

My Servant Israel

(Deuteronomy 7:6, Titus 2:14, and Psalms 130:8)

1 Pet 2:9 — The servant Israel (the Edah), or in Christian terms, “the church”, is made up of *special agents*¹ (those who have the power to *act* for another, namely our Father) who are cut out of the natural world order to create a new order – bringing the old order to an end (Heb 10:13; Dan 2:38,44; Rev 20:1-3). This is for the purpose of bringing about Mt 19:28 in the next age, where the apostles will rule over the Twelve Tribes of Israel, fulfilling the land grant made to Abraham so long ago. Gen 15:18 will come about through Gen 18:19 and then finally Israel and the world (the scions from this age) can know the peace and rest of Acts 3:21.

Today, the children of the “seed of Abraham” must know who they are as God’s *special agents in training*. Their mission is as exciting (and far more important) than the most dangerous endeavors of special agents in the world. Communicating this is the weighty, personal responsibility of the abbas of Israel (as well as the immas). His *special agents* will carry out “the good pleasure of the Sovereign” (Isa 53:10-11).

Yahweh calls Israel “My servant.” This is Israel’s special status as His very own possession (1 Pet 2:9). They are to be as Isa 41:8-13 says in order to do Isa 42:6-7 and 49:5-8. Israel as Paul spoke of them is *our Twelve Tribes* who are called to be for Yahweh what old Israel was not, and to do for Him what Old Israel did not do (Acts 26:6-8). This they will do as the true seed of Abraham (Jn 8:39; Gal 3:26-29). They are His true sons who serve Him. These Twelve Tribes will be His instruments of revelation, His witness to the nations in every place (Mal 1:11). They are of the lineage of Messiah (Gal 3:16,29; Isa 43:10; 44:1,8,21; 45:4; 48:20).

¹ Agent, *n.* 1) An actor; one that exerts power, or has the power to act; as, a moral agent. 2) An active power or cause; that which has the power to produce an effect; as, heat is a powerful agent. 3) A substitute, deputy, or factor; one entrusted with the business of another; and attorney; a minister of state.

They are the servant who brings about what He promised Abraham (Isa 49:8; Gen 15:18) by doing what Abraham did (Jn 8:39; Gen 18:19). Acts 26:7 – They are to raise up dead Israel (Mt 19:28; Isa 42:1; 49:5; 50:4-10; 52:13-15; 53:11). Isa 52:13-15 – The servant is transformed into a twelve-tribed holy nation that will *startle* (not *sprinkle*) the nations (Isa 52:15). 53:10-11 – They will bring these words to fruition (Isa 49:8; Acts 26:8; Rom 11:15).

Lk 14:33 takes a community according to the mind of Yahshua, who didn't mean to become a homeless person, but to create a home where He lives (Jn 12:26). He would be homeless otherwise. He must have a people to *come to* (Jn 14:18), who are as Acts 2:37-47, so they can be where *He is* (Jn 12:26).

The greatest service is Heb 10:13, which takes a twelve-tribed nation, which is as Jn 13:34-35 and 17:23, to bring about what God our Father promised Abraham. He has not done this yet (Gen 15:17-18; Jer 34:18). But Mt 19:28 promises it will be in the next age, and it will come about by the service of Mt 21:43; 24:14; and Isa 49:5-8, as Acts 26:6-8 entails.

Heb 10:13 cannot be done without first His house being built (Eph 4:16). It takes a whole house working together to do Heb 10:13. Even while building the house we see from 1 Cor 3:16-17 that many will be destroyed along the way if they do not give their whole heart to the effort (the endeavor), which is the witness of it being built to be the light (Isa 49:6).

Mt 24:14; Isa 42:6-7 – The witness is from every place He has caused His name to dwell, maintaining the unity (Eph 4:2-3; 1 Cor 1:10; 1 Tim 2:8; Jn 13:35; 17:23). This takes a community, a tangible expression of love and unity and peace. It expresses the bond of peace between brothers and sisters (Eph 4:3; Phil 2:2-4; 1 Jn 2:5,10). This is the sign of the inevitable defeat of God's archenemy Satan (Rev 20:3; Jn 16:11; Heb 10:13; Phil 1:27-28).

The Love of the World

“If any one loves the world [#25, *agapao*,² meaning here finding one’s joy in something], the love [#26, *agape*,³ meaning here the desire of God toward man to do what is needed or what He needs] of the Father is not in him” (1 Jn 2:15).

#25 is to love socially or in a moral sense.

#26 is an affectionate love, helping the object of that love to a better end.

