

Inter-Regional Social Meeting

Sexual Encounters between our Children

Rev 14:1-5 is our hope — a generation of children who are undefiled, who are virgins, not just physically but also in their souls. “No deceit was found in their mouth; they are blameless before the throne of God.” How will this come about? They are the fruit of something that began several generations before — the spirit of Eliyah coming upon a people (Mal 4:4-6) who dedicate their children. The same Spirit that came upon John the Baptist, and upon our Master Yahshua at his dedication, will come upon them. They will not be defiled sexually, for they will know who they are and what their purpose is, for their parents will teach them to keep themselves pure for the husband or wife that our Father provides for them.

Sexually suggestive talk or touching between our children leads to betrothal. Yoneq went into Huldah’s training group years ago in Island Pond, when she was about 13 years old, and taught them that if they are talking about which boy or girl they “like” then it is time to go before the elders to begin a waiting period. They should consider whether they are ready to marry the one they say they like, or likes them, if they are talking about these things. This “woke up” these children and caused them to be more sober-minded.

Sexual encounters between our children result in betrothal. They can never forget their first sexual experience, which bonds them in their souls to the other person. We must teach and protect our children. There is no forgiveness for hurting someone, for ruining someone’s life. That remembrance can’t be wiped out. It would have been better for that person if a millstone were hung around his neck and he were cast into the deepest part of the sea than to incur the judgment that awaits him for causing someone to stumble sexually (Mt 18:6-10). Our innocent children will remember sexual touching. Maybe that person will never get a husband or wife after that.

If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her to be his wife. (Ex 22:16)

If a man finds a young woman who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out, then the man who lay with her shall give to the young woman’s father fifty shekels of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her all his days. (Dt 22:28-29)

It is no accident that Mal 4:4 (“Remember the law of Moshe, My servant..”) is the context for Mal 4:6. Our Master didn’t come to set aside or relax the Law of Moshe. On the contrary, he consistently went beyond the physical transgression to the motive of the heart, as in the law concerning adultery — “You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart” (Mt 5:27-28).

For the next fifty years a policy must be agreed upon by parents that any “fooling around” that stimulates sexual feelings will result in an automatic betrothal. This is a policy, not a rule. A policy establishes a fixed, predetermined course of action, once a judgment has been made.

We have an anointing from the Father that teaches us all things (1 Jn 2:20,27). He has given us apostolic *tradition* s that teach us what is pleasing in His sight (1 Jn 3:22), even things that are not explicit in the Law. These things keep us within the boundaries of His lovingkindness.

Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our letter. (2 Ths 2:15)

And we have confidence in the Lord concerning you, both that you do and will do the things we command you... But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us... For we hear that there are some who walk among you in a disorderly manner... And if anyone does not obey our word in this letter, note that person and do not keep company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother. (2 Ths 3:4,6,11,14,15)

If we do not stay within these boundaries, then we are fooling ourselves to think we will bring forth the Male Child. Rev 14:1-5 is of supreme necessity and weight. It is the center of the target we must hit. Unless we produce the Male Child, we have no reason to exist.

Sexual touching starts with sexual talk. Foolish talk leads to further ungodliness. If a girl is being approached sexually, she needs to scream, to cry out at the top of her voice. Put this into your daughter so she won't have to marry a person she doesn't love. She can get away from him; stay away if he is making advances. She can run, scream, go to her parents.

There has to be a judgment — did your girl give herself to his advances? Did she scream, tell her parents or someone right away? In order to come under this policy, both must be guilty. If one resisted, the one who advanced would be cast out. The girl wouldn't be forced to marry someone who advanced on her if she resisted and called for help.

If parents aren't obeying this, they are disorderly (2 Ths 3:6); they are not disciples. Parents will be judged as to whether they are destroyers. We must train our children not to do anything sexual with each other.

Our children have been protected and sheltered. They are very sensitive and they will never forget their first sexual experience. Our Father intends that their first sexual encounter will be at the consummation of their marriage covenant, after we send them off from the wedding celebration to come together and be bonded for life. Our Father created us to be bonded together in this way (Gen 2:24; Mt 19:5).

