

## Corporeal, not Ethereal

Ethereal (adjective) **1a**: of or relating to the regions beyond the Earth **b**: celestial, heavenly **c**: unworldly, spiritual; **2a**: lacking material substance: immaterial, intangible **b**: marked by unusual delicacy or refinement [“this smallest, most *ethereal*, and daintiest of birds” — William Beebe] **3**: relating to, containing, or resembling a chemical ether; extremely delicate and light, in a way that seems too perfect for this world, heavenly, spiritual.

Corporeal (adjective), etymology: Latin *corporeus* of the body, from *corpor-*, *corpus* **1**: having, consisting of, or relating to a physical material body: as **a**: not spiritual **b**: not immaterial or intangible: substantial **2**: archaic: corporal.

Corporeal — of or relating to a person’s body, especially as opposed to their spirit, having a body, tangible, material, seeable, touchable, having a body as in a corporeal god, not spirit.

Explicate (transitive verb), etymology: Latin *explicatus*, past participle of *explicare*, literally, to unfold, from *ex-* + *plicare* to fold **1**: to give a detailed explanation of **2**: to develop the implications of : analyze logically.

Explicate — to analyze, to develop in detail, attempting to clarify, to analyze in order to reveal the meaning, to unfold.

Elucidate (verb), etymology: Late Latin *elucidatus*, past participle of *elucidare*, from Latin *e-* + *lucidus* lucid, *transitive senses* : to make lucid especially by explanation or analysis, *intransitive senses* : to give a clarifying explanation.

Elucidate — to make something clear, to explain, to clarify, make it clear as a bell, to make lucid.

Lucid (adjective), etymology: Latin *lucidus*, from *lucEre*, **1a**: suffused with light: luminous **b**: translucent **2**: having full use of one’s faculties: sane **3**: clear to the understanding: intelligible.

Lucid — expressed clearly, easy to understand, showing the ability to think clearly, bright or luminous.

Our Father wants to make things clear in these last days. He doesn’t want it to just be *ethereal*. There has to be a unity that is *corporeal*, not *ethereal*. Or else we could accuse Him, saying, “Why didn’t you make it plain to us? How could I know?” But we see

in Jn 17:23 that He makes it clear and plain. It takes all these words: make corporeal, elucidate, explicate, and unfold the mystery of why it can't be done except by His disciples. In Jn 13:34-35, He clarifies, explicates, so as to unfold the mystery of why it can't be done except by His disciples.

What does Jn 13:35 clarify? It clarifies who His disciples are. It clarifies, elucidates, makes lucid, and explicates the corporeal reality, the corporeality of who His disciples are. It unfolds the mystery. (It is a mystery.)

Is Christianity corporeal or ethereal? It's ethereal. It's not corporeal, *corps-real*, *real-corps* — *corps* means body, which is *real*. They don't even claim to be a tangible body. They either claim that they'll be that way some day, or they boast that they're "one in spirit," but with all kinds of divisions. *Ethereal* describes the mystical body.

We have to have understanding. The wise understand, but the foolish don't understand anything, because they don't listen. They have their mind on something else, or their spirit is thinking about other things, or is connected to another spirit, and they are not wise. The wise are the only ones that are going to understand. They have insight, but the foolish, who in our Father's eyes are wicked, don't understand. They can't come to understanding.

To talk to a Christian you have to explain these two words, *ethereal* and *corporeal*. Those who are willing to do our Father's will might just say, "Yes, this is true." The Body of Messiah is corporeal, having *corporeality*. You have to learn that. You are students. We can teach our children these things. They have to understand all things.

*Corporeal* is real, tangible, physical. So *corporeality* means corporeal existence. It's a corporeal reality. Christianity is ethereal. We know that. That's a fact. We are not just saying that. We are not just blasting Christianity. They have to acknowledge it. Ethereality – the root of it is the word *ether*, which is an undetectable supposed substance that fills space. Ethereality is relating to heaven or regions beyond the Earth, lacking material substance. It's immaterial or intangible. The unity of Christianity is

intangible. It is something you can't see. But the Body of Messiah is corporeal. It's tangible. Corporeality is tangible — having or consisting of, or relating to a physical, material body. It's not just spiritual.

