

Elders — Part 2

This is about the Church and the establishment of what our Father wants on the earth. We need to continue to grow and not backslide. The things that we've already conquered should not now overtake us. We've got to pass where the first Church came to. They didn't establish the twelve tribes so that the light could reach the ends of the earth.

In Gen 1:26 they were commanded to fill the earth and subdue it. At that time though, the earth was not filled. He had to wait until this present time where the earth is now filled (except the deserts and ice lands). In the next age the earth will be filled. We're living for the age to come. We must witness it by living as if Satan is already bound. We need to overcome him and not backslide. This is all we can do to be a light to the nations. We experience the life of the age to come right now. We're scions (descendants; offspring). This is why we have joy and overcome and love each other, and do everything we do. This is how the Community comes about.

There are two Hebrew words where the word *church* comes from. Universal church and local assembly church has different meanings. One is the ministry of elders and shepherds in the church. *Qahal* is the Hebrew word for church (Mt 18:16). When there's a rift in the church, there can be no lifting up of holy hands. The church falls apart. There are certain divisions that are irreparable. Those who cause them will be cut off so the Body can go on. Verse 17 — If we don't do it this way then we're going to accumulate a lot of people in our midst who destroy the church — because we're not obedient to the word that is to keep the church pure and holy. Instead, we let these things slip by. We overlook, disregard (for example: speaking harshly ...). Verse 18 — There has to be total agreement and uniting of spirits with no division. **The church here in the verses is the Qahal: those gathered to represent the church. They are judicial representatives.** So if a brother doesn't receive it may be impossible to gather the hundreds together. Even in some places the elders on one side of town may get together, then they can take it to the other elders, then to the whole Edah. **Qahal is the judicial representative of the Community. They give a divine issue of justice.** The Edah doesn't have to get together. They trust the representatives (that they've chosen). Sometimes the Qahal feels it is too great a matter and requires the whole Edah for wisdom and so everyone could know the situation, eliminating any room for accusations. They may perhaps expel one from their midst. The Body must be in perfect unity from all abiding in Messiah, and not come together with our own mind about things, living in the flesh. Everyone must be abiding in the Spirit with no one missing grace or else we should be divided, destroyed and wiped off the face of the earth so we won't misrepresent our Master in that location on the earth. The blood must reach every part of the body, every finger, every joint.

We must know that standing before the Qahal in judgment is the same as standing before Yahshua. In the same way as drinking the wine is the same as drinking His blood. If we don't see it as such, we can never stand before Yahshua some day in absolute confidence. The most accurate name in English for the Edah is the *Commonwealth of Israel*. If Paul were here today that is what he would call it (Eph 2:12). Or the Community of Israel.

The Edah is a body politic. It is the fifth kingdom raised up on earth to judge the earth so God can deal retribution to all the other kingdoms. All these others will be destroyed and this one will remain forever. The other evil nations were against the saints, thus worthy of retribution. Dan 2:44 — The kingdom of Israel will be one — the twelve tribes. 1 Pet 2:9 — a holy nation, a royal priesthood, the same as Ex 19:5. A final expression in this age of what Israel should be. The Edah will exist as such, geographically so that the gospel can be preached as a witness to the world.

The Edah needs the Qahal to represent it. We need to know the difference between the two when we read the Bible. The Edah is the witness of the truth of Yahweh and of the Son when the Spirit gives witness of them. His life must so permeate our life that the light would shine forth to such an extent that it would show up their sin. Isaiah 49:6 — If we never become a light bright enough to show forth sin, then judgment can't come. The light was removed from the early church. Salvation could not reach the ends of the earth. The Spirit indwells the Edah

creating oneness. How is the whole world going to believe? The light that unity creates. If they won't believe they'll be judged because they reject the light. Isa 49:6; Jn 3:19; 16:8; 17:21 — This is the whole picture. We're gathering the truth together so we can't do anything without knowing this. We have to know the truth before we can go on. We can't deviate from the truth. The Edah is that truth. It is the witness of the light of our God (Eph 3:10; 1 Tim 3:15).

Elders must first be established in an apostolic center, then they can go around and lay hands on elders in clans. *The oneness of the Edah that the gates of hell won't prevail against is the witness to the whole world.* The Edah is the twelve tribes — not eleven, or the witness won't be complete — there will not be enough power to have a strong enough light. Revelation 7 is proof that there are twelve tribes in the holy city.

