

July 2001 Intertribal Meetings — Part 2

Homozygous and Heterozygous Genes

Before breakfast I wanted to get Yochanan Abraham to speak about what we have seen about homozygous and heterozygous genes. These are some things I wrote in my Bible years ago. The standard of child training brings out rebellion in our children, so the standard must be raised before they get too low. The genes of the parents are passed on to their offspring. The only way their negative traits are not passed on to their offspring is by both parents passing on the positive, homozygous genes.

What is passed on is every aspect of our soul, our emotional aspects. We also pass on our physical, mental, and social aspects. If you are at peace you don't get cancer as much. We grow up in all aspects into the head if we speak the truth in what? Hatred? No, if we speak the truth in love. In the Body we see our Father's authority expressed through the leaders. What do the people think about our Father's authority as a result of how the leaders act? Is their concept of His authority strengthened or torn down? Well, what is in us?

These like genes, or homozygous genes, are strengthened, not torn down, by our examples. We are transformed from one degree to another, until the male child. They will be as much like Messiah as anyone can be on this earth. They will be more like Messiah than Peter or Paul was. Sometime, take a look at Rev 14:1-5. You can see how their character has been formed and their genes transformed.

Zygote – The cell formed by the union of two gametes.

In Rev 14:1-5 you can see a transformed generation. Children are influenced, even genetically, by whomever they are around. Bad company corrupts good character. Good company strengthens good character. We provide good company for our children, but one rotten apple spoils the whole bunch. We are trying to provide an environment where our children can be strengthened.

You can take a pair of identical twins from a family that is prone to cancer, and leave one twin in that house where everyone dies with cancer, and put the other where everyone is good and kind and loving, and he won't get cancer.

An unsubmitive wife produces turmoil in the husband. A submissive wife produces peace.

The tendency will be that you will have an obedient child when the parents pass on homozygous genes. Some children require more attention than others. If you reject a child because he is not like this other obedient child, then you are doing a disfavor. You are killing that child that needs your greater attention.

However, you can't neglect the child with homozygous genes, who needs your attention as well.

You love and affirm your child. Some children are scapegoats. I gave the illustration of third growth hickory. Second growth hickory is what my father used to make bows and arrows out of. That is what the Indians used to do. The greatest were the suckers that came from the stump.

Ps 78:6-8 – You can see that the heterozygous genes were passed onto the offspring.

Why is it that a society becomes degenerate? Noah had pretty good genes, but others didn't. Why is that? Sin and guilt are some of the reasons. The slaves of Abraham, of which he acquired many hundreds, had a purpose for living. Their master passed on good things to them. Abraham had the first community. They had a tremendous thing. The men had wives and children. It is just like the masters in the United States who were good masters.

A lot of people really can't make a living as well as others. Those who can, hire those who can't to work for them. Or they hire servants to help them around the house, etc. So, in the world has come up a welfare system, the dole, which makes their genes degrade. Those who work for a living have dignity. Those who don't degenerate, down to the genes they pass onto to their children.

The Prefix *un*

The nations are made up of people who have homozygous genes. Our Father will fill the nations with them because, relatively speaking, they kept a good conscience. The prefix *un* implies reversal. The *un*just and the filthy *undo* the righteousness they were born with. The average homosexual, because of the guilt of all

his deeds, lives just 43 years. It is not just because of AIDS, as you hear. It is all their vile deeds. What happens when a father turns his heart to his children? What is the outcome? Is that regeneration or degeneration? Regeneration. The heart of the child turns to his father. What happens when your heart turns to your people? Their heart turns towards you. You know whose heart is turned towards you and whose heart is alienated, far away.

If a child is not receiving the proper attention from his parents, his heart turns far away from them. If the heart of the child is turned towards his parents, he is one of the children who will produce the Male Child more than anyone else. The parents who turn their heart to their children pass on the homozygous genes more and more until the Male Child.

Sho'er – You are actually reversing the degeneration of the fall.

Don't think that your child is going to produce the Male Child if your heart is not turned towards him. What does *un* mean? Reversed. *Un* indicates a reversal of process, an *undoing*.

The *unjust* in Rev 22:11 – what do they do to their children? They *undo* their righteousness and that of others. Noah was a just man. Otherwise the people of the world then were *unjust*. There had been a reversal. The children of Cain had produced a reversal of what was just. They did what was wrong.

As long as a man retains the image of God he was born with, he passes on those good genes to his children. Of course, that doesn't mean that you can't be saved if you have done bad things. We are being regenerated spiritually and physically.

Sho'er – This is like what it says, "Honor your parents and you will live a long life on the earth."

Exactly. What happens when someone does good to you or you do something kind to someone else?

Regeneration happens. When you don't, or do the opposite, a reversal happens. What a good world we would have if everyone did what was right, just, and good to others. What a good world we would have.

That policeman who treated me with dignity made me feel good. It gave me an appreciation of authority. It made me want to obey him and do what he said. It made me want to write and appreciate him. Even passing on appreciation of him to others strengthens my homozygous genes.

Aharon – Turning my heart to my children makes me notice what is going on in them. When I do, and help them, they think I am God because they don't know what is going on in them. It makes them so secure and they think that you are like God.

Think of a slave master who encourages his slaves and servants, and appreciates them. Of course, both will be strengthened. They will not be unproductive, as beaten slaves would be. When a slave deserves it, when he is totally lazy, the master may have to beat his slave. Then all the other slaves will say, "That is good, justice."

It is passing on, like if you had four or five slaves... (For they were bought and are now your servants, as we were bought). For a master to treat his servants well was to everyone's benefit. Only an idiot would be mean to his slaves. It would be counterproductive. It is the same with our children or with anyone in our community.

David Zerubbabel – The definition of *appreciate* is to increase in value, especially over time. It is an increase in glory.

But you don't sweep bad things under the rug just to be encouraging.

Training our Children

That the next generation might know them, the children yet unborn, and rise up and tell them to their children, so that they should set their hope in God, and not forget the works of God, but keep his commandments; and that they should not be like their ancestors, a stubborn and rebellious generation, a generation whose heart was not steadfast, whose spirit was not faithful to God. (Ps 78:6-8)

Their spirits were not faithful to Him. Our whole being is being restored and transformed. In the next age our bodies will be utilized to the degree that we have progressed in this age. Some will be like the stars forever and ever (Dan 12:3). We will all be rulers, of course.

I know that the Holy Spirit works through a redeemed man's genetic makeup, restoring the soul. It is your emotions, will, and intellect. It is an amazing how these three work together. What little intellect a

person has is utilized to its fullest extent. It surpasses someone with a great intellect whose mind is not being properly utilized. Our emotions are stimulated by our will. That is why there is a judgment for man. A determination has to be made because they do have a choice. Sometimes the Bibles get mixed up on condemnation and judgment.

One might be judgment determining the motives. Another might be condemnation for their deeds. For those who have had the opportunity to believe, they are judged, condemned already.

Our children learn to stand in the minchah from age three years old and up. They will do this if we have taught them to stand before they go to the minchah. We can't push upon them an hour-long minchah. Certainly, by the time they are four years old they are strengthened everywhere in their bodies, even their genes. 2 Chr 31:16 – They stand from three years old and up. Isn't it wonderful that when we have children they can look forward to standing in the minchah? But if we never tell them that when they become three years old they are going to stand in the minchah, then we haven't trained them.

At age six the child is turned over to his training teacher. It has to be engendered in them. What does that mean?

Yoceph – It means to put it into their genes.

So anyway, this is where we are headed. It is up to you, to some extent, to already be training your clan to do these things. We are looking ahead fifty years or more. What is going to happen when these 144,000 go out to be slain? They are going to preach with a loud voice. These 144,000 have been trained to raise their voices, speaking to crowds. Even in heaven, they will cry out with a loud voice.

Also, in Rev 6:9 it speaks of them, the marvelous generation that we are producing for the sake of His purpose. John saw, it was revealed to him, the souls of those who "had been slain." They were sent out on our behalf to divert the enemy from us so that the enemy won't attack us, but the Male Child. We have to train our children to speak with a loud voice. Every human being can speak with a loud voice if he has a will too.

Even my wife can open her mouth and be heard from a long way off if she wants to. You don't have to speak louder than you have to, but you have to speak as loud as you need to. It is a law that you can't turn your loudspeaker louder than you need to. The policeman came and informed that man of the law.

Rev 6:10 – You, holy and true, will avenge our blood. They were told to wait a little longer until the rest of their fellow servants were to be killed. Until the last person was killed – what happens then?

We have to learn to speak with a loud voice. It is imperative that we train our children to speak with a loud voice so that they can pass it on to the next generation. My daddy worked in a loud factory with the mills running and he had to speak loud. He trained me to do the same thing. My teachers affirmed me in that, even before my classmates. That made something good go off in me. She strengthened me. This other teacher brought me in front of the younger children and said, "Students, this is how you are going to be in the sixth grade."

She engendered loud public speaking in me. She strengthened me by her approval. When I got home, my daddy would praise me for it as well. Of course, the evil one tried to come in and kill me, in every way, as I grew up, just like he did the rest of us. Don't think that your child is going to be part of the Male Child that is worthy to be sent out if you are not strengthening him or her to speak with a loud voice.

Yehezkel – You can't boast about the faith that you have with a wimpy voice. Your wimpy voice exposes your lack of faith.

Sho'er – Heb 3:6 speaks of our boast and Isa 58:1 about lifting up your voice up like a trumpet.

I think I already stole Yochanan's thunder. It is amazing that you can talk. The air has got to come up. It is just coming up and making a sound. You understand what I am saying. We can actually communicate our spirit and our souls to one another. It is amazing, isn't it? We don't even think about it sometimes what an amazing, miraculous thing it is to hear, to see, and to talk. We need to teach our children what a miracle communication is.

Engender means to propagate and to give rise to.

Aharon – This dictionary says the root means to generate.

Shoresh – I can remember being a young disciple and going to Body meetings. Sometimes something would

come up and we would not know what to think about it. Whenever the elders would go out to judge the matter, incredible security came to me. When we heard their judgment, incredible peace came to all of us. That is why it is so important that there be a fellowship among the elders, because otherwise the people's homozygous genes are going to go haywire. That is why we have to confirm our children, and turn our hearts towards our wives as well, and they to us. That is so important. Our children thrive when abba and imma love one another. They have to see that they are the best friends.

What is faith? Yoneq was asking us one time. We said this and that, but we weren't on the mark. Then he told us that it is the Spirit. What we are hearing is Ex 20:5-6 under the microscope. It is what it is going to take to be on that course of generation and increase or on the course of degeneration and decrease.

The Race of Cham and Heterozygous Genes

Yochanan Abraham – There are some historical things that really prove what our Father is giving us.