The “things of the world” is the sphere of the things the people in the world get their life from. It is what they do to occupy their “time off” from making a living, or even what they do to make a living could be pleasure itself for them (1 Jn 4:4-5; 5:19; Jn 12:31; 14:30-31; 16:11; 2 Cor 4:4). Jms 4:4 speaks of a friend of the world. *Friendship* is #5373, and *friend* is 5384.⁴ In 1 Jn 2:15, #25 and #26 speak of love for the world and love of the Father, respectively.

1 Jn 2:16 — *Things* — the gadgets, material objects, possessions, clothes, personal property, concerns, business, worldly information and knowledge, the ability to do what one likes to do, to live fully (which only our Master can fulfill, Jn 10:10). *Things* means personal belongings, garments, what one wants and desires, and what one thinks he needs or does to satisfy himself. *Things* (#3588) which one might have and withhold from him who has not (1 Jn 3:16-17).

Love in Jn 13:35 is #26. Jn 5:24 goes with 1 Jn 3:10,14, and in both of these verses #25, *agapao* is used. In 1 Jn 3:16-17, both are #26, *agape*, and in Rom 5:5 the word is #25, *agapao*. In all their inflections, variances, forms, and tones, #25 is to love socially and morally, while #26 is to love affectionately, helping the one loved to be better.

² *Agapao*, #25, is in the Strong’s Concordance: [in regards to persons or things] to welcome, to entertain, to be fond of, to love dearly.

³ *Agape*, #26: brotherly love, affection, good will, love, benevolence.

⁴ *Philos*, #5384, is the word in Jms 4:4, meaning a friend, an associate, a companion, one whom you associate with on a familiar basis.

1 Jn 5:21; Jn 14:21; 1 Jn 2:4 — To keep His commandments, in fact, is the only way that we can do what is pleasing in His sight – if we are obeying His commandments. It takes a community to apply rightly 1 Jn 3:22. That is, one must be in the Body of Messiah for it to make a difference. For what difference would it make, since no one can even pray in our Master's name or do what is pleasing in His sight outside of His Body where He is? His New Covenant is only applicable there, as Jn 12:26 says. *There and there only* is My servant.

1 Jn 3:22 (NKJV) – If one is *not* doing what is pleasing in His sight and does *not* confess it as sin (Jms 4:17), then does such a one really believe He is there? But when one is not doing what is pleasing to Him and is not confessing it, and his brother comes and “turns him back” (Jms 5:19-20), then the proper functioning of His Body is evident. How *essential* is the community where this is possible? (Heb 3:13).

1 Jn 1:6-7 – If one is not walking in the light he cannot be doing what is pleasing to Him, since he is walking in his own light as a natural man. Natural men do not pray for His will to be done on earth and that His name would be glorified. Only spiritual men do that or even know to do it. But if one is regarded as a spiritual man, yet walks in darkness (1 Jn 1:6 or 2:4), he is either a foolish virgin or a tare.

Will He be Honored?

Mk 7:21-22 – We are to even apply Heb 10:26 to Pr 28:13, as one keeps on sinning in that way. Even if one is speeding recklessly on the freeway and is not judging himself so as to confess it and renounce as Pr 28:13 tells us to, he will not prosper in his prayers (1 Jn 3:22). Nor will he be honored as Jn 12:26 says. So 1 Jn 3:22 applies only to disciples who pray according to 1 Pet 3:7. A man's prayers are not heard if he is not loving his wife, treating her well, just as well as Messiah treats the Edah.

This is just as Rom 12:1-2 applies in the minchah — will God hear his prayers if he is not actually offering his body as a living sacrifice? Will this one person keep the

whole sacrifice from being received as we all stand praying? Mk 11:25 – What if someone does not forgive the one he has something against? What effect will the one disobedient disciple have on the whole burnt offering?! The minchah is affected as God inspects each part before the offering is accepted. Otherwise it is rejected.

What if one has an *aberration*, which could develop into a *perversion* if not dealt with, not forsaken? (Pr 28:13). Will he prosper? Will he be honored by the Father if he serves in his own strength? Jn 12:26 – Who is honored and who is not? (1 Pet 4:10-11). Jn 12:26 is only applied in a community where He is embodied or incarnate (Jn 14:18,20,23; 17:23). A person can confess it only where He is incarnate (1 Jn 4:2-3; 2 Jn 1:7). Look up the word *incarnate*.

