

God's Justice, Part 3¹

The Nature of Death

The natural man is destined to taste death. There's no way around it. He has to taste death. That's either the first death or the second death or both. He is destined to taste or experience death, but our Master promised that if we obey His word we'll never experience or see or taste death in any way (Jn 8:51). Heb 9:27 says it's appointed for all men to taste death, to die once, but that's in the natural realm; it's not talking about redeemed man. We are redeemed from death; we've been purchased out of death. We never have to go to death unless of course we're not obedient, and then we have to taste death. There is no way around it.

Rom 6:23 says the wages of sin is death. What you have to pay for sin is death. Once you're in death, you can't buy your way out of it. You've chosen what you want with your life. The wages of sin is death; the gift of our Father is eternal life in Messiah Yahshua.

Rom 3:23 says all have sinned and fallen short of the glory of God. We were all fallen short, some of us shorter than others — some of us longer and some of us shorter, and the judgment would have determined our eternal destiny.

Acts 2:24,27,31 speaks about our Master experiencing the agonies of death on our behalf, on the behalf of the redeemed, and all the world potentially. He went to a place in death that we can't imagine. How much more horrifying and torturous is the suffering of the spirit and the soul in death than the natural physical pain of dying! Nothing can even compare to it. You can suffer physically, but it's nothing compared with the suffering of your soul and spirit in death. And our Master experienced both. What He experienced in death was *far* greater than what He experienced on the cross. What He

¹ For the earlier teachings of the same name, see Part 1 [2004.03.04-T01] and Part 2 [2004.03.04-T02].

experienced in death, of course, is what paid for our sins, because the wages of sin is death.

Death is a place of torment according to our Master Yahshua's words in Lk 16:28, as the rich man saw. So we understand that our Master had to experience death, not just the act of dying — death. When someone dies not knowing our Master, he doesn't go to the cross to pay the wages of his sin, but into death. The pain and humiliation our Master suffered on the cross wasn't what He saved man from, but from death itself, because He went there and suffered in our place. Dying is just the means by which man's spirit and soul are released from his body to go into death. Many people in dying have experienced much less and much worse physical pain than our Master did, but they all alike went into death to pay the wages of their sin.

In Mt 12:40 it speaks about our Master going into death for three days and three nights. And Lk 16:23-25,28 talks about the rich man experiencing death, which he described as *torment*, the anguish of memories brought back that he could not pay for. That was the first death; it wasn't literal flames in the first death, but only in the second death. But he was being tortured here far greater than the torture that he could have experienced in his physical being.

Mt 25:41,46 tells of the place prepared for Satan and his angels and all those who follow after him. It's a place prepared for him because there's no other place to be found for him. In order for our Father's purpose to go on they have to be put in a place where they'll never defile anyone again. Rev 14:10-11 is more descriptive than any other place about what death is like. You can see that it's a greater place of torment than just physical suffering.

He himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night,

*who worship the beast and his image, and whoever receives the mark of his name.
(Rev 14:10-11)*

That describes the second death, as Rev 21:8 does also. Those who reject the gospel are number one on the list — the cowardly and unbelieving. They refuse to believe the message the sent one brings them, so they are cowards. They don't overcome what intimidates them from doing what they must do in order to drink the water of life:

And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely. (Rev 22:17)

What does "freely" mean? It says "without a cause" in the Greek. Let them drink who are without a cause to not drink. There is no cause that would keep you from drinking the water of life, the Holy Spirit. Now the rich young ruler had a cause. He had a cause because he was rich. He didn't want to give up his possessions in order to have eternal life, so he couldn't follow our Master. And only those who follow our Master have eternal life, so that's why it says "without a cause." They didn't have a cause holding them back.

"Why don't you want to follow our Master?"

"Well, my mother, my father, my farm, my possessions... I mean, I don't want to give them up... My job, my college education..."

Choosing Life or Death

So they choose life or death (Jer 21:8). To refuse to follow our Master is to choose eternal death.

We want to solve the mystery of death for people and the reason for redemption, which is carried out by the Creator of all things.

These are the words of YHWH: I offer you now a choice between life and death, the way of life, the way of death. (Jer 21:8, New English Bible)

Look also at Dt 30:15,16,19,20. You can imagine that someone spoke with a loud voice there. "Today I offer you the choice of life or death."

¹⁵See, I have set before you today life and good, death and evil. ¹⁶If you obey the commandments of the LORD your God that I command you today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it. (Dt 30:15-16)

Our Father gave them the right to occupy the land, no matter who was in there, because nothing was in that land but evil. Before it reached its peak, the end of its course, our Father had to eliminate the people of the land.

¹⁷But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, ¹⁸I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. ¹⁹I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live... (Dt 30:17-19)

Who goes to death? Only fools. Those who say in their heart, "There is no God." They don't necessarily say with their lips, "There is no God," but they act like there is no God; they behave like there is no God. That's how they say in their heart, "There is no God." They live like there is no God, no accountability. They don't care.