Heterozygous genes produce degeneration. Everything we do has a double effect. If we encourage someone, our homozygous genes are strengthened and so are theirs. If we discourage someone, their and yours negative genes are strengthened.

Our Father visits the punishment onto the future generations because the negativity is being passed on.

The heterozygous genes are taking over and the homozygous genes are becoming recessive.

There is a denial that the black race is inferior. If you say that black people are inferior today, just get ready to watch your head roll down the street because nobody is going to take that. How did this inferiority come about since they weren't created inferior? Noah knew that there was a relationship between Châm and Canaan where he was passing on his heterozygous genes. (Yochanan mentioned the different sons of Châm recorded in Gen 10.) I don't know who Put is, maybe they were the rest of Châm who produced such tremendous societies in Africa.

You cannot find anything good about the sons of Canaan in the Bible. The ones to be driven out were all the sons of Canaan. You don't do this, our Father told Israel, and He listed the twenty or so sexual sins that Canaan's sons were practicing (Lev 18). These sexual aberrations were the very reasons that Canaan's sons were being driven out.

You look at that, what do you see? It is a genetic problem being passed on from generation to generation. They had to be driven out because of the iniquities that were being passed on.

Noah's prophecy didn't come about, that they would serve Shem. It didn't happen. Among the Africans, you can see that they start enslaving a group of people. Certain groups of Africans created some of the most incredible civilizations in history. These Châmitic people from Châm built these powerful kingdoms. Why did they start to enslave other Châmites? They realized that these groups were unproductive and they saw that they needed workers. They took these sons of Canaan and made slaves out of them before Shem ever touched Châmite Africa.

For hundreds of years Canaanites were enslaved by, I guess, the sons of Put. Finally Shem comes along and he buys Châm from other Châmites. Your history books say that he took Châm and made them slaves. First of all, ^{his} he kills Châm, for they were mighty warriors. When Shem went over there he traded gold and all kinds of goods for slaves. Châm traded his brothers as slaves for the goods of Shem.

These history books were written by the abolitionists, by people who wanted to do away with slavery. We can't take that history and teach our children that slavery was evil. If you look back at the Roman Empire, three out of every four people were slaves. Only one out of four was a free man.

In Africa, they always took slaves and sold them. They already had slaves and they enslaved more. If you know the history of slavery you will note this. 58% of the slaves taken out of Africa went to Brazil.

36% went to other places. 94% of the slaves taken out of Africa went to other places besides America. Only 6% came here to America.

You are talking about a few thousand people. All those slaves who went to Brazil experienced the horror stories you hear about slavery. In Brazil the death rate started overtaking the birth rate. The fertility rate goes down (their genes and everything else goes down) under bad, oppressive living conditions. The death rate increased and to do the work they imported more slaves, but they couldn't keep up.

Meanwhile, over in America, the few thousand increased to four millions. It is impossible that the things we read about in history prevailed, because they wouldn't have prospered and multiplied like they did.

Under Brazilian conditions, heterozygous genes were pumped, they were strengthened in the people. They couldn't even reproduce productively. They became sickly. Here in America they were thriving, robust, and strong. According to the economic records, the actual facts recorded in the paper documents, the Châmites in the South during the time of slavery, lived better than the Italians and the Europeans of the same period. They lived better than the average white worker in the North at that time. How do you explain that?

Only 6% of the Shemites in the South had slaves. The rest of them didn't have anything to do with owning slaves. Half of those were the aristocracy, half owned maybe one slave. They got out there and worked with the slaves, bonding with them. It was like they were all one family. It strengthened the slaves. Their homozygous genes were strengthened.

Bill Yip never left his master. He fought by his side in the Civil War. When his master went to the Confederate old soldiers' home, he cared for him there and spoke on behalf of the soldiers. They made a special medal for him. When you need a place, they told him, you can come here and we will care for you and you won't have to pay a penny. They kept their word.

This was the norm of the South. This is why Châmites have been able to thrive in America. We were an inferior race when we came over here. And once again we are becoming inferior.

Under slavery, there was a slave who wrote a pamphlet. Contrary to what you heard in history, there were many slave owners who wanted their slaves to read and write. Many fought to not leave their plantations. Ever since the war, when Châm has no longer been under his master Shem, Châm has become an inferior race.

You know by what you see in Châmites – an inferiority complex, worthlessness. Worthlessness strengthens heterozygous genes. Jesse Jackson says whites are out to commit genocide. The facts don't bear him out. In New York City alone, for the year that I saw the statistics for, 1,700 blacks were murdered by whites. In the same year, blacks murdered 8,000 blacks. Black on black crime is horrible. Right now, the life expectancy of a black man in America, ages 17-24, is less than a man growing up in poverty stricken Bangladesh.

What is Châm asking for? Handouts. There is a total degeneration going on. Only in Messiah can that be reversed.

Under slavery, Châm had dignity and a purpose. That is what a black woman told Deborah in Washington. That is the absolute truth. Our homozygous genes were being strengthened then. Here it is, 140 years after slavery, and 80% of black children are born out of wedlock. Under slavery, the masters encouraged morality. During slavery time these sexually transmitted diseases were not going on. Afterwards, they spread like wildfire, as they are in sub-Sahara Africa, which contains two-thirds of the world's AIDS cases. The fact that Châm was finally brought over here, and the words of Noah were fulfilled, was the greatest thing that ever happened to the black man.

This man wrote something astounding after three years in Africa, for the Washington Post, as he watched the dead, dismembered bodies going over the waterfall for a week. He knew they weren't going to stop coming. This was at the time of the civil strife in Rwanda. He had to say it, at the end of the book that "I thank God for my ancestor, whoever it was, that he made it across the ocean on the boat. I am not an African American. I am an American. I have no identity with this continent that has no regard for human life." In Africa, Châm is being wiped out. In America, Shem took care of us. The relationship between Châm and Shem has to come out. The big lie is that Châm was put into hell in the south, but that is the place where he was saved. I am thankful...

Sho'er – I grew up hearing these things from my parents and my grandparents. I was taught in school that what they were saying was crazy, and I believed them. I am so thankful to hear the truth.

1 Tim 6:1-5 – In several places, where he could have, our Master never rebuked slavery. Paul didn't either. If any man teaches otherwise, different than verses 1 and 2, he is proud, knowing nothing. Paul is talking about slavery in verse 2 when he says, "Teach and exhort these things."

The South didn't want war. They sent a delegation seeking peace from the President before Lincoln. What instigated them to come against the South? You will see it in time. They came down from the North under an evil influence and just raped them. Since slavery is to them an evil, they just have to present it the way they do in the history books. The abolitionists are responsible for the 700,000 deaths of the Civil War. 70,000 slaves took up arms for the Confederacy, which is not something that you hear about.

David ben B'rith – Canada was always presented to me growing up as a place of liberty. But I questioned that since I asked, “Where was my liberty?”

I felt oppressed and as a French Canadian, I felt like my rights were being trampled on by the English. On our side, we can now present true understanding. We have answers that meet the heart. If you a truth seeker, He is going to meet with you.

The Reason our Master Came is Why we have Open Forums

Where are we going with Open Forums? How constructive are they? How negative are they? I know our Master came to testify of the truth, as He said to Pilate in Jn 18:36-37. When anyone says, “This is the truth,” it is probably not the truth. Everyone says they have the truth. The Baptists do, the Presbyterians do, and most everyone does.

Everyone who came before our Master said they had the truth, but were thieves and robbers, according to His word. In our Open Forums we express the truth that our Master came for. “This is why I came into the world,” He said, “this is why I was born as a human being.”

The humanity of Messiah was born. The other day I heard that He has always been a man. That is what they say because Jesus has always been.

David Zerubbabel – So he wasn't begotten? (Jn 1:14,18, etc.)

It was the man called Yahshua who died for us, since it had to be a man who died for men. He was a perfect man dying for imperfect men. *God didn't die on the cross and God was never born.* The human being, Yahshua was born, to house the Word of God, and He died on the cross. The Word of God came to be incarnate in a man. Nestorius wouldn't teach that Mary was the Mother of God.

We have to express the truth in our Open Forums because everyone will be like Pilate, asking, “What is truth?”

They want to know the whole truth and nothing but the truth. It seems like at certain times the Open Forum was very productive, very good. Each person had the opportunity to speak. But they came to hear us. We didn't come there to just hear them. We listen and we speak, telling the truth. Whoever is of the truth will listen to us. Even though we had that man there, Satan's advocate, who wanted to talk all day and night. He wanted to take issue with us on every subject, so he stayed there all day long. He refused to answer the question, “Are you a homosexual?” His girlfriend wanted to leave, but he wouldn't. Why? Because he was in heaven. It was the ultimate show. He ran across us and stayed there all day. He would never have left. It was like that Châmite who loved to hear himself. At least that boy, we treated him well.

Aharon – He was Jewish.

So, what are we going to do about Open Forums? One day we went out and got other people involved, and it was very good. We have to make sure that all of us don't take up all the room around the table and then don't say anything...

Sho'er – I think we should keep doing Open Forums. I think we are the only people who can, because we are secure. When we went out on this last tour, people came up to us asking if we were going to be doing our Open Forums. They do away with any accusation that we are a cult. Sometimes people can hardly even figure out if we are religious.

Yochanan Abraham – It is true there are high energy ones Open Forums, but also in Washington, DC, which was mostly low energy, we had very good one-on-one conversations. We had that every day we were there, even when we didn't have the big crowds.

Have any of the other tribes, besides England, had Open Forums yet? Are they having one in France? (They are

not ready for that yet.) But no other tribes are having any?

David ben B'rith – We had one in Gad that we called an Open Forum, but I don't think it was one.

We will have Areopaguses and we will be teaching the nations. Then they will come in and speak at our Open Forums. We will be the factor. He is the one who gives the final word. We have named our café in Manitou Springs the Maté Factor. We will have maté in all our drinks there.

Those who are of the truth will hear it in our Open Forums.

Haggai – Right now we can't have one in our event in France.

Emet – Yochanan Abraham has a way of orchestrating things. I was very insecure when we first began doing Open Forums. Now I am learning to listen to his leading. We need to learn that the Open Forum is a place where we do butt in. We are learning manners but we need to speak in Open Forums, sometimes interrupting people who are going on and on. When Shalem spoke, David ben B'rith's daughter, it was profound. We have to be sensitive to when people like hers need to speak.

We have to be able to take over and say something shocking to stimulate people. It loosens them up to speak. Otherwise they are so bound up.

Aharon – The only time I felt it was terrible was when these two black men were the factors. Is there a way we can prevent that from going on? Is there a way that we can direct it to others there, so they can speak?

That man was saying positive things, but there was no way for them to get the discussion to the gospel. Even as Christians, all they can lead people to is the righteousness of the nations.

