

My Servant

“In the Days of His Flesh” (Heb 5:7)

If a person does not love our Master it will be impossible to even attempt to obey Him. It will just simply put one under the law and make one feel that He is a hard taskmaster. This is why our Master allowed what He said in Jn 14:15,21,24 to be recorded in the Scriptures (especially verse 24). Only those who are drawn by the Father, who are willing to do His will, will prove to be His servants (Jn 7:16-18). Jn 6:44,45,65-69 — “They will all be taught by God.”

Jn 12:25-26 — It is impossible even to serve Him where He is, even though a person is *here* where He is, if He is still away from his heart. Verse 25 says that this person had not come to the necessary point of actually hating his life in this world, to be as Rom 10:8-15. He is still attracted by the world and the things of it. He still has a secret love affair with it (1 Jn 2:15). The love of the Father is not in him. The *love* here is #26, as Rom 5:5, which means Eph 1:13 simply did not happen at his baptism. No one can love our Master or obey Him without His love in their heart. This is why 1 John was written.

So what if every last single one in the Body of Messiah, who has been baptized into and sealed with the Holy Spirit, prayed as their Master taught them in Mt 6:9-15, especially verse 13? What if they all loved as He commanded, that is, obeyed His commandments, which only those who love Him can do? (Those who do not love Him will find a way to skirt around them.) Would not verses 9-11 be the fulfillment of Mt 5:17-21, Heb 10:13, and Acts 3:21? Would not heaven release Him to return to earth to restore all things in the next age, and would it not be the restoration of all things in this age that causes this to be? (Mk 9:11-12)

What if Mt 6:11 were prayed for? What would our morning and evening minchot be like? 1 Cor 14:24-25 — Would not our visitors fall on their faces and declare that God

is in our midst? What if Mt 6:12 were actually prayed for, as 1 Tim 2:1-8 teaches us? In Mt 6:11, *daily bread* means every word that proceeds out of the mouth of God (1 Pet 4:11) in our daily sacrifice (minchah). It takes a community.

1 Tim 1:5 — To overcome in Rev 2 and 3 would be to pray as He gave instruction, and if we love Him we will obey Him (Jn 14:15,21) and overcome where the first church did not. We will produce the fruit of the Kingdom (Mt 21:43 or 24:14, obviously, or Heb 10:13 or Acts 3:21), to do what Paul hoped to do *for them* (Acts 26:6-8; Rom 11:15; Isa 49:6,8; Acts 13:47). So what if we all were delivered from the evil one? But do you think we *can* be without praying as He commanded us to pray? (Mt 6:9)

Hardly any Christian knows what our Master meant by Mt 6:11, “Give us this day our daily bread.” *Daily bread* can only be understood by *disciples* of Messiah Yahshua, who stand morning and evening to thank and praise our Master for saving us, praying in His name to the Father that His name would be made great on the earth, that His kingdom would come and His will be done on earth. But if we pray this we must also pray that we would be delivered from the evil one as we restore and resume the priesthood (1 Pet 2:9; 1 Chr 23:30). 1 Chr 23:30-32 is when He meets with us at the “Tent of Meeting” to speak to us there (Ex 29:42).

Jms 1:14-15 tells us why the first church failed to produce the fruit of the kingdom. The wrong desire was fertilized, even as occurred in the first Eve — the seed of the evil one reached the ovum and was *received* (2 Cor 11:3). It’s not just “deliver *me*” but “deliver *us*,” for we are a Body — *us* (1 Jn 2:19). The whole Body must take dominion over the prince of this world (1 Jn 3:8; 5:19; Heb 10:13) in order for Mt 6:9-10 to ever come. And for us to be inspired to do this we must pray for our daily bread — for His word to be heard and consumed — for we will never have the bread, nor will His kingdom ever come or His will be done on earth, unless we make His name great *first*. And this cannot ever happen unless we *pray* as He meant for us to pray — praying for His kingdom to come.