So who can explain what death is? So many have watched human beings die. I have watched human beings breathe their last breath. It goes WAY out; all the breath in them goes out. You can hear it; it's just like a wind.

So who can explain what death is? Many have experienced dying, breathing their last breath, but no one has witnessed death and returned except our Master Yahshua. Even those captives that our Master took to heaven with Him, they didn't experience the torment of death. They went to Abraham's bosom. They experienced death, but not in its full extent. Our Master experienced death in its full extent, on our behalf. He even "became" a homosexual. The sin of homosexuality came upon Him. "Why? How do you know that?" Because Paul said, "Such were some of us." So a homosexual can be saved if he hasn't gone over the waterfall.

Death is the descending of one's life — spirit and soul — into the lower regions of the earth (Mt 12:40). Our Master explained at least the place where He would go for three days and three nights, the same amount of time as Jonah was in the belly of the big fish. You may know these things. You may have known them all your life. But we need to have *understanding*, a clear, coherent understanding, perception, a coherent conception of the good news. Not everyone who reads or hears understands.

Why do you not understand My speech? Because you are not able to listen to My word. You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. But because I tell the truth, you do not believe Me. Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? He who is of God hears God's words; therefore you do not hear, because you are not of God. (Jn 8:43-47)

Whoever is OF the truth will hear our Master's voice (Jn 18:37).

Death is a Place

Death is what the rich man in Lk 16:28 was experiencing, at least the first death. But after the first death what would happen? He had to be resurrected and stand judgment based on his deeds. Since he lived under the Law he would have to be judged by the Law. It says in the Law there should be no poor among you (Dt 15:4).

What he was experiencing even in the first death was torment. It's a place of torment. A *place* means a locality somewhere, a designated place where this torment goes on night and day. When you die, your spirit and soul descend into death. Or, as Paul said, if you're redeemed and you're living a life worthy of our Master, your spirit and soul ascend to our Master. But if you're not they still descend, even though you're redeemed.

The wages of sin is death. That's a blanket statement. He's already paid the price, but after we're saved and forgiven of our past sins, we still have to confess our present

sins and the sins we commit in the future. If you don't you're cut off. You're cut off from fellowship, from grace, and a place of torment awaits you if you die in that condition.

Lk 16:28 — Our Master Yahshua, the Word incarnate, spoke these words, and HE'S NOT LYING. He called it a place of torment. The word *place* explains that it's a locality under the earth, in the heart or center of it, according to Mt 12:40. The humanity of the Son of Man spent 72 hours there after His time on the cross, after He was forsaken by God, after He took upon Himself every sin that was ever committed in this age (2 Cor 5:21). He was made to be sin. He died and went into death on our behalf to take what we deserved upon Himself so that we would not have to pay in death for our own sins that we committed.

To understand the good news in John 3:16, the most famous verse, one must receive a clear, coherent conception of both life and death. There is much more we're going to say about life and death because we can't go on until we have a coherent conception of what life is and what death is.

Our Master came to seek and to save the lost. The lost will go into death. Now the reason we're saved out of death is so we can SERVE our Father — not just be saved from death alone, but to be saved from death so that we can serve Him ETERNALLY, not only in this age, but in the age to come. It's not just to get out of death that we say we trust in Yahshua, but it's to serve Him. But you can't serve Him if you go to death. Death holds you. You're locked up. You can't serve the living God. You can't serve Him in this life if you're spiritually dead. So to perish is not just to die, but for one's soul to plunge into the deep recesses of the earth. That's what *perish* means, to go into the abyss.

But Rev 20:14-15 implies eternal punishment, just as Mt 25:41.

The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. (Rev 20:10)

Where they are? How long have they been there? 1,000 years, since Rev 19:20. The beast and the false prophet were cast into the lake of fire at the end of THIS age.

They didn't have to wait for the judgment. They were judged already. Why? Somehow they knew the truth. Evidently they rejected the gospel. They led the whole world astray, so they were cast into the lake of fire, and after 1,000 years Satan comes back from the abyss to deceive the nations, and then he is cast into the lake of fire where the beast and the false prophet already are.

So we understand that when we say "second death" that means there had to be a first death. There's the first death and the second death. For the natural man, the second death is for those who are unjust and/or filthy. There are two classifications in one category.

The Nature of Man

Man is a spirit. Man is a spirit and possesses a soul and a body. His soul and body constitute the makeup of his personality. Above all is his spirit. The spirit operates through his soul, and it in turn functions through his body. The brain is part of the body. The soul feeds the brain. Spirits minister to the soul, not to the brain. Your soul ministers to your brain. You have a choice, which you make in your soul, not in your brain. The brain is a tool of the soul, a servant. Your soul is looking out through your eyeballs right now, not your brain. Your spirit and soul live in a body. At death, the man and his soul leave his body and go to a designated place.

