

What is Man?Part 2

We are trying to explain and understand man, as David described him in Psalms 8: “What is man, that You look upon him with awe?” Our Father, even the Creator, looks upon man with awe, His highest and greatest intention, His greatest creation, for He knows what He has in store for man and what man is for, why He created man, and why He needs man. He can't get along without man. All of His thoughts are on man. He doesn't think about any other thing except man. That is where we began last week.

Now, we are in the process of reaching our fullest potential. The nations have the ability to reach a certain potential as natural men, but we now have the potential of reaching the height of the spiritual man – the full potential of His ultimate purpose to rule the universe and all the galaxies of it. It starts with us – ruling ourselves. We will go into that today.

He even called the redeemed man *Derushah*, meaning absolutely needed. There is no such thing as our Father not needing man. He *needs* man. He doesn't just *want* man. We are not just wanted, but needed, necessary. We are essential to His purpose.

The Second Law of Thermodynamics is analogous to the Fall and the second covenant that our Father made with man. That was our Father's recourse, and then to give proper testing to man: the hard struggle that Job talked about in Job 14:14. It is appointed to man once to die, and then after death is the judgment (Heb 9:27), which will be according to how hard that struggle was in life for natural man, to overcome the things that would degrade his humanity and take away the likeness of his Creator. Not all have sinned to the degree that others have, who have utterly succumbed to that degradation that is like the Second Law of Thermodynamics. The energy in man can be converted into good. Man has certain energy within him, in his heart, the seat of his will. It can energize everything in him to do well, or it can be diverted into evil.

The Second Law of Thermodynamics

After the fall of man in the Garden of Eden, God put into effect a law of conscience – the knowledge of good and evil. Eve had, in a sense, attained the knowledge she desired. It came at a great cost. This law of conscience can be compared with the Second Law of Thermodynamics, which states that whenever energy is expended, it always tends to flow from a more concentrated to a less concentrated place.

Turn the heat off the hot frying pan. Its heat flows into the cooler air around it. With the cooling of the pan, an increase in entropy is taking place, which means the amount of energy to do something useful, like frying an egg, is decreasing. The reverse *never* happens – the air never surrenders what heat it does have to make the frying pan hotter.

Nor will the children's room ever spontaneously become clean. Johnnie will have to clean it, expending effort to do so. If he doesn't, his life in the room will soon make it a pigpen. In fact, he will not ever be able to stop cleaning it, as long as he is using it, unless he is content to live in a mess. Shall we lock the door and let no one in? It would soon become dusty, musty, and moldy. Decay is in the air. Decay is everywhere, and must be resisted by everyone in every way. And in the end, decay wins: we die.

So, is life futile, without point? No! The struggle against (or acceptance of) that decay determines our eternal destiny! That's what it's all about – this thing called life. Of course, it is not about our rooms, it's about our consciences. How hard it is to maintain a good conscience in the face of the many temptations of life! It's comparable to the struggle necessary to have a healthy life. It takes exercise, drinking water, and eating good food in the face of all the temptations to do the opposite. This first life will end, no matter how well we live it.

The second life (or second death) will never end, according to the condition, not of our bodies at the end of our life, but of our consciences.

Just do nothing to maintain your car, home, or room, and everything deteriorates, collapses, breaks down, and wears out. And that is how the Second Law of Thermodynamics applies to every realm of life – physical, social, emotional, mental, and spiritual. We have to maintain what is good in the face of temptation, suffering, decay, even the death of our loved ones. We have to never let go of the truth we instinctively know, even when everyone else around us does.

This struggle was given mankind by God *in hope* that through it men and women would retain the worth they were made with. Apart from the effort that struggle requires, the moral nature of men and women decays. It is as inevitable as the decay of their bodies. Human beings can't keep suppressing their conscience – if they do, the energy of their life dissipates, and so does their worth. As the entropy of their life increases, the amount of energy to do what is right and turn away from wrong decreases. Eventually, nothing of value is left. Repression has taken place. And the lake of fire is where all that is worthless will be burned, those of no account to their Creator (Rev 21:8). The reason for this judgment was that they made themselves of “no account.” They were not born that way.

