it — pouring out all she had saved up for in her whole life. That fragrant oil in the alabaster jar, she just wasted on Him. Everyone thought she was "wasting" it, but it was the representation of *her life in this world*.

*He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. (Jn 12:25)*

For everyone there is a season to die. People can try to put it off, but it is going to come upon them; or we can *hasten* it by actually giving ourselves to the same death that our Master Yahshua gave Himself to. He who *“hates his life ... will keep it”* — but that does not mean keeping the same old life in this world, but the life that he was *reared* to live, even the one he fears losing. A man’s possessions are the very expression of what he’s given his whole life to, up to that point. What is your *life*? How do you *“love your life”*? You love your house, you love your car, you love your career — whatever it is. That woman loved her alabaster jar; that precious perfume was all she had.

*And he who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor. (Jn 12:25-26)*

It is an amazing, wonderful thing that He said that; if we surrender our life and serve Him all of our days in the place where He can be served, then there is that promise that He will honor us. He’s a wonderful Father.

**Soreph Gamaliel** —Our Father wants to have rulers who understand and appreciate and love His creation. The Spirit of God will cause us to take care of the Earth. He will come back and destroy all the people that destroy His creation. But those who love and appreciate the Earth and so have fellowship with their neighbor — even among the nations — God will judge righteously, depending on their life. But if anyone was a rotten person privately or morally, they won’t find mercy just because they worked the soil. There will be a righteous judgment for all mankind.

**ha-êmeq** — We love to sing that song Tsebiyah wrote about the seasons, and draw banners about it for our walls, because we’re in love with our Creator, and the things He does make us happy. So we can sing, *“A season to die...”* and have a smile on our faces at the same time. Death is a subject people don’t really like to talk about too much, let alone sing about with a smile. But, because we love our Creator, and we know He’s good, then when the snow is coming down, and the wind is blowing, and things are pretty hard, we can still praise Him

At this point, a lie could come to you, *“God hates you! He wants you to be miserable. He’s no good!”* In the beginning, that lie came to Eve: *“Did God really say you’re going to die if you disobey Him?”* At that point, she believed a lie; she didn’t believe in “the good Father” anymore, who was just saying, *“Sometimes, you can’t do everything you want to do.”*

It seems like we are going through some “winter” times. There are some really hard things going on, and yes, we love our Father, even though it’s hard. We do so because we have this confidence of the *turning of the seasons*. Sometime, in His good time, the leaves are going to pop out on the trees again, and we’re going to see a little sign of life.

We’re not going to sit around and whine about how things are a little bit hard sometimes. Even if it’s *really* hard sometimes, we need to be a people who sing, *“Turning and turning,”* because we love Him so much and believe that, *“He loved us all from the very start,”* even when it was kind of hard. We’re not going to believe a lie, like *“Ahh! He doesn’t care!”* We believe that everything that comes from Him is good. Every time we begin to sing this song, joy just begins to fill my cup as I think of His personality, and that *“He loved us all from the very start.”*

**Yônêq** — In that story our Master told about the rich man and the poor man, when the poor man died, he was taken to Abraham’s bosom, as a companion of Abraham:

*There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. (Lk 16:19-23)*

But when the rich man died, his body was buried, and his soul went into death, and he was tormented there:

*And being in torment in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. (Lk 16:23-25)*

So his *body* went into the grave, but his *soul* (his intellect, will, and emotions — all that “he” is) — went into death. His *brain* went into the ground. The brain is just a muscle; it is just part of our body. But the *soul* carries your intellect. Your intellect works through your brain to control your body, and that is how you can talk. Your soul can't talk on its own; it has to work through your brain. But then the body dies and the brain goes into the grave, but the soul goes into death. For the rich man, that was a place of torment:

*'For I am tormented in this flame... I have five brothers... testify to them, lest they also come to this place of torment... (Lk 16:24,28)*

That's what we've been saved from. Death is not just dying. Dying is one thing; death is another. Our Master went into death, that *place of torment*, suffering the pangs of death on our behalf. He took our punishment.

Unless we respond to the gospel as the woman from Bethany did, doing “all she could,” then we cannot escape death. She did ALL she could do. She didn't hold back anything — not one thing did she hold back or hang onto. “She did all she could do” (Mk 14:8).

*Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her. (Mt 26:1)*

And “this gospel” is the one we have to preach: *this gospel* that calls everyone to give *all* — not holding back one thing! If we do hold back something after we're saved, we might end up like Ananias and Sapphira. Our Father had to take their life. But we give all we can, every day that we live. We don't hold back anything for ourselves. I'm so thankful that is the gospel we proclaim. If we do otherwise, we might find ourselves in that same place.

*And He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf. (2 Cor 5:15)*

*He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Cor 5:21)*

He took every single sin that I have ever committed, and will commit in the future — those that I confess — and He went into death and paid for them, for my transgressions. He paid for them all. So, what am I supposed to do? Just give Him *half* of my life? Or none at all? Or give Him *all*? *Giving all is Salvation*. And that is why so many people aren't saved.

There is not one, single person in Christianity today, whether they go to church or not, *who is saved* — not in Catholicism, not in Protestantism, nor in all the others. Not one person in Christianity is saved, for they don't do all they can do. Our Master said, "*She did ALL she could*" (Mk 14:8); if we don't, we're not saved either.

Giving up all is salvation. This is the *ransom* that corresponds to what our Master gave up for us — His life. We can do no less than what He did. That is what baptism is: we die with Him, and we're immersed into that place, separate from the world, where we live our life for Him, pouring it out on our brothers and sisters. Our fellowship is with one another, loving our "neighbors" — even our secular neighbors. Whoever has received *this gospel* has passed out of death and into life. How is it shown? *By how they love one another.*

You can't "love your brother" if you live in the world, because you rarely see your supposed "brother" except the back of his head on Sunday morning. That has nothing to do with what the first-century church was; it can't even be identified as the same thing. Our Master wouldn't recognize it!

So we're thankful that we're restoring *this gospel* on the Earth again. Those who have been saved are thankful they have been given His Word; they desire to live by His Word and obey His commandments and love one another as our Master Yahshua commanded.