In Luke 16 one man went to one place in death, and the other went to another place in death. One man was dealing with his sins the best he could, and the other wasn't. The other was hurting people. The one who went to Abraham's bosom wasn't hurting others.

We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. (2 Cor 5:8)

Paul had confidence that when he died, his spirit and soul would be present with our Master instantly. He had the confidence to say that. I don't know whether he always had the confidence to say it, but he did then. Some people don't have the confidence to

say that if right now they were to die they would be absent from the body and present with our Master. We need to have that confidence. We are growing into that confidence. Paul hadn't arrived yet in Phil 3:10, but he wanted to make it his own. He knew that in order to attain to the life of the first resurrection, he had to be worthy to go up to Messiah in this life.

Heb 9:27 — It's appointed to men to die once and then the judgment. We have to die (unless our Master returns first), but we don't have to go to death. When we die, our spirit either goes to be with our Master or into a place of waiting — the first death for us — and then we are resurrected to be judged whether we are worthy to enter the kingdom with Him. If not, we go to a second death for believers (Rev 2:11 and 3:5). Our names can be taken out of the book of life for the Kingdom and we can go into death.

Jn 8:51 — It's our Master's desire that we wouldn't have to experience death. If we obey Him we won't; if we don't obey Him, we will experience death — temporary, not eternal.

Col 1:10 speaks about walking worthy of our Master. 1 Jn 1:7 speaks about walking in fellowship, in the light as He is in the light. We have fellowship with our Master who cleanses us from all our sin, because we immediately see our sin and confess it if we're walking in the light. We don't brush it under the rug while we're walking in the light. We see it clearly, and we confess it, we admit it. We don't defend ourselves or reason it away.

1 Jn 3:1-3 wouldn't talk about purifying ourselves if it didn't mean *purify*. We have to be purified. Have you been purified? Are there still things in you that are impure?

The Spiritual Universe

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Master Yahshua. (1 Ths 5:23)

Man consists of spirit, soul, and body. We have to present our bodies as a living sacrifice, without blame.

1 Jn 5:19 — Satan is the spiritual power of the world, motivating men's lives, directing their lives. They are ignorant in a lot of ways. We have to tell them about it. Satan is a spirit. Man is a spirit. God is a spirit. It is a spiritual universe.

But we have a body. We manifest whatever spirit is directing us. When we were in the world, we manifested the spirit that was leading us. Whoever is led by the Holy Spirit are the sons of God. We're either led by an evil spirit or the Holy Spirit. Men in the world are either led by evil or by good in their conscience. But they're not perfect; they sin. They keep on sinning, but not necessarily the kinds of sins that lead people to the second death.

Physical death is the decay of the body. Spiritual death comes first. It came first to Adam and Eve — the corruption of man's spirit. He brought that corruption to his soul. That's why the flood came — the corruption came to the soul, which controlled the body (Gen 6:5; Job 18:13-21).

The torture of death is spiritual, not physical. The second death of a natural man is different from the second death of the spiritual man, as we said a while ago. Rev 20:14 and 21:8 applies to the natural man whose name is not found in the book of life because of the deeds that he's done, because of his depravity. But those who are found in the book of life (of the nations, not the holy) are rewarded with a second life (Mt 25:34) — the kingdom prepared for them.

That's why we're here — to rule over those people in the nations who colonize throughout eternity the universe which is without end. There is no end to the increase of our Father's government who govern the universe. He will govern the universe through us. We're the future governors of the universe. We'll rule forever and ever. "All kingdoms will obey *them*," it says in Dan 7:27 (RSV, NRSV, ESV, NJB). That includes all dominions of the entire universe — every galaxy. God will not dwell anywhere except in us in the

eternal age. He doesn't think of anything now except us. His mind is not on anything else in the universe besides man being restored, so He can colonize the universe. He's not satisfied with just dinky earth. He made an unending universe that He wants to fill. But He needs rulers. We'll be the same way our Master was. The Father will dwell in us just as He dwelled in our Master Yahshua, and He will be our brother — a corporate body.

He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death. (Rev 2:11)

He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. (Rev 3:5)

Obviously, a name can be erased from the book of life — not the Lamb's book of life, but of the book of life for the Kingdom, for us. There are two sets of books — books for the nations, and books for us. Our name can be erased from the book of life for the Kingdom just as in Dan 12:2, where it says that the believers were resurrected, some to age-lasting life and others to age-lasting regret and shame or contempt. Dan 12:10 — Only the wise understand — they take in, receive, understand, have perception, insight.

Jn 8:51 is to *taste* death, meaning it is not eternal, but just a taste for the one who does not obey His word but is saved from the second death for unbelievers. We're not saved from the first death if we don't obey our Master's words, His commandments.

Pr 28:13 says that we have to confess and forsake our sin or we won't prosper. To prosper is to be purified until we reach what Paul was talking about in Phil 3:11-12.