Instead, when you do wrong, you have to admit it, “I was wrong, I'm not going to do it again.” This admission does not release you from paying for your sin in the first death, but it is the only way to maintain the integrity of your conscience after you have not listened to it. Otherwise decay rules your soul and not just your body. It is the undisputed master of your body. In the Fall, the second law of thermodynamics rules all. But it is our choices that determine whether it takes our souls along with it. The wages of sin is still death. The first death awaits even those who struggle to maintain their conscience. There is no way else for them to deal with their sins other than to pay for them in death. Those who have made themselves worthless will not be able to pay.

Men must live by this second law to maintain their conscience. No one can lead a perfect life, but still they can maintain their conscience and do good. Not all men are as evil as they can be, but some are. They are as evil as they can be. For example, Alexander the Great was probably as evil as he could be, controlled by his desires. Other people in history and on Earth today have almost reached their full potential of evil, but no one has reached their full potential of doing good in the world. No natural man ever has. No one is as good as they could be. They have fallen short.

Every man has fallen short of the glory of God. So, not all men are as evil as they could be, and no one is as good as he could be. But all have sinned to one degree or another. We see that all men have sinned and the wages of sin is death (Rom 3:23; 6:23). All men have sinned and have fallen short – but some have fallen shorter than others. It is just according to how God judges what *short* means, and long, in the judgment of man. It all gets down to the motive, either good or bad, which is eventually revealed in our deeds:

God “will render to each one according to his deeds: eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness — indignation and wrath, tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.” (Rom 2:6-10,12-16; see also Rev 20:12-15)

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We have to know these things before we can even present the gospel in the way it is supposed to be presented in the last days, as Lk 1:78-79 says. These things are dawning right now. The full light hasn't come. We just barely

barely understand these things. We only comprehend them to a certain degree. We can't go on – the sun can't even rise – until we come to understanding and knowledge about man, how our Father needs man and what man is all about. We can't even think that our Father can judge the world unless we come to understand these things. We are going to judge the nations, according to Paul in 1 Cor 6:2. We are going to judge the world. We are going to judge the angels. So you can see what we have to concentrate on. We don't have time for anything else except concentrating on what our Father wants us to do and what He wants us to be.

We barely have time for volleyball. But it brings out things in us that need to be redeemed. You can see what it brings out. There are things in us, like “road rage” – you can see a person ahead of you, and you are headed somewhere and you need to get there, and there is only one lane and no passing lane, and that person is poking along, and you just have to get there by a certain time, and something riles up in you. You want to pass him, or blow your horn at him, or put your bright lights on him. You know what that is, if it is carried too far? “Its desire is for you,” as our Father said to Cain. What does it go to? If it went far enough it would go to murder. It is the same desire. It can be considered as murder by our Father for the holy. We are the holy. It is just according to how much indignation we have towards that person driving so slowly. So, we get as close as we can to his bumper, or put our bright lights on him. You can imagine what it would become if it reached its fullest measure, which is the story of Cain and Abel.

But man can rule over it. Cain was not a spiritual man and neither was Abel. They both died and they both have to stand judgment. Cain would be a murderer and Abel would be a righteous man. Abel was not holy, but righteous. He was able to rule over evil inclinations even as a natural man. He wasn't depraved.

So we see that all men have sinned to one degree or another. They have sinned worthy of the first death or the second death. We know and understand through the Three Eternal Destinies of Man teachings that Adam and Eve sinned and were sentenced to the first death, not the second death. There are two deaths, the first death and the second death. What they did was only to the first death. They will have to be raised to stand judgment. When they died, they would have to go into the first death (which is where you pay for your sins, if they can be paid for). Then they would be resurrected, and then the judgment determines whether they have to go to a second death or are worthy of a second life. We understand that about man.

Adam hasn't been judged yet. We will have to judge him. We have to know everything about Adam. We have to do it with our Master, according to the Spirit within us, the same Spirit who is in our Master. We have to judge. Our Master can't do it all. He has to have us. There are a lot of people that are going to be judged at the resurrection. Our Master can't do it by Himself. Obviously, the people of the world will be resurrected in their bodies, and we will be in our bodies, and there must be enough of us to judge the world, or how long will it take?