Emet – It is something to think about when you are in there, that listening to one's conscience is not the answer. The gospel is. It is easy to get caught up into that, and end up speaking as though living by your conscience is the solution to the problems we are talking about.

Sho'er – The gospel is what stirs people up.

Yochanan Abraham – I stopped the brother with the whistle, since it brings control in and people go away with accusations that we just brought them there to listen to us, not to them. They think it is not really an Open Forum but just an opportunity for us to preach at them.

Emet – I noticed what Yochanan Abraham did, how he noticed people who had something to speak who hadn't spoken. He made a way for them to speak.

Yochanan Abraham – Those people Aharon was speaking of, we let them get it all out. They were Christians and after they left we had the best talk with the people who remained about the good news.

Maybe we should call it Open Forum Debate. We have learned not to let someone else hold the microphone. Then they are in control.

Yochanan Abraham – Sometimes in the midst of what someone is saying, you just have to interject a comment like, "That was a really good point, now let's go on."

Debate is to consider and to discuss opposing points. It is when two opposing teams discuss and attack a given proposition. Perhaps Open Forum Debate will be more stimulating to people.

Nun – The words "Open Forum" should imply that you are coming to a ~~debate~~ debate.

But it doesn't. Paul had debates. He debated. Other people get to hear the truth by debating with (excuse the expression) the devil.

Mevaser Malak – Definition of *forum* — A public meeting or assembly for open discussion; a public place to meet for open discussion; a place of assembly for the people in ancient Greece.

We forget about ourselves after a while. Then we lift up our voice to respond and speak when we hear something we have to give answer to. The enemy didn't have places he could alight on in our Master, but he has places in us. That is what holds us back. It increases us to be able to respond in positive, open debate. Nobody has Open Forums but us; not on the face of the earth. Speakers' Corner in London has its preachers and its hecklers, but it is not an Open Forum.

Yochanan Abraham – They talk about how horrible America is and then they go back when they are done and eat at McDonalds.

Emet – If we are throwing things in, like "Why don't you give up everything as it says in the Word?" then the little people who are standing there in the background listening ask themselves, "Yes, why don't

they? Why are they so greedy?"

Baruch – I walked in there a couple of times and had some very good talks with the people hanging out in the background.

Maybe next year we won't have so many people back in the tents and we will have more people out front. I just wanted to continue to promote Open Forums. I wanted to see if they were positive.

Sho'er – I know the brothers had them in England. If this happened to be the first Open Forum you had been to, I wouldn't totally judge them by this event. I have had some very positive experiences and I would like to continue to promote them. On the recent tour, people would come up to us and ask, "Are we going to have an Open Forum here? Did you bring the tent?"

Sehyah – I think the most positive aspect for me was in helping people come out of themselves – the ones who had a difficult time doing so, not the ones who naturally did. It did a lot for me to be able to participate in that. I think it had that same effect on others who were around. You have to really work on it. Without us making a way for them they would remain on the sidelines.

Just look at Jn 8:47 – the one who is of God hears the words of God. That is why some hear and some don't hear

Obviously, this means the same thing as Jn 18:37 is speaking of, "Whoever is of the truth." There are some people who are of the truth and who are of God. You wouldn't think that we were, but we were as far as God's understanding was concerned, according to His infinite foreknowledge. Abraham was of the truth. God saw what was in his heart towards his children.

He chose him because He knew he was willing to do His will. If only we could know His will, we would do it. That is for Open Forums, isn't it, that whoever is of God hears His voice? When there are maybe fifty people in the room, maybe only one is of God. So you can see that when this is going on in every clan, there will be a great influx of people. (That one out of every fifty.) We have to testify to the truth. If anyone claims to have it, know it, or even feel it, some people will consider him a kook.

That kook in Washington was a man we revealed a demon in. We exposed it. He went crazy. He was like a demoniac.

Yochanan Abraham – Yoneq spoke to him and addressed that spirit in him. That man went from speaking about Jesus in one minute to screaming curses at us in the next. He grabbed a tent post and tried to pull the tent down.

I guess if he was willing to do our Father's will, we could have cast the demon out of him.

Society is fragmented. We have to present the truth as our Master did. Today everything is subject to debate — everything. That is why we have to go to the Open Forums. I guess we ought to name the tent, Open Forum Debate. Everything is subject to debate, but the truth is politically incorrect. It is never politically correct, because politics goes to any length to please the people. Even to express one's own opinion is not politically correct, although we are in a free speech society.

We know what free speech means. It means we have the freedom to speak what others may not like. In fact, it is the freedom to speak what *no one* may like to hear. We have that freedom. We are a free speech nation. It is founded in the Constitution of the United States. Messiah's offspring must testify to the truth. He wasn't speaking of Himself alone. He didn't fulfill all the Law and the Prophets as an individual. He couldn't have.

We have to fulfill all that is in the prophets. Everyone who is on the side of the truth listens to us. Now that is an amazing statement. We cannot be afraid to tell the truth because we are intimidated. That is what we are out for, to reach those who can listen to the truth. Isa 43:10,12 says we are His witnesses, His spokesmen. Mt 5:14-16 says that we are the light of the world. Therefore, no one else is His witness except His witness.

When we say we are His witnesses, they will say to us, "Jehovah's Witnesses say that as well." Whatever we do today will be criticized. In our Open Forums we have to express the truth, which is what our Master came into the world for. Why shouldn't we? Up until now there has only been enough truth spoken to make the error lethal. Lethal means poisonous, deadly.

David Zerubbabel – It is like an inoculation.

When He says we are His witnesses, He must be talking to His people.

The Three Eternal Destinies of Man and Open Forums

The basis of our stand for the truth, which the world must know, is to expose the evil that Satan has them entrapped in. We have to tell them all the things that make a person unjust and all that make him filthy. And to the Righteous our message is that, “Your righteousness is like filthy rags” (Isa 64:6). Why would I say that? Because they cannot achieve eternal life in Messiah by their own righteousness.

Therefore, we have to make sure our papers express these things so that Christians won't think we are saying you can work for your salvation in Messiah. Of course they can work for eternal life. They have to, as Job 14:14 says, in this life, if they are to be righteous. But we can't earn our salvation in Messiah in any way, shape, or form, by our own righteousness. You have to maintain your righteousness in order to attain to eternal life if you have never heard the gospel.

We know that Satan leads the whole world astray. I don't think we can preach the gospel unless we know this (Rev 12:3 and 12:9). He will be locked up during the millennial kingdom, until he is released — to do what? Lead people astray from the truth again. In Isa 24:5-6 you are actually wrong to say *everlasting*. You have to say, to translate it correctly, “lasting for an age.”

It is like Dan 12:3, in the next age we will either experience age-lasting shame or reward. It will be contempt for ourselves because we allowed ourselves to delve into these things that made us abhorrent, even to ourselves.

That is how we feel when we fall into the things our Father wants to save us from.

Satan came to lead the world astray. Only a few men are left. The few who are still on the side of truth must know what our Master came to save them from. They must hear the truth incarnate in us. We tell the truth. Our Master, who is the truth, is incarnate in us, and we tell the truth. We are the truth, the way, and the life (Jn 14:6). We can say the same thing as Him if He is in us.

Unless someone believes that He cannot be saved. There is no way to the Father except through me, we can say according to Jn 13:20, through Him who lives in me.

In the Open Forums we want to convey the Three Eternal Destinies of Man. When our Master returns He is going to give to each man according to His deeds (Rev 22:12). What is unjust? What is filthy? What is holy? This puts everything in a way that people can understand it, so that they do not put the righteous and the holy into one category and the filthy and the wicked into another, only making two categories.

The book of Revelations is written in such a way that people can easily add to or take away from it. The righteous will have eternal life, as will the holy, but of course the holy are actually in Messiah and the righteous aren't.

They must be told what it means to be unjust according to Rev 21 and Rom 1 and 2. Our Father shows no partiality to anyone in that judgment. It will be based on their deeds and what their motives were in their hearts. I just want to say that the unjust, according to Webster's, are characterized by injustice. Is there anything worse than an unjust judge? No, nothing could be worse than the man who shows partiality and takes a bribe.

David ben B'rith – He reverses what is just.

Sehyah – When his purpose is to bring about justice.

How can anyone become filthy? A person knows when he has become rotten, if he has a little bit of conscience left. God refuses refuse. When such people hear these things, they can say, “That is right. I must be that way.”

1 Cor 6:9-11 tells what the judgment is for such people in the world. They have no inheritance in the Kingdom of God — the nations of the Eternal Age. Those innocent of such behavior will have a place in the nations.

Can someone who is rotten to the core inherit the Kingdom of God? No. You have to name their sin, and the spirit that has led them astray, in order for it to cast away. Otherwise that spirit of fornication, adultery, or pornography, or any spirit that makes you filthy, cannot be cast away.

You have to explain what this list means to people so that they can know they cannot inherit the Kingdom of God if they practice such things. Dogs are filthy. They have done the things that have made them filthy.

Those who are of God will hear this, even if they have made themselves filthy. Those who are depraved will not hear. They will not even care. Rev 22:15 – What makes a dog filthy? What they do

and the diseases they communicate (Dt 23:17). It distinguishes a dog from a sexually immoral person. So here our Father calls a person who is a transvestite, a sodomite, a perverted one, a *dog*.

In any way, a person who gained money for his special service as a prostitute is a dog. The dictionary describes such a prostitute as a dog. So now we must do what our Master came to do. If we are not doing what our Master came to do, who are we? Where are we from? If we are not, we are not His witnesses. We are not conveying the truth. We have to fulfill why our Master was born and why He came into the world today. He has the same cause today as when He came into the world.

Each member has vocal chords. Our vocal chords are members of our body and we surrender them to our Master. We surrender our vocal chords to His Spirit within our spirit. That is why Jms 1:26 says if we don't bridle our tongue, anything we do today is worthless. We deceive our own heart.

Shoresh – It cannot be underestimated.

Each member has vocal chords. We are a living sacrifice. It cannot be underestimated what a living sacrifice is. How many sacrifices will our bodies (plural) be? *One*. This is very important for us to understand as far as what comes out of our mouths and as far as bridling our tongue. There are so many places that talk about this, like Ecc 5:1. We don't want to be those who go in and blab, making the sacrifice of fools.

We have had people go in on a daily basis and blab, offering up the sacrifice of fools. Ecc 5:2 – “You are on earth and God is in heaven, therefore let your words be few.” It is the sacrifice of fools if we are not careful. Ecc 5:1-2 – Go there to hear and not talk, for it is the Holy Spirit who chooses people to talk. How come they don't know it? Because they are not re-linked to God.

Speaking the truth is without fault, as Pilate found no fault with our Master's Open Forums. The word *unjust* here is #91, meaning to hurt, damage, and harm. We don't want to hurt anyone. We don't want to be hurt by the second death. If we hurt, damage, or harm someone else by what we do, taking their house away from them or molesting their innocent daughter... The *just* reverse and help. The *unjust* reverse and hurt.

