

## **The Three Eternal Destinies #207**

### *Contemplation*

For those who will inherit a second life after the judgment, it will be granted to them, because they haven't destroyed the image of the Creator in them. They maintained their likeness to their Creator. Some people have gone over the waterfall and they can't recover, because what they did was tantamount to eternity in the lake of fire. It only takes one lifetime to determine one's eternal destiny, whereby one's character is sealed and will remain that way forever and ever — *still* (Rev 22:11).

There are righteous or just people who do good. They're not perfect, of course, because all men sin and fall short, but they haven't fallen all the way over the waterfall. In Rom 2:14-16 you can see a description of a working conscience. Even though they didn't have the Law of Moses, they had the natural law in their heart to know good and evil, and they chose to do the good and not the evil. It's not that they always made the right choice, but they didn't continue in evil works to the point of destroying other people's lives. They don't have the Law, but they do instinctively what the Law requires, like honoring their father and mother, for example. Good people in the world know innately to honor their father and mother; no one has to tell them they need to do that.

Rom 2:15 — They show that the essential requirements of the Law are written in their hearts. In the beginning, our Father made man to have that sense of knowing good and evil (Gen 3:22), unlike animals that are creatures of mere instinct. That's what *conscience* means — “with knowing.” Man is born with the knowledge of good and evil. You can't do anything about it. If you consistently ignore it or suppress it, you'll spend eternity in the lake of fire, because suppression is a deliberate forgetting. Suppression leads to regression — reverting to a lower state of being, in which one does all kinds of evil (Rom 1:18-32). The knowledge of one's guilt is repressed, but not eliminated — it

all comes out in the Judgment, when each person must face the truth that is recorded in his conscience (the “books” of Rev 20:12).

Death is a *place of torment* (Lk 16:28). That’s where our Master went to pay for our sins. We deserved to go there. No matter how “good” people are, they still sin and have to go to death, that place of torment, which is the *first death* where they pay the wages of their sin (Rom 6:23). There are certain sins that can’t be paid for in a finite amount of time — it takes eternity in the second death (Rev 21:8).

Gen 3:22 — Our Father made man in such a way that he can make moral decisions. Man is not merely a creature of instinct; he can decide what he is going to do. You can blame it on “conditioned responses” and all those psychological terms, but you still have to go against your conscience. Every person is responsible for the moral decisions he makes. A man’s conscience will either condemn or approve him (Rom 2:15-16) on the Day of Judgment, when the things he concealed are revealed — his secret thoughts (Ecc 12:14).

Everyone has to fight against the “Second Law of Thermodynamics” — the tendency of things to degrade and disintegrate. If you look at my desk sometimes you’ll see that law at work, as things start to pile up, and it would get as high as the ceiling if I didn’t do something about it. That’s how our conscience can be. If we suppress things and don’t bring them to the light, we get worse and worse, and we regress in our behavior. You can’t do good if your conscience is not good. People in the world can’t be forgiven like we can, but have to pay for their sins in death, until their debt is canceled. But people who suppress the voice of their conscience get worse and worse, like a serial killer, and can never pay the wages of their sin. Their deeds are tantamount to their destiny. Just think how terrible the world would get if fallen man were immortal.

We can confess our sins and be forgiven in this age, and maintain a good conscience and a clean garment, and not have to shrink back when our Master comes, if we are obedient to the anointing of the Holy Spirit as He teaches us (1 Jn 2:27-28).

Verse 28 is the result of verse 27 (Heb 10:37-39). Jms 5:19-20 tells of how someone goes to the one who is sinning and delivers him out of that trap, and frees him from a multitude of sins, so his soul doesn't have to go to death. In that sense we're "saviors." If you save someone from going to death, he'll follow you wherever you go. But that's talking about the Body of Messiah.