We have to know these things. If you don't want to know them, go out in the world. That is where you belong. Our Father is certainly not going to give the responsibility to anyone to judge the world who is not wholly devoted to Him, and knowing why he was saved in the first place.

All mankind, including Enoch, Elijah, Abraham, and David, are dead. They all went into death. They all died, as Heb 11:13 says. Those from Abraham on, who were of the holy, are in “Abraham's bosom” as our Master called that place. But not Enoch. He was a man of the nations. The sacrifice that Abel made was not a propitiatory sacrifice to secure forgiveness of sins. It was an offering to his Creator. Abel and Noah were of the nations. Noah was a righteous, just man. He wasn't holy, or he would have started the holy nation. Abraham started it, not Noah. Noah began a new world, a new society.

Noah had faith, didn't he? He was persuaded by his conscience, as everyone should have been, but everyone

didn't keep that faith. They were no longer persuaded to do good. They were persuaded to do evil. They were turned over to the image of Satan, as it says in Gen 6:5. They continually did evil. They went over the waterfall. There was no more hope for them. Finally, there were only eight people found worthy, and they were Noah's family. They found favor because Noah was a just man, but he wasn't perfect. He wasn't forgiven of his sins. He might have been sorry for them, but the wages of sin is death (Rom 6:23). Therefore, he had to wait until he died to pay for those sins. Do you think Noah is going to be in the second life of the nations? Do you think he will be a king? Of course he will be. Was Noah depraved? No.

We have to consider ourselves and the people of the world. We have to see where they are coming from. We have to let them know where they are coming from. We have to let them see how and what our Father thinks about man. Some people don't think very highly of themselves, but our Father does.

Man, in his fallen state or condition, has a bent in his nature. This is due to not striving to do well, which allows his nature to get bent out of shape. If it gets bent too much, it is no good anymore. It is like those eucalyptus trees in the backyard of the Vista house. They were totally bent and they seemed to be no more of any good. I didn't know whether to uproot them or prune them down. So, I pruned them, and I didn't know whether they would bud again. But they are budding again.

There is a bent in man's nature. Mankind has to resist that bent nature in them, as Job said in Job 14:14 about the hard struggle to keep that bent from leading him to curse God and die. His wife said, "Well, just curse God and die!" How many of us would have done that? Probably many of us would have, for we were not as good as Job. Job was a natural man. Man in his fallen state, in his bent nature, must strive to do the good that his conscience says to do – which is persuasion. That is faith. There is a faith that comes directly from God, which we have received from our Master, through a sent one. But there is also a faith innate or inherent in man that persuades him to do the good he knows and avoid the evil. That is the faith that Noah had.

God is one in three persons – Elohim. Gen 1:26 says, "Let us make man in Our image." Man is spirit, soul, and body. He is either divided or together. God made man together, but he became divided against himself. He was no longer perfectly like Elohim. In us, spirit, soul, and body have to be in agreement. We have to be one. There can't be any disagreement there. We can't be divided against ourselves, or within ourselves.

I guess most of man has gone over the waterfall. Gen 3:16-19 is very familiar to us. We call it the second covenant. If someone is doing that, then everything else in his life is going to follow suit. If a man is ruling over his wife in love, working by the sweat of his brow, and his wife is bearing his children in pain – all of these things – then they won't be so bent that they are hateful of other people.

Gen 6:5 says, "Every intent of the thought of the heart was only evil, continually evil." That is totally against Gen 3:22, the knowledge of good and evil that our Father put into man to be like Him, to retain their likeness to a certain degree. It can lead to total depravity if they keep going, but not all men are totally depraved. As it was in the days of Noah, so shall it be in the last days of this age. How was it in the days of Noah? Only a few were left – eight in all. "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." (Mt 24:37)

You can compare Rev 16:9 with Isa 24:6. A few were left in the days right before the flood. The rest of mankind was doing evil continually. They gave themselves over to evil. They lost the image of God in them. They will be burned by fire in the last days, all of mankind except for a few, and they will curse God.

And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent and give Him glory. (Rev 16:9)

Therefore the curse has devoured the earth, and those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, and few men are left. (Isa 24:6)

That is not talking about the burning in the lake of fire, but here on earth. Few men are left that keep the everlasting covenant of Isa 24:5. That is the age-lasting covenant. *Everlasting* means lasting for an age.

