

# GOD'S TERMS OF SURRENDER AND PEACE

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**LUKE 14:33 • TV-021B**

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By  
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### **Luke 14:33**

*“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”*

I want you to take your Bibles and open them to **Luke 14:33**.

I'm speaking on this subject: **“GOD'S TERMS OF PEACE or “GOD'S TERMS OF SURRENDER.”**

In **Luke 14:33** our Lord says: *“So likewise, whosoever he be of you that forsaketh not all that he hath, cannot be my disciple.”*

Now, I want us to look squarely at what we know; will you do that with me today? The wise man always begins where he is. He doesn't think about the future so much or the past; he thinks about the present. He begins where he is, with what he has, and he is not afraid to take inventory according to what God says.

Now the Scripture tells us that; *“Examine yourselves whether you be in the faith. Know ye not your own selves how that Jesus Christ is in you, except you be reprobates.”* And then Peter said, *“Brethren; give diligence to make your calling and election sure.”*

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Now I want myself; I want all of you to carefully this morning examine ourselves by the Word of God, not by our feeling, not by our experience, not by our religious tradition, not by what we've always heard or what we've always thought, but examine ourselves by what God says.

We must not depend on the preacher to determine our relationship with God. We hear people say, "Well brother so and so; do you think I'm saved, do you think I'm alright with God?" The preacher pats them on the head and says, "I think you are. I've known you all your life, you know, and you've been such a good boy. I'm sure everything's alright between you and God."

You must not do that. You must not depend upon the preacher to determine your relationship with God. You must not even depend on others to establish your spiritual relationship and your spiritual condition.

And I'll tell you this; even our own hearts cannot be trusted. That's right; the Scripture says, "*The heart is deceitful above all things and desperately wicked. Who can know it?*"

Now let us cry with David, "*O God search me, try me, and know my thoughts, and see if there be any wicked way in me.*" And Lord; you lead me in the way everlasting. Lord, lay bare my heart, lay bare my soul. I don't want to be deceived. I don't want to go to hell crying, "Peace, peace, when there is no peace."

May God try us by His spirit and by His Word, not by our tradition, mine or yours, not by our custom, mine or yours, not by our religious heritage, mine or yours, but by the living Word of God.

Now I know some things and you do too. I know:

First of all: There is life and there is death!

I'm starting right where I am, right where I am. You start where you are. I know this; I know there is life and I know there is death. I know that I'm living on this earth for a little while and then I must die.

The Word of God tells me life is like a flower that is blooming today, beautiful in all its fragrance, and then tomorrow it's gone. Life I know is like a shadow, it's here and then it fleeth like a vapor of steam for a little while.

*"It's appointed unto men once to die and after that the judgment."* And Job wrote; "*Yet a little while and I shall go the way from which I shall not return.*"

Back when I was just a very young boy I read a poem about an old king and his faithful fool. The fool was a jester. That's what they called them back in the days of the courts of mighty kings.

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This old king had a servant that entertained him. The servant was a clown and told jokes and sang silly songs and made foolish remarks and entertained the king. And one day the king called him to him and said, "I've got a present for you."

And he presented this jester with a gold-tipped walking cane and he said, "This cane has an inscription on it 'to the world's biggest fool' and that's what you are; you are the world's biggest fool. And I'll tell you, if you ever meet anybody you think's a bigger fool than you are you give them the cane."

And the jester said, "Thank you my lord; I appreciate it. I'll cherish it. I'll carry it all my life and I appreciate it coming from you." Well years passed and one day someone came to the old jester and said, "The king is sick, very, very, sick and we don't think he's going to live and he wants to see you."

So the jester with his walking cane given him by the king inscribed with the words, "To the world's biggest fool" went up the stone and marbled steps to the king's bedchamber. And he went in and there the old king was lying on the satin and silk of his beautiful bed dying.

The jester came up and bowed and the old king said to him, "Sir fool; I've called you here to bid you goodbye." And the jester said, "My lord is going on a trip?" The king said, "Yes, I am. I'm going on a long, long, journey."

The old jester said, "And when's my lord coming back?" And the king said, "Well; I fear, sir fool, I'm not coming back. Oh? My lord is going on a trip from which he is not going to return? What preparation have you made for the journey?" And the king bowed his head and a tear came in his eye and he said to the fool; "I'm afraid I have made no preparation at all."

And the jester looked at him and paused a moment and then he reached over and took his cane and handed it back to the king and he said, "My lord; if you'll beg my pardon, this is yours; you're a bigger fool than I am."

Well I know; I know this, I'm going to die. Do you know it? It may not be long.

Secondly: I know there's life beyond the grave!

