

THE STORMS OF OUR OWN MAKING

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TaPa teaches where joy exceeding lies; opportunity lost; change moving; giving over the will; forbearance of compassion; hope that is alive; conflict, emotion and motion.

I am come and have taken upon self once again the task of reincarceration that I might momentarily be near you. And as we touch, beloved, it is not with a refrain of joy or of sadness, but moreso that we have come to a point and a place and position that we ourselves regulate and monitor the self-interest and the self-infliction of the grievous, that we put ourselves in a position both for safety and security that those that touch cannot violate, and those that can see will not share their innermost thoughts. But those that can be a part of the representation of our own imagined degree and/or level of self-sacrifice pending upon that self-interest, once again, that we have found our happiness -- there is true joy beyond, beloved. And happiness is that in the interim state that comes and goes. It is of the seasons. It is also of our own creative or co-creative ability to bring happiness into play. But joy exceeding is that that comes after the trial, the tribulation when the storm is past, and it incorporates all that happiness would hold and moreso. It lifteth the chalice before us, and we know then that true service is that beyond our touch, but we are cautioned that it is ours and ours alone, that part and/or portion that has been instilled in us by the call.

If a call cometh not unto a man, then he is as one dead, for he is not called to the higher courts, nor is he left to languish in the lower levels of life, but in a sleep state where he dreameth not, he comes to his own understanding where there is no acceptance thereof, and where the soul pines not for the greater, but is accepting of the lower. And as we see ourselves, then, we come to understand that there is greater. We alone cannot stand even in the test of time, save we are raised up by His hand and set there upon the plateau and tableland where we might find some contentment, but it is in the climb to the mountaintop itself whereupon enjoining in that pleasure we come to fully realize a joyful expression and shed then a tear of understanding.

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When we look back and review the context through which we have come in our understanding, and when we calculate the enormous amount of opportunity that has been given and has been lost, then we would know where we stand, and we would know the greater and compare ourselves to its actual evidence. For behold, the time draws near. Change is apparent and moving even as a mighty army across the country, and through the souls of men that do not necessarily have a great relationship with change. Oh Thou Who changeth not, abide with me. And He will abide with you as the Comforter, but it is often, and more often than not, in change that He abideth. For we are but a part of a great fabric and network of individuals that pray the same prayers, that seek the same things, that understand similar the opportunity and have the choice whether to reject it as time not allotted, or whether we accept it as time well spent, the evidence of which bears witness to just that happenstance.

Humanity's cry is often answered, but not at the moment of its most intent (sic.) calling. It is through the process, evolutionary itself, that we come to a realization of how the answer comes, where the call arrives upon us, in what time have we been called, and to which part of service. Is it not first self-realization? Is it not also that we are called then to foreign fields and unto that that is foreign to others but understood clearly by we ourselves? Is it not that we desire then to be outstanding in our field, without standing out in our field, waiting for that call to arrive? He that waits is rewarded for that time, for that experience and the expression of giving over the will to a higher cause.

Look upon me now, for I have looked through you and upon you many times that you have not the knowledge of. And I would say this to you: that it is through that compassionate nature unnoticed and unrecognized, defamed by those that have not the insight given that one sacrifices to allow even the continuance of this that is prospering in the moment, for I have chosen best. I could speak through and to anyone, and in the heart I still call, and through the intellect unto greater study and realization and to that which is the soul that responds according to its level and degree of sophistication.

But if I could not see, I would take the chance in knowing that where hope is alive, there is a destiny that is revived. And where I have failed, beloved, you have accomplished. And where I have accomplished, you have failed, for the choice is that that determines the direction, that gives the insight and the motivation that would continue and follow through. If you are ashamed of me, you have no cause to be, for with that Christic awareness and consciousness I am an heir. And if too much fault you find, you shall be left behind, beloved, for there is a lifting, predominantly a lifting, that comes at the end of the way.

