

Governmental Meetings

Letter from Yowceph

Dear Caleb,

Our visit to Island Pond has been and is continuing to be the most memorable time we have had. It has left an indelible rich encouragement deep in our hearts. It has truly bonded the hearts of us here in Reuben to all of you in Judah. The stay of Malachi and Thomas here among us was like the adding of the third strand to the cord which cannot be broken. The passion of their spirit has ignited something fresh in us, and I know that it is the fruit of the high degree of love you all express — love to the utmost. This is again evident in your willingness to support us with another Sus push.

It is my desire and my debt of love to you to pass on the fresh oil we receive here. The words of life that Yônêq passes on to us at our responsible brothers' meetings are essential for our wellbeing and our continuing on the right foundation. We were honored to have Malachi sit among us as a representative of the government in Judah. I'm sure he has shared with you from the abundance of notes he was able to take back with him. This last Preparation Day we came to the meeting and heard words which left a deep impression in our hearts. If there was someone who hadn't come in fear and trembling to the meeting, it definitely brought all of us to see the seriousness of these governmental meetings.

The government of the Edah is mentioned in Mt 18:18-20. For these words to be true of us and be effective authoritatively in the Edah, there has to be a government of elders which is in entire agreement of the heart, mind, and spirit. This is faith. This is how things will be loosed or bound. The governmental meetings are going to have to be made up of men who are keenly interested in the affairs of the whole Edah. That means they are interested, concerned, and know what is going on in the community or clan. These men will be those who will be sitting on the edge of their seats in ready

anticipation of what will be spoken by our Father. Their minds will be engaged, set on the Spirit, and not on the flesh. Their minds will be on that meeting, its importance, on prayer, and on being prepared spiritually, mentally, and physically (being clean). Their spirits will be attached in communion with the Holy Spirit and the spirits of their brothers. This is the only “two or three” or more where He is in their midst.

But what happens if someone doesn't come in fear and trembling? Yônêq asked what it meant to come in fear and trembling. Fear was having the right respect for our Father and this holy gathering. Trembling? He asked, “Who does our Father look to?” Isa 66:2 — “To him who is humble and contrite of spirit...” What does this mean? This is a person who is not bound up or bottled up inside, intimidated and unable to express his heart, but it is a person who is broken, a person who has fallen on the Stone, and therefore he can pass on the Spirit through his spirit. “...to him who trembles at My word.” Trembling means you take His words seriously. They affect you inside and they mean something to you. You are stirred in your heart by His words and at the thought of coming to hear from Him.

Just one person in this meeting can keep the promise of Matthew 18 from being fulfilled. One sleepy elder, one unbelieving elder, one elder who is not filled with holy anticipation for the Kingdom of God to come, and for Satan to be driven out of the church, can hold everything back. If an elder does not come in fear and trembling to this gathering, in ready anticipation to make judgments for the Living God, which determines the whole course and direction of the Body of Messiah, that one will keep the promise from being fulfilled. You see why it is important that all who come would be oriented (orient=east) towards the sun (Son). All in one direction — our eyes on Yahshua. Our Father is not going to hear only one righteous person. He wants all to come prepared. One or two can hold things back.

The Head of the Body, our Master, wants to speak in this meeting through the whole assembled governmental brothers, but it takes only one person to get the Head's

direction diverted and the Body will veer off course. The Holy Spirit can also speak through one brother and give the direction. We all will clearly see that it is the direction and say *amen*. Then we will stay on course.

Yônêq expressed how there have been several things that our Father has spoken to him which have kept us on course. He shared that once the Holy Spirit has spoken to your heart it is indelible. The most important is in Pr 3:5-6. Here is the genius of the Proverbs — they do not lead us into our own understanding, but they help us attain wisdom. The wisdom that our Master has must flow into us. When we are leaning upon our own understanding then we are not receiving the flow of the sap. If we acknowledge Him, then He is in our midst and directing our paths. We have always walked this way. This has kept us in the vicinity of His direction, within the boundaries, while others have veered way off, and some today are shipwrecked. Because of this He has always been able to speak to us and bring us back on course, even when we went a little off. The other things indelibly imprinted on Yônêq's heart are Jn 14:21,23 and Jn 15:5.