Physical death is the manifestation of the law of sin and death. The law of sin and death is at work in the natural man as well as the carnal man. Spiritual death occurs while we are physically alive but separated from the Spirit of our Master, or in the world, the Spirit of the Creator. Spiritual death is separation. We experience spiritual death when we're separated from the Spirit of our Master. That doesn't mean the Spirit doesn't live in us, but He's knocking at our door. He's not in fellowship, in communion with our spirit (Rev 3:20).

There are four kinds of life: 1) vegetable; 2) animal; 3) human; 4) spiritual.

God Himself is Spirit; He's the source of our life and eternal life. 1 Jn 5:12 — The Son has the life in Him, and if we have the Son we have the life. We have the life of the Son, the life of the Spirit, and it's manifested in community. The Body of Messiah is a community; a community is the Body of Messiah (Col 1:24).

Acts 5:20 — “Go tell the full message of this life,” to save man from death. Our Father wants to save man from death. Why does He want to save man from death? Because He loves man, and He wants man to serve Him. You can't serve Him in death.

Life is the substance of being. Life is the substance of the being of Elohim, who is Spirit. His life is spirit life. Satan is a spirit, but fallen — an unredeemable spirit. Satan will never be saved. He has an unredeemable spirit.

A man can have an unredeemable spirit, just as we believers can sin a sin unto death. Heb 6:4-6 says we can't bring ourselves to repentance if we hold Him up to public shame and disgrace His name. “I am one of the sons of God on earth. I live in the community in Vista...” and here you are doing things that hold our Master up to public shame, as though He were still on the cross and never went into death to free man from sin. The Catholic Church still holds our Master up to public shame continuously, leaving Him on the cross. And we hold Him up to public shame the same way if we're not living a life that validates His words, “Whoever has the Son has the life.”

The Nature of God and the Nature of Satan

Our Father's nature is life, and He manifests His life by love. He loved the world; He loved us. We have His love, and we manifest His love to the world.

Satan's nature is the opposite of our Father's nature. God's nature is life and peace. Satan's nature is death, evil, hate, torture. That's his nature. That's why it says, “The lake of fire is a place prepared for Satan and his angels.” It's a place commensurate for them, expressed in the lake of fire. That's where his nature has to go, and where

everyone who follows Satan has to go, because there is no room for him or them in the universe. Death emanates from Satan while life emanates from our Father. Satan was originally with God, even next to the throne itself, but turned against Him, and his nature changed. He now serves as the very fountain of all that is evil in the world in man, who is led astray by him.

If all that is good, holy, and beautiful comes from God, then all that is evil and corrupt comes from Satan, the adversary who brings spiritual death. Death is a nature, and life is a nature. Out of our Father's nature comes love, life, and peace, and out of Satan's nature comes turmoil, strife, division, hatred, reaction, murder, unclean things, evil forces of this world.

Gen 3:22 says there is good and evil. There is no solution to Gen 2:17 other than death. It either pays for it, or it doesn't. If your sins cannot be paid for in the first death you have to go to the second death, and that's never-ending. Outside of our Master Yahshua's redemption, the only solution to the Fall is the first death for unbelievers. Rom 6:23 — The wages of sin is death.

There is no understanding of the human problem without an inner discernment, a perception of these two supernatural forces — life and death, spiritual life and spiritual death.

The Power and Responsibility of Choice

Man has the power and responsibility of choice. When our Father placed man in the Garden of Eden, He said, "Ok, there are two trees. I want you to eat of this one. One is life, one is death." After the Fall they still have that inherent choice, the power of choice and responsibility (Gen 2:9-17), but after the Fall, man also has a greater inherent understanding. He received a greater inherent understanding of good and evil (Gen 3:22) in order that all men wouldn't go to the lake of fire. He knew there would be some that would CHOOSE to live by their conscience, and He knew of course that many

people would NOT want to live by their conscience. If He hadn't created man so that he could choose we would be animals. We would be no better off than an automaton, a machine under the control of its maker. Man could bring no joy to his Creator, and Satan would still have an accusation, and could never be put in the abyss or the lake of fire. We have to bring it to the point that he has no more accusation, so he can no longer accuse us righteously before the throne. Then he's cast to the Earth (Rev 12:9-10).

God gave man the power of volition, the knowledge of good and evil, to test him to see whether he would do the good in order to be worthy of that second life. In Rev 20:12 there's the final judgment for unredeemed man in order to judge him according to what he has done with his conscience. You can see some people on their jobs with a good conscience, some with a bad conscience. Some treat you well, some treat you badly; some give you a glass of cold water, and others don't.

Rev 20:12-15 — Only those whose names were not found in the book of life were cast in the second death. Our Father couldn't do anything with them because they wouldn't have changed their nature, which is only compatible with the lake of fire described in Rev 14:10-11 and Mt 25:41 and Rev 21:8. Those who commit such sins consistently, over and over again, reject their conscience, and also a lot of them reject the good news that they've heard. It says of those who refuse to obey the gospel that the wrath of God abides upon them continuously.