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We do not know then the multiplicity of thought, nor can we comprehend the various levels that are determined, but we can see that when a leader is sent, it is not by committee. It is not left to man to determine, other than doctrine that is comfortable to the nature of his own realization and understanding. When applied, it may be very thin and a veneer under which his true nature and meaning can be seen, or at the very least felt. When you cast your eye aside and turn away, beloved, it's the opportunity you have lost, for you have not seen the advantage, nor have you seen that that is instilled great within, but have given self only the awareness of appearances.

With disdain and distaste, often, we look through a cloud, but can see only dimly as were we looking through the same glass that was reflective, but see now that it holds only the image of what we have imagined and what we have dreamed. This alone cannot and does not constitute a vital being, but know and realize that every weapon of discontent that is formed against me shall not prosper, for there is that that supercedeth, and there is that that encourageth unto the end, and that that cannot be tossed (sic.) nor trounced, and that that stands the test of time, where you are still caught in the test and in the time.

When we lay apparent all that we know before others, then we realize how very little we have truly the knowledge of. But when it is taken as an overall consideration, when we realize the destiny of souls, the realization comes to us that there must be many factors involved. These are holy. They are not shared openly, nor are they given to the foolish, and those that would seek counsel with the foolish have only proven themselves. But to they that would seek and continue in the vein of their study until the finding of that that was intended for a soul in distress or for a soul to be lifted out, we realize that there are many miry pits of clay. There are many snares that tempt us and that also come forth engaging themselves as potential dangers. But above these is the guidance that has been so lovingly given by those who lovingly sought.

Where there is not the conflict of emotions, we are motionless beings. But these can be contained. Until the proper realization has dawned in the morning it comes to us. It comes in the call that brings us to repentance, to self-examination and to a completion of the cycle that we have pledged ourselves to. Whereof, then, we are a part of an ever moving, ever continuing and ever changing element. We must be the change, and we must not then be above the change that is wrought. But that that comes to us is often our animal part, our very greatly pitted element of humanity itself, for we are weak. But there is strength that abideth.

We are small, but there is greatness that encompasses us. And as we grow toward it, it comes forth affording itself unto us. All that we have been is but little

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and contained in the simplest of wares, the vessel that we now possess. It does not matter. But what matters greatly is how we utilize this that has been given as opportunity -- how we utilize -- that we might refresh ourselves in the knowledge. Perfection is a goal, but it is rarely achieved. And that that looks upon perfection often prefers to see the imperfect. But that that we must look toward is that that has survived, is contained and holds itself even, that in a just association becomes not sordid with the thoughts of men, nor with the opinions of same, but is surely formed in decency and in order, as in all churches of the saints.

But where we find ourselves tonight matters greatly, at least to the self, and in all reality matters greatly by those that surround you in spirit. For when we come affixed and afforded to the sameness and the oneness of spiritual intent, when we are then all of one accord, great things can be shown. Even while miracles fall by the way unnoticed, unrecognized and unaccepted, for the most part, still there is mercy that extends. Perhaps today, perhaps tomorrow, next week, next month, next year, you will have the opportunity to think differently even in the midst of change – and review some of the miracles that were not important enough for you even to notice before. Perhaps not. For we are not guaranteed either stability or a continuation of that that flows through us even now, chiming in accord, being one in the midst of the company of men willing to serve the greater but called to constantly by the lesser over a table of discord where we exchange frivolities of life and the little things that matter so much.

But when we have gathered together, He took the bread from off the table and raised it up. He raised up the wisdom before us and broke it, broke it open that we might have the understanding of that wisdom, and said, “Take and eat. This is my body.” (MT 26:26; MK 14:22; 1 COR 11:24). He took the wine also from off the table and held it up and said, “Take and drink. This is my blood.” But even above this He said, “Do so in remembrance.” (1 COR 11:25). Can you even remember when you began the quest? When you began to see with new eyes? When you first came out of the desert from wandering? How did it feel when you came up out of that desert? Did you look at your hands and see them as new instruments? Did you look at your feet and realize that they were changed also? Does it not then give us cause to raise our hands in celebration? To stand to our feet in recognition for that that truly is poured out before you? Some will look at the abundance of that given and say, “It matters but little.” But some will understand also that little is much when love is in it. It’s not for the pandering or for the pondering of the accomplishment of men. It is not for all that we are suspect of, but that that remains and endures through the night.