Whatever one does not count as an enemy of his Master in Heb 10:13, as Judas did not count his greed and his accusations, he will not put under His feet and he will suffer or be hurt by the second death (Rev 2:11 and 3:5). At least one-half (Mt 25:2; 24:40-41; Rev 17:14; Dan 12:2,10) must do what Heb 10:13 says for Him to return for those worthy of Him. They are the *faithful* of Rev 3:4-5 and 17:14 who walk according to Col 1:10-11. Messiah cannot return to this earth to set up His earthly Kingdom or ever fulfill Gen 15:18 if He does not have a people who carry out Gen 18:19 (Jn 8:39). All who overcome (Dan 12:2,10 and Rev 3:21) are the wise. They are not the ones who hate Him and do not keep His word (Ex 20:5; Jn 8:51). Jn 14:15,21 — It is either hate or love.

The Natural, the Foolish, and the Spiritual

The natural man (or the tare) does not have to pray in order to exist in the community. The spiritual man can do nothing — he cannot bear fruit — without Him (Jn 15:5-8). The foolish virgin prays only for his or her own needs. The spiritual man loves his brothers and prays for them. The natural man relies on his own strength. The foolish virgin does not please our Master (1 Jn 3:22). The spiritual man is as 1 Pet 4:10-11. The

natural man or the tare does not need to pray to make it through the hardships as the spiritual man does, who has opposition from the enemy (Acts 14:22). The foolish do not see their need so as to cry out.

The natural man already thinks he has Pr 2:2-5. On the other hand, the foolish lack these things, especially discretion (Pr 2:9). The spiritual man walks as His Master walks (1 Jn 2:6; 1:7; Col 1:10-12). The foolish virgin lacks these things to others' hurt, but he can repent – if he does not wait too late (2 Pet 1:5-11). But the natural man does not know how to repent. The spiritual man is honored (1 Cor 11:19) by the Father (Jn 12:26) and is as Gal 6:1-2 towards his brothers. The spiritual man does not let his enemies triumph over him. The foolish do. The natural do not understand (Dan 12:10) and neither do the foolish. The spiritual and the foolish are both described in Dan 12:2-3. The foolish go to the second death (age-lasting) for believers, and the spiritual go to the Kingdom reign of Messiah in the next age.

The spiritual are more than conquerors (Rom 8:37). The foolish don't confess and renounce their sins (Pr 28:13). The foolish won't pray. It is not that they can't – if they confess their sins and forsake the idols that stand in between them and Messiah, their advocate. They must confess and renounce their sins. The natural man won't reckon with his own lack of knowing Him (Phil 3:10).

The foolish don't pay attention and the natural do, but to no avail as far as Eph 4:16 goes. The building is spiritual; it is not naturally or foolishly built (Isa 49:17).

Within the community we have all three working at the same time (1 Cor 10:21). 1 Cor 11:19 — Approved by whom? Honored by whom? So, in 1 Cor 10:21 are the natural and the foolish man drinking out of the same cup? In 1 Cor 11:19 *recognized* is #5318, meaning made manifest, visible, evident, plain, clear, and open to sight.

The only good which can come out of the foolish or the natural man is this recognition they give to the spiritual (1 Cor 11:19). Mt 6:6 is what the foolish and the natural never do, nor Heb 4:16. They hardly see their time of need since it takes spiritual

enlightenment (1 Jn 1:7). The foolish (1 Jn 1:6) and the natural (1 Jn 2:4) are hard to distinguish between, but not so with the spiritual (1 Cor 11:19). The foolish are as 1 Cor 11:27-32 and 1 Cor 3:15-17.

The Responsibility of Sons

Our Master (without reducing Him to something He is not) was a beautiful example of what our Father can do with one responsive life and wants to do with all of us who assume the same responsibility as sons (1 Jn 3:1-3). He is the representative man whom we are to be like. We cannot elevate Him to be more than He is, for He is all that the Creator wanted redeemed man to be in His love for man. (So man is less than he was created to be.) Adam did not ever eat of the tree of life. So redeemed man is all that even God could make man to be, and that is to be like His only Son (Rom 8:17; 1 Cor 15:24-28; Rev 21:3; Heb 2:10; 2 Cor 5:14-17,19-21).

“The righteousness of God” is what we became as His sons, as His first-born Son became. As Jn 1:1 says, the Word is God. The Word has always been God, and the Word came to dwell in a body prepared for Him (Heb 10:5), to be as all God’s sons in the future, who are transformed into His very image and likeness. He came to seek and to save His lost brothers.... He knows whom He can entrust Himself to and whom He cannot (Jn 2:23-25).

1 Cor 15:28 – That Divinity may be all and in all (Rev 21:3) in His Son and His many brothers who will dwell among the men of the nations. How many of us even realize who we actually are and will be in eternity? How many of us realize we will be no less than the man Yahshua? (1 Cor 2:9-10; Ps 102:28; Eph 3:21).

1 Cor 15:21 and 1 Tim 2:4 — By a man came death and by a man comes salvation (1 Cor 15:45-49; Rom 5:12-19).