I know that, I know it. Even Longfellow the poet said:

**"Life is real, life is earnest  
The grave is not its goal  
To dust thou art, to dust returneth  
Wasn't spoken of the soul."**

I know that. Job said, "*If a man die shall he live again?*" Christ said so. Christ said, "*In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you that where I am there you may be also.*"

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Christ said, *“He that believeth on me, though he were dead, yet shall he live. I’m the resurrection and the life.”*

Paul said, *“The dead shall rise again. To be absent from this body is to be present with the Lord.”* Now, you take all you want to of this heaven, no hell, business but God’s Word says, there’s life after death.

Thirdly: Now you listen to me; I know there’s salvation from sin!

I’m talking about where we are now. I’m doing away with all the tradition and the custom and all this sort of thing. There is salvation from sin. The Scripture says in **1 John 5:11**, *“This is the record; (this is it) God hath given to us eternal life and this life is in His Son. And he that hath the Son of God hath life and he that hath not the Son of God hath not life.”*

There is life to be had; it’s in Christ. There is salvation to be had; it’s in Christ. *“This is the record; he that believeth on the Son of God hath life. He that believeth not the Son shall not see life.”*

*“Verily I say unto you; he that heareth my Word and believeth on Him that sent me hath everlasting life.”* Salvation is not in personal piety, *“Not by works of righteousness which we have done.”* That’s what the Scripture says.

Salvation is not in the law. *“By the deeds of the law shall no flesh be justified.”* Isn’t that what it says? Are we going to go by the Word of God? Salvation is not in doctrines, memorizing doctrines.

Our Lord said to the Pharisee, *“Search the Scriptures, (that is, you do search the Scriptures) in them you think you have life, (in the doctrines, in the orthodoxy, in the fundamental teachings) (life is in Christ) and the Scriptures testify of me.”* There’s a lot of difference.

Salvation is not in ceremony. Our Lord said; read the **first chapter of Isaiah**; He said, *“I’m sick of your burnt offerings. I’m sick of you lifting your hands in prayer. I’m sick of your vain oblations. I’m sick of your solemn assemblies. You come; let’s reason together. Though your sins be as scarlet; I’ll make them white as snow.”*

This salvation from sin; it’s to be had, God is giving it. It’s to be had by mercy and grace. It’s to be had through Christ. And this salvation from sin is in Jesus Christ, by the faith of Jesus Christ, through a vital union with Jesus Christ.

But, here’s the question, Am I in Christ? “Oh, but you’re a preacher.” That doesn’t make any difference, that doesn’t make any difference. There are crooks all over this country claiming to be preachers.

“Oh but preacher, I’m a Sunday school teacher.” That doesn’t make any difference. Judas was an apostle. Ananias and Sapphira were charter members of the first church. Demas was a

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companion of the apostle Paul. Simon Magus was a personal disciple of Peter and all the rest of them.

They didn't know the Lord. And there'll be multitudes. Christ said, "*Many will say unto me in that day Lord; we preached in your name, and prophesied and cast out devils.*"

I'm not interested in presumption, I'm not interested in professions; I'm interested in knowing Christ. And you'd better be too; I'm warning you. If you want to lie in that valley of presumption and pull the covers that are too short up to your chin and lie on a bed that's too narrow and too short; you're welcome to it. I'm not willing.

But I'm asking the question this morning, Am I in Christ? That's where salvation is. Now, throughout the ages and you know this is so, throughout the ages, men have tried to reduce this salvation.

They've tried to reduce this faith in Christ. They've tried to reduce this union with Christ to various acts of the flesh and decisions of the mind. For example; Israel went about keeping their Sabbath Days and went about observing their rituals. They went about keeping the Holy Days, went about observing their ceremonies, went about offering their sacrifices and all of these things with their hands and with their feet and with their lips.

But Christ said, "*You don't know me or my Father. You call me Lord with your lips but your hearts are far from me.*" They were going through all the motions of religion but didn't know the Lord.

The Romanist's came along and established an earthly church, an ordained priest, and established laws and rules and made the kingdom of heaven synonymous with the church and it's not.

Our Lord talks about the church and says that the church, the kingdom of God is like a field where a man sowed good wheat and the enemy sowed tares and they grew up together. And at the end of time the Lord came and gathered up the tares and gathered up the wheat and burned the tares.

Salvation is not synonymous with church membership. And the Arminians and the Pelagians came along and established rules of morality and rules of righteousness by which men could work their way into the kingdom of God. "Now you do the best that you can and God will take you to heaven when he dies." That's not what God's Word says. "Now you keep the law and you keep the Sabbath Day and you don't kill anybody and you don't commit adultery and don't drink liquor and don't go to the picture show and you'll go to heaven when you die."