When I spoke to you last, I spoke also to many that were gathered in spirit. You saw them not. Some did not even feel them, for we were in thought of the

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grievousness of our own individual situation and circumstance. We are not able to see the things that are given higher, for we are still caught in a very material effect. But I spoke to you of my needs to separate quickly. It was with foreknowledge of that that would occur and has. Each and every one that passed in transition, and that shall pass in transition [in the Haiti earthquake of 1-12-10, when more than 100,000 died] was then given the dream, relenting not, but accepting thereof, the foreknowledge of the sacrifice and the freedom that would be given in that sacrifice. And each was touched. It took almost two of your weeks to do so, for there are many. Where we contemplate only a few, there are many, and those that are affected are not afflicted by the effect, but shall bear its mark for a time, perhaps the endurance of their day. But the encouraging aspect is now. We can see what man can do, but it will not be enough. We will see what man, having heard the cries or the call, can do. Will it be greater? Will it be moreso? Will it be different? Will it be changed? All of these factors. But who went first? Who knew to even go? Who heard the call of distress before it was ever given?

Sometimes we believe that we are above even the agency of nature itself, but not so. We believe on occasion that we are chosen for something less tedious, less demanding. Aren't we all? But to step away from the central focus to ponder evidence that has been imagined, can we accept the testimony of those who are not present with us? Who, though they have eyes have not seen, and though they have ears, they have not heard but part of the truth and its far reaching and most complex effect? Have we followed where there is one willing to lead us? Have we walked the bloodstained path? Have we known the things that only a few are privy to? Can we make decisions without the evidence of the real and the scene that we have relied upon so heartily in the past?

I have good news to bring, but beloved, it is for those that seek the good news. It's contained within itself and, until you enter in yourself, it is not then for you. It is not that just to be passed on from lip and tongue to ear to let you deal with it in the comfort of your own. It is a great secret that is almost upon us, and the opening thereof shall come and be realized in us, for we have turned away too many times. We have looked at what we assume is better. We have diverted our eyes, not out of respect, but because the angry part within us has not fully set itself in the challenge, and the challenge is not only individual, but ecumenical. It is not only a part of us. It can, at times, *be* us. And if it is poured out, is it not, then, that we are readied to be filled moreso with an elixir that is greater and far more refined? Have we set ourselves into a sea of night in which we grope blindly for want of seeing?

Remember Bethel. It is the place of determination. It is unto this that we return each time we accomplish a step in the proper and correct direction. Let us

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go back again and again until we can see our way clear, until we can see the lights of home. For much is in the process of being rearranged – oh, but not we ourselves. No man has the right to rearrange us. Perhaps it is not a right. Perhaps it's a grace to show you and those that attendeth to the things that are brighter that change can be good. Have you ever heard of a change for the best? Perhaps order is not established, but decency can still be kept until order is maintained, but the gavel is not of this plane. It is one higher, and we bring upon ourselves much judgment, for we have judged ... or misjudged. To try and not to accomplish; to try and not to be seen or known for the strife of that trying; to seek the sleep even in a weary state that cometh not; to try to please and please not – these are the things that try men's souls.

But the trial of life is not individual. For a blanket covereth all and it is a shield unto that that would inflict injury upon us. Where would you seek your security, beloved? Perhaps it is in that miracle that you refused to acknowledge and left behind long ago somewhere just outside of Bethel. So there is reason to return and go back in our mind, in our heart, seeking the confidence of the Spirit with its indwelling and infusement of hope that endureth; that thereby we might be reshown the things that we have seen, but did not relate to; that we might be given the action of the retelling for the things we heard not, for we sought not after the understanding that was there.