So you see how important it is that each brother comes to this holy meeting filled with the Spirit and grace, or else they need to cast themselves down on the ground at the beginning of the meeting, confessing their sins. They must expose their condition. To *expose* means to lay it bare, to bring it to the light, or else they will be the Judas, or hold the meeting back. When a brother exposes his withered condition of not being connected to the Vine, and confesses, truly crying out for deliverance, then it would be proper to pray for him and lay hands on him so that he can be reconnected. This brother has cried out for help, fearing that he could be the cause of the quenching of the Spirit in this meeting. This is the government of God. There is going to be an increase of His government enough to have a government for the whole universe. May the increase of His government never end until all fit into the Kingdom of God and the twelve tribes, the Holy City of twelve gates (Isa 9:6-7), and then continue forever and ever throughout eternity.

Also another aspect of this government is found in Jn 20:23. Sometimes the only way that a person can be forgiven for a sin is if a brother communicates that forgiveness. Sometimes it is necessary that someone — a brother — would help a person distinguish between what is an accusation and what is sin, or even to see the degree of the sin and what kind of sin it is. An example of this was with a sister named Ishah. She was condemned in her conscience about a sin she felt she had committed in her past. It was very difficult for her to express it to anybody. It had her bound up and was weighing her down heavily. Yônêq talked to Ishah, and because of the authority and understanding that he has, he was able to help Ishah to come out of herself and express the thing that was bothering her. She thought that she had sinned against the Holy Spirit, because she had entertained a thought against God, then expressed something with her mouth when she was still in the world. This had been with her for a long time. She had even had a dream that a man had come to help her with this.

When Yônêq spoke with her and touched her heart, she knew it was him who was in the dream. Yônêq said that there would always be those in our midst who will have the authority and grace to help deliver people out of the bondage of the sin which entangles them, when no one else can help them with it. Ishah confessed her condition and was washed. Now she is *Ishah lo Lev va Lev* — without a divided heart — because that is what her heart's desire was at her baptism. In the waters Yônêq asked her to cry out to Yahshua for what she wanted Him to do for her. It was as if she could have asked Him for anything, and she chose to ask for an undivided heart.

After we talked about this, which was very deeply penetrating to each one of us because we began to see the great responsibility we have in coming to our meetings, Yônêq asked whether we knew what a malady was. He said that a malady was a sickness, a disease, a defect, corruption, a moral disorder, and most of all a deep-seated disorder. He went around the room and asked each of us whether we had a malady. Everyone admitted that they did. Then he went on to say that our Father had provided

and brought us to a place to belong (Gal 3:29), a place where help could be applied to our malady, and where we could be made fit for the Kingdom. A place to belong is a place to be a part of, and a place to be longed for (be-long).¹

Our Father has brought us to a place where we cannot hide from God, with excuses for our own maladies, or blame the Body if we are not confessing our maladies, but we have been brought to a place where we must face our malady and admit it. This is the place where the agony of realized ego-centricity (self-centeredness) needs to affect our hearts to a change. It is the place where we face the consequences of the discovery of the subtle power of pride in our lives and don't blame it on others or hide it. This is always what holds us back. We have come to the place where we can face honestly the sickness of our pride.

If we do these things then we are also in the place where we prepare to face the Judge — a Judge who understood and who loved us while we were still in our sins (Heb 5). He is the only Judge that will ultimately matter. This Judge, though, is the One who lovingly said, “Come to Me, all you who travail and are heavy laden, and I will give you rest.”

Our Master wants us to come to Him, and to the good and proper soil. We have come to the place where we, as plants like the lily, can grow up by the heat of the sun and the drench of showers (grace). The grace of our Master is that He has placed us in the adequate environment. There we can grow up into Him who is the Head, our Provider, through the tensions and sufferings and tragedies and circumstances that come into our lives. But unlike the lily, which we are to consider how they grow, we only grow in free choices. That is, we grow only by making the decisions to choose the cross in the experiences in our daily life.

¹ The next two paragraphs are from the teaching *A Place to Belong* (1980.00.00-T01).