If you are in a hurry and you are trying to get in a line of traffic, and someone lets you in, that is a good indication that man has a good conscience. He doesn't hurt; he helps. *Un* means to undo. It means to reverse or erase. It is to cause the ruin or downfall of others or to hurt them. To be just is to help others. To be unjust is to hurt others. A person could probably understand that in our preaching of the gospel.

Our Master said, “I am a king.” We have to say we are kings. We are their only kings, representing the only King of the universe. We were born and not aborted. Are you glad you were born or would you rather you had been aborted? I wonder whether Zebulun would rather have been aborted than born. I wonder whether Judas would rather have been aborted. If the Word of God is really true, then here I am born, having to give an account for my life. It would have been better if I had never been born than to reverse what I know to be the truth.

What do the unjust people of the world do? What do they do for a living? Do they lie? Do they love lying?

Everyone lies, but not all love lying (Rev 22:15). If you lie, it doesn't mean that you are not going to the nations. If you love lying, that is what it means, since you delight in hurting people.

Who are the Holy? What do they do? Do they hurt or help others? How? Rev 22:12 – My reward is with Me to give to each according to his deeds.

In Mt 27:34, Pilate said this man was innocent. He found no fault worthy of execution in Him. Were they just or unjust when they called out for His blood? Who were they listening to?

Yoceph – Pilate said, “I am innocent of the blood of this just person.”

Mt 27:25 means that the bloodguilt comes on subsequent generations for the Jews who have the same opinion of Yahshua as they did. This charlatan, this deceiver, the person the Talmud is full of spite for as they call Him by this code name they have for Him in the Talmud. It would be better not to recognize yourself as a Jew. After several generations you wouldn't even know you were a Jew. It is only those who have the same estimation of Him that crowd did before Pilate upon whom the bloodguilt has passed on from generation to

generation.

We will learn more how the gospel can be conveyed by the Three Eternal Destinies of Man. We want to communicate the gospel. Even the righteous are going to pay for their sins in agony for the next thousand years. We can end up saying what we don't want to, that they are going to be all right in the end. But we want to communicate that they don't have to experience death at all.

Nun – Most people don't understand that there is a covenant of conscience. We want to substantiate our Father that He is just. At the same time, we have to bring the balance that only Messiah can alleviate us from the weight of our guilt.

Emet – Only the self-righteous take satisfaction from our papers that they are righteous. The truly righteous understand they are sinners.

We are going to write a book about the Three Eternal Destinies of Man.

Sho'er – I was thinking about what you were talking about yesterday. You said, "What is truth?" and about "society being so fragmented today that there is no more rational thought." Jn 17:20 will produce the message of truth in Jn 17:21-23. That is the way the world is going to believe that He actually came to the earth.

Our witness is going to produce that. Isa 43:10,12 declares that we are His witnesses and that there is no other God. It is proving to the world who He is.

We are proving that to the world because we are a witness. What I saw was that witness is going to prove to the world that it is Him. If there is anything else shown to the world, then it is something else, another gospel, that is being shown to the world. The truth is going to ring true in people's hearts and propagate itself. That clicked to me. I felt like I learned something in that.

Aharon – If we hold back from the truth, we are as good as dead. There is no fire in that. We speak the truth and it brings out everything and polarizes those who listen. I don't know how the evil one does it, but he puts out there what people are supposed to believe. But if we come back under it because of the spirits that come to us every day, then no fire can come forth. The truth being expressed causes a stir and draws those who are being saved.

Emet – The Three Eternal Destinies of Man puts the accountability for sin back on man *and* off of God. That is why the Pope can call up that governor in Missouri and ask that the triple murderer not be executed.

He is just depraved and so is not really responsible. I know how the evil one puts it out there in front of everyone. *The reason I took the hook is because I liked the bait.* People know going to McDonalds is bad for them, but they like how it tastes. I didn't care what the consequences were.

Christianity has erased the gospel to the nations that there are consequences to our actions. You are just a stuck little robot. But we are human beings made in the image of God. He chose to love us and we have choices. Human beings have done great and wonderful things and God loves them for the choices they have made.

People can't make the choice to respond to the gospel unless they realize they have gotten to the place they are in by the choices they have made. The Three Eternal Destinies of Man helped me see what our Master Yahshua has done for me. I fell in love with Him. That is what the gospel is about — falling in love.

That is what Romans 1 is about as far as the gospel is concerned. People exchange the truth of God for the lie, knowing what they are doing, because they like the lie.

I hope the day will come when the Three Eternal Destinies of Man are a great stimulus for proclaiming the gospel in the Open Forums and elsewhere. Maybe we should express it differently, like "There are three eternal destinies, not two." That is all they have thought all their lives, all they have heard.

They don't understand that the Bible has been written to deceive people. It can't just be written words and intellectual concepts. The Holy Spirit has to reveal these things to people. The untaught and the unstable twist the Word to their own destruction. I just want to make sure that people understand the Three Eternal Destinies of Man.

Sho'er – The greatest place to do this is at a table you put up in a town. People come up and ask what your sign means.

We certainly know all about tables. We have had fruit from them too. Nun is going to come here and write

that book. Ha-emeq is supposed to but she doesn't have the time because of all the Christmas Cards she is writing, etc. We are going to have three books, about the Filthy, the Righteous, and the Holy. This is going to be controversial because we are going to have tell what makes a person wicked. David Zerubbabel – What makes it so clear is that the filthy and the unjust hate each other. They blame one another for the evil in the world. One is in a three-piece suit, looking very respectable. The other is more obviously wicked. But both ruin other people's lives for their own pleasure or profit. The unjust blame the filthy for all the problems in society, and the filthy blame the unjust. They despise each other, and ironically they will spend eternity together.

Nun – I liked what you said about our papers being explicit. They have to be very explicit and to the point. We have to define these things in such a way that people see, "That is me."

Are we going to start tabling downtown? What are we going to put on our signs?

Aharon – What we ended up with was "Three Eternal Destinies of Man" in the middle, with "Not Two" all around it.

Lk 7:29-30 – We have to justify God.

Aharon – The thing that caught most people's attention was, "The Bible says there are *Three* Eternal Destinies of Man, not *two*."

Make sure that Lk 7:29 says "They justified God." Anything else is not right and misses the whole point. We want to justify God. I just want to bring this back up because I don't want us to forget it. I don't know what we will want to do with our book. Will we sell it over the Internet? Give it to someone for us to publish? Give it away?

I would like us to make it a three-volume set. There is no greater example than Mr. Brosseau (Barak) when he lost his arm. After he recovered and came back to work he was fired by his employer after he had trained his replacement. He was so righteous and his employer so unrighteous. We are going to tell the story of what unjust means and what just means.

Minchah Clothing

How about minchah pants without pockets? You have to put them on at preparation time and they don't have any pockets. How about no front pockets in any of our pants? Back ones are fine.

Yochanan Abraham – In the military, we were taught not to stick our hands in our pockets because it took away our dignity. Afterwards, in the South, it was a certain class of people who did so. We didn't want to lower ourselves to that level.

In *Gap advertisements*, it is horrible the way the men stand there with hands in their pockets. So, when we start making pants for ourselves, let's not put pockets in our pants in the front. Not standing with our hands in our pockets is part of the homozygous genes being restored. We are learning. I know you will find me with my hands in my pockets.

Sending Help to Chattanooga

Ha-emeq – They are asking for help in Chattanooga. Keturah's heart is totally changed. She wants to be washed. Hananiah and his abba are living in an apartment down the street.

We might bring them all down to Chattanooga. That is where all the people who have been sent away are from.

Ha-emeq – It is not a place where you can come find our Master yet. The two families that are there are on discipline. But if Keturah would be washed, and Aquila moved down there, you would have two families that weren't on discipline. As people come off of their discipline, as we believe they will, they could just move into the Community. Where are Prisca and Aquila?

Shoresh – We can call Ne'eman right away and I think he would be fine about letting them go.

There was an underground in Hamburg that Ne'eman's son allowed to go on. He was more responsible than those who weren't in the covenant. So Ne'eman is talking to his son about his responsibility. Ne'eman was partial was in his judgment. He let his son off because he had said, "I am sorry."

Ha-emeq – That is the way it appeared to us as we heard the results of the meetings.

Daniel – I don't recall these things coming out in the meetings. They tried to get him involved in the underground, listening to worldly music. He resisted that but he didn't expose them.

That is what a son of a commander has to do. They would have accusations of partiality if discipline didn't come to him.

Yochanan Abraham – Some people are already saying that. David Yaiyr came to me one time how Ne'eman got angry with him when he tried to talk to him about his son.

I am sure there is a family spirit that could come to exonerate our relatives. We have to be careful of that, because we are going to have large families. If we judge someone else and not our own family, we are through. We are out of the picture as a judge due to partiality.

Ha-emeq – A lot of people were asking about these things. It has been hard for the other tribes to see Yehudah going through this.

We shouldn't look at it as though they are falling away. They are being purified. They will see what it is like when they have five or six clans.

Ha-emeq – In some ways it is making the Benyaminites odious to the Yehudim. They are wanting to get them out.

It could be the work of our Father to bring them all down to Benjamin.

Ha-emeq – For this hard discipline to come into their families right now is really causing them to be serious.

Now they are totally focused on their children, making sure that child they are going out with (to start Benjamin) is totally with them.

Tribal Problems – Gad

Maqor – I appreciate the opportunity of being here today and hearing everything our Father is speaking to us. Especially about being converted and being really humble. One thing I have on my heart today is to express gratitude to our Father for two families moving into our tribe. As we speak a family of four and a family of six have moved to Nelson. The family of four is from Quebec. They have been searching for the truth for twenty-five years and have not found it.

They found us on the Internet. Being French he found the Twelve Tribes web site and then logged onto the French Twelve Tribes site. He thought France was a little too far to visit but then he saw our Nelson address.

He lives on Vancouver Island. His children wanted to move in right away. His teenage children are very well trained, obedient. They have been entering into our life. They drove all the way to Winnipeg to see the wedding. They were in awe and then they were immersed into the Body of Messiah.

Celene is a teacher and has been teaching for thirty years. She is an accredited teacher and has her own program teaching French. We are very excited about this. There is also a family from South Africa. Their names are Steve and Sharon and they have visited Island Pond and Boston. They have been searching on the Internet, doing a lot of research. He is an electrical engineer.

The teenage children are somewhat rebellious but we have heard from Isaac that they are now somewhat subdued. With Obed-edom and Yahsharah and their children moving back, we are having a sudden influx of twenty people into our tribe.