Ps 8:4 — "What is man that you think so highly of him?" Man was God's highest thought, His greatest creation. Even if God wanted to He couldn't make man any better than He did. You could say, "Well, He could make man so that he wouldn't sin. You could make man so that he wouldn't fall. You could make man so that he would make all the right choices." But would that be righteous? Who would He have? Would He have people who could love Him? No. They would just be machines.

Man was created and brought into being as associates, companions of the Creator, Elohim. That's what He wanted us for. That in itself indicates man's nature — a spiritual

being with soul and body, expressing man's mental and spiritual capacity to fulfill our Father's ultimate intention. Our Father will fulfill His ultimate intention through Redeemed Man ruling over Restored Man. Restored Man in the eternal age consists of those who chose in this age to live by their conscience, and who never heard and rejected the gospel. He has to have those people to populate the universe, to have babies that never die, continuously colonizing from one planet to another, from one galaxy to another. The universe can never be filled up. That's His ultimate intention and purpose. That's what He thought about from the beginning. He didn't just want a lot of empty planets. He wanted life. He wanted His life to be expressed throughout the universe, His Spirit. Man was created to fill and rule all the works of His hand, to rule the universe — God in man (Rev 21:3), man being the tabernacle.

In order for man to be man he had to be made with the ability to choose between life and death. The moment Adam committed sin, as in Jms 4:17, he died spiritually, but physically he didn't die until 930 years later. Man's nature changed after the Fall. Redemption is a reversal of the Fall, back to the nature that wants to please Him with all of our heart, so that we're receptive to His Word. We were redeemed. We were born again, from an unfallen spiritual seed (2 Pet 1:4).

Rom 5:12 — This was the first death. What fallen man does with Gen 3:22 will determine his second death or second life (if he has not heard and rejected the gospel). So we see only two eternal destinies between Adam and Abraham, although formally Moses brought in the third eternal destiny, the Holy, with the Law and the formation of Israel. Abraham had the Law in his heart. He kept the Law, it says. But in Moses' day, animal sacrifice for atonement began, looking forward to the sacrifice of our Master Yahshua. The blood represented life, atonement, a covering of life. The dominion of death was broken.

But death took over the sovereignty of God's kingdom on earth. Death is the realm of spiritual darkness. Our Master had to take the kingdom away from Israel and

give it to a nation that would produce its fruit. And death overtook the first church. Death could overtake us also, if we're not living by the Spirit.

A "Universal Righteousness Machine" cannot change the nature of fallen man. Out of spiritual death come all sorts of evil (Rom 1:28-30). We understand the prevalence of the power of sin in the world (Acts 2:40; 1 Jn 5:19). We can be under legislation as Gen 9:5-6, but change of nature comes only through 2 Pet 1:4. Man commits sin because he is in his unredeemed nature — spirit and soul. Disobedience made man mortal; obedience makes him immortal (1 Cor 15:51-53). It was a sad day for man when Satan was made the prince of the world, bringing it under the veil of spiritual death (Isa 25:7-9; Rom 5:12; Mt 4:16; Rom 3:9). Rom 3:23 — Short or long, man is fallen.

1 Jn 3:14,16 — We know we have passed out of death and into life, because we love our brothers, we lay down our lives. 1 Jn 5:12-13 — Whoever has the Son has eternal life. We know we have passed out of death and into life. We know we have eternal life because we believe, and we lay down our lives for our brothers.

And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses... (Col 2:13)

¹And you were dead in the trespasses and sins ²in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience — ³among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. ⁴But God, being rich in mercy, because of the great love with which he loved us, ⁵even when we were dead in our trespasses, made us alive together with Christ — by grace you have been saved. (Eph 2:1-5)

Ephesians 2 talks about where most of us were, not necessarily you who were born here, although the evil one has overtaken some who were born here.

So that's the fundamental, basic understanding of a lot of things.

Mevaser — It's so important that we'd somehow be able to put this together in a comprehensible way, and get this out to man. It's very basic and fundamental, but I never understood these things. I never understood that the nature of God is life and love, and the nature of man who was

created in God's image, was intended to be life and love. But at the Fall, man's nature was corrupted to the nature of the evil one, which is death. They have become, "by nature children of wrath." It's so encouraging that when we're born again, that our nature is changed back to life and love, and that we have to live by that new nature. Yônêq said God is spirit, Satan is spirit, man is spirit, and man has a body. And it's through man that one spirit or another is manifest in the material realm. There's a battle raging right now to see who's going to sit on the throne in the material realm, who is going to rule. There has to be a choice made, otherwise the evil one would say, "Well, if you gave them a choice they'd choose me." Right now they are choosing to go with that nature, that fallen nature — death, turmoil, and strife, pride, and all those things.