Christianity claims a mystical unity that is intangible. So obviously Jn 13:34-35 and 17:23 exposes Christianity as ethereal. One would have to imagine its substance. You can only imagine it, because it is not real. But what our Master prayed for was something that the world could see and observe: "I in them and You in Me, that they may be made perfect in one, that the world may know that You have sent Me, and have loved them as You have loved Me." They can *know* because there is something that they can see and observe, something very tangible and corporeal. One would have to pretend to observe it in Christianity.

The world cannot know by any other means except by that which the Messiah prayed that it would be known by. He prayed a prayer to our Father before He was crucified, and this is exactly how His Body will be on earth. He prayed that it would be known by what He asked His Father for. "I want the world to know that You love them as much as you loved Me, because You gave Me for them." So therefore He doesn't love His Son any more than He loves the world — us. We're His many sons.

There are two things: Jn 13:35, to know who His disciples are, and Jn 17:23, to know that God loves them. It's very clear in both verses so that we would know whether we ourselves are His disciples and are in oneness as the Father and Son are one. If we don't see that unity and oneness we can know that we are not His disciples. We know we aren't those He prayed for to manifest that reality. We should know it, and the world should start knowing it soon, as we spread and grow from place to place, and cover every locality in the whole geographical area of each tribe.

This is what our Master prayed for, and 1 Jn 3:22 tells whether He qualifies to have His prayers heard. Do you think He qualifies to have His prayers heard, and to know whether our Father will answer them? Now what does it take to qualify for our

prayers to be heard? “And whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.” So we can have the absolute confidence when we pray for these essential things in the minchah in order to bring this about for Him, and if you don’t want to do this, don’t think you belong to Him. You’re way off, somewhere, and you’re going to the second death if you don’t care about this. It doesn’t matter whether you’re born here, and you’ve heard it all your life, if you’re dull and you don’t even care about hearing it anymore. If that gets rid of the rabble, the mixed multitude, that’s fine.

*And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him. (1 Jn 5:14-15)*

We have to *know* He hears us. Did you ever pray and not know whether He heard you? There must have been something that was separating you from Him. You weren’t doing what’s pleasing in His sight. You weren’t qualified then. But our Master was qualified. We have no doubt about that. So we know His prayer will be answered someday, and we believe it is in the process of being answered. In the first century it never got to that point, did it? In certain localities it did, but not as a twelve-tribed witness to bring about the end of the age.

Why did He say it was a *new* commandment in Jn 13:34? Because the old one was to love your neighbor as yourself, but that new commandment is to love one another as He loved us — love one another in the framework of His Body, as He loved His disciples. That’s how we know we have passed out of death into life (1 Jn 3:14,16). So that’s a new commandment, not just to love their neighbor in Israel as they loved themselves. He came to show His people what love is. They had never seen what true love was in the Old Covenant, but since He came He showed the world what love is. He laid His life down for us, and we ought to lay down our lives for one another.

That's the love that we have to love with. The same love that He had in Him we have in us. He came to show His people what love is and how to love one another. So that's the new commandment by which one can know that they have eternal life (1 Jn 3:14,16,23). Why did he include verse 23? It connects John's letter back to his gospel, to Jn 13:34-35. "And this is His commandment: that we should believe on the name of His Son, Yahshua ha Meshiyach, and love one another as He gave us commandment."

That's the litmus test. John wrote the whole letter as a litmus test (1 Jn 5:13). He wrote it in order that they would know whether they had eternal life, by this corporate witness. What does *corporate* mean? Functioning as a body. *Corporate* means of or relating to a large company or group, corporation; shared by all members of the group. By the corporate expression of His love, all men will know who His disciples are. It's corporate, not just in one place, but in every place.

