

## No Rocks in the Foundation

*Ha-Emeq shared some wonderful things at a women's meeting in Plymouth based on what Yoneq taught here about "dissension"...*

*People who build foundations have to make sure there are no rocks. It takes a lot of time. In Chattanooga when we first started we had a good foundation and here in Plymouth we are foundation stones. It's been passed on to us what to put into that foundation. What we put into it every day is like making a cake. You can mess up a cake by putting the wrong ingredients in. The things we say in our bedrooms are like the ingredients. Our Father can only build on what we put in. What we allow to remain in us is in the Body. Foundational people are very important people because what goes into the foundation is what the Community will be like. Our Father can't go on with the foundation unless we are all in unity. We have to have the same focus; we're on the same team.*

*At Stentwood Farm in England we had a meeting every week and people could say what they had to say. It was on a different morning than complaint morning. It is so important that we would be together.*

*What we're doing here in Plymouth is very important. We want to remember what we've heard and keep it in the forefront of our minds.*

*In Rev 2 what the first Edah went through is an example to us to learn a lesson. The greatest thing we can do for the first Edah is to learn by their mistakes. We can be taught a lesson by the way they felt. I would hate to think that what they went through and suffered for was all for nothing. We can be taught by how they failed. Then their lives had a purpose and their suffering won't be in vain. We have to profit from what they went through. They were lukewarm and apathetic. They didn't have the Word to lead them along like we do. They just saw the problems that snowballed. They hoped it would change and get better, but it turned into the Roman Catholic Church (Rev 2:1-7).*

*Rev 2:6 — speaks about hating the deeds of the Nicolaitans. In verses 1-7 we can see they were still trying to get people to speak. They weren't very fallen yet. But as they went on they stopped loving one another and lost their lampstand. When love goes, the rest goes.*

*Gal 5:22-23 — speaks about the fruit of the Spirit while verses 19-21 speak about the fruit of the flesh. This is a sobering warning to us. The fruit of the flesh is obvious (envy, covetousness, etc.), but sometimes we don't think others can see the little glances we make. We can't let these little things come in. What is envy? We think it's so tiny, but we notice something that someone else has and wish we had it. Whoever is this way won't inherit the kingdom. Dissension is subtle, but obvious to the discerning eye. It's not just a comment, but sometimes just a look. It's a serious thing to talk about others — the comments we make in our room about someone or when we are talking to each other. Dissension is a comment. A person filled with the love of our Father wouldn't be like that. We're working night and day, but if dissension creeps in then we're a few steps down the road from losing our first love.*

*It's like a song we sing all day. Discord — means not being in harmony. Some of us can't even detect when we're out of harmony. Have you ever noticed someone who doesn't even hear when they're singing out of tune? If you're a musician it's so obvious to you and you can't understand why that person doesn't notice. When we're all singing in harmony it's such a wonderful sound. It's like a song playing all day, every day. In an orchestra when all the instruments are playing in harmony it almost lifts you into the sky. It's a powerful thing. I've often thought that true harmony belongs to the Body of Messiah.*

*Do you notice when something is out of harmony — a wrong sound? Everyone can be working all together and then you hear a note out of harmony — an awful sound coming from someone's room (maybe they're getting frustrated with their children) or you're in the kitchen and someone says something that is not in harmony? Ugh! What is that? That doesn't sound like our song! When you hear that wrong sound there should be something in you to want to be a peacemaker and rush to the scene. The sons of God are peacemakers. We might feel like it isn't our business, but it is our business. If we let that go on it will go into the foundation. Then our song will change. It may look like we're just cooking or washing clothes, but we're orchestrating a beautiful song.*

People walk in and are struck by the beautiful song they hear. We can all be working together and it's the most beautiful melody and then the song gets messed up when something gets in — in the kitchen, in the laundry room, at work. Then we have to say, "I'm sorry." But it's okay if we're always saying we're sorry. We need to be humble people who are always saying we're sorry.

We were at a rock concert in Scotland and the music was awful, screeching and banging. You could hardly stand it, but it was their song. We have a song, too. We're the priests who take care of the temple. We're keeping the song going. The sons of God are peacemakers; they notice discordant notes. If we let it go on our song will change. People say you can't get things done with so many women trying to work together in the kitchen. It may look like we're just cooking or washing clothes, but we're orchestrating a beautiful song. People walk in and are struck by the song they hear. This is a sign and wonder in this day. The only way we can live in this situation is to say, "*I'm sorry*" continually. The evil one is always thinking about how to come in and get us. We have to be completely humble. Once we were in a very intense meeting in Spain and Ben Chessed said, "I sorry." "I sorry." He was like a little child and it broke everyone's heart. We could have stayed there all night, but there had to be a humble person. We have to be the first ones to say we're sorry. When there is a humble person then grace comes. That's the first step.