Edah means witness, the attestation to the asserted fact to establish permanence and unequivocal testimony of a contract or covenant with our God. Jos 24-27 — The stone witnessed against them. They turned away. **But** there's still hope. He's still going to do it. Israel can be restored. We are that remnant, that seed (Rom 9:29; Eze 17:22).

Mt 21:43 — A nation will come forth with no division and no barriers. The fruit will be submission, loyalty, love, peace, ...

When we lift up the cup in the Breaking of Bread we prove that our covenant is valid. We first confess our sins. The oneness of the Body of Messiah is the final attestation that will judge mankind. The unity and oneness of the brethren is spoken of all over the Psalms. It is the testimony in Daniel 2:44, the unequivocal witness and testimony being set up today. In the lifetime of those kings the kingdom will be set up. It will not be after their lives, in the next age.

The whole Edah won't rule with Him in the next age. Only those who overcome. We have to do what Jean-Louis and Gisleyn did at the Breaking of Bread. They stood up and confessed their condition and asked for help. There are three witnesses of the truth on our right. They are the Witness within, the witness in our brothers, and the angel on our right. Then there is our witness on the left, breathing lies and accusing. That's the angel on our left. This is the right proportion: 3 to 1. One third of the angels fell.

Mt 24:11; Dan 2:44; Eph 4:11-16 — That is why we do everything we do. Yahshua came to establish this observable expression of unity.

Jn 17:20-23 — There can't be unity unless the word is received from the apostles. This eliminates Christianity altogether. No one can receive the truth without receiving a sent one. Yahshua was sent to accomplish redemption. If we're ashamed of the gospel one iota, this decreases its power.

Mt 16:18 — Here the word that came out of His mouth was *Edah* (meaning Community), not *Qahal*, but *Edah*. Upon this rock I will build my community. It will be brought forth, built up and established. The whole congregation of the Community of Israel will be called out of the world to establish the Commonwealth of Israel. *The congregate is the assembly or the whole Body* getting together in one place. It is also the whole of Israel — all who are called by Messiah into salvation are to be one. This is the fellowship.

Phil 1:1 — Speaks over overseers and deacons. Episcopoah, bishops, presbyteris (1 Tim 3:2).

If you're aspiring to be an overseer or an elder, swallow this down. You'll have to stand in a special judgment and give account for the souls of the saints. Overseers are shepherds.

Deacons must be men of dignity, not double-tongued or drinkers of wine or fond of sordid gain. They must hold to the mystery of the faith with a clean conscience. Let these be first tested — put through a test of fire. If they are beyond reproach, let them serve.

1 Tim 3:13 — Deacon is a very high standing, one who has great confidence in the faith.

Titus 1:5-7 — Without overseers there would be hindrance to His will being accomplished. There would not be proper light. Elders need the judgment of counsel and not to function making their own judgments. Titus 1:5 speaks of children whose actions are in accordance with their profession. Their parents have tight hands on them. They are not given to dissipation which is caused by their parents not having a will for them. On their own they dissipate and become rebellious. Their parents can't even be accused of this because they are *beyond*

reproach. When children are younger we can tolerate a certain amount. But when they are coming into 5 and 6 years old they can't be this way. If you can't shepherd your own children, how can you shepherd God's flock?

Elder denotes dignity and honor. A little folly outweighs dignity and honor. Ecc 10:1 — An overseer has a position on the wall. He watches for the enemy without and the enemy within. Nahaliel maintained this community in Nova Scotia. We're still here. You endured great hardship. You needed discipline. Yoceph and John Abraham are overseers together. We are waiting for elders to be raised up there (in Sus) so they can go elsewhere. The workers are few and always will be. There are not enough. If Nahaliel and Hakam could have been here together there would have been a proper balance. You're going to suffer without someone to function equally with Hakam. Local overseers and elders must be raised up. The farm is the hardest place to be on the face of the earth. But people say it is the best place to be a disciple. (We haven't been shot out of the pond, yet.)

1 Pet 5:1-2 — Peter considered himself a fellow elder. Wherever he traveled, he worked along with the elders there.

1 Pet 2:25 — Our Master is the chief Shepherd. The shepherds who shepherd well will receive an unfading crown of glory.

Our spirit and soul need to progress to become like Him in order to enter our new body and in order to be fit for our immortal body and life. We can't backslide. We can't wait till we feel good to obey. We have to obey first, then we'll feel good. *We stumble everyday, but we need to not divide from the Body. Don't destroy the Body over anything.*

Shepherds: they look after the sheep. Overseer denotes the qualifications of a man who has a character beyond reproach. He has approved behavior. A lot of people are saved, but not approved. You have to be able to know what they're going to do and expect a certain behavior from them (like Nahaliel). They can't be one who in the next minute might blow away the saints or do some dastardly act. They must be anticipated and *trusted*.