There have to be those who justify our Father and glorify Him by living by the nature that we've received, the nature we were meant to have, the nature of God, of life and love. I'm thankful our Father showed us the end of the book. We can see who is going to win. It's encouraging, but it's not without us going through what it says in 2 Pet 1, through diligence, adding valor to our faith, and brotherly kindness, and all these other things. We're in a battle, and if we let up for a minute, we go downstream, we go with that other nature. We're led astray. But we have to overcome through violence — diligence to lay hold of that new nature that we have, and resist the old nature, the enemy that wants to creep back in, and appeal to the lower instincts that we have.

It's so essential that we could really get this clear, and break this down, and reveal this to people — that they are stuck. Mark is stuck in that fallen nature. He's stuck there; he can't get out. He revealed this right before he left here: that he promised his mother he wouldn't come back and stay with us. That's why he's not here, because he's stuck in that realm. His only hope is that he would cry out to our Master Yahshua to deliver him and save him. It's the only way that we are here, and we can actually change natures.

Chets Barur — We can't understand these things from our mind. If we're being high-minded and arrogant in our thoughts we can't understand these things. And really, we don't know these things. Even though we may have heard some of these things all our lives growing up, we don't know them, because if we knew them we'd be able to express it in a clear concise way to people, from our heart, not from our mind. And it's so essential what we heard. I'm so thankful that we can understand life and death. That's the disease that has plagued mankind — man is under death. And there is

hope that man could be in life. Our Father has wanted all along to have a people, who would use their own free will to follow Him.

In Communist Russia they got all their scientists together and they tried to make a new man. They tried to make a man that would just conform to society, and would just naturally love people, and just naturally not resist the government, and be totally conformed to their society. Even Hitler tried to do that. But even if it were possible to make a new man like they wanted to, it wouldn't fulfill our Father's purpose. Imagine having a wife who just loved you because she was programmed to love you; it wasn't her own free will. It's like a machine. Like that truck over there doesn't choose Levi. Levi uses it every day. It's just programmed to do its job. But it doesn't satisfy Levi. Someday, if he has children and they obey him, that's going to satisfy him.

The world needs to hear this. But we have to have it IN US so that we can clearly express it to people, that they could understand how they are separated from our Father, that they're slaves to the disease of sin, ensnared by the evil one who is the prince of this world right now.

Hilkiyah — It says in 2 Cor 5:21, "For He made Him who knew no sin *to be* sin on our behalf, that we might become the righteousness of God in Him." And I'm starting to understand a little bit more. That verse has kind of stumped me in the past — "that we might become the righteousness of God in Him." Because of what our Master did we can choose life. Now we can choose life, and work with our Father to make His name great on the earth. Because of our Master's righteousness we can work with our Father, we can be restored to Him. The righteousness of God hasn't been seen on the earth for a long time. Natural righteousness has been seen on the earth, but the righteousness of our Father hasn't been seen on the earth for a long time. And we've been chosen, we've been given the great responsibility and opportunity to work with our Father to make His name great on the earth, because it's through man that these spirits are manifested — either the evil spirits or our Father's spirit.

So I'm thankful for what our Master did for us, so we can reveal His righteousness, and we can justify our Father. Through His people the accuser is going to be thrown down, and all those accusations are going to be shut up through His people.

Soreph Gamaliel — I was talking to a Christian one time about two issues I considered fairly clear in the New Testament scriptures: that God's people should keep the Sabbath, and in the gatherings women should wear head coverings. And we talked this over many different times, and I came to

understand that for him and for Christianity if there is any one thing that you *do* as God's people it opens up a whole realm they simply won't open.

Their belief entails doing *nothing at all*. To say it entails doing anything, even something as clear a command as "it's a shame for a woman to pray or prophesy without her head covered," to say that applies to Christians would open the door to the concept that God actually has a will for people. And that is the essence of Christianity: God has no will for people; He is not concerned with what they're doing. But if you profess belief in Him He will save you, even if you never do His will, and you have no vision for doing His will for eternity. It's an amazing religion.

For years Yônêq has been reading to us Dan 7:27 in the NRS. It's very similar to the NKJ except for one essential place. It says, "They will serve and obey *Him*" in the NKJ, while the NRS says, "They will serve and obey *them*," that is, the holy people. And we know it's "them" (among many other reasons) because of Rev 2:25-26, that to him who overcomes God will give authority, and he — the one who overcomes — will rule over the nations with the rod of iron.

Of course, if the translators were in their right minds they would have known how to translate Dan 7:27. But they are *not* because they are under that Christian spirit, and to think that men are going to have authority somehow diminishes Christ to them. But He came that we could have authority. We are to rule over the physical creation. If we have revelation, well, it will actually begin in the bedroom in the morning. What does it look like when we walk out the door? It will reflect itself in the hallway we walk down that's not our personal room. It will show itself in our property, it will reach outside our doors to our gates. It will show in the way we drive, the way we work, the way we teach. The way we do everything will reflect the rule of God on the earth.