We thought that Steve and Sharon would be better to move into the Community in Winnipeg. If they are to stay in Nelson, we will need more room in Nelson to send more governmental support. We have one bedroom open in Winnipeg. We need more housing. We would like to have more support in Nelson. There are so many people they can meet. There are more guests than people in the Community all the time.

I am sure Daveq is waiting to go. Let me ask a question. The people who were searching for twenty-five years and were baptized after one weekend in Winnipeg, they probably thought they were already saved, right?

David ben B'rith – She was ready to give up everything that she had before, saying that the life she saw in the community was the life she needed. When they spoke to the Edah, requesting to be baptized, he was asked if he thought he was already saved. He answered to the effect that all his years he had learned things, but to me this is now a new beginning. He was putting away the old. It is obvious in him that there is an amazing amount of wisdom to turn their hearts to their children in the way they did.

They saw the religious system to a certain degree for the way it was. Even that, he relinquished, saying, "I want to know Him. It is obvious by the fruit and by the life I see."

He didn't make any claim to know Jesus? All these years he was looking for a nice community?

David ben B'rith – He even tried to start a community. But as soon as they heard the gospel, their response was to surrender, relinquishing all authority.

Was he searching for salvation or searching for community?

David ben B'rith – Salvation.

I am asking for the sake of everyone, because some people say they are saved and are looking for the Body to dwell in.

David ben B'rith – Their daughter was with them. She is 17 and her confession was just as clear. We were looking at her and saying, "Wow, she is so nice." But she knew she had been rebellious. She confessed that clearly and simply, wanting Yahshua to be her King.

Maqor – Now we are talking to Steve and Sharon, bringing them to that place of total surrender. He has been involved in many different religious groups, house churches mainly. Having said this, I want to seek direction mainly. We have been talking in Winnipeg about these things.

Recently a couple was driving and found a ski hill in a very remote area. It has lands around it that could be developed into gardens and agriculture. A few of us are excited that we had some land that we could develop and live on with our children. However, it is a very remote area, one and a half hours from Winnipeg.

The trees can observe your good behavior and be saved.

Maqor – That remoteness is our concern. It is not really being a light to the nations.

Every time we have gone to Nelson we pick someone up. It is an amazing magnet that brings people to that valley. There are always hitchhikers walking through.

Aharon – You have to want to not meet somebody there to not talk to people.

Maqor – Next weekend they are expecting a hundred thousand people in a music festival. We would really like to be there. The house downtown is in need of repair.

They tore the kitchen out right at the wrong time. Didn't they know the event was coming and they would need the bakery?

Maqor – They had to stop their kitchen work to make room for the people moving in.

How long will it take if you sent four or five men there to help them get their kitchen ready?

Maqor – Probably a week, but with us being here, it is hard to work out. We will have to talk about it and work our schedules out.

David ben B'rith – We have to drive there. We had to forfeit our bus a little bit to work on the café.

Maqor – The only paper we have is the Last Day Freepaper...

Aharon – which goes over like a lead balloon in Nelson.

You ought to take some of those papers like "The Man." Nelson is the greatest place for evangelism on the earth.

I wish I could take Aharon up there. Send Aharon up there for the festival.

Aharon – I would bring my family up there if I were going. It is only five hundred miles from Seattle.

That means they would have to leave right away to get the work done, pass inspection, etc. You don't have any time to waste. The house in Nelson is absolutely paid for. It came from Savav's inheritance. You have one of her children up there, Yahsharah. Pesach is coming back, right?

Maqor – He is coming back to Island Pond to talk with us. I was also hoping we could have a finance meeting to discuss our involvement with the DC event.

What do you mean?

Nun – They have a lot of debt they put on credit cards and are not able to pay. We were going to meet with Daniel and discuss what to do about it.

So, if you leave next week, what meetings will you miss?

Nun – The music meeting, bakery seminar, and strings meeting. At the music meeting we wanted to discuss the chord and the letter I wrote for the ITN. What source are we connected to when we write songs?

So, here is David ben B'rith and he needs to go back to Nelson. But he has a lot to do with music, right?

David ben B'rith – That is what I understood the plan was. We need to go back to Nelson and get the work done. It takes four days to get there from here driving.

Nun – This is Thursday, isn't it? I would just suggest that we have our first meeting on music on First Day, July 15.

So, whoever is head of the Freepapers, give Gad some papers. Yehudah can pay off all their debt by giving them Freepapers. Tribal Trading! Keli only has about \$200,000 on his credit card so he can put a few more dollars on it.

Sexual Encounters Leading to Betrothal or Expulsion

Well, let me explain something that happened in a particular tribe. Two people had a sexual encounter, but it did not end in sexual intercourse. One was older and the other was kind of a minor, sixteen or so. The training teacher was twenty-something. The younger was with her parents and the man was in that community independently, although his father was living there.

It was hard to convince the parents that it was consensual on the girl's part, although it was. If they didn't marry, they would all have to leave the community. They believed the girl over the man. It all got worked out and they got married. I got a note from the parents and they were so thankful. They were so happy. The couple is too. That is our Father's mercy and His grace, for this consensual type of thing, instead of being sent out of the community.

We have to train our children upright if we don't want them to marry whoever plays around with them sexually. On Zebulun's part, he lured someone into it. The girl was about the same age. It was an evil thing. He left anyway. Our Father ousted him right quick after that. The girl is away with her grandparents. He wasn't about to marry her. He held her in contempt, even telling her no one was going to marry her, so she might as well "get her fun with him."

Daniel – He knew very, very clearly the teaching about betrothal. He actually said, "I don't agree with it, because it doesn't say so in the Bible." That is what he was saying as he was doing those things. It was high-handed rebellion.

Amaz has seemingly gone over the waterfall as well. They have all gotten their ears pierced and gone to these Rave things. They are taking Viagra.

Sho'er – Rave is a really deadly scene.

I don't know how he could find his way back. Hananiah had gotten involved too. It was Hakam's fault. He didn't turn his heart to his children. He didn't have preparation time with them. He would be consistently late to the minchah, but always have something to say at it. But don't listen to such, for it is not from the Holy Spirit. That's what we put in the ITN. He wouldn't pay attention to his children, as if work on his computer was what he was supposed to do, since I had given him all these things to do.

Keli, as busy as he is, always turns his heart to his children. They know he loves them. That is what he communicates to them in the time has with them.

They have a lawn service in Chattanooga. They have put out hundreds of leaflets and are doing well there. Hakam is going to be moving by himself with his son. Aquila will be moving there when Keturah is washed. She hates her life. She hates that Amaz preyed upon her and awakened that sexual desire in her. After it was awakened, she ended up getting the blame, because she pursued him. You can't blame a fifteen-year-old girl no matter how much she pursues you. You are older and should love your wife. Unfaithfulness should never enter your heart.

He called her on the phone and her abba, in a one in a million chance, overheard the conversation. Amaz told her "I really love you and will pick you and your stuff up over here." He happened to be at one of the brother's desks at the Wood Shop and that brother picked up the phone and hearing who was on the line, asked Deshe, "Do you want to listen to this?"

You can call it kidnapping, adultery, or robbing a man of his virgin daughter (after all a man has done to keep his virgin daughter pure for a virgin man). I am not saying there is no hope, but he is almost like Esau. Sometimes he feels terrible. How can he bring himself to repentance if he has gone too far?

We were in Chattanooga in a mall and we saw this boy in the middle of the mall. We said, "Look at the boy. He is probably doing the same thing Amaz did."

We got nearer and nearer and this boy turned into Zebulun! He looked at us and his countenance fell. He paid

his \$24 after they pierced his other ear. Zebulun says he has nothing against ha-emeq and me. I guess he has something against his abba. That night two of our car windows, in Hakam's car and Deshe's, were just busted out. Hakam said, "I know who did it. It was Zebulun."

He went to see him and Zebulun said, "I don't know where you live."

But he had just told us that day that he knew where Deshe lived since he saw our car there. There is something there. He hates his father. If you don't discipline your son it means you hate your son. It puts hate back into that boy. He will hate you for not disciplining him. Now Hakam is with his son, Hananiah. He can hardly see when his son is slighting him. Hakam said, "Go downstairs and get me some water." Hananiah said, "Well, why don't you just get it here like everyone else does?" Hakam hardly noticed. For Hakam's sake, I spoke to his son, focusing on how he had slighted his father. For sure, anyone who slights his father will be put to death. They are not physically dead, as in old Israel, but out of the community. There is still something in Hakam to have a hard time with policemen. It is an aberration, having a hard time with authority, which went right into his children. Zebulun is being approached by the Boston Herald to give an interview. Bob Pardon is instigating this. Hakam has confessed how he brought so much shame to the Body. He is receiving his discipline, working by the sweat of his brow with his son, as Deshe is with his sons. They are doing lawn work. He gave up his computer and cell phone and is not in communication with the Community.

Noah also slighted his father, and is probably over the waterfall.

Concerning Yowceph's son Benyamin and Tamar bat David Yonah... If one person loves another, and the other doesn't have the same love, then it is not from our Father. He is not the author of confusion. But if they truly love each other (if we can discern what love is) then it is from our Father.

Concerns from Yoceph

Aharon – Nogah shel Nathaniel is very, very sick. Her own body is attacking her liver. She is getting close to death. He is thinking about getting her a liver transplant, which she doesn't want. She is full of life and thankful all the time. She responds, "Well, I have lived long enough to be saved. There is so much to be thankful for."

They prayed for her in Cambridge and I don't know what to think about that. They are not sure where this disease comes from, but all of her siblings have similar auto-immune diseases. Thirteen years ago she got sick and has never gotten better. She says if He is finished with His work in my life, I will go on, but if He wants to heal me, I will be happy about that too. I really wish she could be healed. I don't understand much about that.

Shoresh – What don't you understand about what happened in Cambridge? Why she wasn't healed?

Aharon – Did she not have faith? Did the elders not have faith? I doubt if he had much faith.

Shoresh – I don't know if I can recall it. It has been awhile. I think more of it was coming from her, not him. It is hard for him to see beyond the natural order of things. Ehud had a lot of compassion for her and wanted to pray for her, but she wasn't healed.

Mevaser Malak – I thought I remember him saying something like the brothers were tired that night.

Shoresh – Korem was very tired. But he didn't express that concern, I did.

Aharon – I have never been in that situation before where someone was sick and got prayed for. She seems like the kind of person that would just believe that she could be healed. I talk to her all the time. The only thing that works in me is to cry out to our Father that this woman could be healed. But I don't know how to do it. I don't really have any hope in the things they are doing.

Elizabeth is out there now but it is all on her. He leaves it up to her to figure out what to do and he just pays for it. It is not the kind of thing that gives me any hope.