Bishop or episcopus denotes his duties as an overseer. But we would never be called by this or certainly not by bishop or elder. We call them by name or "brother" because they are our brother. They are just known by these: elder, apostle, prophet. They called Paul *Paul* to belittle him. *Paul* means *little*. Shaul is his name. He was mocked. They had to receive him. He was bald-headed, bow-legged and little. He had a lot to overcome.

A deacon is an attendant, one who accompanies someone who may have a greater grace than himself. They're a team (like husband and wife). Every elder needs a deacon. Deacons pursue.

Dioko — Co-committent — Our Father needed someone human to go along with Him. He needed human nature to go along with divine nature. Human nature was created to house divine nature. Wherever He goes, we'll go. Trillions and trillions of galaxies away we'll take Him. This is our inheritance. It's worth overcoming for. The greater our suffering the greater our glory will be if we rejoice in our suffering.

Deacons and Elders are joined together. A deacon is a companion. Paul couldn't do everything. He had to have deacons. They set things in order. They are a voluntary attendant. They are those who execute the King's sentence. They are up early pursuing what they have to do. It is voluntary, by nature. You don't have to beat them to do it. They're already doing it. You don't have to wonder who they are. They're already functioning in that capacity. The shepherds are already shepherding. Titus was sent to lay hands on elders. He didn't have to pick them out of thin air. He recognized those who were already shepherding.

Mt 22:2-5 — The servants were *sent out* to execute the King's sentence. Verse 10 — There's the King and His servants. We serve in this capacity.

The deacon is known for his dependence on his master, also serving the Master. He's noted for his service ability. Therefore a deacon is side by side with an overseer. Deacons were helpers serving the elders or overseers. This is why they were called deacon, servant and helper. This exemplifies our Master the way He came to serve and help.

Eph 6:21 — Tychicus was a man of great dignity and stature (Col 4:7). Acts 6:1-6 — These were workers and

servants to Paul. Rom 16:1 — Phoebe was a deaconess. We have these and will be appointing these (1 Tim 5:10; 3:11).

Acts 2:47 — The Edah in the New Covenant Community of Israel worldwide. The clans being established will be supplied by the nearest apostolic center. Letters and teaching must be sent to them to make up for their need. This is something we don't have to be told to do. It should be spontaneous. They'll be supplying teachers to go from time to time to help. Prophets, teachers and evangelists and shepherds will be sent out to go from clan to clan to help for a few days, then go back to the Center. We need to have a concept of this. It will be this way until enough are added to the number to make up the fullness needed. But the clans will always need the help and grace of the apostolic center. In time Waterville will be an apostolic center. It's the *Community in Waterville, not the Myrtle Tree Farm*.

Nahaliel's absence created needs. Then we found out there were sleeping giants. They didn't exercise their spirits because their daddy was there. Some have wondered if there would be any one raised up with as great a grace as the first people (Nahaliel, Hakam, Nûn, Yonah, ...). You do have just as great a grace — you just have to be raised up. (I feel like what makes those men so great is their single-minded devotion and determination to the work they've been called to.)

Mt 18:18 — Those who believe through the apostles will be one and those who don't believe through the apostles won't be one. One day the proper pressure will come upon us and some (even maybe some of us right here) will fall away. If someone is unapproachable and hard to handle they may not be in fellowship. If you are this way you should find out why. Elders are fearless to go to people. Don't be one who will betray the Edah. It may even be someone in your own family, someone you sleep with every night. When you love you own life, you'll flee at that time and betray the Community.

If we're doing our job, being obedient, being fearless, then we can be ordained.

Beware of those who fall asleep at the apostle's feet. Especially if its right after the Sabbath. If they didn't get enough rest, were they breaking the Sabbath?

Every elder is a shepherd. Not every shepherd is an elder. But every elder is a teacher.

Qahal is a general word in the Bible for multitude or crowd, but not the universal Body. But it's spoken of as a part of Israel gathered together for a specific purpose (judicial, worship, ...).