We have to see that everything we touch and rule over — from our families to our clothing to our food to our work — reflects the rule of God. And if we don't see that we're more than a little like the Christians who think God doesn't care, that it doesn't matter what we do, or what we say, or how we say it, but supposedly we're being redeemed.

I understood human history a little bit more today. Why is God not so present in history? Well, because He's waiting for a people who will rule. Why do the Proverbs talk so much about the good ruler? Because in the good ruler God finds a man he can influence through his conscience, and He will only rule over His creation through men and their conscience,

and then one day through His redeemed man and their communion with Him in their spirit. So He's looking ahead.

It's hard to find the rule of God in history. People write philosophies, they wrack their brains. But it's only where we see men who really keep a good conscience, and don't exalt themselves, that we see good government, peace on earth. There is no PEACE in human history; there's only WAR. And that's because God doesn't force His rule on men of the nations.

So I'm thankful that we're being called to rule. It begins every morning; it goes till we go to bed at night. And if we can learn to rule here, maybe we can rule elsewhere, starting communities, and one day the galaxies, the planets, the universe. But it all begins here.

Our motivation is not that we would rule and reign, but be able to rule and reign for Him, because He has to have us. We want to do it for Him. Let me just read what Soreph was talking about. I'll just start with three verses in Daniel:

But the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever. (Dan 7:18)

...and judgment was given for the saints of the Most High, and the time came when the saints possessed the kingdom. (Dan 7:22)

And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them. (Dan 7:27)

Now if they don't serve THEM they're not serving the Creator. If they don't obey THEM they don't obey the Creator. It's just like it says, "Obey your leaders, for they have watch over your soul." If you're not obeying THEM you're not obeying our Creator; you're not obeying our Master if you're not obeying your leaders. Heb 13:17 — "...for they have watch over your souls." It just won't go well for you. So it is the same for the nations in the eternal age — forever and ever, all the sovereignties shall serve and obey THEM. That's our eternal destiny.

Shemiyah — In Dan 12:2 it says, "And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt." And when Yônêq was talking, I understood a little bit more that contempt when he spoke about Pr 28:13,

where it says, "He who conceals his sin will not prosper, but he who confesses and forsakes his sin will find life."

Just imagine the contempt that you would have, knowing that our Father already forsook our sin, He already forsook our sin when He placed it on our Master Yahshua, and He forsook our Master, and our Master took it into death. He already forsook it! But we didn't. We didn't lay it on Him, we didn't give it to Him. We kept it for ourselves. We didn't despise the shame and confess our sins, but we saved the shame for the age to come. Because it says that disgrace and age-lasting shame and contempt awaits those who are not wise. "I could have given it, I could have confessed and forsaken it, and I didn't. I didn't have to be here. I could be ruling and reigning with Him now, and now I am in DEATH." Our Father forsook our Master Yahshua, and our Master Yahshua took our sin to death, but then we didn't confess it. So now we keep it, and we save the disgrace for the next age when we could be ruling in glory with Him.

But it says, "Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness like the stars forever and ever." And in verse 10, "Many will be purged, purified, and refined." We have to be purified. We're not pure. Our souls need to be saved. "And none of the wicked will understand this. But those who have insight will understand." Insight into what? Insight into what we heard about tonight, about the nature of life and death, the nature of our Father, that we have to become participators in the divine nature. So what nature am I walking in? Am I walking in the nature of our Father? Do my deeds bring forth life? Do they bring forth love? Do they bring forth peace and unity? Or am I walking around creating disunity?

This morning, I woke up and life and death was set before me — what nature I would serve, and what nature I would obey. It's up to me to choose that — life and the blessing, or death and the curse. But if I don't have insight, understanding into this, into the nature of it, insight to discern whether I am building or tearing down, then I'm going to be one of the wicked that will not understand. I will have lived my life in the community banging into my brothers, hurting their feelings, sharing good things in the minchah and sounding really great, but not confessing and forsaking my sins, and then going down into death, and hating myself because I didn't pray for discernment. I didn't pray, "I want to know, am I building, am I loving, am I participating in the divine nature that I was saved for?"

If I'm participating in the divine nature then with all diligence I'm going to add to my faith virtue, and to my virtue valor, and on and on, and by this way entrance into the eternal kingdom will be abundantly supplied. But if I'm not doing this then I'm short-sighted, I have no insight, I'm blind, I've forgotten that our Master Yahshua took my sins, He took them into death, our Father already forsook Him, I'm still walking around with my sins, and contempt and disgrace is stored up for me.

It is set before us every single day what we're going to choose. But if we don't pray for discernment like it says in Proverbs 2 — "cry out for it" — then we don't want to see. If we're not walking in the nature of our Father then we're walking in death. There are only two ways — there is either life or death. Not building, we're destroying. I want to understand these things. I don't want to have regret stored up for myself. I want to go for a walk tomorrow morning and pray that I would have discernment, and be wise.