Mevaser – I would like to say a few things about spiritual healing. I have been in a couple of such situations where people were prayed for and healed. One of them was my healing. When I was prayed for, I didn't have any doubt that I was going to be healed because of the compassion that was working in Eliezer. I knew it was real, true, and I knew he was a man who had confessed his sins. I knew he was forgiven.

In the other situation, I knew that Hilkiyah had confessed his sins and that he had deep compassion towards

his daughter. As far as I know she is healed. She has stopped bleeding and has cleared up. I have a little concern about Ehud. When I was in Florida he had a lack of self-control and his wife was really concerned about him.

Nahaliel – Just because she has already been prayed for once doesn't preclude you from praying for her again in light of the things he is talking about. There has to be a clear confession and then compassion to release healing. Or it has to be said, "It is time for her to go."

It doesn't seem like that is what you are saying. There could be something in him that is hindering the healing he desires coming to his wife. It is not that he is responsible for his wife's sickness, but is he lacking something that is required for her healing. That is what looked like was going to happen with this person in our tribe. Two days after we prayed for her again, a lady called up and said, "Give her this."

She cleared right up. She had a rare zinc deficiency. We had taken her to the doctor. No one knew what was wrong. It seems like he should start the process over again as her husband. We have to consider what is in our spirits. If we do that, and she goes ahead and dies, then we can have a good conscience that our Father took her.

David Zerubbabel – From what you are saying, it reminds me of the story in the gospels where the woman had exhausted her hope in physicians. But it doesn't sound like Nathaniel has exhausted his hope in physicians.

Shoresh – He doesn't really have a whole lot of hope in them. She had things to confess when we got together, mainly focusing on their relationship. A lot of that stuff had already been worked out. She just brought it up again.

Mevaser Malak – A lot of his unbelief has to do with the fact that he has tried every option, including James 5, in other religious groups. He was involved in religious movements where he "gave up everything." He has called for the elders in a few other places, and it didn't work. He has gone down every road and has ended up without hope but does not want to give up fighting.

Aharon – I would say he has hope now, but he lacks faith in this area. He is definitely not living for himself. He has taken walks with me and spilled out his guts in tears about everything that is in his heart about this. It is not like he is a hard man or anything.

The Meaning of James 5 in Praying for the Sick

We have to look at what is in the word and how it applies. The word *sick* means what? "Is there any sick among you, let him call for the elders..."

Let us look at the word *sick*. It is #770 in verse 14, and in verse 15, it is #2577.

- #770 – to be weak, feeble, to be without strength, powerless.
- #2577 – to grow weary, to be sick.
- #2553 – *suffering* in verse 13, meaning to suffer evils, to be afflicted, to suffer hardships or troubles.

"But if anyone is afflicted, let him pray. If anyone is sick among you, let him call for the elders." How come there are two different definitions for sick in verses 14 and 15? They don't know what the words mean. Let's look at the words:

- #2577 – If you are weary from constant work, call for the elders and they will pray for you? Is that what it means?

When used with the word #770 it connotes weariness of mind that might hinder physical recovery. That is what it says in the Aids to the New Testament.

- #770 – without strength, powerless, sick, weak.

Someone put in the word *sick*. What does sick mean?

Chanowk – People usually say something like, "I have a sickness."

Yehezkel – It's life threatening.

That is what we thought. But is that what the word says?

David Zerubbabel – The word #770 is the negative of #4599, meaning *bodily vigor*.

Then a lot of us need to call for the elders right now!

The prayer of the elders will save from death. The word *save* in Jms 5:15 is #4982, meaning to save, salvation. Therefore, when a person is suffering...

Yochanan Abraham – In a state of declining health, feeble, sick, dying.

Where did you get that?

Aharon – It was the “American Heritage Talking Dictionary.”

That is what sick means to us, but why didn’t they put that in the Greek dictionary?

David Zerubbabel – I noticed two other uses of #770, and both have to do with being sick, as in Phil 2:27, which is nigh unto death.

The only time we come with compassion, I guess, is when we know our brothers are going to die. But the Greek doesn’t say that unless you go back to the other uses of the word.

Nun – We have a girl from Greece who reads the Greek Bible, and when she explains things it is much fuller than what you find in these word tools.

Yochanan Abraham – Usually a lexicon takes you into the depths of what it means.

#2577 – That is all it says. It looks like it means the common cold or something. We have interpreted it as being at the point of death. You wouldn’t recognize Nogah anymore if you had known her in Yehudah. The steroids she has been taking have caused her cheeks to swell up.

Mevaser – It seems like Jms 5:16 is the key, that everyone’s sins would be confessed.

The key is the compassion of our Master. When we really have compassion we will be able to heal. In Yochanan Abraham’s case, there was no doubt, he was dying, and therefore compassion went out to him.

Haggai – First of all, the one who is sick calls for the elders. You have said she is a very good disciple. If a person is a disciple and feels guilt, he knows he needs to get things out before it is too late. In Mt 9:6, our Master did not take care of his physical problem first, but told him, “Your sins are forgiven.”

It was for the sake of bringing glory to our Father, to show the power He had to forgive, that He told him to rise up and walk... Some people will die of some sickness. It says that their sin will be forgiven. They might just be forgiven before dying. I am not sure they will be healed every time.

The man *beseeked* our Master: this is what the word *call* means – to bid someone to come. It takes faith on both parts. The person calls for the elders with faith. She has to know that they can pray for her and heal her. And the elders have to have faith too.

Chanowk – It seems like that call is what releases the compassion of our Master.

Shoresh – I don’t know if it so clear as that she didn’t call and he did. I think they both called together. Her testimony is pretty clear. She knows that if she hadn’t gotten sick, she wouldn’t have been saved. She suffered a lot with vanity, since she was a very beautiful woman. She even prayed that our Father would get her attention, and it was then she got sick.

#4314 denotes the relation of one to another, a *call* to bring a response to. It implies a relationship.

Nun – Then it speaks of bringing the oil, which to me implies a bringing back under the anointing. Here in Heb 3:13, it says exhort one another daily. It is similar to call to one’s side, hence aid (#3870). It is used of every kind of calling, including calling to one side for defense.

Nahaliel – The person is calling out and imploring him.

In the same way you *call* for the elders, implore them, fall on your knees and call for Him. What did Yahshua do? Always use Mk 1:40 with Jms 5:14-15. It is calling, compassion (Mk 1:41), and healing. That is what our Father is teaching us. We are not there yet. Mk 1:40 is what *calling* means. Then the elders have to be moved with compassion and there is the healing right there. When Yochanan Abraham called, our Father was moving us with faith, compassion, and mercy. He was up in his room, moaning, groaning, doubled up. We took him into another room and prayed for him.

We are so much in our infancy. We don’t know what we are doing in many ways.

We know that James learned that from the apostles. This wasn’t the James who was the brother of our Master, the apostle. This was another James altogether, and he wrote his letter as the church was falling away. If they

can do it in their state, it seems like we can do it in our state. Of course, we are just now coming to a clearer understanding.

Yochanan Abraham – It doesn't seem like they had any other hope. They had no hope in anyone else. But if people have hope in something else and they are not totally desperate, that would communicate to you too.
David ben B'rith – If they have hope in something else, then all you are left with is wondering why it didn't work.

It seems like it is a consensual thing, with faith on both sides.

Nun – That is why it says in James 5, "Let him call..." That connects it to Jms 1:40.

Aharon – Sometimes the one calling is calling for someone else, like their servant or child.

Yahnathan – Our Master's words, "If you can... all things are possible to him who believes."

What was that man's name who had the servant? What did our Master say? "I have never seen such faith in Israel." Why did He say that? He said it because the centurion acknowledged our Master's authority.

Aharon – They have to recognize our Master's authority.

Encouraging our Brother Daily (the one with the evil, unbelieving heart)

Let's look at Heb 3. Who is it that we are supposed to encourage daily? In verse 12 it is the one who has an evil, unbelieving heart. I can have an evil, unbelieving heart right now. You may not recognize it. I could be pretending, which would be worse.

What does *encourage* mean? It means more than just patting someone on the back. It means to call to one side.

Nun – To call to one's side, call for, summon, to address, speak to (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc. Also, to admonish, exhort, to beg, entreat, beseech, to console, encourage and strengthen by consolation, to comfort. It is to receive consolation, be comforted, as well as to encourage and strengthen, and instruct and to teach (#3870).

We are supposed to do that from time to time, aren't we? Look up the word, "daily." Every day in the Body we are going to see someone with an evil, unbelieving heart and we are to encourage him.

Nun – Oftentimes we react to them the opposite way.

Soreph Gamaliel – And it is that very reaction that often works with the hopelessness the faulty so easily entertain. This strengthens their heterozygous genes.

And there goes their homozygous genes. It is more serious than we think that our brother is not in communion with our Master. It means they (or we) have an evil, unbelieving heart. How many brothers have we seen become hardened by the deceitfulness of sin? Look at the word *partaker* and see what it says. We become partners with Him in the millennium.

Aharon – Partake means to take part or participate in something.

Is that Greek or English?

Aharon – English. It also means to have part of the quality or nature of something.

Nun – In the Greek it says partner, sharer, partaker.

Our First Faith

Then the widow in 1 Tim 5 was about to lose her faith.

Ha-emeq – In 1 Tim 5:12 it is their "first faith."

Nun – It says in this translation "damnation because they have cut off their first faith."

What does *damnation* mean? It means they are going to the death for believers. There are a lot of people we see dead in the Body that we do nothing about. We are supposed to exhort them, encourage them daily, and not let them go on to death. Some translations would imply that her vow was not to marry again. A lot of times when we lose our husband or wife we loved so dearly, we say, "I am not going to marry again," but we fall from that vow as time goes on.

Nahaliel – 1 Tim 5:14 – Therefore I desire that the younger widows marry...

He is saying it is better for them not to make that vow. It would be better for the younger widows not to remarry.

If our yes is not yes, what is it? It is faith coming from a wrong source. We had to say yes from some persuasion

If we say it from another persuasion it was from the evil one. So, how many people have been baptized

and their yes was from the evil one?

Look at #4102. It comes from #3982, which means to entice or persuade. It is without any reservation that we give ourselves to our Master. But many hundreds just got wet. They have to believe that our Master was raised from the dead. We are up against this all the time. We have seen hundreds of people leave and they are out in the world lapping it up. Others pine away because they were sincere. They would die if they didn't return.

We just want to make sure that as the Twelve Tribes are established, there is faith. We want our yes to be from our Father in heaven. I am telling you that a lot of us are afraid to question a person. We are afraid to put them through the third degree a little bit and instead we just let them be baptized, not wanting them to react. So, where are we getting that persuasion from, that we don't want to offend them?

Sho'er – We are really not loving them when we don't tell them the truth. They are going to come in and cause problems for themselves and for us.

We are not going to drive them off if they are genuine and sincere.