Soreph Gamaliel – It seems like those people won't have to go to the "Great White Throne" judgment because they refused to repent, for the witness of the kingdom, even the witness of their conscience, is something they went deeply against to take the mark of the beast.

No, it doesn't seem like they would.

Mt 24:37 – Can you imagine that? Our Master was a prophet saying that. We just have to repeat what He said, saying this is what is going to happen.

What is the heart?

What is the heart? It expresses the totality of who you are. It is the essence of man. It is the first thing created in man. It is the essence that was created in man that made him a man. He wouldn't have been a man until our Father breathed life into him, into his spirit. Man couldn't operate any other way. He made that spirit compatible with His. When a baby is forming, the first organ made is his physical heart. For our spiritual man, it is our spiritual heart.

The first thing that was created when we heard the gospel was something in our spirit, in our heart. Our spiritual heart was won over. The totality of man's personality, the center part of him, his emotions, motives, values, his perceptions, which produce actions, reveal his heart (Mt 15:18; 12:37). The tongue reveals a person's heart. What comes out of your mouth reveals your heart. By it you will be condemned or justified. It is pretty clear, isn't it?

But those things which proceed out of the mouth come from the heart, and they defile a man. (Mt 15:18)

Have you been defiled today? Were you defiled when you played volleyball? Did you go over the line? Did you have something working up in you like with that slowpoke driver in front of you? Did something go off in you? Was there murder in your heart? What does it mean when you are angry with your brother?

It can be tolerated to some degree in the world, but eventually they go over the waterfall. They blast each other, blow the horn, and shoot people in road rage. You have to judge that in you. I have seen it in myself. Have you ever seen it in yourself?

A man's "heart" includes his emotions, motives, values, and perceptions, which produce his actions. They reveal his heart. Evil actions can corrupt a person's character to the core, which demolishes the image and likeness of his Creator. When that happens, he can't even hear the gospel.

It says that our Father found in Noah and his family a new hope. Noah could be preserved in order to produce a new society, a new world. In Noah our Father found a character that was not marred to the point of not reflecting His image and likeness. Noah was a righteous man. He was just. Noah found favor in God's eyes. He saw in him a man persuaded to do good and not evil. He was not continually doing badly. He was more doing well. He wasn't as good as he could be. The conscience doesn't do that, although it tries. It is our bent nature that won't

go along with it to the extent of the perfect good. Only of the holy is perfection required, and we even have a sacrifice:

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Yahshua Messiah the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. (1 Jn 2:1-2)

He writes to us that we won't sin in those kinds of ways. But they did start sinning and dividing from one another, and the lampstand was taken out of the way.

Noah was not marred to the point of not reflecting our Father's image anymore. *Mar* means fallen from perfection or his original righteousness. *Fallen* does not mean to the point of being totally depraved in his heart – there was still something our Father could see in Noah. “Okay, I can take him and start a whole new society, a whole new world.”

Then, of course, the first mandate went back to them, to populate the Earth. Populate it with totally depraved man? No. He wasn't told to do that. Obviously, unless our Father is some kind of tyrant, He wouldn't give man the instructions in Gen 3:16-19 if they couldn't do it to an acceptable degree.

The heart is the seat of the will. That is where the direction of the will comes from, by which a man obeys or disobeys God's vice-regent in his heart. The conscience is the vice-regent of the Creator. It stands in the Creator's place. It is what He has put in man's heart to let him know what is good and what is evil. We have to choose what is good if we are to keep on His side. If we keep on choosing what is evil, we are on the enemy's side.

The heart is the centermost part of man, the source of the decisions that determine his eternal destiny. Man is responsible to determine his own destiny. There are no excuses. They are without excuse (Rom 1:20). You can't say, “Oh, I was raised this way. I am a victim of this. I am a victim of that.”

Ezekiel 18 shows that even if bad parents raise you, you are still responsible for your own sin. You will die for your own sin. Don't blame your parents. Yes, the parents have to stand judgment also. Rev 20:12-15 is the judgment that determines a person's destiny (Rom 2:16). Rom 2:6-7 and 10-16 speaks of man's struggle to do right.