Remember that in Rev 2:5 it says, "I am taking the lampstand *out of its place*." In Ephesus the lampstand was removed, and then it started being removed everywhere. Pretty soon there was no longer a lampstand on Earth. It was taken out of every place, because love died. When love dies, the church dies.

ha-êmeq — I know this is important for us to learn about. For it is really amazing that Christianity was able to become such a vast and complicated religion that is ethereal, and they're just fine about it. They feel like it fits with the Bible, and they don't see any contradiction whatsoever. It's quite amazing, and it makes them mad to even suggest that it isn't, because their normal thinking processes are somehow warped. They hear about the Body of Messiah and they say, "Yeah, that's right, we're part of the Body, and we love one another. That's exactly what we do on Sunday morning. So, what are you saying? Are you saying I am not saved or something?"

But I can see how it will creep into us to think exactly the same way, because it was such a good trick that the evil one used on those fine disciples of the first century to make them think that way. "Do you love as our Master loves?" "Yes, I do." "Well, how would someone else know that?" "Well, I say 'hi,' I say 'shalom' to people in the community." But it has to be something that people can see in order for it to be *reality*.

It has to be something very visible. You can't just say, "Of course I love you." But we have to *act* like we do. This translation of the Bible says, "Think of ways to encourage one another to outbursts of love and good deeds." How could you have an outburst of love? What would an outburst of love look like?

So it has to be something visible, corporeal. It has to be a real functioning body. It has to be "hands on." It can't be just "religion" as we see all around us in this society. But growing up in the community, we may think that just fulfilling our task on the chore list is how we show love and are a witness. That could be true, but it isn't if you're grumpy while you are doing it. You could think you're being obedient to the commandment to love one another by cooking someone's supper but it must be done with joy. Do you have joy? How does joy look? Our Master said we'll have joy — joy that nobody can take away from us (Jn 16:22). "So you also have sorrow now. But I will see you again. Your hearts will rejoice, and no one will rob you of your joy." But "joy" looks like something. It has a corporeal expression.

Somehow Christians have managed to explain away all these commandments and think they'll all be one in heaven some day. So this understanding has to be worked into us. We have to understand *corporeality*. Someday we may have to die for our convictions. Those convictions are expressed in our real actions of love and unity.

We can't forget the fact that some of our brothers actually died in taking a physical stand for our Master. They had to go to prison. Are you ready to die for your faith? If you were challenged would you say, "Ok, you can put me in jail or kill me, but I am not going to deny our Master. I love our Master Yahshua. I love my brothers. I'll do anything for them." It has to hit home that the blows that will wound us at that time are real, and they will really hurt. It will actually be on your *corps*, your body. Just like His stand hurt our Master physically, because He lived out his conviction physically... His words had a corp-o-reality to them in his daily life, even unto death...

That's why our Father is laboring through Yônêq with us so we'll never become a people who think that their witness can be ethereal. It has to be real. There are two things I heard in this teaching: one how our love (visible) proves that we are His disciples (Jn 13:34-35), and the other one how our unity (visible) proves that our Father loves the world (Jn 17:23). These two things are shown by how we react to one another in our daily life. That's a big job.

This is why we live the way we do, as the angel told the apostles in Acts 5:20, “Go explain to people about this new life that you live so they’ll know why you live it.” They can see something, but they don’t understand until they hear it. Then they hear it and see it together and “Whamm!” — it makes a connection. We have to give the reason for the cause, to make John 13 and 17 understandable, as in Mt 24:14, and people have to see it. It’s a witness. They hear the gospel, but they see the witness, the demonstration of it. They don’t just hear words, but they see a demonstration. We put it together for them. That’s how it has to be in the last days.

Our way of life expounds or explicates the very prayer our Master prayed before He was crucified. Our way of life is a detailed analysis which elucidates His prayer and His command to His disciples, throwing light upon the commandments (Jn 14:15). “He who loves Me will keep My commandments.” Our life offers details and motives which are obscure to the world. Jn 13:35 and 17:23 were spoken and were supposed to be done by His disciples, but no one sees it, which explains why it’s obscure. A person can only imagine, at least maybe in heaven someday.

I was a Christian all my life. I know all about Christianity. I know exactly what they believe. I know the questions that they ask. “Yes, we will be one in heaven some day, but now the flesh is too powerful.” I’ve heard it over and over and over again. It’s too powerful. We can’t be together, because we’re continually dividing. Every little denomination continues to divide, and they start another denomination.