So our children who have had illicit sexual experiences cannot get over it. The memory of it never leaves them; it is never erased. Some have left, and the others can't get over it. Some of them may never find a husband or wife, because something hinders them from giving themselves, they are hurt so deeply.

We are coming to the knowledge of the truth in this. So we must confess and not go on sinning once we have come to the knowledge of the truth, or there won't be a sacrifice for our sins (Heb 10:26-27).

Can this be avoided? How? If you love them, you'll discipline them. If not, you hate them. How will we keep our children from this fate of having to marry someone they don't love? If we have truly dedicated them, if we are Abraham's seed, then we will teach them to keep the way of Yahweh, to do what is right and just (Gen 18:19). They shouldn't be "fooling around" with someone they don't love — ~~and~~^{love} wouldn't do it. We must train them.

Our children are naïve, like the Proverbs say. Some of the parents are naïve. Parents are loose with them, not understanding that boys' hormones are racing and girls want attention. Sometimes it has even been the parents who said, "It's late, it's dark... why don't you walk her home?" The children were sent off together, at twelve and fourteen years old. The parents put the stumbling block in their children's way. Another person might say, "Don't you think it might not be good for them to walk alone together?" And the naïve parent says, "Oh, come on. They're just young."

We have to teach them to keep them from falling into this. If you dedicate them, you will keep them holy. If the parent has labored but the child is still rebellious, then take the child to the elders who will judge and stone him to death. It is better for one child to be sent away than to corrupt the whole nation. If this nation doesn't mean that much to the parents, then why are they here? In that case they should all be "stoned" — sent to the Gentiles (1 Cor 5:5).

Rev 14:1-5 — They are ~~ar~~^{pure} virgins, not just those who haven't had sexual intercourse. They are pure.

We want *pure* virgins. When a child is defiled, even if it has not been to the extent of sexual intercourse, he or she is no longer a virgin. There is no crooked way in them. No deceit is in their mouth — they are untainted, spotless, and blameless. Some of our children have been tainted. They were "mentally off" — thinking they could violate their purity without consequences. Some boys think they can defile a girl's spiritual virginity and not have to marry her afterwards. They are not thinking right. Parental guidance must put an end to this. That is why we have the teaching, *Our Children. READ IT!*

Now our children who have done this in the past, so far they are not cast out. Regarding those, we will see in time whether repentance was granted to them. It will be according to the fruit of their lives. Some will not make it, and will eventually be weeded out.

We have done many things in the past. Now we have come to the knowledge of the truth in this one thing. Hopefully He can forgive the ones of the past. In the beginning those who were saved maybe didn't get the "many other words." So they sinned a sin that could have been a sin unto death. But once we sin knowingly, our light goes out.

1 Cor 6:15-17 — Sleeping with a prostitute connects you to her, although it doesn't hurt her since she is already destroyed. But you can never forget it. Once we sin knowingly, there is no forgiveness.

The High Esteem our Father has for Devoted Single Brothers

ha-emeq – Some of our young people think single brothers would not be worthy of marrying one of the young virgins who have grown up in the community. We have allowed the youth to have a wrong idea by telling them how great and special they are. We have allowed them to think they are better than new disciples, especially single brothers. Some of our youth think single brothers aren't worthy to marry our children. The same youth give their friends a hard time who want to marry one of them.

Single brothers should be given much honor. But now we see they are looked down upon. This is an underground. It sets a mentality into the minds of our children — what will happen in the next generation? This is destructive. The gates of hell are prevailing. The same ones who look down on the single brothers will jump on the bus to go evangelizing – saving the men who will become single brothers... Those comments mocking single brothers have been formed into a mentality. Single brothers merit a lot of honor. They are totally devoted and waiting on our Father. When we heard that they were being looked down on, Yoneq said that was an evil underground. It sets a mentality at work in the next generation, which might reach the point that we would want to have separate housing for single brothers from the world.

Are they worthy to marry one of our daughters? Baruch was found worthy to marry Shelevah. But she had to endure through the disdain of liking Baruch.

There is a connotation to the word "single brother" which is negative, like ha-emeq has said. They get categorized as those who are not married, being considered "celibate brothers." Some who haven't been here that long aren't considered as "single brothers" yet, like Yakay.