When we consider ourselves to be foremost in an area then we have been especially placed, and that light will be indicated. It is a forceful recognition that no man sully, nor can he diminish, for it is not of man that these things are given, but of God, and He will still speak to His prophets. He will still structure the priest. He will still call all things unto our remembrance until we can no longer contain the extent of the extreme. For we do this in remembrance, not in forgetfulness. And He that maketh the way known unto us is that that has given a great gift and made a sacrifice to do so. He stands at the crossroads of time, and contemplates the destiny as He sees the infinite forming itself in the image.

The things we have known are worth revisiting. The lessons that were taught and that were learned and even those that were not expedient to us at the time that were left where they fell still hold value for someone coming up after you. For we are occasioned to realize, and how especial, when we're held in the palm of His hand and set down then to the feast of mercy upon the mercy seat itself, when we can know even as we are known; no greater and no less than the knowledge of the truth. It cometh by way of wisdom and through the Word that speaks to the wise man within us. It calls out to the wisened and not to the foolish, for they would have their own way ... and now I'll have mine.

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We cannot see beyond self-involvement, but you can believe, as sure as you live now, that there is much more involved than your eye has told you and than the Word has come unto you. For I walk hand in hand with that that you can only imagine. I stand with those upon the threshold of expression that only we can contend with in our own thought, and it is never great enough. It is always less than. And carefully we see and oversee the coming in and the going out – not men as you would know them, but men that have stood acknowledging the glory and having raptured therein it, basking in the glow, in the light, in the love that reaches even unto you now; a greater giver of care than has been acknowledged for our acceptance of a provisional God, who seeth all and hears all even in the rant, the rave, the vent, the intention is still there.

Seek ye to question me in this time, beloved, look and see. Search the book again.

Q: TaPa, Can you please give me guidance in finding balance between practical matters and spiritual work?

TaPa: Practically speaking, one is not indifferent to the other. When in the state of the physical, we attend to the things that are physical, this with all of our appendages in action, but when the heart is involved, and, if it is of soul quality, its intent is spiritual, and we focus upon this for a few moments of time, more often in our leisure than in the midst of the great travail. We cannot divine away these things, for one followeth after the other. One attends the other. Always there is the struggle. But set yourself in a position where you can divide away and cleave one from the other, that you might see two aspects of involvement rather than only one. And come to the mercy seat expecting then to realize that mercy. It shall outline in form many things for you. It shall underscore many things of great importance to your attention. For when we deserved judgment, He gave us mercy, and He gave this when we knelt at the cross.

(To Gloria) Is there more, child? (Answers: No, TaPa.)

In this time, set things in order. Open your eyes to see the things that are truly glorious when they may not be in accordance with your particular taste, in this particular time, or could be colored by your particular peculiarness. But still well worth the seeing. Before we bring down the curtain, before we close the show, there are still those things that matter that would be self-described were it not that one would give this to you in the order of importance. Be not dismayed, for there is that that understandeth *all* things and Who seeth each action and knows in advance each reaction and gives you again the opportunity for retraction. Or are you willing to stand on that foundation that you believe is sturdy enough to persevere the night that surely cometh when man's work is done?

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Those that stand supportively with me come forth. For this is a beginning. This is a mark against which we shall register the accomplished and desired means because of evidence we have the justifiable end, and purport to ourself a greater schism than is actualized. But with one slip of the self in determination, one word wrathly given, one character changed, one jot and tittle either/or embellished or left out, the meaning will not be the same. For as He has promised, so are we they who wait for the fulfillment of the greater Promise. Which shall we see first, that personal or that all inclusive? For it cometh surely. And He shall not come in the time of man's expectation, but as a thief in the night, and it may be tonight. Keep your lamps all trimmed and burning, your wedding garments on. For upon the face of the globe moves an energy, transparent but to a few that shall be made apparent unto most.

Go forth in peace, in light and in love, beloved. Set a standard. Put a seal upon it that is unbroken and remember that when we come together we do so not only for ritual, but that we might be satisfied in mind, strengthened in soul and made strong in the Spirit.

Go forth, beloved, (Tongues)

Go forth, beloved.