The word *come* means to leave one place and go to another, as Rev 22:17. *Come* is #2064, and *done* is #1096. *Done* means *accomplished*, caused to occur, to come to pass, to be performed and fulfilled. Unless He has a people who have only one thing on their mind, and pray for it, it will never come to pass. For Acts 3:21 says that heaven holds (receives) Him *until*... *Receive* means to take in one's possession until released. Heb 10:13 says He is *waiting* until Lk 1:17 happens so that Rev 19:7-8 can happen, fulfilling Dan 2:44 (Dan 7:24; Rev 17:12) and Mt 24:14.

Mt 6:11 — “Daily bread” — *daily* (#1967) means every single day; *bread* (#740) is the spiritual food which sustains us, our daily spiritual support — life-giving support. Faith to live by comes by *hearing* — hearing our Master's voice (Jn 10:27; 18:37). Those who are of the truth keep on hearing (Eph 4:15; 1 Pet 4:11; 1 Cor 14:24,31).

So what if every last single one of *us* should pray as our Master told *us* how to pray in Mt 6:9-13 and 1 Jn 3:22 and 1 Jn 5:14-15 and 1 Tim 2:1-8, and what if the men and all the women were as verses 8 and 9? What if all the men were as verse 8 and all the women were in submission so they could pray and prophesy publicly (1 Cor 11:5)? A woman or a wife, as long as she is submissive to proper authority, can do almost anything that glorifies the Master — that is, as long as she is under authority (Gen 3:16; 1 Cor 11:3). Our Master submits to His Head.

Our Father is looking for a redeemed womanhood. 1 Pet 3:3-4; 1 Tim 2:9-10 — Excesses in this manner show one of two things — lack of headship or rebellion. The women are not to be as the world, and if they are redeemed, they will be as their Master wants them to be. 1 Pet 3:3-4 — According to Greco-Roman society, which was characterized by extravagance in dress.

Silence in 1 Tim 2:11 means not interrupting, but listening until the appropriate time, respecting her husband and the leaders. Submission, as our Master is to His Head, does not indicate subservience or subjugation (Eph 5:22; Col 3:18; Tit 2:5; 1 Cor 14:34). Eph 5:21 applies to husbands and wives, children (1 Tim 3:4), slaves (Tit 2:9), prophets

(1 Cor 14:32), being submissive to governmental authority in the Edah and in the world (Rom 13:1-5; 1 Cor 16:16; Tit 3:1; Eph 5:24). This principle applies even to Messiah Himself (1 Cor 15:28).

1 Tim 2:12 — “I do not permit...” Paul exercises apostolic authority in restricting women from exercising a certain kind of attitude and authority in teaching, which is obvious to the spiritual.

Do you think for one moment that anyone will be worthy to walk with our Master in white if he is not praying diligently to be delivered from the evil one? If he is not praying as He told us to pray (Mt 6:9-15) and forgiving as He told us to forgive? Our sins will pile up unless we go back to when or where we stopped forgiving our brothers and sisters (Mt 6:12,14,15). As Heb 10:26 says, if we go on sinning in this way, there is no longer any sacrifice for other sins you commit after that, for it is a willful sin and can be unto death if we go on sinning in that way (verse 27).

Heb 10:28-31 — “The Lord will judge His people” is speaking of sins unto death. Jms 5:20 — Brings him back to where he stopped forgiving his brother (the error of his way) to cover a multitude of sins.

Heb 10:16-22 — To enter the minchah or the breaking of bread without doing as verse 22 is when one accumulates sins, and as Rev 3:4 says, “Few were left” who were overcoming the tendency in them to not pray as their Master taught us to pray (Mt 6:9-15). We must overcome our indifference to overcome all things by verse 13.

1 Jn 3:8 — To undo his works takes first of all Mt 6:13. He, our Master, through His Body on earth — *US* — to show forth His victory over Satan, which we can have also if we pray to be delivered from him in Yahshua’s name and authority, who has all authority in heaven and on earth (Rom 1:4; Mt 28:18).