Yochanan is considered a "single brother" because he is serious. So arrogance can come over those born here and they look down on those from the world. They should rather see our Father's approval of those who have devoted themselves to Him. That is what I think is going on, what we have heard anyway. So we have to guard against such attitudes from forming in our youth.

Havah – Does that mean he is not likely to get married?

Keli – I don't think they would take it that far. An example they would say is Yochanan ben Ra'am, that he shouldn't be thinking of marrying one of our daughters. It actually has more to do with the fact that he is a devoted person, one who is serious about our life.

Keli – I think what ends up happening is that some sort of arrogance comes over our children. They don't even see it. They say, "How could someone who came in from the world rob one of our virgin daughters?"

It is as though there is some merit in just being born here and not in being devoted and obedient to the Word. It is like what happened in old Israel. They took their confidence in being *born* sons of Abraham and not in their obedience.

What Does Pre-Betrothal Mean?

ha-emeq – There is a difference in one way. There is some confusion about what pre-betrothal means. It came in for those dedicated parents who have the hearts of their children, who know the hearts of their children. They get together and agree that their children should spend some time together. It is a lot like a waiting period that the elders watch over. Their parents are not in the Community so the elders hear their hearts and authorize a waiting period. Either the man or the woman can call off the waiting period anytime they want to.

Sometimes people cheer when a waiting period is announced, as though it means they are almost married.

This is a mistake. It makes too much of waiting periods, because it doesn't mean they are getting married

Now there seems to be resistance or contempt for elders and parents who suggest someone as a possible wife or husband. If someone has this attitude, God won't give him or her anyone — He can't. It is an underground concept that if you suggest someone to some person you are forcing them into a relationship or forcing them to marry. People who think this way are in danger of cursing (slighting) their parents or rulers by implying that their "stupid parents" shouldn't have any oversight in their lives. The elders act as parents to those who don't have parents.

ha-emeq – In a pre-betrothal, the parents on both sides have already considered it and they, *the parents*, are opening themselves up to the Body to hear what people think about it – their reservations and concerns. They are not opening up their children to hear the concerns of the Body directly.

The people in the community do not go to the child. That is the parent's job. Go to the parents, not to the child. Don't inflict your subjective feelings on the children or else you will confuse them.

ha-emeq – Our children are trusting. If the children are one with the parents, they totally trust the parents. These virgins aren't flirting around, so when they go on their pre-betrothal, reservations confuse them, if the two sets of parents are in agreement. That is why we go to the parents and not the children.

Our children are used to respecting and submitting to older people. They really trust their parents. This is the spirit of Elijah that we are talking about. We are talking about pure virgins here. They hear something from their parents and their heart responds.

It is kind of like Abraham sending Eliezer off to a distant country to get a bride for Isaac. When he returned with Rebecca, Isaac took her into his tent and they were married that night. They didn't have any waiting period. Many of our children will be getting married before they are sent out (as adults into the Body) after their bar mitzvah, before their seven years are up.

ha-emeq – The trust Isaac and Rebecca had with their parents produced the right response in them when they saw each other.

That is one benefit of having parents of both children in the Body. However, there are many relationships that are starting up in the Body, where you have a new person and you don't have the benefit of having parents on both sides. Normally a pre-betrothal would be where the parents are both in the Body and they are in agreement. It would be tighter than a waiting period is because there is more confidence about what is in their hearts.

There was some confusion in another tribe because of the "pre-betrothal" of a couple who hadn't been raised in the Edah. They thought it took the place of a waiting period.

Our confidence in a pre-betrothal is because the children are not their own — their hearts totally belong to their parents. How are such children going to go on a waiting period? Abba and Imma are everything to them. It is normal for them to cry, "Abba and Imma! What am I going to do?"

This will only happen with our children if the Spirit of Elijah is really at work in them. And it can only happen if we haven't lost the children at adolescence when they are starting to think on their own and form their own secret ideas, which they don't reveal to you, about who they like. We are not going to force our children to marry somebody. If we don't *know* them, pre-betrothal is not for them.

