

Yes is Yes

[At a town meeting, we said we would be out First Day, in force, to pick up garbage in our neighborhood. At 90 minutes before the evening shofar, Yoneq, who had just returned to the house, asked if it had been done. No. So we all went out, in force - and picked up garbage in the neighborhood so that our name would not be a reproach among the Gentiles. At the sacrifice that evening, Yoneq spoke about these happenings:]
Nehemiah told us all here at this gathering that we told the town meeting that we would pick up garbage on First Days. Who heard him? What happened? If we told them we were going to do it, that means our yes is at stake. And if our yes is not yes, then our yes is from the evil one. Whoever said it, said it by the evil one.

If we did not fulfill our vow (our yes in the New Covenant is a vow), we would have to come to the sacrifice tonight and be cut off as a tribe, because our yes is not yes; we did not fulfill our vows. The coordinators need to take note of these things.

Nehemiah: I want to take the blame because it just slipped my mind. I could think of a lot of excuses but I don't know where my mind was. I could have reminded somebody.

Dardah: It was more like we mentioned it. It wasn't like an announcement, but many people did know that we were going to do it.

We cannot neglect these things that happen and push them under the rug, or they will pile up as high as heaven, and we will be disqualified as a people if our yes is not yes. We have to begin to be explicit about things and not vague.

Look at Mt 5:37 — “comes from the evil one.” It is not just evil, but it is from the *evil one* (that is in the footnote, if it is not in the text). Many places in the Old Covenant it talks about breaking vows. Paul used this. He said widows who say, “I'm not going to be married anymore,” but then get married are cursed because they broke their vow. They break their yes. You do not have to take an oath; in the New Covenant we say yes and *that* is our vow. A vow (our yes) is not something we make rashly, without thinking about it, without it coming from the heart. In Num 30:1-16 it tells about rash vows that a woman or wife or daughter might make that the father or husband has a right to disavow as soon as he hears of it. That is in the old covenant.

In Num 30:2 you can see that our yes, now, is our oath, our vow, our word, our sacred honor. When we say, “I'll be there,” it means I'll be there, I'll do it, don't worry, you can count on it. If it does not mean this, it means it was not inspired by our heart, it was not inspired by the Holy Spirit, but by the evil one.

It means that the evil one spoke through you. So if we make a rash vow, we don't fulfill it and the nations look at it and they discount us. Then we are no longer valued; we are not a witness; our yes is not yes; you cannot count on us. Then they can be our light instead of us being their light. If it is not inspired by God, it must be inspired by Satan. It is one or the other. It is either inspired by Satan or by God, and as a result of that, Satan makes a mockery out of us, and the whole Body is a reproach to the nations. Paul talked about being a reproach to the nations. If our yes is not yes, then we are a reproach to the nations instead of a light to the nations.

Lev 9:12; Num 30:2; Dt 2:21-23; 1 Sam 1:11,24-28; Lev 19:12; Ecc 5:4-7 (a fool is not one who cannot learn, but one who refuses to learn); Pr 1:20-27; 1:7; Jdg 11:35.

[When these things are talked about in other places, the teachers will go into all these scripture verses in great detail.]

Do you remember about Jephthah's vow? He vowed — he said yes. His daughter said, “You vowed to YHWH your God; you cannot go back on your vow.” You can see what she thought about a vow. In the New Covenant, yes is a vow, whether it is to our Father or to one another, or to an outsider. In Jdg 11:34, it is amazing how she was taught by Jephthah; that the character she had was just like her father's character because he had put that into his child.

Vague — not clearly expressed, not outlined, not explicit, indefinite, uncertain, indefinite in thought or expression, lacking definite shape, ambiguous in meaning or application.

Explicit — expressed with precision, clearly defined, specific, forthright in expression, unreserved, outspoken.

Definite — means I'll be there, you can count on me. It is to know positively for certain and sure and expressed as such, so all will know for sure; precise, explicit, in particular.

Our yes has to be *explicit*. It comes from our heart and we know what we are talking about. And if we know what we are talking about, it will be expressed through us and everybody else will know what we are talking about. It will not be in any vague language. We know that this is how our Master told us to operate in the edah — with our *yes* or *no*. *No* is explicit. *No* means *no*. If you say *no* and your child disobeys, what happens? He is disciplined. If someone wants to say *no* twice or three times to his child first, he is not in the anointing and he hates his child. *No* is *no*. He has a spirit that hates his child.

When Peter said, “No, Master, you won't go to Jerusalem,” our Master told him he had a demon speaking through him. So you can see that we do not know when Satan is speaking through us. We have to be careful that Satan does not speak through us, that he would not incarnate himself through us. It is very clear that we have to be precise, definite. We all make mistakes on this, but as we go on, we are not going to be making these same mistakes. We are going to be clearer and clearer as we go. We are going to be more definite, clearly expressed or outlined, explicit, not indefinite or vague. *Vague* means not explicitly, not clearly expressed, indefinite, uncertain in thought or expression, lacking definite shape, as in vague plans, having ambiguous meaning.

This is how our children have to be raised up if there is ever going to be the prophet that is coming forth. A prophet is not vague, is he? *No*.

Ok, now, was Nehemiah at fault because he was vague? Were we listening to Nehemiah? Did we hear it? Nehemiah expressed it, but other responsible people forgot it. And then we had to do it at the last minute so that we would not be a reproach, so that our *yes* would be *yes*. But what if no one reminded you that you said you would do it? We should have known about it. We promised to do it. We are a Body. One part brings reproach to all of us. If we were to fail to do it, we would have to bring a sacrifice for the whole Body.