Rev 20:11-15 is talking about the judgment of the nations, those who never knew Messiah and never rejected Him. If you have an opportunity to know Messiah, but you reject Him, you're judged already (Jn 3:18); you don't need to go to judgment. This judgment in Rev 20:11-15 is for those who never had the opportunity to reject our Master Yahshua, and they'll be judged based on their works, the deeds they've done, whether good or bad. Everyone's name was once written in the Book of Life, but it doesn't necessarily *remain* there. When someone goes "over the waterfall," his name is removed from the Book of Life. Gen 2:9,17 was referring to the *first* death only.

Sin, for both us and the people of the nations, is defined in Jms 4:17 — knowing the right thing to do and not doing it.

Ps 19:1-4; Rom 10:18; 1:19-20 — You can see that mankind *knows* and has to suppress that knowledge of good and evil. Not only are God's divine attributes clearly seen in humanity, but they can be seen in the material universe as well. When you talk to people of the nations, you can tell them these things, and it convicts them. It agrees with their conscience, and they say, "That's right," and they start coming back to consciousness of the Creator and the fact that there will be a judgment. Nature itself speaks eloquently of its Creator. We may not speak so eloquently, but nature does, and it makes sensitive people *contemplate* our Father's creation and the purpose and meaning of life.

This is what we're trying to get to: the word *contemplate*. Those who don't *contemplate* are not worthy of the second life, for it's given to man to contemplate, to consider. Nature speaks eloquently; creation is not ashamed of its Creator, like we are

sometimes. Nature speaks to people who have the ability to consider what it is saying, to contemplate. From the intricate design of the human cell to the majestic strength of the Rocky Mountains, all of our Father's works testify of His wisdom and power. His divine nature can clearly be seen by contemplating His awesome works in all of His creation.

Some people don't even notice the sunset; they just get annoyed that the sun is in their eyes. They don't contemplate. But they can be convicted if they're not yet over the waterfall. Man is endowed with the marvelous gift of being able to contemplate, to survey mentally and visually. Animals aren't able to do that; they're just instinctive. But they're still a creation that man can see and believe in the Creator. They're part of the gospel to humanity (Acts 17:26-28). Man is responsible to contemplate, to consider His works, and if they don't do that there's something really wrong with them. Their most important faculty has been impaired by their sin and the suppression of their conscience.

Man has the ability to contemplate the wonders of Creation and relate them to a Creator. The American Indians spoke of the "Great White Spirit" — at least they could acknowledge a Creator. So many sophisticated people today don't acknowledge the Creator, and by the way they live, they say, "There is no God" (Ps 14:1). They are the fools who convince themselves that there is no judgment, no eternal consequences for their deeds. But men who do use this gift, this awesome ability to contemplate, are those who will be found worthy of a second life. They love creation. They see it as beautiful. So their life will be consistent — they won't revile the Creator by their deeds.

A contemplative person is one who practices contemplation. To contemplate is to ponder, meditate, consider with continued attention.

*When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained, what is man that You are mindful of him, and the son of man that You care for him? (Ps 8:3-4)*

Do you know what *ponder* means? You consider something, think about it, wonder, "How does that happen?" You plant a seed in the ground, and pretty soon you

see something growing up. Man can plant and water it, but who causes it to grow? You can plant a seed that is thousands of years old, and it will grow. What's it got in it? And what has to happen in order for it to grow? It has to die. When you put it in the ground, it dies. Why doesn't it just keep on being a seed? It wouldn't accomplish anything, would it? Our Master said, "Unless a seed falls into the ground and dies, it produces nothing."

*When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained... (Ps 8:3)*

*Ordained* means "set in motion." Do you know why people are *ordained* as elders? Or as Paul said, "Those who were *ordained* to eternal life believed" (Acts 13:48, KJV). You can tell an elder by the way he acts — how spiritual, how attentive he is, how he cares for others as a shepherd. He's *ordained* — he's already in motion. You can't just lay hands on a new disciple that you don't know anything about. You watch them and see how they go, and then when you see who and what they're created to be, you set them apart for that ministry.