In a pre-betrothal they don't hold hands. If we trust our children enough to go on a pre-betrothal and they fall into some kind of sexual sin or lose their complete purity, what do you do? We must have a standard by which to judge. So we have said it means automatic *betrothal*. They have to be trustworthy – worthy of our trust. We don't want to be suspicious, doubting them.

ha-emeq – This is something we are going to have to put into our bar and bat mitzvahs. But really if they are bat mitzvahs, even though they seem like little girls, the time is not far off. We want to properly prepare them and really get their hearts.

Let's get this understanding into them so especially our daughters will not be naïve. They are already thinking about it who they are going to marry. Huldah, what did you think when I went into that training group in 1982? Did you talk about these things?

Huldah – We sure did. The question you asked us was, "Are you ready to go before the elders and talk about your feelings for a person?" Really, it brought us into reality, that when you are thinking about loving someone like that you are talking about marriage.

If not, don't talk about it. Guard yourself.

ha-emeq – It gave you a handle to go through those next four years with, when all kinds of things went through your mind, because you know you are not ready to get married.

I just want there not to be any underground. If we have revelation, if we are in communion with our Father in heaven, then we are going to love one another. We know love by this, that He laid down His life for us and we ought to lay down our lives for one another (1 Jn 3:16). Certainly it means we go to one another and help one another. We want to profit by how the first Edah lost their lampstand. They lost their lampstand of love. They left their first love behind. They left love and they went towards understanding their doctrine.

In Ephesus, which is a picture of what was happening elsewhere, they knew they could distinguish between false and true prophets (Rev 2:1-5). They knew the Word of God and they could endure hardships, but not for long, because they had left their first love. The fruits faded one by one. They lost their confidence, and the Nicolaitans took over. They were sorcerers speaking by the power of another spirit.

Mt 16:18 – Our Master said to Peter that flesh and blood – the letter – did not reveal this to you. If that is all you still won't know that Messiah is the Son of God. You might teach it, but you don't know it. Upon this rock of revelation, the gates of hell won't prevail against us.

If we have it we won't be talking about one another – “Did you see this? Did you see that about so and so?”

That is the underground. If you stay upon the rock of revelation, the gates of Hell or Hades won't prevail against you – the church, the Edah. “I will build my Edah and the gates of Hades won't prevail against you.” But those gates *did* prevail against the first Edah. The spreading of discord destroys the Edah and the person who spreads it becomes an abomination. Do not curse God or the judges (rulers). Don't revile authority. We just want there not to be an underground — not anywhere (Pr 6:18-19). We just want to put an end to an underground that might be working in a community. The underground is caused by “a child of the devil” (Jn 8:44), who is a destroyer sowing discord and strife among his brethren. He is an abomination or detestable to our Father.

There are things you might need to express aboveground – openly. Anything that is the open, we can deal with.

Judging Elders

I saw the word *slight* in the New Testament the other day. Lk 10:16 in the Amplified Version reads, “He who slights or rejects you slights or rejects Me.” Let's look up the word *slight*. It means to consider someone of little account, little, common, cursory, superficial. We can't slight anyone who comes to us. It could be slighting the one who sent him. It is certainly talking about envoys and ones sent, but Mt 10:41 speaks of a righteous man. If you don't receive him, you can't receive his reward – eternal life. “I am going to send you to them,” our Master says in Mt 18:15-19. “If they don't receive you, if they slight you, take two or three more with them. If they don't receive you, take it to the Edah.”

We have to understand that Mt 7:1-5 says do not pass sentence on someone. You have to wait to judge or else our Father will pass sentence on us or we will be judged. Make sure we are not worse than them. Make sure you take care of the beam in your eye. Doesn't mean you can't cast a stone if they deserve it, but don't judge wrongly. I just wanted to make sure we understand that.

Maybe we have the same faults too, so we can say, “Let me help push (not pull – to pull means you are not in the ditch yourself with your brother) you out of the ditch we are both in.” Maybe we are just as bad in other things. Still, if we love our brothers, we will do everything possible to judge our brother right. We can talk about these things – Paul certainly judged Peter in Gal 2:11. If he would have made a misjudgment on Peter, Paul would have been out. He would have been judged as unworthy of God for his calling as an apostle.

