

Without Wrath or Dissension

You might wonder why we have been here so long and we haven't started the morning and evening minchot yet. We are going to start them soon. We have to understand what we are doing here first. We understand about the minchot through Paul in his letter to Timothy. In 1 Tim 1-2 it talks about the things we need to pray for. Further down in chapter 2 it talks about how men and women should conduct themselves — no expression of anger or dissension (1 Tim 2:8) — in order to be a true witness of the Body of Messiah as Jn 17:23 describes. This Body is the witness that our Father dwells in our Master Yahshua, and our Master dwells in us. And if our Father dwells in our Master and our Master dwells in us then we are the embodiment of the godhead — us in His place to represent Him as the incarnate witness seen in Jn 17:23 (our Master in us). That's the witness that has not been on the earth as it is supposed to be. Rev 2:4 — The lampstand was taken out of thaplace. Plymouth is a *place* or *locality* where we want our Master to dwell in human beings. The word *place* is spoken about in 1 Cor 1:2; Rev 2:5; 1 Tim 2:8; Mal 1:11. We are fulfilling the prophecy of Mal 1:11 — having the minchot and offering up praise and thanksgiving from the rising to the setting of the sun — a witness of His love.

Our Master said, *"I want you to love as I have loved you. If you do this then all men everywhere will know that you are My disciples."* Unless there is a people dwelling in unity there is no witness. There can't be any wrath or dissension. We are that witness. Bitter and sweet water can't come from the same source. *Abba* means *source*. If we are from our Father then nothing bitter can come forth, but only what is sweet. It speaks about this in James 3 and also in Matthew 12.

Mt 12:33-34 — He was speaking to the Pharisees: *"You brood of vipers... Out of the abundance of the heart the mouth speaks."* We have to either make the tree good and the fruit good or the tree bad and the fruit bad (Mt 12:33). A good man brings forth good out of his treasure.

Before we can lift up holy hands here we are saying there is no dissension among us. If we are from our Father, our Source, then we are good men, and, *"A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things"* (Mt 12:35). Every idle word, every word we speak that tears down, we have to give an account for (even people in the world will have to do this). A man is justified by his words, by what comes out of his mouth (verse 37). To be *justified* means to show that you are righteous by what you speak, that you are truly a good tree — not just by works. Some of us can work and work and work, but our words betray us. It shows who we are. It's not the amount of work we do that justifies us, but what we speak, the very expression of what's in our heart. No amount of works we do can justify the words we speak.

Recently I was reading a new teaching, *The Restoration of the Corporate Witness*. It was speaking about what is required of us when we lift up holy hands — the women covering their heads and the men someday wearing a diadem in preparation for when our Master will put a victory crown on us — an overcomer's crown. This is symbolic — we won't wear a real crown; the crown sits on a diadem that protects a person from getting hurt from the hard rim of the crown. But before that day comes we'll be wearing a white diadem assuming we'll wear the crown for overcomers because we're overcoming the things that separate us and cause division and dissension. We have to judge ourselves rightly. *Edah* means *witness* — the evidence of the Spirit being upon us. Unless the Spirit is upon us we're not the Edah and there's no difference between a natural person in the world and us. Unless we have the Spirit upon us we can work and work, but what comes out of our mouth betrays us. Only when the Spirit is upon us can we speak words of life.

The Holy Spirit came upon our Master in the form of a dove and remained with Him. It did not depart from Him because He never became unclean. Our Master did not grieve the Spirit. If we do we become unclean and the Spirit will depart from us. We become unclean when we should be the light of the world.

Isa 49:6 — Our Father can't draw anyone to the Son unless there is a dwelling place without wrath or dissension. In such a place He knows we'll take care of orphans and widows. Mt 24:14 — The witness is the Edah in every place without dissension, grumbling or complaining.

Dissension (#1261) means people not living together in peace and unity. If we have no dissension we have no objections, no different direction, no confusion, no reasoning, no disputes, no excuses. It also means no rationalization, no doubtful reasoning or disputes — we're thinking the best of one another.

Phil 2:14-15 — We will fulfill this according to how we react to certain things we hear. Over-reacting is when we hear something and it affects us. We react when we are personally affected; we make a false presumption. Then we have excuses, like, "It's not *really* that way!" or, "I reacted because that person said that!" We're not supposed to judge by what our ears hear or what our eyes see, but by the heart, or else we'll react too soon.

Satan's chief job is to accuse. Somehow we've come into contact with his spirit if we have false accusations against a person. If we accuse our brother we might be listening to the wrong source. Do we know what the phrase "jumping to conclusions" means? We conclude that we know his motive before we talk and work it out. We accuse wrongly, judging others by how it affects us in our personal comfort (for example, food, clothing, or money) and coming to a false conclusion.

If we're going to be starting the minchot here we can't have any dissension, false accusations, or anything that causes division or we'll be hypocrites, and then our Father can't answer our prayers. There can be no division or no estrangement. We have to talk about these things and bring them out so we can have understanding of who we are. We have to know what's expected of us.

This is a *place*. *Mal*1:11 says, "*in every place*." *1 Tim* 2:8 says, "*in every place*." In Hebrew it means a locality, a township, a *place*. Plymouth is a *place* where God dwells in human form (in *us*, in the abbas and immas, the brothers and sisters, in His Body). He lives in Plymouth and there is no dissension in Him. Can our Master be divided? No! He is one. If God dwells in Plymouth in us (in our Master), there can be no dissension. If every member is in coordination and we are all connected to the head (which is our Master) and we are all in fellowship with Him there will be no dissension. If we say we are His Body and there are dissensions (not being in unity), we misrepresent Him. Our Master Yahshua never misrepresented His Father.