We are now in this place under the law of liberty. No one has to beat you to decide in that way. It is a place where we walk as He walked. Was He forced to lay down His life? “No one has taken it away from Me, but I lay it down on My own initiative, from My own will” (Jn 10:18). He did it because He loved the Father. The lily has no real choice. They grow automatically in the place where God has put them. We do not grow spiritually as such, but the lily is a type. We need to stay in the Body, the good soil, the place where we belong. If you are out of there, you do not belong. You might hear Him say, “I do not know where you belong” (Lk 13:25).

The place that we belong is where sin is judged not merely as something we have done externally, but something we have felt or thought, such as fantasy, worthlessness, bitterness, lust, resentment, self-pity (“Self-pity is a waste of time,” Nahum once said), hatred, ingratitude (not thankful).

Ingratitude is probably the worst. There is nothing greater that will break down community and adversely affect the Body than if we do not express our appreciation and gratitude, our thankfulness for people who continuously lay down their lives in our midst. Love does no harm to a brother. If you are not thankful for him and do not show thanks to him then you are harming your brother (Rom 13:10). It is harmful not to show gratitude. If the Body does not minister this to each member then people will receive accusations. If we are thankful, the enemy will be bound; he will have no part in us, and he will be pushed out, if we are in communion with our Master, in fellowship with one another, and giving thanks. A priest is always thankful. What is not loving? Not showing gratitude. We are thankful for our wives. We thank our Father for our wives, but we need to thank our wives for our wives.

Here around the tables Yônêq really expressed his gratitude for Jonathan Elezar, how he lays down his life. He said that he has never seen anyone with as much zeal as him.

So we are in a place of dealing with sin. However, the sin we can now confess is not merely that we are thoughtless and do not love our spouse or neighbor as we should, but that we are in a situation of being separated from the very source of life, that we are not connected to the Vine. We confess that we are in that situation called sin, because we will to do our own will rather than the will of our Father, and so we only truly turn to Him when we have come to some dead end in our lives, some tragedy, frustration, or suffering. Our Father, though, in any event, has forgiveness always available and very near to us.

In this place, abiding in the Vine, is where healing can come. Our Father is mending every human relationship. Mending cannot go on unless you have the proper juice — sap. Healing cannot come to a member if blood is not flowing, or if sap is not flowing. A tree has fruit because the branch has received the sap.

We leaders need to express our thankfulness. We cannot decree to be thankful, we need to be examples.

Towards the end of our meeting we talked about how we will always live near to where there is established authority, such as a township, where there is government. We will not isolate ourselves now up in the mountains in abandoned villages where there is no established authority of any kind. We can live in the mountains if we want to live in the flesh, but we will not have the cooperation of the Holy Spirit. People who separate themselves to live “commune style” try to do something without the Holy Spirit. These attempts are of an evil origin and always result in evil. People run around naked, flaunting themselves before God. They only live in the flesh. All of this is the epitome of lawlessness. It is a very strong spirit to tend toward that way.

Our Father wants us to live among the nations. There is no way we can be obedient to the Word in 1 Pet 2:12-17 if we are all living in our tree houses and teepees. Anything apart from the Body, and us being placed into incorporated places with

established governments, is an attempt to do something in the flesh (Phil 1:27; 2:14-16; Mt 5:14). Communism is like that — attempting to do something without God.

I also wanted to share something that my son Benjamin said one day at a gathering. Yônêq asked him to write it down:

I learned that you cannot change the nature of an animal, and if it changes it is not the same animal. You cannot change the nature of anything, even a church. Two thousand years ago, the church shared everything, but today the church is not the same, so it's not the church. But we are the real Edah because we are the same as the Edah two thousand years ago.

Also I learned that in the gathering we eat our spiritual food, and at the table we eat our physical food and digest our spiritual food by sharing what we heard at the gathering.

Presently, I'm having more time to concentrate on being able to write letters, so I hope each week to be able to pass on the important words we hear at our meetings. Writing letters is a holy thing, because through them we pass on encouragement. Yônêq shared this and expressed that if you look at the New Testament it is mainly comprised of letters. We need to see that they are very important.

It was wonderful seeing you and being with you. I am thankful for Yahshua, for He has made us one.