They establish the rules of morality and call it salvation. They've reduced this union with Christ, this faith in Christ, to acts and deeds and works that men do. And the fatalists came along with the Antinomians and they preached inability to the point that men were born for heaven or born for hell, no matter what you did or what you didn't do. That's not so!

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And today what is it? Today the evangelist and the fundamentalists have reduced this glorious, great, miraculous, miracle of the new birth of salvation, to walking down an aisle and shaking a preacher's hand and joining a church and they call that salvation.

They're coming by the multitudes. They're coming by the hundreds. They're coming by the thousands. And they're walking down an aisle. And they're shaking hands. The old Israelites observed their ceremonies but didn't know God.

And the Romanists kept their Holy Days and didn't know God. And the Pelagians went about all their works and good deeds and morality and never met God. And the Antinomians sat in a rocking chair waiting for the lightning to strike and didn't know God.

And today people are listening to a preacher say a few words and read a poem and sing a few songs and give an invitation and down the aisle they go and talk about that being salvation.

But, Scriptures like these; you get you a Bible, Scriptures like these come forth to destroy that concept of salvation, to destroy these deeds and decisions that we call, "Eternal life." Scriptures like these; listen, **Matthew 10:37**; "*He that loveth father or mother more than me is not worthy of me. He that loveth son or daughter more than me is not worthy of me. And he that taketh not up his cross and followeth after me is not worthy of me.*"

He didn't say, "He that shaketh not the preacher's hand, he that walketh not down the aisle, he that is not sprinkled or confirmed or catechized or immersed;" it says, "*He that taketh not up his cross and followeth after me is not worthy of me.*"

Scriptures like these come forth to destroy this concept of carnal and spiritual Christians. We've got about in the average church today, the average good sized church; you'll have 700 members. About 300 of them attend church. About 100 of them come to prayer meetings. Only about 50 of them read their Bibles and support the church.

And do you know what they say? "Well those 50 are spiritual people; the other 650 are carnal Christians." Hold on now; you wait a minute! Listen to **Luke 9:62**; "*No man having put his hand to the plough and looks back is fit for the kingdom of God.*"

That's God's terms of peace. Now we can lay down our terms but these are God's terms. Scriptures like these come forth to destroy this concept of nominal church members being saved.

Listen to this in **Luke 14:33**; "*Whosoever he be of you that forsaketh not all that he hath cannot be my disciple.*"

And listen here to **1 John 4:7-8**; "*Brethren, let us love one another for love is of God. And everyone that loveth is born of God and knoweth God.*"

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And he that loveth not is a carnal Christian? No; *“He that loveth not;”* (well he'll lose his reward but he'll go to heaven; no) *“He that loveth not; (that's what we say, this is what God says) knoweth not God for God is love.”*

That's God's terms of peace. That's the reason I say, *“Let us examine ourselves.”* I know all of the different routes that are being prescribed. I know all of the different roads that are being drawn on the map.

But I know this Word sets forth a way of life that is straight and narrow, a way of life in which Christ is the king, Christ is the Lord, Christ is the Master, in which the Holy Spirit comes when He reveals that salvation and that mercy and makes a man in Christ a new creature. *“Old things pass away and all things become new.”*

Now you might substitute these manmade terms of religion if you want to and call it salvation. And you might be like the prophets of old who cried, *“Peace when there was no peace.”* And it's been going on for centuries.

I want you to listen to me for a moment. Men have tried, they've tried, but they cannot substitute walking an aisle for regeneration. It can't be done. Our Lord said, *“You must be born again.”* Our Lord said, *“You must be born of the Spirit and of the water.”*

Our Lord told us, *“As many as receive Him were born not of the will of the flesh, not of the will of man; they were born of God.”* To be saved a man has to receive a new nature. He has to be regenerated by the Holy Spirit and made in Christ a new creature.

And that's a heart work. That's a supernatural work. And you cannot substitute walking an aisle for that miracle of grace:

**“It took a miracle to put the sun in space  
It took a miracle to hang the stars in place  
And when God saved our souls  
And made us whole  
It took a miracle of love and grace.”**

A miracle only God can perform, the one who said, *“Let there be light.”* In original creation is the same one who said, *“Let there be light”* in spiritual creation.

Now I'll tell you this, men have tried but they cannot substitute education for revelation. It can't be done. The Scripture says, *“Eye hath not seen, ear hath not heard, neither hath it entered the heart of man the things that God's prepared for them that love Him. But, He hath revealed them unto us by His Spirit.”*

You can't substitute education for revelation. And we preachers may get in the pulpit and put these glorious, blessed, truths, in the plainest language but they'll be foolishness to a natural man unless the Holy Spirit gives him eyes to see, ears to hear, and a heart to understand.