Dan 12:2 — A lot of people think this is talking about the Christians and the non-Christians — the non-Christians go to shame and contempt, and the Christians will go to Heaven. But Dan 12:2 is speaking of the first resurrection. It's not the resurrection of the nations; that's a thousand years later. There are two separate resurrections. The first resurrection is the resurrection of the saints. They have to be judged. One will go to everlasting (age-lasting) contempt, and one to everlasting life in the Kingdom.

Almah — I really heard in the teaching that our Father needs companions and associates, and that's why we need to overcome, because that's who He really wants. He really wants that we would have His heart, and His heart is that all those that are out there, all the lost sheep, would be able to come in and be saved. That's His heart for man.

In the Breaking of the Bread I had an opportunity to really cry out to our Father, just to really lift my voice up to Him. I mean, I have that opportunity every day, but I really took the opportunity. And our Father really rewarded me. I was able to confess all my sins, and I felt that I had sweet fellowship. That's what I was experiencing. And in just a few minutes, our Father led me to somebody. I met this man, and I had something to give him. And I invited him to come. He was the man that came Friday night. He was one of those people that you always long to meet, that just have the right response, that are so eager. He was just that way. I said, "What about tonight? Can you come tonight?" "Yes, actually, I

could come tonight. They just changed my schedule, and I'm off Fridays and Saturdays, and I'll come."

I didn't tell him that we had a celebration, but when he came, he was just in awe, because then there was the celebration going on, and the meal... It turns out he was a Christian. And Kepha just dedicated the whole evening to talking to this man, along with Gamaliel and Miriam.

But I really saw that the natural man is just like Shemayah said, bumping into everybody, not being builders. It's life or death, nothing in between. I wasn't so desperate the next morning to cry out. So I found myself facing one of my biggest enemies. It was a hurdle that I haven't been able to really get over for 30 years. There it was in front of me, and I didn't make the hurdle. But I saw that when I look at our children, I want to overcome. Because that's why we overcome — it's for each other, for our children, for those that He wants to bring in. And if we're not any use to Him in this age then He can't use us in the next age. But He wants companions, He wants associates, He wants those with His heart.

I don't want to waste my life in the Edah, and not be an increase to our Master. I want to overcome my enemies. I don't want to wait until I figure everything out in my mind, but it's with the heart that we choose, and I just want to respond in my heart to our Master.

Kepha — Four or five years ago, before I even met the communities, I was living in Colorado, and someone who I was living with came and said, "There's an important phone call for you, and you have to go. Your parents are looking for you." My father was on the phone, and he said, "Son, you need to fly home right now. Your grandfather is on his deathbed. He's not going to live much longer. Get on the next flight." So I went to the airport and flew out back east, and they rushed me right to the hospital where he was.

I remember walking in the room, and my grandfather was laying down in this hospital bed, and his face was just contorted and twisted, and he had oxygen on him. And all my family and relatives were around him. And you walked into the room, and it was DEATH. You knew that death was there, death was at the door. My born-again Christian aunt saw that it was just a few hours before my grandfather would die. And she brought in her Christian friends. And they got right next to my grandfather, and my grandfather could barely talk.

They were saying to my grandfather, "Just say, 'Jesus is Lord.'" They knew he only had a couple of hours to live. And they were saying, "Just say this and you'll have eternal life." And I had this awful feeling in the pit of

my stomach, and I walked out of the room. At the last minute before my grandfather died, Christianity was trying to tell him he had eternal life, that he was going to heaven. That's the Babylon of Christianity that has deceived millions over the years. They're telling people, "You have eternal life. You have passed out of death." But it's a lie, and they're being deceived.

Our Father wants us to explain to people the way of life and the way of death, that we could be so clear with them that they could understand both paths, that we could unravel the Babylon that Christianity has put on them, so they could see the path and see the life, and then it's up to THEM. And then they can make the decision without all the confusion, twisting their mind and their heart of what Christianity has brought on them.

I saw that Mark is in that place right now. He knows the path of life and the path of death. And it's up to him now. Now he has to operate his own volition and will, and I hope that he chooses life. I have hope that he will choose life. But we have to explain it to people because it's been confused over the centuries, and people need that opportunity to make the right decision. And NOW is the time, because time is running out. I'm thankful that we're hearing such clarity, that we could explain this.

Amen. Faith comes by hearing, and the Spirit and the bride say, "Come, drink the water of life freely." *Freely* means you have no other cause greater than eternal life, that you leave everything behind in order to have eternal life. *Freely* means *without cause* — mother, father, sister, brother, farms, possessions, whatever... They don't even compare. The word *come* means to DROP what you're doing there, and COME over here. It means *enter in, come home* — not *go home*, but *come home*. We'll bring you home.

And we KNOW we have passed out of death and into life because we love the brothers. There's no one else we'd rather be with, or else we would be with them. Eventually, we will be if we don't freely drink, with no cause greater than our Master's.