So *consider* — observe the stars, think about it carefully — to think especially in regard to taking some action. Acts 17:26-27 — Can you imagine the people in the world groping for Him? They don't have any idea how to find Him. All they have is the "Great White Spirit" or "the Man upstairs" (for they know someone is up there). Contemplation is to sit in awe of creation. When creation speaks, it's the eternal gospel (Rev 14:6). Do you think people who really love creation are going to be doing really bad things? They're not going to; they're going to be *righteous still* (Rev 22:11).

We used to always ask the preacher, "What about the people who never heard the gospel?" They had to go against their conscience to say, "They're going to go to the lake of fire." If they said that, they were probably calloused themselves, to even believe Calvin and the Augustinian Heterodoxy.

*Contemplate* means to gaze on something steadily, reflectively, so as to come to the judgment yourself that there is a Creator.

So now we can know how to talk to some people in the world about the witness of creation, and it will bond them to us, and then we can go on to the Gospel. They will know that they've been suppressing these things, and that it will come out someday. No matter how hard they try to suppress it, it's still buried deep down in them, and they know it. We can confess those hidden things, and we have a sacrifice for our sins, but they don't have any relief from their guilt.

**ha-êmeq** — The other day, I was studying about the bees. We were going to make labels for this honey that came from Brazil, and I wanted some interesting facts about bees. I became totally enthralled with the information about their instinct. It's just baffling, mind-boggling, the instinct of the honeybees, and how they just know what to do. They're born and nobody teaches them how to do anything. All of a sudden they just wake up, and they know what to do. They start working around the hive, and then after a certain number of days they know it's time to go out, and they know how to find the nectar field, and they know how to get back to their hive, and they know how to do this special dance to tell the other bees where to go, and they know how to tell a friend from an enemy by this special smell, and they know how to make the hive, and they know how to pass the stuff from mouth to mouth to make the honey...

Wow! That is instinct! And I thought how we seem to be instinctless. You get this little baby, and it just lays there, and you have to teach it everything. But this is so clear about what man knows instinctively. I was raised with "the Man upstairs" being the only mention of "God." If you lived in a two-story house and there was an apartment upstairs and a man lived there, you might speak of "the man upstairs," but there was no second floor on our house, so I knew when my mother said, "the Man upstairs," that she wasn't talking about the tenant up there. She was talking about some accountability to something up there that was going to judge me for doing bad stuff. And He could see through the roof. All I knew is that I was afraid of Him, because I knew you weren't supposed to do bad things, because He was watching you.

Then I learned in college that there absolutely was no such thing as "God," so, "Don't be afraid." I can remember right where I was standing in my house when I told my mother that I did not believe in God, because I was about ready to do something really bad that "the Man upstairs" would not have liked. The reason I can still remember it so clearly is because it

totally went against my instinct, and I was this smart college person that had just told myself something that was a lie, and I couldn't escape from it instinctively.

I was a contemplative type of person. I wasn't just a McDonald's hamburger. I thought about a few things, and so because I thought about a few things, I did recognize something about life, but then that information I got at college just baffled my instinct. So I was lost.

I'm so thankful that you talked about this and brought it back clear, because it really helps to remind people, "Don't you ever think? Don't you see?" I'm sure there are people who sit and think about things.

*Yahweh shows His anger from heaven against all sinful, wicked people who push the truth away from themselves. For the truth about God is known to them instinctively. God has put this knowledge in their hearts. From the time the world was created, people have seen the earth and the sky and all that God has made. They can clearly see His invisible qualities, His eternal power and divine nature. So they have no excuse whatsoever for not knowing God. (Rom 1:18-20, Living Bible)*

Yônêq used to read that to me from the Living Bible. He read that verse hundreds of times to us in the early days. These were some of our first memorized verses that just went over and over in our minds. It's so clear, and it leaves everyone without any excuse. The only thing you can do is not think, not be a contemplative person. You see people like that all the time, and you just want to shake them and say, "Are you in there? Is anyone home?"