Man's heart (*lev*), analyzes the inner man, the complex networks. Man is divided. He has complex networks and emotions, thoughts, perceptions, and desires that find expression in doing and speaking things. They find expression in actions.

But those things which proceed out of the mouth come from the heart, and they defile a man. (Mt 15:18)

It either defiles him or proves him. Rom 2:15 – The conscience approves or disapproves. If you don't understand these things, make sure you understand, or you are as bad as the depraved people. Do you think everyone here is going to the holy city that is sitting in this room? Do you think there are some people here who are going to the lake of fire? (*A young child answered, “No.”*) I hope you are right. That's good.

We all should know whether we have passed out of death and into life. The Holy Spirit gives that understanding to each and every person who loves his brothers. If you do not love your brothers, you don't have that confidence. You don't have the Holy Spirit teaching you that (1 Jn 3:24). It shows that in the last days there will be a lot of people who aren't really saved, but they say they are saved.

We see in man the complexities of reasoning, the complex networks of their emotions, thoughts, and perceptions. Our Father made man with all these complex things, but they have to be one, not divided. They have to all be in unity, working together, expressing themselves in the actions that He desires from man.

Man can relate to things. He can relate to other people's hardships, burdens, and sufferings. He can think. He can feel, choose, and function in this material world. He has the capacity to relate to the unseen world. He can have communion with the unseen world. Where do you think people get their notions and ideas today for the things they do?

Man can even grope for God and find Him. He is not very far from each one of us (Acts 17:27). Man, in Messiah, is one heart and one mind. They are together. Man, naturally, can represent his Creator or misrepresent Him. We can represent our Father or misrepresent Him. Children can misrepresent their parents, or they can represent them. We can re-present them.

The fall of man is in Genesis 3, after which the second covenant comes along, like the second law of thermodynamics. It goes on for a while until almost every person is depraved: all the thoughts of man are continually evil. From Gen 3:22 to Gen 6:5, and then from Gen 6:5 to Gen 9:5-6, to where they can admire or recognize the image of God in their fellow man. Once again they can say, "This is God's image. If anyone murders someone in the image of God, he is going to be executed."

The original mandate in Gen 1:26-28 was to populate and fill the Earth with these godlike creatures. Then the Fall came and everyone turned totally, absolutely debased, except Noah. After the flood He said the same thing again, "Now fill the Earth with these depraved people." No, it wasn't that way. He didn't want to fill the Earth with depraved people. He saw something in Noah, a natural man who could propagate descendants who would retain the image of God.

If a person does good to someone, it makes the other person want to do good. There is a reward from your conscience when you do well, as your conscience says. You let a person into traffic, when people are lined up for a mile, bumper to bumper, and they don't want to let anyone in. When you let someone in, you know what he does? He thanks you, and how does that make you feel? Rewarded. And what is that person going to do? The same thing. What if that started over again on Earth?

In Gen 9:6-7 we see the image of God being propagated again. Verse 6 speaks of the image of God, and verse 7 commands that man should populate the Earth. He says it twice, in Gen 9:1 and Gen 9:7, that man should fill the world with... depraved man? No, He didn't say that. He wanted to fill the Earth with people like Noah. Do you know why? Because He needs them. He has to have man live by his conscience so that he can fill the universe, propagate descendants from planet to planet – continual colonizing.

We have a husband named Yahshua. We call our Master our husband, Yahshua, and we are His wife. We are going to have offspring, too, but it is in a different realm — I don't know how. But He is going to propagate all of us, for we are His rulers, and there is no end to the increase of His rulers (Isa 9:6-7). There is no decrease to the population of the nations, either. We have to keep up with the increase. Whatever is in us is going to be reproduced. We are going to have a lot of sons and daughters.

It says there will be continual, perpetual offspring from His servants in Ps 102:28. We are His servants according to Rev 22:3. We will see His face (Rev 22:4), and we will reign forever and ever. Eye has not seen, nor has ear heard, nor has it entered into the heart of man what God has prepared for those who love Him, as revealed to us by the Spirit (1 Cor 2:9-10). We have to let the world know some of these things.