David Zerubbabel – It seemed like Suzy was sincere. She came to the morning minchah every day. We put her off for months.

Is she against us now really bad?

David Zerubbabel – As far as we can tell, she is. Looking back on it, it seems as if all she was doing was getting her husband to come and rescue her.

Summary concerning James 5

What have we learned? Can someone share with us so we can go back and share with our brothers?

David Zerubbabel – It was really clear to me of the combination of the desperation of the one side, coming before the elders where our Master Yahshua lives, and that compassion and faith would also be kindled in the elders.

Give me two verses that would bring that together.

David Zerubbabel – Mk 1:40-41 with Jms 5:14-15.

And what does that go with in Heb 3?

David Zerubbabel – Heb 3:13, which has the same word for *called* as Mar 1:40 does (#3870)

Faith eliminates doubt. It is like when the Holy Spirit comes upon you in the minchah. It is a miracle. You are not standing there panicking that you are going to forget things you wanted to say. Standing there that way may be from another persuasion. One person receives faith from another source than our Father. He doesn't say, "I am going to get big and strong and lead another persuasion away from our Father." But he just comes under something and switches faiths. This happens if we want to be number one, if we want to bring glory to ourselves. The man in Third John wanted to be first. Was he following Satan? Of course he was. He wouldn't even receive John. What does it say in Third John 9?

Nun – He loves to have preeminence among you.

The other man was who?

Yoceph – Demetrius, who had a good testimony before all and who was in fellowship with John.

If anyone is "number one" and someone else wants to be, let him be "number one." Our Father will correct things. Let them try it. You just stand fast and see what happens when they try to lead the whole Body astray. If they can, you don't have anything anyway. But you can teach the word. You don't have to strive to outdo someone. We just have to be faithful to Him and to our brothers and sisters.

Mevaser Malak – When someone wants to be healed it is the same kind of faith that happens when someone is baptized. They have to cry out with desperation. They have to believe with no doubt that our Master Yahshua is their only hope. That engenders the compassion in the elders that is without doubt.

Compassion won't even let doubt in.

Mevaser Malak – Compassion consumes everything.

Emet – This is a difficult subject for me. When I cried out to be saved, there was no doubt in me. The moment I think about healing, a doubtful thought can come to me.

That is a fiery dart.

Emet – When I hear someone cry out with all their heart, I can relate to something moving in my heart causing

me to cry out to my Father without reservation. Such compassion has no doubt.

David ben B'rith – To me it is associated with what we heard about a person calling out for salvation. When he cries out and we are moved, there is no doubt that there is faith in heaven. A person came to me at 2 in the morning and began to confess his sins there and then. The result of us praying for him brought him release and help. We were his avenue, like our Master was the avenue to the lepers. There was an automatic release from our Father through His disciples to that person. There is a yes in us.

2 Cor 1:19-20 – What does it say? What does it mean? Understand it. We can see the words *yes* and *no*. That is the greatest positive thing in the Bible. What does yes mean?

Nun – Even so, surely, let it be, yes (#3843).

Everything in Messiah is *yes*. That is wonderful.

Yadutan – I thought about the elders' aspect of it, how they have to be faithful to the flock and encourage the sheep. When that man beseeched our Master, He had compassion for him. I get caught up in the work of the community a lot. I hear these things and it really cuts my heart. I want to see my brothers and sisters. If you are not overseeing the flock to pray for them you might not have compassion for them because you are separated from them in your heart. Really, it can't be that we would come under bills and late notices, and end up disconnected from the Body.

Israel – The same thing spoke to me. So many times our Master was moved with compassion. We have seen the fruit of sacrifice. There is really no fruit. How can we encourage one another daily if we are not connected to our Master? What hope does anyone have, what do we have, if we are not connected to our Master.

He wasn't on a power trip, He wasn't obliged in any way – but our Father saw our plight. That is the inspiration to me, that our Father saw our plight. One who sees that is not out for himself. I would never have thought that someone like Chayim could be saved. The Pharisees heaped up judgment on others.

1 Jn 4:20 – Look at this in light of walking by a brother who is in dire need of help. What is hatred? Not loving is hatred. (We read 1 Jn 4:20 again.) He loves not. Ignoring a brother is the highest form of hatred. We can't walk by a brother who is in need. We have to have discernment as a friend who loves at all times (Pro 17:17).

Nahaliel – 1 Jn 3:14.

So, Heb 3:13 and 4:1, "Today, if you hear His voice, do not harden your hearts." It did not seem like rebellion to them. "These giants are pretty big," was all they said. "Really, how can we do anything about them?"

But there were Caleb and Joshua, and those giants didn't seem so big to them because they knew our Father. The others were receiving from another persuasion.

When you get several people together, some of them may be following Satan. It is speaking to them and they are listening to that spirit. The Body can't maintain itself that way. But we won't fall if we hold fast our first confidence, our first love. The lampstand was taken out of the way in Ephesus, but they were still teaching good doctrine.

Daniel – I heard something in what you just said about walking around with an evil, unbelieving heart. I have certainly been one who would have said such a person was in obvious darkness. Then I wanted to grasp that in light of what you said about Israel.

Our Father said, "Go into the land."

What else did they need? The Great God had told them what to do. They let their unbelief hold them back. They didn't believe our Father would deliver them from those giants. Caleb and Joshua were the only ones who had that kind of faith that our Father could deliver them regardless of the situation.

It was in the play too, where Salma noticed that something spiritual was happening. He saw that fear was filling the hearts of the people in Jericho. All these things continually come to us, like about going to Washington. I want to learn right here. It is recorded right here for us to learn from. We have to strain our ears to listen to our Father speak to us. If we don't hear from Him every day we are going to hold back, miss it, and not go forward.

I don't want to walk around the Body with an evil, unbelieving heart. I think I don't encourage my brothers

sometimes because I have that heart. Our Father wants to take us on to something greater. We have to get this and not stay on elementary things. This is the foundation of even being able to lay hands on people and pray for them.

Just Rulers

One thing I want to talk about is the definition of a *mean* overseer... What does it say in 2 Samuel? All rulers must rule in the fear of YHWH.

Yoceph – 2 Sam 23:3.

Unjust is hurting and *just* is helping. You are paying attention to, seeing the needs of others. An elder is not given to anger. There are a lot of qualifications in 1 Tim 3:1-5, which disqualify some people as rulers. One disqualification is being rash, quick tempered, and calling all the shots. 2 Sam 23:1-3 – He who rules over men must be just, ruling in the fear of YHWH. 2 Sam 23:4-7 – The one who rules over men must be just, like the light of dawn after the rain, like the clear morning. This is speaking of us today. It wasn't so back then (2 Sam 23:5 in the NKJV), but it will be so with us. It wasn't that way for long in the first century, but it will be so with us.

How do we rule? Is it in the fear of YHWH? Or are we abrupt, mean, and easily threatened? Who has ever been what another person would call a mean ruler?

Baruch – I have been one, judging rashly, and sometimes even hurting people with false judgments. But I have hope I can change.

David Zerubbabel – I have been seen as intense and overbearing, and heavy-handed.

Chanowk – I know in my natural ways I can be hard and cold.

Sehyah – I have found that with my family and my children I am *partial*. I have spoken in ways that have not brought grace. It was called to my attention recently.

If our Father is going to make an increase, will it not be through rulers who rule in the fear of YHWH? A ruler must be just. He rules in the fear of YHWH. He is attentive to the flock, helps them, and beseeches them.

Mevaser – One thing I saw recently was bringing things up in a meeting about someone that I hadn't spoken to them about personally beforehand. I saw that wasn't right and that it wasn't just. Then they say, "Why didn't you come to me?" It was just *cowardice*.

Yadutan – I have gotten caught up in projects and end up driving people along instead of getting them to come alongside of me.

Emet – When I feel threatened, I try to hold onto something and I end up getting hard. Then I don't see people's hearts. (Like with your wife? Yoneq interjected.) I thought about when you gave me my name (with my wife) of truth and lovingkindness. Sometimes I can see the truth of a situation without seeing someone's heart.

Yochanan Abraham – All of the above, and making snap judgments.

We don't go around saying, "You are cut off," anymore, do we? Let's not be rash.

Aharon – I know that I have been too blunt. What we have been hearing about homozygous genes helps me see that I could have strengthened someone, but instead I came on too hard. I know I have been threatened when people came against me.

Zakaryah – I don't know if I can say I am a Shimonite or not, but I know I have been very harsh. One of the greatest things our Father has done in my life is to bring me to Issachar. The disciples there do not respond to the kinds of pressure I would naturally bring. I am holding onto Jms 1:19 about being slow to speak, quick to listen, and slow to anger.

Malak – I know that many times I have been harsh with my brothers. I have said, "I am fed up." I know our Father is speaking to me a lot about having grace for my brothers. I know the wrath of man doesn't accomplish the will of God.

Maqor – I am thankful for what you have said about *visiting*. I have not paid attention to people and to my children. And sometimes I have reacted when people have come to me about my children and they go away not feeling heard.

What about the other brothers like Alon? Is he easy to get angry or mad? How does he relate to the sheep?

Maqor – Some people have had concern about him that he belittles the sheep. They feel unimportant and insignificant. There is a lack of compassion there.

I know that Isaac has a tendency to be quick, and to lack compassion.

Maqor – He has increased, but he has these things in him.

David ben B'rith – I agree with the fact that people are still afraid of me. I have prayed to overcome and I have prayed to have more understanding. What I have heard about Yom Kippur I am still trying to take in. I really want to be saved. I don't want to cause fear. But it still happens. I am sorry.

We were talking about intensity this morning. I almost lifted up both my hands because being intense is a way of life. Then there are all these situations with Pesach. Can you remove the spots off the leopard? It makes me almost in despair sometimes. But I really want to change.

Recurring hostilities.

David ben B'rith – You don't understand what is going on and how to bring peace. I just need to know our Abba more. What other conclusion can you come to? What is righteous anger? I cannot decide this. But there are things that get me riled up. But I am learning, I am learning to be just. A ruler must be just.

A little child shall lead them.

Daveq – The thing I saw the clearest was about paying attention. That is the quickest thing for me to do, not really give people my attention before making a decision or giving direction. It is based not on grace and so it causes havoc because it is actually based on whether it is going to cause me inconvenience or not.

Mevaser Malak – I know arrogance works in me a lot. I see a tendency in me to make judgments about people and then coordinate the solution around the problem. People get this weird sense that something is wrong or that I don't like them, but my brothers are helping me judge this.

Yoceph – What I see in myself is that in general, having been involved with many people, I do kind of reach out and talk to people. But I see where I really fail is with my family, my wife and children. I might be warm or social with other people, but I might be hard and unloving with them.

You have to be a just ruler there first.