Jn 10:10 — Satan’s work is to kill, steal, and destroy the abundant life (1 Jn 5:12; Acts 5:20). Abundance speaks of the life in the Body. Never is there nothing to do; never should we get bored (1 Jn 3:16, 23).

What would it be taken to mean if a supposed disciple of Messiah did not pray for his daily bread? Would he be saying that he doesn’t care, or he’s “all set” — he’s not hungry; he has no need for his Master to speak to him, or that he doesn’t live by every word that proceeds out of His mouth? Does this kind of indifference grieve His Spirit? This disciple doesn’t consider that his own enemies are his Master’s enemies. He is not concerned about His kingdom coming to the earth, His Father’s name being made great on earth, His will being done.

If one is not so concerned about Mt 6:11, he also is not so concerned about verse 12, and if he is not so concerned about verse 12, then he will not be concerned enough to pray to be delivered from the snare of the evil one. Thus he will provoke the Father to allow him to be led into a temptation and not be delivered from the evil one, to show this unconcerned disciple “where he’s at” — like the one in 2 Tim 2:26. Whether he can repent is just according to whether he is like Esau, or the one who held his Master up to public shame (Heb 6:6; 12:16-17).

Jms 5:19-20 is as 2 Tim 2:25, as the one in Jms 5:19 comes to a brother who is “opposing himself” (KJV). If we all do not pray as our Master tells us, we are not only opposing our own selves, but the whole Body, the “us” in “Give *us* this day our daily bread.” Deliver us from falling into a temptation we can’t resist or won’t resist to show us where we are at — at the mouth of the evil one, the snare of the arch-enemy of our Father, being taken captive by him to do his will, to do his good pleasure instead of our Master’s good pleasure (Isa 53:10-11), showing that we are not the result of the suffering of His soul in the death He suffered on our behalf, in our place. We are this fruit, this result, if we are His offspring (Heb 2:10-13).

Those in 2 Tim 3:2-5 are the ones who, while in Satan’s trap, started this other kind of life and message, who had a form of godliness but denied the power of the Holy Spirit to be able to bring them to repentance (2 Tim 3:13) as in Jude 1:23 and Jms 5:19. So Jude ends his letter in verse 24 as we are taught to pray in Mt 6:11-15. Verse 15 ends

the instruction of how we should pray and what we should pray for. How many today are in the snare of the evil one, who were with us in the beginning but held on to grudges against their brothers or sisters, leaders, etc.? What our Master said in Mt 6:14 is clear and to the point, as also is verse 15.

So what if we prayed as verse 13? How many did not, and how many are in the snare of the evil one today, holding our Master up to public shame as they destroy? (1 Cor 3:16-17; Mt 12:30)

So in our private prayers (Mt 6:6-8) and our public (corporate) prayers (Mt 6:9-15), we ought to pray the same way. Our private prayers should include “deliver *me*” and our public prayers “deliver *us*.” “Give *me* my daily bread; speak to *me* so I can speak to others and give them what they need to hear” (1 Pet 4:11), to glorify our Father through our Master Yahshua.

Our Father wants to give us the ability or strength to serve His Son (Jn 12:26) so that He can honor us. To be honored by Him is the greatest thing one could ever desire, as a son desires to please his father. Our Master loved to please His Father, to do His will. Jn 12:49-50, NIV — “What to say and how to say it.” Our Master’s desire was to go where He wanted Him to go, to do what He wanted Him to do, to say what He wanted Him to say, and to be all that He wanted Him to be — and He was. And we can be too, if we love Him enough to obey His instruction to pray for what He wants us to pray for.

Do you want Mt 6:9-10?

Do you want Him to give you your daily bread?

Do you want Him to forgive you? (Do you forgive others?)

Then pray to be delivered from all evil which the Tempter tempts us with — the bait, as Jms 1:14-15. But remember what the *glory* in Jn 17:22 means — the glory we all have together in order to be one as the Father and the Son are one. Glory is what was in our Master that demanded His respect by us — the dignity, like a husband’s dignity demands the respect of his wife. Dignity is the inner worth displayed outwardly, which

demands the respect of others who are allied in the same cause as our Master, allied in the same struggle. He never surrendered His dignity, His inner worth. Glory is ruling power — to rule over all opposition that comes against one’s dignity and inner worth. We get our worth only from our Father.