I guess that will be one of the characteristics of us as a nation — to try to get people to contemplate again, if they've lost that ability. "To gaze steadily at something..." When you're contemplating, sometimes you lose focus for a minute because you're thinking of something else, and it causes you to kind of gaze into the distance. It ought to characterize us as a people that we think about things, and we spur other people on to think about things. It seems so simple, but it's like trying to stir up that instinct that's been smashed down. It's so wonderful to set people free, because they've got a more amazing instinct than those bees — to know there is a God.

You couldn't take that little bee and convince him that he's actually supposed to live somewhere else. It would just rattle everything in that little bee to try to teach him, "Hey, that hive life is a little bit too hectic. Why don't you step over somewhere else and enjoy life a little bit more?" It would kill him to do that, even if I could convince him. It would go against his instinctive knowledge.

But some scientists developed a mutated African bee, and it got away and went to a hive, and they accepted it. They let it in, and it became the queen bee. That was totally against their normal instinct. But somehow they let it in, and it became the queen bee, and it started making killer bees. And then the Crusades started happening, and the Inquisition, and everything else. We're going to write something about this amazing analogy. But that's how the killer bee came about. Something went wrong there. It was like Paul wrote,

*For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. (Acts 20:29-30)*

It's amazing, isn't it? That's how the first church fell away. We see that. We have the understanding of that, and that's why we have to know each other. We have to know who we are in fellowship with and who we can't be in fellowship with.

**Chets Barur** — When people consider our Father's creation and really contemplate it, they're filled with awe. In Ps 19 it says, "The heavens declare the glory of God, and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world."

So men are without excuse. Day after day, the sun goes down. Day after day, you see the pelicans on the river. Our Father's creation is awesome when you contemplate it. But when you're dull, when you're filled with your own devices, you don't contemplate it.

When people are in that awe, it makes them do what King David said in Psalm 8, "When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained, what is man that You are mindful of him?" It makes people consider their need to get right with their Creator. It makes them consider, "What is man?" It comes from considering the works of His hands, considering the futility of their life. It makes total sense that those are the people who will be worthy of a second life, because they heard that voice that goes out day after day, and it caused them to consider their ways.

But all the proud people with their philosophies, these professors who mutate things, they're not asking, "What is man?" They're saying,



“Man is God.” I’m so thankful that we’re seeing these things so that we can help unlock people.

Our Father also stands in awe over His creation of man, His highest creation. He thinks, “Wow! What did I do? Man is amazing!” Our Father thinks so highly of man, that He created him to rule over all the works of His hands. Of course, we see the rest of creation, how beautiful it is, and then we see how man is fallen, but man is being redeemed, and kings are going to shut their mouths over Redeemed Man. They already do to a certain degree, when they see us all working together.

**Baruch** — Everything you said tonight brings me right back to the time right before I became a disciple. If you look at the freepapers, there is an article that shows all these different images — money, music, and all these things just heaped up high as heaven. Those were the things that were the instruments of suppression. And I remember being out there on the *Grateful Dead* tour in Washington, DC, at RFK Stadium, and I met Basmat, Chen’s wife.

Basmat saw me talking to someone, and I think it caused her to want to come over and talk to me. So she came up to me and said, “Hey, you need to come back and meet our people. We want to tell you about our Father...” And I said, “Look, I don’t want to have anything to do with God. To be honest with you...” And her face turned white, and she looked at me in the eyes and cried, “But, but, can’t you just look at the trees, and look at the moon, and look at the stars, and don’t you... I mean, He knows the number of hairs on your head! Don’t you know?”

Those words cut me so deeply that the heaps and heaps and heaps of stuff that had suppressed that knowledge in me broke, and I would have followed her anywhere. The next thing I knew I was sitting on the *Peacemaker* with a crowd of disciples around me. But it was those words she said. It wasn’t any other words. She could have said many other things. But it was those words that cut through all the garbage of the world, and brought me back to that thing that is in every single human being. That’s the confirmation of everything that you spoke tonight.