Eph 4:8; verse 7 — Grace is given to each one of us according to Messiah's gift. It's going to take eternity to fill all things — verse 10. We need to be filled first. (When the Word speaks of forever, it means one age. When it says forever and forever, it means eternity.)

Evangelists equip the saints for works of service. You have to beat some people to get them to read the gospels. But they understand more by hearing. They don't get much out of reading. Evangelists read them, get a lot and share it with the saints. Only evangelists will endure in it. They have more power to make people repent. But everyone must be ready to give an account for the hope that's in them. We are equipped to do this by the evangelists. But we may not all have the same power to get people to fall on their face because they hear the word of God spoken to them.

Just as shepherds are caring for their brothers before they know they're shepherds, teachers are teaching, prophets are speaking the word of God, and building up the Body. Sometimes the laying on of hands can confirm a gift that's been imparted by the Holy Spirit so one will know he's not functioning in the flesh. Equip refers to furnishing with arms like to equip an army with arms, clothing, tents, food, everything they need for war. In the future apostolic teams will be going out to equip the saints. We're in our infancy now. We're in the dust. We're barely coming out. Equip is to furnish necessary equipment. To make fit for voyage or war. You're going to function wrong because you can't hear right without this equipping. This will go on till verse 13 — Until we all reach the unity of the faith.

1 Pet 5:2; Eph 4:11 — Shepherd. Shepherd the flock of God. Elders shepherd. It is a gift imparted to them by Messiah. Even the (formerly) rebellious receive gifts. Pasture the flock. Rule it. *Raah* — Shepherds — elders are companions of the sheep. They live with them, keep them, and feed them as a friend, not under compulsion, but as a friend. Not lording it over them, either. Reya — friend, companion, male. If the people have truly received the Holy Spirit and are true sheep, they don't need an overbearing

shepherd to control the flock. They either submit to authority or they don't know God. If they don't recognize authority they're not sheep. This is how you can know who's sheep and who's not.

1 Pet 5 is written to a waning church. The young men were striving to be elders. The elders were like gurus far away, not friends. Verse 7 — The young men had anxiety. They weren't clothing themselves with humility and they weren't being subject to the elders. The elders weren't working voluntarily but under compulsion. They weren't an example to the flock or down on their level. Peter has already warned them of these things. Here he had to go back and tell them their light was going out. They had fallen away.

The younger men were participating in the sin of Satan — exalting their own selves without the Holy Spirit putting them in that position. It is He who appoints elders. Verse 5 — Young men be subject — surrender — yield your own head to authority without grumbling.

Christianity has hirelings who just want a position with a good salary. They don't care about the sheep, they just feed off them.

The younger men wanted to be shepherds without being approved of. They were full of anxiety, exalting themselves and about to be devoured. The enemy (verse 8) devoured one after another till there were only a few who hadn't soiled their garments. The shepherds weren't doing their job. They weren't sober in spirit. They weren't alert to the spirits prowling on the outside of the church. They were tested by spirits, accusations and temptations of the adversary. We have to have shepherds or we'll fall. They must meet at least once a week and discuss the condition of the flock. Peter spoke of suffering according to the will of God.

1 Pet 4:19 — They were suffering because of their own strife. They were not trusting themselves to God and waiting for Him to raise them up. Shepherds intuitively know these things in the sheep. They help us to judge ourselves. When we come more into self-judgment we don't need to be shepherded so much. It's like children when they grow up.

We don't cast our anxieties on Him because we don't know that He cares for us.

1 Tim 3:2-6 — Elders must be excellent teachers. This is an absolute necessity, that they are able to teach. They take from the apostles and prophets and break it down for the sheep.

One is not an elder if he doesn't have hospitality emanating from him, if he's not prudent, not respectable, not temperate, if he's an overeater, a drinker of wine, not free from the love of money and doesn't keep control over his children with all dignity.

In Sus the crew heads are responsible for sheep on each crew. They come to meetings. There's nothing more important than these meetings. It is the shepherd's judgment seat. They are judged for the way they handle and mishandle the sheep. It is the Edah's security. They're being reprovved and caring for one another. It's not openly. Sheep don't rebuke their shepherds.

Elders are leaders. They must lead with all diligence. Prophets lead. We need leaders.

In the assembly it's time to lift our voices to heaven, not bow our heads (Christianity does that).

(The light of our lampstand is in each of us, not in the apostles, evangelists, or elders. We are all responsible for the light. We must all exercise our spirits.)