Glory is the recognition belonging to a person. This honor is maintained by our humility and servitude (Jn 12:26). Jn 14:21 — The degree He is able to disclose Himself to us is the degree of our human worth, which discloses itself outwardly to those in the Body and to those in the world our Father loved so much (the world of people, Lk 19:10). But the world in 1 Jn 2:15 is how we *lose* His honor and His glory, and our own dignity, as one walking in darkness (1 Jn 1:6; Jn 12:45-46).

Glory is the opposite of dishonor and shame. Glory is the carrying of God’s image and likeness, His character. Glory is *doxa* (#1391) — the appearance of a person that catches the eye or attracts attention, commanding respect (Jn 17:5,22,24; 12:41,45) for our Master. As we emulate Him by His Spirit (1 Cor 6:17), because of our desire to be like Him (1 Jn 3:1-3), we reflect the glory of our Father and His Son (as He did). Tit 2:13 — In Him was the appearance of “the great God” (Jn 14:7),¹ and when He returns, the great God will be manifested in its fullness in Him, who is our Savior Yahshua, Yahweh’s Salvation (Tit 3:4).

1 Cor 9:24-27 — To run a race, one must run with single-mindedness, determination, and perseverance (Phil 3:12-14; 2 Tim 2:3-7; 4:7-8; Heb 12:1-3). In the “grandstands” are those who have finished their part in the race (Heb 11:39-40). Phil 2:16 — A runner must remain in constant forward motion toward the goal, despite opposition, which demands strenuous effort and endurance, which is learned from constant discipline. The Race can’t begin until we all have the same mind and attitude as our Master (Phil 2:5). It is not an easy matter, and it is not meant to be.

¹ “of the great God and our Savior Yahshua” (according to the Greek New Testament)

Eve had the desire in her before she was tempted, and her “ovum” received the seed, and it gave birth to sin and then death. But we are thankful for our Master who told us how we could rule over death (Mt 6:13) and overcome, as we are all expected to (Jms 1:21; 5:20; 1 Jn 5:16-17; Heb 6:4-6; 10:26-31, etc.).

Eve had the desire, but where she erred was by going to that tree to ponder the words she heard about that tree, to ponder the consequences and the effects of it (Gen 2:9,16,17). The *man* in verse 16 is both male and female, as in Gen 1:26-28. Eve knew she was to have dominion over every creeping thing.

Eve’s desire, as in Jms 1:14-15, was her “ovum” (as is ours also) to receive the “sperm cell” of Satan by his enticement, because of his desire to rule the earth and universe through God’s highest creature, if he could only make him fall (1 Jn 5:19; Eph 2:2). As Jms 1:13 says, God can’t be tempted, but His Son could, and all men have been tempted and fallen — except the Son of God, the Second Man, the Last Adam.

Eve was drawn away from her husband by her own desire and then enticed after she went to that tree. Maybe it was the third time she went to ponder the Creator’s words. It was her own desire at work, not yet the temptation of Satan. The temptation came later after her “ovum” was ready for reception, just as a physical ovum after it leaves the refuge of the ovary and finds its way into the fallopian tube. Conception occurred when the “seed” of the temptation connected with the “ovum” of the desire and was received. This produced the “fetus” of sin which, after fully developing in the “womb” of Eve’s mind, gave birth to death (Gen 2:17).

This death was the first death sentence, not the second death sentence which will come for millions at the judgment in Rev 20:11-15. But now Eve would be thoroughly tested, along with Adam and all their offspring, by the covenant of Gen 3:16-19 in order to deter the second death sentence. If they held to this covenant, they would have a second life in which to carry out the original mandate in Gen 1:26-28 and to fill the universe with man, the highest creature. They would prove to be God’s sons in the

natural sense, in spirit, soul, and body, able to be ruled by the spiritual sons of God (Rom 8:20-21; Rev 22:5; 21:3,24). The spiritual sons were "sought out" (Isa 62:12; Lk 19:10). The leaders of all the tribes and clans sent out walkers in search for them who will be called *Derusha*, but not the pseudo-leaders, who were like the man in 3 John and 2 Ths 3:6.