People are so conditioned to people coming to them with a tract or something, and then they see us and respond in the same way. It’s a conditioned response. But it was so wonderful that Basmat spoke the words that cut through that conditioning.

**Netsak** — The reason why Basmat’s face turned white was because instinctively she must have known that if someone says there is no God, then there’s no hope for him. I remember the same kind of thing right before I moved into the Community, that I was with one of my best friends, and I asked him whether he believed in God. And he said, “No way!” He was so furious about the whole God thing, because his parents had gotten a divorce, and he was so bitter and angry. I wasn’t even a Christian, but I remember after that conversation I was so worried about him. I remember thinking that he was in a really bad place if he could say, “There’s no God.” Instinctively, I knew.

**Neshef** — I remember when we took a walk in Groton one Sabbath, and we met this older couple who lived in an old restored barn. They invited us in. We obviously looked different, and we started talking about our life and our faith, and the woman said, “Religion confuses me. I think now my religion is nature. We go on walks. I think a lot of older people are like that, because there’s really nothing in religion for us.”

Hearing this teaching makes me think there are so many people like that who see how the world is, and they’ve lived so many years, and they see the moral decay, and they don’t understand why it’s happening. There’s no answer in church. They’ve been going to church for 40 years. But there’s still something in them to look at the sunset and be thankful, and know that there’s something greater than themselves. And that’s all they have at this point, because they don’t know about our Father. Everything they’ve been taught about Him they know somehow in their conscience that a lot of it is not true. So it leaves them with the only thing they know is true, and that’s the sunrise and the stars...

Being that way they will not be going out doing evil things, cheating other people, destroying other people’s lives.

**Zahav** — It reminds me of something Soreph Gamaliel shared in a teaching one time about creation. He said, “The voice of creation is enough to save any human being from the second death.” I always remembered that. It always stuck out to me. It makes me thankful that our Father saved me to live according to His purpose, because I grew up in a generation that more and more you can live your entire life not being around nature. If you live in Boston, try going out at night. There aren’t too many stars that you can see, because of the glow of the city and the smog that rises up. You might see a tree on the way to the café that someone planted in the middle of the

sidewalk. More and more it's like that for people. They're not even exposed to nature.

Maybe when they were growing up, there was that one time their family took a trip to the ocean, and other than that they just live inside in front of their computer or TV screen, and they never hear that voice of creation. So that's when they get to the place where they start considering all these other worthless things. You were talking about the native Americans who only know of the Great White Spirit, but I can guess that there weren't too many of them who wandered around in the woods and contemplated whether they evolved from monkeys.

Being left enough time without hearing the voice of creation I'd probably start coming up with some strange ideas, too. It makes me thankful that I've been saved for a purpose, saved from a meaningless existence, and that I can bring people back to contemplating, "What is man?" Baruch might not be here if Basmat hadn't found him and shaken him up with those questions about our Father's creation. I'm thankful we've been called to that purpose of waking people up to what road they're going down. I'm thankful we can be the voice of our Father, that His voice could reach the ends of the earth.

**Yahannah bat EHUD** — It really spoke to me about how we need to not be duds and just tumble through life. You could wonder whether we're without instincts because of how a baby has to be taught everything, and it takes twenty years or so to become an adult. Maybe our Father made it that way so that we'd have to be really humble and always be learning things from someone greater than us. That should agree with that instinctive thing in us that there's a God who is greater than us and knows more than us.

When she said that maybe it should be our job to say to people, "Wake up! Are you even there? All you see is cars and skyscrapers. All you see is the works of man, but you don't see the pretty flower that bloomed on your front porch." But it's so easy in the Community to be just as blind. I don't want to be somebody that doesn't respond. I can't call anyone else to really think if I don't think about things are going to provoke me to action to bring about our Father's purpose.