We live the way we do in order to clarify the reason why we do. To elucidate, to explicate is to unfold the mystery of why it can’t be done except by His disciples. It’s the explanation of His love manifested, expressed by His disciples who enlighten all men. It says, “All men will know you are My disciples.” That kind of love enlightens all men; it elucidates, explicates the gospel. This is what our Master was telling His disciples in Jn 13:35. He wasn’t just saying words. He knew someone would get a hold of it and do it, even 2000 years later. Someone would be one as His Father and the Son are one, which

can be known no other way than the way He prayed for it to be known. It's going to be a phenomenon.

Baruch — I was reading Jn 17:15, and our Master actually clarifies, “I specifically don't pray that you would take them out of the world.” No, our Master knew that the world was an awful place. How much would we like to be absent from the body and present with our Master, if it was given to us to choose? Our Master certainly understood that. He would have loved for them to have been taken out of the world and enter into the next age, and have everything be the way it's supposed to be. But He said, “No, Father, I specifically pray that You would *not* take them out of the world, but that You would keep them from the evil one, so that in the world they can accomplish their particular purpose for which they are here.”

But how could they do that unless they had the power that He goes on to talk about in verse 21, “... that they may be one even as You, Father, are in Me”? Our Master was so crystal clear here in John 17 about how they would be one, and so by that we're able to judge a tree by its fruit. And we should be able, as those who deliver this message to others, to stimulate others to judge a tree by that fruit. Are they one according to what our Master said? Our Master laid it out. It should look just like the oneness of the Father and the Son. If the oneness that they have in the Baptist Church reflects how powerful their “Father” is, then is that the “Father” I want to follow? Is that the one I trust to bring about the end of this age?

And so as His corporeal Body we have to exhibit that type of unity, that type of glory, that shows how much our Father loves the world. Our Master specifically prayed that He wanted us to stay in the world, but with that power *now* as His Body to love one another and be one, not just in heaven someday.

If He had taken us out of the world, there would be no witness. There would be no unity, no oneness for the world to see.

Netzak — Our Master Yahshua was saying, “If they see My people in unity, loving each other, then the world will know that the Father actually sent Me.” I've heard about Jesus all my life, but I still didn't know whether there was a God or not. When I was 17 years old, instinctively I knew there was a God, but I was really starting to wonder. But when I saw people who had the power to love each other, I said, “Wow, this is God's people. God is real.” I knew His commandments as concepts, but they were doing what



He said, so His commandments must be real, too. That's the witness, and then people know it is the true God. He is the right God.

There are so many gods out there. Which is the right one? But it's actually our Father, Yahweh. He is the real God, because His commandments make people have the power to love each other. That's the witness that our Master Yahshua came to Earth and died for our sins — because you can see it. It's tangible. We've been forgiven, so we're no longer divided from one another. We're no longer divided from Him. It's starting to dawn in my heart what it means to be His witness. Because we are loving each other, we can call people and say, "Look, our God is real!" Zakariah — My mother was very Christian. I could say, "Oh, she keeps the commandments. She doesn't steal, she doesn't lie." But the flesh can minimally keep the commandments. I mean, the computer does what I tell it to do. The stove does what the women in the kitchen tell it to do. But there is no love there. But somehow if the commandments really get into us in the way that Netzak was referring to, that leads to the other part of 1 Jn 3:22 — "... and do the things that are pleasing in His sight."

There are some days when I think about what I'm supposed to do, and maybe I see that the trash is filling up, but I have a lot to do, and the kitchen is full of people, and somebody will take care of it. And I might think, "Well, I shouldn't think that way," but by the time I think about that I am halfway to the other house. But if I am motivated by our Master's Spirit I won't even notice that there is someone else who might take care of it. I will do the thing that's pleasing.

Is there something about my spirit that is reaching out to bring favor and help to someone else's spirit, or am I just doing what I'm supposed to do? I am thankful for the righteous who do what they are supposed to do, and they keep an orderly society, but they don't really know our Father's heart, so they can't do what is pleasing in His sight. We have to seek Him and find what's there and listen to what He is saying.

