

Regret

I was thinking about regret this morning and what regret is. I guess regret is one of the worst things a person can experience. Obviously, it is. Our Master used this word a lot. He talked about weeping and gnashing of teeth. If you think about weeping and gnashing of teeth you get a bad picture. Weeping and gnashing of teeth is regret.

It's just like people who eat white bread and canned goods all their lives. Then they get to be sixty and they are almost dead. Then they want to do something about their state but they can't.

Regret is what we experience when there is something in our ability and we could do it but we don't do it. If it's not in our ability we can't do it. But it was in our ability. Like living our life in vain without accomplishing God's purpose. If we don't accomplish His purpose we lived our lives in vain. Only regret is left, for some it will be for the rest of eternity. That's weeping and gnashing of teeth.

Our Master had to speak Hebrew. It was very difficult for Him to communicate in language. Sometimes it's hard to communicate in language. That's why it says, "Pray in the Spirit." Sometimes this is the only way how you can communicate to our Father.

To communicate what regret is our Master used the expression "weeping and gnashing of teeth."

The teaching "Two Kinds of Wisdom" says that the people who don't ask for wisdom think they have it. They live in their own strength. So we live our whole life. Then eternity begins, and there is nothing but weeping and gnashing of teeth. It's not a physical gnashing of teeth. But you can think of it like that. You can't live your life again.

Our Master said, "I came to give a full, abundant life." But the enemy came to take it away. His eternity is full of regret. He went against what he was created for. He wanted something else. It's a futile attempt to do that.

The first death is worse than pain. It's not literal pain. It's worse than fire. It's the fire of remorse, of not being able to live your life over again. It's gone, your only opportunity is gone.

I had a dream one time about a person who was very close to me. She stood at judgment and had only weeping and gnashing of teeth, regret. Her life was over. There was no more opportunity to relive it. Eternity had begun. Every man will stand before judgment. They have a conscience. It's according to whether their deeds were good or bad. Even in the Body we will be judged as to whether our deeds are good or bad.

Mt 13:42; 25:30 will come upon us if we don't use, utilize the grace, the talents we have.

What's a talent, Anavah? — *A gift.*

How did you get the idea it was a gift? Did you read in an English dictionary? Talents are given to us in proportion to our ability. What if you had a gift but not a talent with it? You would only be a natural person. At the end of your life you would have regret. Webster misunderstood. We can't do anything without talents — grace and faith to exercise our gifts so our gifts can work.

We have a car, but without gas and oil what good is the engine? What good is the gift without grace and faith?

Mt 25:30 — What happens if we don't use the grace that's available? We bury our talent. We are useless, a worthless servant. We function only in our own strength. We didn't use our talent. We are a worthless servant of His. Then we live our life like this and stand before judgment. We didn't accomplish anything. The reason you live is to serve our Master. We have only one life to live. Then we stand before our Master and will be judged according to the talents we used.

Do not serve in your own strength. That's why it says that He supplies the strength. It says that half of the people, when it talks about the foolish and the wise virgins, lived their lives in vain. The foolish served in their own strength. They were servants but foolish. We don't want to be foolish and live our life in vain.

Paul gave the secret of the talents and gifts in Rom 12:6-8. You have to exercise your gift in proportion to your faith and grace. We are accountable for that portion of faith. Everybody receives a certain portion. It's pretty well explained there in Rom 12. A lot of things that our Master said in the gospels are explained in the epistles.

Mt 25:14,15 — According to a person's ability he was given a talent, faith. We have a gift and we have a talent to exercise it. Faith and grace. If we are in fellowship with Him, in joint participation, distribution, and contribution, we will use it.

To the guests (a French couple had dropped in the day before):

We enjoy having guests because at one time we were guests. We came along and met the community. It's amazing that our Master said that no one can come to me unless the Father draws Him. We were all drawn like a magnet. Somehow, circumstances came that we were sitting in that seat in the Deli one day, or however it was — we were drawn.

Let's give our thanksgiving and pray for the essential things, the things that are necessary, unless we will be destroyed. If we pray and our Father hears us we will be preserved. If there is dissension between us He can't hear. If we can't have that covering we will be destroyed. That's why we pray for the essential things, not for everything, but only for the essential things. That's what the minchah is for. There are other things we pray for during the day. There is a time when we gather together, and there is a time when we go in our inner room and pray. There are two types of prayer.

After the prayer we talked about righteous complaints.

We are not supposed to have a meal without napkins in all of the tribes.

If there is no sexton in any household it means the household head is the sexton. It falls back on him. He either has to provide a sexton or has to be the sexton himself.

Ha-emeq: In Asher we learned that somebody would take notes about the complaints, and then the next week we check up on what was written down the week before and see how we are doing.

Also bringing up too many complaints at one time ruins it. Then it's not encouraging anymore.