We could be like people who think they're something because they do a lot of hardcore thinking about nothing — that amounts to nothing. I can have lots of knowledge and know what this big complicated word means, or solve this fancy math problem, or whatever. But I want to be someone who thinks about the things our Father cares about, so that it will

be in me, so that I'll have life, so that when that spirit comes along, I can respond and do the same for others. I know our Father needs a people who can respond to Him. When our Master calls and splits the sky open I want to jump up to Him; I don't want to be thinking about some worthless thing. I want to be there and ready and with Him. I'm thankful for the things we heard. I don't want to be a dull person.

**Migdalah bat Zerubbabel** — I was thinking the same thing. How can we call someone else to wake up and not be dull if we're dull ourselves? Then we don't have anywhere to stand from to call someone to, if you're not at that place yourself. And I was thinking when Yônêq was talking about the killer bee that came in, that must be how it came in, because of dullness. Because if you forget the standards, then when something else comes in, you don't even realize it's off.

ha-êmeq was talking to us a lot about how we need to think. When we see something, we need to consider whether it's right or wrong. But if you don't even think about it, then you'll find yourself doing things that aren't right. I want to be that way that I'd consider things before I act, that I won't be someone who lets something else in.

**Havah bat Zerubbabel** — I was also thankful for how blessed we are. We don't have any excuse to be duds. Our Father left us without excuse, because He put His law inside of us. Even outside of the Community, people don't have an excuse to go to the lake of fire. But even more so for us, who are in the place where our Father is always revealing things to us, we especially don't have any excuse to just go through our day and not even think about what we're doing.

But I know this whole week has gone by, and what did I think about? Not too much. I mean, I thought about a lot of things, but probably they weren't the best things to be thinking about. I think about a lot of nothing. But I want to learn to set my mind on the Spirit, that I would take my thoughts captive and wake up and consider, "What am I thinking about?" because we don't have time to waste. I was really thankful just to be reminded of that. It shouldn't ever be that I would say, "I didn't know that was wrong," because really I know right from wrong.

**Yael shel Natan** — I thought it was so amazing what we heard about contemplating and meditating. There's a certain responsibility and accountability that you have when you actually contemplate and think about something, because if you really do that, you come to the knowledge of the truth. So there you are, accountable and responsible to respond to what you considered.

More and more in society today it's so fast-paced and there's so much pressure to not think about what you're doing, just keep going. People are thinking less and less about the right and wrong of what they're doing that they hardly even realize when they cross the boundaries. That's why it's so important that we're being restored to be people who consider things, and are responsible for what we hear, and don't just have a conditioned response or reaction. It makes me really want to be that kind of considering person, not an empty person who just thinks about nothing, but someone who really considers the things of our Father, His word, and His highest creation, mankind, and how to stimulate each other.

**Natan** — When someone really does consider creation, the next thing that should happen is to ask, "Where am I in all of this?" You see everything in its place — the sun comes up every morning and goes down every night — everything is in place. But then man should ask, "Do I belong where I am?" It made me think of that song we sing about creation that says, "Ask yourself if you belong where you are." It helps me know how to talk to people. I was so thankful for Baruch's story, because more than ever now, people are so far from thinking about anything worthwhile.

**Zakariah** — It comes back to mind how often when I was in the world I would see someone going down the street carrying a "ghetto blaster" — those things that just fill the vicinity with noise. I would just feel so bad for such a person, because I saw that what was going on was that suppression of hearing anything that might actually give meaning to life — suppression of conscience, suppression of the voice of creation. So now I can consider whether I do the same thing in different ways. I know I'm made to be very contemplative. It takes a deliberate suppression to not be that way. But sometimes I get so buried in the thinking process of my work that I don't think about anything else.

At the Morning Star Ranch at the end of the day, after we'd been pruning persimmon trees or something, David Bekor couldn't let us escape from the orchard without seeing the sunset and taking the time to appreciate it. We're spending all day working on these trees, and it's just nothing compared to this huge sunset at the end of the valley, and it puts things into perspective. Or we're working on the avocado trees, and don't stop to think, "Who put the mountain there?" We were made to contemplate, and we have to suppress something to become dull.