Ps 50:14-15 — But if we do not pay our vows, the day of judgment will come and we will cry out for help and He will say, “I don't know you. Who are you anyway? Where you from?” So we have to fulfill our vows.

Are we the people in Ps 50:5? Yes, but verse 14 tells us what we have to do and then verse 15 will be the result. Let's be those people. Let's read those verses ourselves and see and know what it means for our *yes* to be *yes* and our *no* to be *no*. If it is not, then who spoke through us? The evil one. Why? So that we can be a reproach.

You say, “Oh yeah, we'll be there at 10,” and you show up at 10:15, and pretty soon they are going to not think too much of you. They will think, “I can't depend on them.” But we *have* to pay our vows, let our *yes* be *yes*. You cannot say, “I'll try to be there around 10 or 10:30,” and so then they come at 10:30 and you don't show up until 11. We have to be *explicit*. If you are coming to a meeting at 9, don't speak to anybody on the way. Say, “I'm sorry, I can't speak to you now.” Be there. Let's pay our vows, let our *yes* be *yes* and *no* be *no*. And if we fail, let's confess it and go on.

Do not be vague. If you have something to say, stand on top of the table and say, “Brothers and sisters, listen to me. I have something to say that the Holy Spirit has put in my heart and I want you to hear it.” And if they still don't listen to you, the blood is off your hands because you've expressed what you think is our Father's will.

Let's not be vague anymore. What is a fool? It is not a person who cannot learn, but a person who *will not* learn.

He will not try. A fool is the worst thing you can be called. If anyone ever calls anyone a fool, or a name that makes everyone think they are a fool, or a dummy or dumb head, etc., he is going to hell. There has to be a meeting, a *qahal*, and the person has to express his heart. He has to fall on his face and repent and he has to be judged. If someone says *fool*, he is guilty enough to go to the fire of hell. That's a sin you cannot be forgiven for, because it came from your heart. You might say that it is because it has built up for a long time. That means that you have not judged it; you have come to

the sacrifice like that. And then one little straw breaks the camel's back, and now it is out of your mouth. You said, "You idiot," etc. It makes him less than a human being; it takes his human dignity away from him; it takes the image of God away from him. You are speaking right to the Holy Spirit in that person when you say it. You are speaking right to the Holy Spirit, you are calling our Master Yahshua that name. That is why you cannot be forgiven in this age, once you come to the knowledge of the truth. But when our Father brings us to the knowledge of the truth, once we know the truth, then the truth sets us free from doing that. So let's be careful about what we call one another, the anger we express to one another. Let's be concerned about it — really concerned.

Don't let the sun go down on your anger. Be angry, but don't sin. Let's not be vague anymore, but speak outspokenly and explicitly so that it will be known. Our Father allowed this to be an object lesson for us tonight so we can learn and never fail on this again. Object lessons are the best lessons. Discipline goes in the heart, it really changes a person. We are going to be everything we really want to be. Our Father is going to give us the desires of our heart.

I know that some did not really pay attention to what Nehemiah said. Sometimes we do not pay attention, but we have to make an effort to pay attention. And sometimes people are talking while someone is saying something. But if they are, it must be pertaining to what is being said, otherwise it is of the evil one, trying to snatch away the seed that has just been sown in the heart. Every time we talk it has to be pertaining to what has been said. Sometimes the women have to take care of the children. That is justified — it is good.

Regarding Zebulun

[Yoneq drove the point into Zebulun that what he says is his word.]

You cannot just say, "I don't want to be this way anymore." If you say that, you are saying that you are not going to do that anymore. Is it coming out of your heart? Is it because your abba doesn't want you to do it, or do *you* not want to do it anymore? You don't want to be that way and you are not going to be that way. If that is in your heart, then we are going to see it. Repentance is radical change. It releases forgiveness from the other person and it produces a change in the person. Are you going to change? We are going to forgive you, but we're going to watch you and judge your repentance. If it's a good tree, it's going to bear fruit. But if it's a bad tree, it won't bear good fruit and we will know it wasn't a real repentance.

This did not have to come before everyone; it is just so that we can all be instructed. So be instructed that when a person is cut off, he is still required to come to the sacrifice. He does not have to make a confession, he just has to come. It may take days to come to repentance, but if it goes beyond the Breaking of Bread, he has to be washed. Up until the Breaking of Bread, we have time to repent without having to be washed. But if it went beyond the Breaking of Bread, you were outside of that dedicated nation and you have to get back into it by being washed. But up until the Breaking of Bread is the grace period we have.

If you want to let people know you are not walking in the light, you should unbind your hair. How else is everyone going to know if you have leprosy?

Our Father is trying to save us from death for 1000 years.

If anyone calls someone something like a fool or is angry with someone, he has to repent and be forgiven for it. You might have something against the person. You keep on seeing these things in them and get more and more irritated with them until one day they do something right at you and you've had it up to here and it comes right out. You *deserve* to go to hell because you didn't take care of it, you didn't go to that person and work things out. Once it comes out of your mouth, you cannot take it back; it has done its job. It would be better to have a millstone tied on your neck than to hurt someone or cause him to stumble. It is actually better to have a millstone around your neck and be cast in the ocean than to go to hell. Let's not do that. It means that you made a *really* bad mistake. You were in the flesh when you did it, or else it means you do not even know the Son, that you really do not have a real experiential relationship with Messiah. It may mean you do not have Him. The day will come and He will say, "I don't know you." We don't want to hear those words. We want to hear words of welcome.

We are thankful we can be a tribe. A tribe is a light. We are going to be a light.