Peter was betrayed by his actions, which revealed his motives. 1 Timothy (which was not a letter to everybody, but to Timothy) was not written to a church. It was an apostle, telling another apostle not to receive an accusation against an elder, unless we find out, that other people of good standing have the same accusation.

Then it is no longer an accusation but is something our Father is trying to reveal. We just have to be sure, that unless there are two or three other people coming to Timothy saying, “I am really scared to say this, but I see an elder mistreating people. I wouldn't even talk about it unless you were here, Timothy. Maybe you can talk to Paul about it.”

Shoresh – Someone like that is *for* authority – they are not against authority.

Then that elder might say to himself, I have seen the same thing myself. But even he has to know whom he can trust. We are not the final judge ourselves – we have to have witnesses, agreement.

1 Tim 5:19,24,25 – We have to know these things before we can start the race. We absolutely have to know these things, what we said a while ago and what we are talking about now.

1 Tim 5:19 — “Don’t receive any accusation against an elder...”

1 Tim 5:21 — “...without personal prejudice or favor, doing nothing with partiality.” We can’t show favor.

1 Tim 5:24 — “The sins of some men are conspicuous – openly evident to the eyes of all, proclaiming their sentence in advance, but the sins of others appear later, following the offender to the bar of judgment and coming into view there.” I think I would rather want to be judged now.

1 Tim 5:25 – Good deeds are evident and conspicuous and even when they are not, they cannot remain hidden indefinitely. You may not be appreciated in your little place, but if you want to be seen by others you are just working for man anyway.

1 Cor 5:3 — Paul judged. Somehow he heard the evidence. He judged in advance because he heard the evidence of witnesses who wrote him, since he trusted them, knowing their heart. The report he received wasn’t just from one person. He knew these witnesses were people who laid down their lives. He knew their character. He knew they didn’t just make rash judgments.

This man’s sin was evident before all – but they weren’t doing anything about it. That is why he was getting onto the Corinthians about. Mt 7:1 is about right judgment, not about not judging at all. We are to judge ourselves every day (1 Cor 11:27-31). But we are not to pass judgment until the appropriate time. Paul said he was not to be judged until he sat before the judgment seat of Messiah. They were not to judge him (Paul), that was for sure (1 Cor 4:1-5). There was no way you could be a child of God if the messenger was wrong anyway. They were trying to judge Paul (Jn 7:18,17).

In the last part of 2 Cor 13:5-7 they were to judge themselves, to see if they were in the truth. If we judge wrong, we are judged ourselves, according to Mt 7:1-3. In getting ready for the race we have to know this. Don’t judge, criticize, and condemn others, for so it will done to you. So, why do you stare from without at a very small particle in your brother’s eye, without considering the beam in your own eye. You hypocrite, first get the beam of timber out of your own eye. Can you imagine the damage you can do to your brother’s eye if you had a beam in your own eye and you couldn’t see when trying to remove a little piece of sawdust from his eye.

We are responsible and accountable. Don’t pass sentence on anyone.

Mk 11:25-26 – When you see something wrong, forgive them, for you are probably wrong. Don’t make that judgment based on what you are seeing when you are not really attentive. Go up and kiss them on the cheek and tell them that you love them.

Rev 20:4 — This is judgment (#2917 and #2919 is the judgment). It is reached after investigation – after the investigative process. We are forbidden fault-finding decisions. The judgment we are talking about is not fault-finding. What are we supposed to do with faults? We do not overlook them, but *forebear* with them while you help your brother to see them plainly.

Eph 4:2 – It is our calling. We are occupied with *forbearing* with our brother’s faults (Eph 4:1-3; 1 Jn 3:14, 16,23). That is how we maintain unity in the Spirit in the bond of peace. In all humility and *forbearance*. You get all the way down into the mud to help them. That is what we have to do, if necessary.

We are here to heal, not condemn. But if there is a reason to pass sentence on and depose, we will, because we cannot show favoritism or partiality. We are learning as we go not to be harsh or condemning or pass rash judgments. If we have, we are going to stop, because we are not going to have an underground. We are going to have above ground things. There will be no talking behind people’s backs, unless it is with discretion in order to bring about a remedy or solution. We will come to it as Proverbs 2 says. Certainly we have to see what the ears and eyes see.