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That's the reason you and I both need to cry to God, oh God; give us insight into thy Word. Give us illumination; give us understanding, like Paul was given, "*A revelation of the mystery of the Gospel.*"

*"The preaching of the cross is to them who are perishing, foolishness."* You can't substitute education for revelation. When we get into the pulpit we need not to rely upon our ability to illustrate; we need to rely upon the ability of the Holy Spirit to illuminate.

And then men have tried but they cannot substitute a decision for Christ for a living faith. It can't be done. Saving faith is not head-work alone. It's not just a decision of my mind; it's a work in my heart. It's heart-faith.

At Pentecost they were pricked in their hearts. The Scripture says, "*Keep thy heart for out of it are the issues of life.*" To believe on Christ is to love Christ with the heart. "*If any man love not our Lord Jesus Christ let him be accursed when Jesus comes.*"

*"If thou shalt confess with thy mouth Jesus to be Lord and believe in thine heart that God hath raised Him from the dead thou shalt be saved."* And you can't substitute a decision for heart faith.

Now you can make all the decisions you want to in your mind and in your head but till your heart is broken over your sins, till your heart is broken over your guilt, till your heart reaches out in affection and embraces Christ, you'll remain in darkness. You may be a religious man in darkness. You may be an unbeliever in darkness but you'll still be in darkness.

And then men have tried but they cannot; (now you listen to me) men have tried but they cannot substitute outward morality for inward sanctification. Now they're still trying it. But our Lord said in **Matthew 15**; now you listen, "*It's not that which goeth into the mouth that defileth a man; (that's not what's defiling you) it's that which cometh out of the mouth:*

*"Those things which come out of the mouth come from the heart and these are the things that defile. For out of the heart proceeds evil thoughts, murders, adulteries, fornication, blasphemies; these are the things that defile the man."*

Those religious people in our Lord's day; He said to them, "*Do you know what you've done? You've cleaned up the outside of the cup and neglected the inside. You're like a whited sepulcher, a grave. You appear beautiful unto men on the outside but on the inside you are full of dead men's bones. That's what you've done; you've cleaned up the outside and on the inside you're full of extortion and excess and envy and jealousy, lust, hatred, malice, and all these things.*"

And that's the reason in your churches people are so pious on the outside, they are so holy on the outside, they are so careful not to do anything that would offend the laws and rules of the church, but on the inside bigotry, hatred, gossip, envy, all of the wicked, filthy and sin.

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And that's what defiles and you cannot substitute outward morality for inward sanctification. God has to do it. The love of God must be shed abroad in our hearts by the Holy Spirit. The fruit of the Spirit; now the works of the flesh are these and it names murder, malice, blaspheme adultery, and fornication. These are the works of the flesh. Those are the products of the flesh.

But, watch **verse 22 of Galatians 5**; *“The fruit of the Spirit are these, love, joy, peace, longsuffering, patience, meekness, gentleness, tenderness, and kindness.”* Those are the fruits of the Spirit.

You don't produce that. When God comes in you to dwell, when He becomes your sanctification; He produces those things.

And then men have tried but they can't do it, they cannot substitute church membership for union with Christ. It can't be done. Judas was an apostle. He was a preacher. He was a church member.

So was Ananias and Sapphira and Demas, Simon Magus, all of these people, but they were not in Christ. They were in the church but they were not in Christ. Salvation is a divine union with a living person. Paul wrote; *“Christ in you; that's the hope of glory. I'm crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me. And the life which I now live in the flesh I live by the faith of the Son of God who loved and gave himself for me.”*

He is in here, in the heart. And consequently I love His Word. And you can say with me, “If Christ dwells in you; I love His house, I love His Word, I love His people, and I love His Gospel. I love to sing His praise. I want to live for His glory and God forgive me of my sins, increase my faith and help me to walk with Christ day by day.”

And then last of all; men have tried but they cannot divide the office of Christ. Now this is a terrible thing that's been brought up on our generation, preachers standing up preaching that you can have Jesus Christ as your Saviour from hell and then later on, if it's convenient, no hurry about it, but if it's convenient, if you don't have anything else to do, you can receive Him as your Lord.

That's not so! The Bible does not know anything about, “A doormat named Jesus.” It knows something about a Lord Jesus Christ. And even your preachers don't call Him Lord; they call Him Jesus.

The Holy Spirit calls Him the Lord Jesus, the Lord Jesus Christ. And you can't divide His offices; He's the Prophet to reveal, the Priest to redeem, and the King to reign!