Jn 17:23 is what *incarnation* means (to dwell in bodily form). "I in them and You in Me, that they may be made perfect in one, that the world may know that You have sent Me, and have loved them as You have loved Me." This makes it very clear why we are here in Plymouth and how we are to represent Him.

What does *represent* mean? If you see Bekor, you should see Keli; his son is a representation of who he is — a true and wonderful son of Keli. We represent our Master — we're being *made perfect* like He is. The world is not going to *know* that the Father sent our Master Yahshua unless we represent Him. We can't represent Him if we aren't in unity.

To *know* is something from the heart. He wants the world to know this. They only have doctrine, but it's been revealed to us in our spirits. You know because someone showed his love to you. For the world to see this love there can't be any grumbling, complaining, or judging wrongly in us. You can't judge by what you see or hear, but by the heart. We can't pre-judge or jump to conclusions.

1 Cor 10:5-11 — The Old Covenant Israel complained and grumbled. Not us! Good and bad words can't come out of our mouths. That's why they were disqualified — they grumbled and complained. But that can't be us if we're going to be the people who bring about the end of the age, as it says in verse 11. These things were written as an example for us. We have to know our Father is depending on us to do what old Israel didn't do. We as the spiritual new Israel need to go on and produce the fruit of the kingdom. If we're a good tree we'll produce good fruit. We are rekindling the light that went out in the old Edah because they didn't love. Their lamp went out. "*By this all men will know that you are My disciples*." They will know we are His disciples by our love.

What's required of us at the minchah is to stand every morning and evening and pray for the people who don't know Him. We offer up prayers for public servants like the police, to be delivered from the evil one, for those who are lost — we have specific things we pray for.

Soon we'll begin the morning and evening minchot here. We can't be pre-judging anyone in any way and we need to be outspoken according to our full potential. Some of us have a little potential, some a lot, but all of us have the ability to a certain extent. We have to be living up to what is required of us, the amount of outspokenness that has been given to us to display. We don't know a person who doesn't talk. We only know each other by what we say and how we say it (not just by how we work). What comes from the mouth comes from the heart. I don't like to be around people who never speak because I don't *know* them, I don't know who they are. Our Father doesn't require more of us than what we have. He only judges us on what we have, but if we don't use what we have we are burying it. Let's not bury what we have.

ha-emeq — When Yoneq was speaking I was thinking about the word *dissension*. I was thinking about courts in the world. When they are deciding on something they say, "*all in favor say yes,*" and "*all who dissent say no.*" The *dissenters* are those who are against what everyone else wants.

In the Body when there is a call to go forward our Master is saying "Yes," but you can't go forward when you meet a *dissenter*. Our Father wants us to go forward together. He called us to be together, not to have an opposite mind. He wants people who will lift up hands together.

Here in Plymouth it is a testing ground. We have gone on a long time here without the gatherings. Normally you would have a community functioning a long time ago. But we all have to stand together. He can't do anything here if we're not all together. He tested the people in Egypt. Their first test was that they had no food. It's like squeezing an orange. If you squeeze a person you see what comes out. "Wow, was that in there?" It doesn't come out if you're not squeezed. So our Father squeezed the people in Egypt so they would know what was in them — they grumbled and complained against Him.

In Plymouth it's a test to get started here. It's wonderful what is happening here and we will talk to the generations to come about it. Since I have been back I have heard some negative things. In the beginning it was just a few people here, but now it hasn't gone well since there is a bigger household. Now there are more people to "squeeze" us. There's not perfect unity among us. There have been some problems in the two houses communicating with one another. Our Father wants us to be honest and get it all out. It has to come out to be a perfect sacrifice. If we're a *community* then we have *communication*.

If we're not *communicating* then we're not a *community*. We need to speak to one another or else the evil one comes in to divide us. Our Father will not let us go forward until we are together, all in unity.

We are all allied in the same purpose, friends. A friend loves at all times. *Allied* means *together*.

Friends are on each other's side. Flesh and blood are not our enemies. If something happens we think the best until we have a council, but we don't pre-judge one another.

Keli — The thing that should be first in our lives is to be in communion. From that our love for one another will be there. If we go past that we're not accomplishing a thing in our work. It's so important to have minchot, then there's fruit in our lives. It makes no sense to do anything unless we are representing our Master. If not, disciples will come and then fall away. We need to be living just as if the minchot were here.

Tamar — I was thinking about how our work is to believe. To believe the best about someone does not come naturally to me. I know how it is when you have good intentions towards someone and you are misunderstood. It feels bad. We have to work at believing the best about each other.

Huldah — The reason we react in a situation is because we are personally affected. These are the things in us that keep us from being in communion with one another. It's hard work to keep in communion with one another. What makes us worthy to rule with our Master is what we say and how we say it.

Hahyeh — When our Master was on the cross He thought the best and there was sweet fruit coming out of Him. If we aren't like that then He isn't going to get what He deserves. We are Israel and we need to do what old Israel didn't do. We have to fight and struggle to keep in unity with each other.

ha-emeq — *Kindness* is working for the welfare of those who tax your patience.

Shemuel — I was thinking about the word *represent*. To *present* something made me think about a play. When you *present* a play you are representing something over and over. It has to be the same all the

time for the people who go and see it. If it's different it won't be the same play.

Our life has to be the same. If one performance of a play is different you don't know what you are watching. We have to *represent* our Master like He would *represent* Himself on the earth.

Yashuvam — There's a great consequence to how we live our lives; to bring about the end of the age. If we are grumbling and complaining it can hinder the entire Body. If we have unity and are lifting up hands without wrath or dissension then we have a *place* where people can come and be loved.