Jms 1:14-15 — So the "ovum" of desire is drawn away into the "fallopian tube" where it is enticed by the "seed" of temptation, and once fertilized, the "fetus" of sin is implanted in the soul until fully developed, when it gives birth to a second death for us, which corresponds to the first death for Eve.

Mt 4:1 — Yahshua was not led by an evil spirit to the place He was to be tempted by Satan, but by the Spirit of God. The Son of God was tempted, not God, since Jms 1:13 says God cannot be tempted. So the Son of God is the humanity born to Miriam. The Son of God was in no way divine, but the Word of God is divine (Jn 1:1). The Son was human (Jn 3:16).

Mt 4:7; Dt 6:16 — *Test*, as in Ex 17:7; or *try* in Isa 7:13. Temptation is a testing. Heb 2:18 — So as Mt 4:7 says, was the Son *God* or *man*, since Jms 1:13 says God can't be tempted, and Heb 2:18 says the Son of God was tempted? Since He was made *like* man in all things (Heb 2:17), made like His brothers, He *suffered* in His temptation, having to *resist* to not sin. 2 Jn 1:7 — The *man* Yahshua was not divine; the Son of Man was human. The Word was divine, not human. The Word was and is God. The Word is not a man (Jn 1:1). Heb 10:5 — A human body was prepared for the Word to dwell in.

If the Second Adam could not sin, then He could not be our sacrifice. The Word could not sin, but the Man could, if He so chose. But according to His integrity and glory, He loved His Father more, to do His will.

Mt 4:1-11 — All these temptations the world of men have succumbed to, but our Master never considered its temptation as a viable alternative. Satan did tempt Him, and Mt 4:7, "You shall not put the Lord your God to the test," does not mean that Yahshua

wasn't being tempted here, as the Man who must stand the test to be a pure, spotless sacrifice for the sins of the world.

The temptation to avoid the cross is ours daily (Lk 22:28; Mt 16:24-27; Lk 9:23). Satan tempted our Master to disobey His Father through self-gratification, self-display, and self-aggrandizement — the very nature of Satan himself — for he wanted to make Yahshua like himself (Mt 16:23), as he has made the multitudes in the world (1 Tim 6:9). Being a man, a human being, it was our Master's nature to be like divinity, to do His Father's will (Jn 5:19,30). We also, as men, will be rewarded according to our works (2 Cor 5:10; Eph 2:10; 4:16), so our only hope of attaining to Phil 3:10-11 is to take up the cross and follow Him (Mt 16:24-27).

Yahshua could have sinned. He was born to master sin so He could die and go into death and be resurrected by conquering sin, Satan, and the world. So our Master could not conquer temptation without a struggle, because He was man, and man was made to be tested. He was tested to the core of His being, but without sin. Lk 22:40-46 — He drew near to His Father and acquired the grace to overcome. He was Himself praying the prayer He told His disciples to pray (Mt 6:9-15). He must have desired it with all His heart and soul, and prayed to be delivered from the evil one.

So He had to resist and fight temptation until He overcame (Heb 5:7-9). As we are to be conformed to the divine Spirit in us, so did He as our forerunner. But He was without sin. We have Him now as our advocate (1 Jn 2:1-2). If it was impossible for Him to sin, then He was God, since God cannot be tempted at all, whatsoever. He would not suffer anything if He could be. But His Son had to suffer. From Gethsemane we know how real His suffering was, how agonizing His struggles were.

Heb 2:18 — What a wonderful Savior we have, made like us in all things. The seed of Abraham is the man Yahshua and His brothers and sisters (Gal 3:16; Heb 2:16-18). He gives all who love Him and cry out to Him and pray as Mt 6:9-15 not welfare but spiritual aid (KJV, *succour*, #997), for He knows our frame.