Yoneq was speaking the other night from Jms 3:11-12 about the tongue — that there can't be good and bad water coming from a spring at the same time. Does a fountain send forth sweet and bitter water? It can't do it. This is very clear advice to us. When we struck water in Nova Scotia it was sweet water. It didn't get salty in five minutes. Our fountain has been sweetened up by our Abba. The fountain has to be running. In our gatherings *all* have to talk or bring a song. We *all* have to be overflowing with the Holy Spirit. We won't be able to speak up if our fountain isn't giving good water.

In Europe when we were at Stentwood Farm there were people there who never talked. There were unparticipating people, but with encouragement they started breaking forth. It wasn't like the fountain didn't give water, but it gave bad water. They weren't overflowing with the Holy Spirit. The fountain needed to get cleaned out. At breaking of bread we'd try to get everyone to speak, then pray, or even to dance at the end; to somehow get everyone to participate. Some people are very quiet people and we understand that. Maybe someday they'll speak out, but now they might be doing everything in their power to overcome. Yoneq understands this — that there are some people who can't respond now (but we won't make them the leaders in the Community or put them in a place of responsibility). Responsible people *have* to respond. They have to be free to communicate. That's normal, that the fountain would flow freely and you would be set free. I used to be a quiet person, but then I saw something worth communicating about and it set me free. I forgot about myself. If a person doesn't communicate, it's not normal. What's normal is that the fountain would flow freely. It's not normal either that we don't say anything for awhile and then when we do it would rush out and knock everyone over!

*Dissension* is not always with our speech, but in the rolling of our eyes or a heavy sigh. When we do this we mess the song up and have to say we're sorry. It might seem like a form to always be saying, "I'm sorry," but when we do then the case is closed and no one can bring it up again. It's like in court when the judge says the case is closed and the gavel comes down. We want to close all the cases so we can go on. We have to teach our children (and all of us in the Community) to function this way or else the case isn't closed and it will come up again in the right circumstances. We can't have cases against one another. You'd be amazed at how some people can remember things when the case isn't closed. We might want to close the door, but might not be able to. But if for some reason a person doesn't see and doesn't come back to us and say they're sorry we still have to forgive them. Our Abba has given us the ability to forgive. That's the provision for us to close the case.

We have to humble ourselves and forgive. The Ephesians didn't hear that in their hearts and they lost their lampstand. We're all messengers. We have to love one another. Then when the world sees us loving one another they'll know that Yahshua lives here. We're great evangelists if we can do that. To do it we have to overcome our iniquities. This is our testing ground — what is happening in Plymouth right now and how we react is being built into the foundation.

We're not supposed to be dull when we see messes. It bothers us and we want to see it fixed. That comes from our Father. We might not be able to fix up the "Blue Blinds" right now or have our bakery here right now, but at least we want it to happen and we don't stop wanting it to happen until it can happen. We all have the ability to fix messes. Chaos bothers us. When my bed is a mess I have to fix it and then I can stand back and look at it and notice how nice it looks and that's my reward. People in ghettos have lost the image of God. But we're problem solvers. And the struggles we go through and our iniquities don't invalidate us. We want to be like our children who work together. This has to be cultivated in us.

The evil one comes in first by mis-communication (silence) to divide us. Then we start thinking a certain way about someone that isn't true. If we're all clear and best of friends then there will be a flow of conversation.

We're all problem solvers. We like to have input, but sometimes we're reluctant to speak, lacking self-confidence. This nation is not going to be great because of Yoneq or Keli, but because of all of us. Just because you're not the covering of the kitchen doesn't mean you can't say anything. We need one another. We have to be those who *represent* our Father — *re-present* Him — stay connected to Him. We get a feeling of honor when we know we're representing Him.

Something needs to be *tuned up* in us so we know who was around when we failed to represent our Father. We need to go back to those people and make it right with them as well as those who were directly involved. In any situation whenever we fail to represent Him we need to repent to everyone who heard our fountain speak out discordant words. When we repent for being this way we have to overcome by nurturing our little sprout of love and be responders.

We have to see that being quiet is very selfish. We have to let others know we love them; overcome for our Master's sake. The only way we are not giving room for the evil one is to be constantly communicating. If we're always communicating then there's no assumption about what someone is thinking.

We're trying to establish something so we don't want to represent the evil one because people already see so much of this in the world. We can't give in to that voice that tells us not to get involved, to back off.

Pr 4:23 —*"Keep your heart with all diligence, for out of it spring the issues of life."* We can't let it be easy for the evil one to get to us. We've got the most precious thing here. We've got to be a hard army to conquer. The way we should respond to people and situations is to always think the best. We have to have our priorities straight. We have to take care of one another.