"Man does a lot of hardcore thinking about nothing." That's really good. When you think of New York City, well, that's what way-out houses are for. They look at an

egg, and don't know where it comes from. They think it comes from a factory. Then someone tells them it came from a chicken, and they say, "Oh, a chicken? What's that? Oh, yeah, fried chicken." All they see is buildings and smog. That's why we have to have way-out houses, so they can see us, anyway — our Father's highest creation, redeemed creation. I'm so thankful we don't have to do a lot of hardcore thinking about nothing.

Nothing's greater than hearing responses to teachings. It keeps everything moving. Without that we wouldn't move. It wouldn't be the Holy Spirit teaching us.

**Yadel shel Zahav** — The teaching made me think about the word *respect*. It means literally, "to look again." If mankind could just respect God, and fear God, then people would be in a lot better place. They wouldn't be able to ignore that instinctive knowledge that our Father puts inside each person. That's going to be the ultimate message of the Male Child, that they would be calling to fear God who made the heavens and the earth. I want that to be instilled in me, so that I can pass it on to my children, and they can pass it on to their children, that man has so much potential, and it shouldn't be that it would just go to waste, that men would dull their consciences so much that they would have to go to the lake of fire. I want to have that same respect in me that we would call other people to, that we would look again, look at our Father's creation and consider even how He made us, that we would have so much potential to be rulers of the universe. That's why it says at the end of Ecclesiastes, "The conclusion to all this is: fear God and obey His commands."

**Pi-shenayim** — I am thankful for the things that were spoken tonight. It really helps me to know how to talk to people. So many times I find myself talking about things that don't really matter. But the things we heard tonight are like keys. Our Father needs us to unlock His highest creation from a misrepresentation of God that has been falsely portrayed by Christianity down through the ages. That's what we are here for. But so many times I forget who I really am. I am thankful for the voice of creation that helps remind us of the purpose we were created for.

That's so wonderful! Just think, if you hadn't shared, we wouldn't have heard all that our Father wanted to say to us tonight. It's so important that we can be released to share what we've learned, what's gone into our heart. It's got to go in, and it's got to come out. It can't just go in and stay. That's suppressing it. It's got to come out. That's

how the Body is built, isn't it? That's how we know that our Master is the Son over His house — if we don't suppress the knowledge of what He teaches us. He's the Son over that house of those who don't lose their confidence and outspokenness. What you all shared tonight is so wonderful. This will be written down and sent to the Twelve Tribes of Israel.

*(We sang, "When I consider the works of Your hands...")*

We understand that He made man a little lower than *Elohim*, not *angels*. Angels are not material, they're spirit. He made man a little lower than Elohim in order for Elohim to be able to dwell in material, visible, corporeal nature. Our Master Yahshua was born a material human being for the Word to dwell in, to be our Redeemer, so that our Father could have Redeemed Man — a corporate Man — to dwell in eternally. So we know that He made man a little lower than Elohim. He's not going to dwell in angels, but He's going to dwell in man — something visible. People will see us just the same as they saw our Master. When you saw our Master, you saw the Father, and when they see us, they'll see the Father, because He dwells in us. Yahweh, our Elohim, will be the center of all — in the corporate Redeemed Man.

Our Master Yahshua will give all of His authority back to the Father, and then our Father will be all in all. This puts our Master Yahshua where He wants to be — with us, that we can be like Him. That's what our Father wanted. He wants to rule the universe through Redeemed Man. He wants to be seen in people who are just like our Master Yahshua. When one of us goes to a planet, they will say, "God is here." Even though we're human, as our Master was human, but our Father dwelled in Him. When we go to a planet, it will be just like our Father visiting them in person.

We're fallen, but we're being redeemed. We're being restored, aren't we? As we hear the Word we're purifying ourselves and being made more and more like Him. Don't give up!