Yoceph – That affects things. I have a little reproach from my wife over how friendly and communicative I am with others but not with her or with my sons. There is even a lack of communication with Benjamin and my other sons. I like people, reaching out to them, but there is something so hard with my own family.

I see now the seriousness of what it can cause. Today when you were sharing all these things about what these other brothers were going through, a great fear came to me that I don't want to go through those same things as Deshe and Hakam. I want to be kind, loving, and just. I want to be totally different. At times I have wanted to go back home and put into practice what I am hearing. That is what is speaking to my heart, because I already see the devastation, the negative effects it has had in my family. I don't want it to happen. I am crying out to our Father, "Help me. I don't want it to happen to my family." I see that it depends on me. I am the abba.

Dan 12:3 says what? Everlasting contempt for not being the true seed of Abraham. That is why it says command your children and your household after you. If we don't do that individually, we will suffer age-lasting contempt and age-lasting regret. We have to beseech you, come alongside of you and encourage you to do it. Hakam right now has a lot of regret.

Yoceph – Last year at Earth Day, Hakam was sitting there next to me, and you said, "Here are the two worst fathers in the Edah." It really pierced my heart. Fear has come to me that I am next in line. I want to change in my heart that I can care for my children, love them, be there for them.

I have suffered with my lacks with Benjamin and I don't want it to be that way with my younger children. It does not have to be that way and I want it to be different.

Our Father has greatly used Yoceph, all over Europe. I know He will be merciful and compassionate to you if you can maintain your family without losing them.

Nun – One time in Australia ha-emeq said to me, "We need Moshe and not Pharaoh." It really stung me. I have really appreciated these things being brought to my attention, because it is an iniquity, something I don't see. I was encouraged by what it says in 2 Sam 23, that a ruler must be just. I was encouraged by what is on the tribal flag of Levi, the balance. A ruler must be just.

David started off, “The Rock of Israel spoke to me.” When the fear of YHWH reaches us, we are corrected. This morning Haggai asked me if I was okay. I thought of what Yoneq told me years ago, that one day I would appreciate discipline. Now I do and do not get worthless about it. I know our Father is attentive and totally for me. He wouldn’t be correcting me unless He was totally for me.

Just Rulers, continued: Just means Honorable

The word *just* means honorable. It means you are able to honor such a one. You are not able to honor an unjust ruler. Just means honorable and fair in one’s judgment and in one’s dealings and actions. It is certainly consistent with what is right. It is suitable or fitting for a rule to be just, to be one who rules in the fear of YHWH.

The first thing that just means is honored. You will lose your honor if you are not just in your rulings. You cannot expect honor if you are not just. A master over slaves can’t, a shepherd can’t, not anyone. You would have a bunch of renegades on your hands who wouldn’t do anything.

It was always the unjust masters who beat their slaves because they *themselves* weren’t honorable. An unjust ruler has to beat his sheep because he is not honorable. Just means first of all honorable. It is not possible to honor an unjust ruler. You just honor them because you are supposed to.

Sho’er – What I saw is along the lines of what Yoceph said, about ruling over our family. You can’t train anyone in justice and righteousness if you are not a just ruler. The other thing I saw was something you really expounded on that I was already thinking about. You can’t honor a ruler who is not just. If you are not experiencing that inner worth and value that comes from being just, which causes us to be one, then people may not rally behind you.

You may feel that you have to be harsh to get people to do something. But it is just because that glory, that inner worth is not coming forth from you. I see that tendency in me not to be secure in who I am in our Master Yahshua. Then you let your strong personality come out and you try to make people follow you

It produces a dark community. It quenches evangelism because people don’t want to bring others into such a place. Without just rulers the community is going to end and be unable to propagate life. I really want to start with my family and extend out from there. I just want to have His agenda, do His will.

All these inner workings just come out, but I really want to cut them off and remember my first love. My first love is that I really love our Master Yahshua. I don’t want to sin.

Paul and Peter said that elders and leaders are companions in the glory of Messiah. This is right now, not later on when He returns. (1 Pet 5:1). We are now partakers of His glory and that is how we can rule. Without it we can only rule with a heavy hand, which is the compulsion of verse 2. You don’t have to be lords over those entrusted to you, do you?

David Zerubbabel – I wanted to say also, as I happened to look at what Gamaliel was typing, that “I have been seen as intense and heavy-handed.” This is because *I have been that way*. I don’t want to be that way. 2 Sam 23:3-4 is one of my favorite verses, and I want to be a just ruler. I don’t want to distance myself from what people have observed about me.

David ben B’rith – I want to appreciate what Sho’er said. It shed light on why we are strong and how we act when we are threatened. Then we end up producing a dark community. I appreciated that because... My ~~th~~avior has been like this because I have not visited people. People give their heart over to Nun because he *visited* them. He had long talks with them, cried with them, shepherded them. Therefore, people yield and are bonded, because he visited them. That is where I lack, in not visiting the sheep. That is where I want to change. I want to change, radically. I want to be in the place of salvation.

Nahaliel – Nun said that we were judging ourselves as to whether or not we were quick tempered. I can say a lot.

In the past our Father has spoken to me a lot, especially over the past two years. I was to the contrary, passive, not taking the sword enough, not taking things to the end. I would call it permissiveness, rather than calling all the shots and trying to do everything.

What has shocked me in the last couple of years has been learning to hear. Many things started to awaken in me that had been seemingly dormant. I decided I couldn’t be passive any longer. I was reaching a limit. I

saw that this was the way to dusty death. To say that I was quick tempered and called all the shots – well, I was the opposite. But I was not just at all.

I have had a lot of awakenings the last couple of years that have rocked my foundations. The thing that has most spoken to me is that there is a way in me to be religious and have a token relationship with our Father. To say that I sought Him with all my heart in past years would be a lie. To say I was in communion with Him all the time would not be true. But I see that none of us will enter into the Kingdom unless we are in constant communion.

I have seen this in a lot of people after I saw it in myself. I saw that I could seek Him in the morning and go on all day with just a token relationship with Him. We can't just seek Him once. That is not enough. I think I have seen a lot of people doing this. They would have problems and then not seek Him because it hadn't "worked" when they sought Him in the morning.

It doesn't work that way. It doesn't mean that you are going to do everything right and never get corrected. His grace was instead going to take us through situations and cause us to repent quickly when we did wrong. My eyes were opened that I wasn't a ruler over my own family. I started to see that I wasn't worthy to be a ruler in the community at all.

The recent child training teachings started jumping out of the page at me, as if I hadn't seen them before. The desire was engendered in me to really know and to really change. It might seem like a simple thing to say that Hakam spent time with his computer when he should have spent time with his children. Well, I have fought the same battle. It is like wrestling a giant.

It didn't come so easily to me. I couldn't just come to preparation hour and find it come so easily to me. The grace I found was in confessing these things to our Father. I saw that this was the way that grace comes and that I could show this way to my brothers. We have to make a stand and seek grace, being violent. What can I say? The shocking reality when we see bad fruit is the bad tree, which is usually that we don't seek Him.

I say to myself, "That is what I am going to do, and nothing is going to stop me. I am going to seek Him with all my heart."

I saw when I took a stand I had been receiving a lie that nobody does it and nobody can do it. When the cloud cleared I saw that I could seek Him with all my heart. I have had a host of other, difficult problems but I did see those two basic things.

We gathered for the minchah.

Haggai – For me the evil, unbelieving heart is in not receiving my call to be a ruler. I want to be a shepherd that shepherds the sheep. I know I have hurt people by not paying attention to them. I know I would be hurt if someone did that to me. In some way I have had a burden for things to happen in France, but I don't know really what I am standing on sometimes. It is a good thing to desire to be an overseer. I know it is there written, so it is a good thing. I want to be there for my children. I want to make progress.

To be an overseer is a good thing, but it is not a good thing to have strife to be an overseer. Then Paul says, "Well, let's look at the qualifications." Your strife disqualifies you right quick, because then you are no longer blameless. Our Father will choose you if you are the true seed of Abraham. Sometimes we teach according to what one person is doing, in order to speak to the whole Body. It is not really a good thing to *want* to be an overseer, because that disqualifies you. Haggai is not disqualified on the account of wanting to be an overseer.

The first step in finding grace is to admit where you are lacking. Self-judgment is where it begins.

Chanowk – Several years ago I went to Yoneq and said that I couldn't be a ruler, that I wasn't kind. He said you can be as kind as I am. So I saw that the other side of how I am, when I do not have fellowship with our Master, is being cold and hard. If you claim to have fellowship with Him, but walk in the darkness, you lie and do not practice the truth... I realized that walking in the light is what I needed to be cleansed from my sin. In my natural way I will never be just. I may at times appear to be just, but really I am not.

I was thinking of what Nahaliel said about having a token relationship. Circumstances would happen; people would walk in and say, "Can I talk to you?"

And I realized that I didn't want to and I wasn't confessing it. Whatever would happen from that point on was just in the natural. I saw a deep unwillingness to face it, as Haggai said. I can be, if I start in myself, every moment in the day, turning the light on where there is darkness in myself, and then I can be righteous and walk in the light.

I know there is an unwillingness in me. I have heard Yoneq talking about being vindictive, which I thought of as a tribal war. Yet it starts out with a very small thing. Because of the situation that has come upon me, revealing my unwillingness, I find myself vindictive. Like Haggai, I want to receive my calling. What I am going through is realizing how little I am walking in the light, how little I am loving my brothers and being just.

I have experienced being the way I want to be only when I am surrendered to my Master. Then I have experienced an incredible grace.

I think our Father thinks a little more highly of him than he does himself. I think our Father approves you more than you approve yourself.

Chanowk – I hear what you say.

Do you believe that he walks in the darkness 99.9% of the time? It was so wonderful how our Father touched his heart the other day. I have never seen him cry. When he came over to America I told him he was going to leave his natural man behind and go back to Germany a spiritual man.

Daniel – He talks like he is a natural man but it doesn't really bear witness with what comes forth from him. It is not natural. It is spiritual.

Ha-emeq described how once in Chattanooga she had been left with the responsibility to take care of some plants, and she was not naturally inclined toward caring for plants. At first she was overwhelmed, but then she learned that if she gave the plants water and then sunshine, they began to thrive. This is what is described in 2 Sam 23:3-4, "the sunshine after the rain."

Yochanan Abraham – Haggai balanced out my tendencies when I was a ruler with him in Sus. I saw the heart of a shepherd in him for the sheep.

David ben B'rith – I saw the same heart in him when I went over there. My son, a very vulnerable nine year old was comforted, won over, and held up by him. He remembers this clearly. Such times are crucial in our life.

We can't help but be what we are if we are led by the Spirit, if we are leaders. All we have to do is be in communion with our Master. There is a spirit in others to recognize the grace and gifting upon leaders. All we have to do is be led by the Spirit. We don't have to strive.