

16 November 1996, Breaking of Bread Sus, France

Our Master had no Advantage Over Us

*Yoneq, Ha Emeq, Neriya and Shua had arrived in Sus earlier this day, having come from Asher.*

One of the things we learned in Asher is that our Master didn't have any advantage over us. He commanded us to love as He loved, to lay down our lives as He laid down His, to overcome as He overcame. He would have never done that and commanded us if He had had an advantage over us.

We have the same Holy Spirit as He. We have the same access to the Father as He. We can overcome as He overcame. We have the same accessibility to the Father as He had. He was a human being and He overcame as a human being through His relationship with His Father. We are human beings. He had no advantage over us. Just because we are fallen doesn't mean that our Master had any advantage over us, because we have the same accessibility to the Father as He had.

Adam also wasn't fallen. He was just like our Master. Our Master was just like Him. Adam fell. Our Master could have fallen. Our Master faced the same temptations and overcame. That He was unfallen doesn't mean that He had any less a hard time than us. Our Master was tempted even more than we are.

We can have victory. He wants us to understand that so we can overcome. That's why there is no excuse for anybody to not overcome.

*About David Ishmael, son of Abraham through the line of Ishmael:*

You know how happy our father Abraham is even to see an Ishmaelite. He loved Ishmael. Right here is David Ishmael, the seed of Abraham. Abraham is rejoicing over this right now.

Someone had to be led by the Spirit to go to Bordeaux about 12 years ago or so [*That's where we met David Ishmael*]. Yoceph and those who were with him were led to go to Bordeaux to meet David Ishmael. It is something that one of those Arabs could be saved. Our Father is rejoicing. Our Master being our Savior came as a man and lived out His human life as a man and trusted His Father. He would have never told us to overcome as He overcame, love as He loved, lay down our lives as He did if He would have done it any other way as He expects us and as we are able to do it. Otherwise He would be a tyrant.

We can do it if we just invoke His name. He wants us to know this. He is a good Savior, therefore we can do it. No one has ever done it. No one has ever endured in that love to bring about the effect that He came to earth for. That's why we need to consider how we can stimulate one another to love and good deeds, and that's why we need to see to it that no one falls short of the grace of God. In that sense, we have the greater advantage because we have one another, our Master didn't really have that, but we have the same advantage as He did.

He came to save us from our iniquities, those bent ways in us. He didn't just come to forgive us but to save us.

Everything will be done according to our prayer. No more, no less — the same proportion. It will be done according to how our prayers are being heard in heaven.

Singing Too Fast

A word of instruction: [*We were singing "I want to trust my life unto you." We were singing it too fast, rushing through the song.*] This song and also "Abiding in the Vine" needs to be drawn out. It's a love song. You all sing so fast, three times faster than anybody else.

*Saying "Ha Shem"*

*This word of instruction wasn't spoken to the whole body. As we lifted up the cup of salvation we sang "I love you, Ha Shem."*

Ha Shem is just a legalistic Jewish thing to not use the name of our Father repetitiously. We don't want to take His name in vain but of course in songs where we address Him in worship and sing to Him directly we want to use His name. We use Ha Shem for the sake of the Jews, and of course we don't want to take His name in vain but to not use His name where it's proper, like when we worship Him and sing to Him would be just as bad as using His name in vain. In Asher we sing, "I love you, YHWH for you heard my cry... Oh Sovereign Yahshua, I am your servant..."