I really want to be quickened in this, because just doing what we're supposed to do is not a witness of our Master's kingdom. At most it's the witness of righteous people who make the world a better place, which is not what we're trying to do. But a witness of our Master will go beyond that and do the things that are pleasing in a way that's remarkable. We're trying to get people to ask the right questions, but they won't know to ask if they've never seen anything that prompts them to ask.

Obadiah — Acts 2:33 is pretty clear: Peter said, "But our Master, after being exalted to the right hand of God, and having received from the

Father the promise of the Holy Spirit, He poured out this which you now see and hear.” It’s both. Wherever there is a manifestation of the Holy Spirit, it says both which you now *see* and *hear*. It’s not just that you *hear* something, but you also *see* something if it’s the Holy Spirit. They both go together.

I read one time that Jn 3:16 has been translated in 1500 or so languages. But there is no reality to Jn 3:16 apart from Jn 17:23. Without that, it’s like a smoker trying to convince other smokers about how good it is to not smoke. He can have all the scientific facts of longevity, vitality, cancer risks, and on and on, but Jn 3:16 has to be proclaimed in the same love that caused the Father to send His Son. The same love that caused the Father to send His Son has to motivate the message. You cannot just say, “God loved the world so much that He sent His Son,” but you have to be motivated with the same love that caused our Father to send His Son in order to save. If it’s not proclaimed in the same love, then you are just like the smoker that tries to convince other people how good it is to not smoke, while he has a cigarette hanging out of his mouth. There is just no convincing power behind it.

We know that the love that caused our Father to send His Son is expressed in the unity of the disciples. It creates the unity. So if anybody talks about Jn 3:16 and they don’t live together in the way Zakariah just explained to us, then it’s just like having a cigarette hanging out of your mouth while telling everybody the facts.

Zahav — What we heard tonight made me so thankful that our Father has a way that He wants life to be for His creation. You can just rattle off Jn 3:16 if you grow up going to Sunday school, “For God so loved the world that He sent His only Son, that whoever believes in Him wouldn’t perish, but have everlasting life.” But it doesn’t talk about what that life is.

Christianity is like somebody going around giving free tickets, and you’re stupid not to take it, because if you don’t want to get saved then you just automatically go to hell. I remember growing up thinking that I didn’t want to go to hell and burn forever and ever. That seemed really bad to me, that I’d end up in the lake of fire, and I’d be on fire forever, always in pain. But at the same time, nothing really excited me about going to heaven either and sitting in the clouds. My parents would go from church to church, and once we were in a Châmite church and people were just singing hymns and speaking in tongues, and somebody said that’s what heaven is like. For eternity we’re just going to praise God like that. And I

thought, “I couldn’t stand doing this for eternity.” But then it didn’t seem quite as bad as being on fire for eternity. I might as well be saved.

I am thankful that our Father wants there to be an expression of life on this planet, because that’s what He wants to go into eternity — that people would love one another. And that’s how everyone knows that we are His disciples — that we are His disciples in that way, and it’s that love that He wants to go to the ends of the universe. I am thankful for what we heard tonight. I know there is nothing like the feeling when you know that you’ve been loved, when you realize that you’ve been loved, and you have that same power to love other people, and affect people in that way.

That is so good what you said. You should write an article on that. That is really wonderful. Shelem said she was afraid to die and go to heaven and spend eternity with those nuns. All I knew about going to heaven was that maybe there was a gold castle or something. But we know we are being trained to be rulers of the universe who will be His dwelling place forever and ever. Our Father will never be found anywhere else but in us. His Spirit must have a dwelling place. That’s what He wants. That is His ultimate purpose, that He can find an eternal home where He can live in His Body and be seen and observed. We will carry out His will just like our Master did when He came. That’s what it says. It’s not going to be just His invisible Spirit going around. If He is going to be anywhere in the universe, He is going to be in one of us. It’s beginning right now.

Natan — Love is demystified with the Body. Love is a word like faith and grace that’s just so mystical in people’s minds. We do love each other, but 1 Jn 3:16 says that love is laying down your life for your brothers. It gives a definition. I’m thankful we can give ourselves to laying down our lives for each other. And that’s not just being here, but everything you have is laid down for your brothers to use, and everything you do is for the benefit of the Body.

Then the next verse simplifies just a little simple thing. If you see a brother without shoes and you have two pairs, give him one. How can the love of God be in us if we see our brother in need and do not meet that need?

Yadel — If we think we are our Master’s disciples, we can’t just have an external bond that people see that we live in the same house together. We have to be bonded from the inside, too. It’s so easy to think when you see a

need, “Well, this is what I’m supposed to do. I am one of our Master’s disciples and I am going to go ahead and do it...” and there is no joy. But it goes together. If we truly have our Master’s love in our heart, then it is going to be a joy to us to love and to lay down our lives for each other. I want that when people come they would see that we are all our Master’s disciples, not just a few of us, because we all love from our heart.

Zahav reminded me this week that it’s always what’s in the well that comes up in the bucket, and sometimes you can cover the bucket for a little while, but if you get around the right people it all comes out. I always want what’s in my well to be good, that it would be just love for my brothers and sisters, and that loving would be a joy. I was so thankful to make supper for my brothers and sisters. I just want to be like that and be a true disciple of our Master, not just externally, but internally, too.

Almah — This teaching agitated me. When we hear our Father’s word it agitates us. When Zakariah was speaking I was thinking about that saying, “I have not yet loved enough.” I really want to do what Zakariah said, that in my spirit I would be reaching out to show love and favor towards my brothers and sisters, not just be passive doing my thing, and maybe just get a little bit irritated when something is happening. I want to have that love filling my heart that it would go beyond, that if people walk into the door they would know that we have that special love, that covenant love, not just that we have an apartment here in the twelve tribes somewhere.

Deborah Burch — If we put into practice that love then it takes us into the realm where we’re just a little lower than Elohim, which is what we’re created to be, and I thought this is what makes us the merrymakers. That’s what puts the meat on the bones. That’s what makes us the corporate expression of our Master, because we understand the heart of our Father. I really was struck when Zakariah said someone can’t do the things that are pleasing to our Father if he doesn’t know His heart. I heard a little bit more of our Father’s heart. I feel like I have been taken from one realm to another. It makes me merry to be in that place, and it causes a stirring in my heart, and it causes the desire to dig for all the things that will make us just a little lower than our Elohim, and cause us to be what we’re really created to be. I am so thankful for the heart of our Father. I belong to Him and it causes me to love Him in a deeper and more tangible way.

Pi-Shenayim — Friday we were doing a job for our neighbor, and at the end of the day we got to talking and she said, “I don’t know if that lifestyle is for me.” And I was thinking that if we don’t have true love for one another then it’s just one of so many lifestyles to choose from, but if we

truly do love one another from the heart, it's not a lifestyle, it's the only true way of living. I was thankful to see that a little clearer.

Yael — What we heard tonight stirred me up. I was thinking how a lot of times the first things that we think, if we are connected to our Master, are usually those deeds of love that we should do. Often I think, "I should do this or that," but if I don't do it right away, then it doesn't become something tangible, something real, but remains just a thought. It's just like Christianity — just a thought. And then you can even walk away and convince yourself, "Yeah, I do love. I have good thoughts about my brothers and sisters."

When I don't act on the first thing I think, it's usually because it requires something of me. I have to lay down my life. It takes something. I actually have to do it for it to be something tangible. It can be such a deception to just walk away and think about what would be nice to do.

But I know I get the most satisfaction when I've done something for someone, when I've loved — way more than if I received anything for doing something for someone. If I leave a really nice clean kitchen, I know someone is going to come in the morning, and that's when I feel that I'm connected. It just made me want to be someone who responds to what I hear in my heart and does it because I know that's what our Master would do. That's the tangible witness that He spoke about.

When we were Christians love meant, "I let my neighbor use my lawn mower." But is that neighbor a brother? Your brother doesn't live next door, he lives across town, and you only see him in church on Sunday. That's not the new commandment. But in the Body of Messiah you don't have to go far to love, and love is a verb, and a verb is "action, being, and condition," as I learned in third grade.

Let's pray. The most thankful person should give thanks. When we say the most thankful person should give thanks, it should be a critical mass, right? Every single person at the same time.