

It would appear as though 2 Ths 1:8-9 would come upon the disobedient. Do they really know the God who meets and speaks with us every morning and evening? He meets and speaks with us THERE, the same place we serve Him daily (Jn 12:26) — “there” (Ex 29:42; 1 Chr 23:30; Jn 8:39; Gen 18:19).

Standards for Waiting Periods and Betrothals

(from Soreph Gamaliel)

The leaders of the Vista and Valley Center communities gathered on Monday night for a combination social and post-wedding meeting. Chets Barur told us the standards that had been passed on to Hayeh and him by ha-êmeq during their waiting period and betrothal in the summer of 2002. As we talked about this and other matters like it, we were all strengthened and our standards rose. We gained understanding, which is on the pathway to discretion, which will guard us (Pr 2:11).

Chets Barur shared how, even after they were betrothed, most of the standards for their behavior with one another did not lessen at all. Hayeh had a 9:30 PM curfew and ha-êmeq would regularly come and get her and announce to Chets Barur, “It’s bed time” as she took Hayeh away. In California, ha-êmeq was acting in place of Malachi and Rebecca, her parents who were in Plymouth.

They *did not* take trips together after their betrothal, even to Los Angeles (a five hour round trip). The farthest they went was to Henry’s, a health food store in downtown Vista (three miles away), with clear directions to go directly there and come right back.

ha-êmeq instructed them not to fondle (rub, caress) one another’s hands as they were holding hands, as it was too stimulating. Nor were they to sit closer than eight inches to each other. Malachi made it clear to Chets Barur that Hayeh could sit no closer than a chopstick’s distance away, even in a car together with (or without) others.

ha-êmeq emphasized to them that the importance of these standards was not simply to safeguard them, but for the sake of the precedent, the pattern they would set for others. Maybe others who would follow their example wouldn’t have their strength to stand, and would end up in a situation where they would compromise their conscience. She also explained to them that after they were married public displays of affection, as young couples are sometimes prone to display, were unseemly.

Chets Barur reminded us of how Yônêq had charged him at their betrothal to guard Hayeh’s purity as Joseph once guarded Miriam’s, not touching her until after the forty days were ended after our Master’s birth. This was powerfully reinforced one time when ha-êmeq found Hayeh in Keli’s and Huldah’s room (who were gone) where Chets Barur was staying, watching their boys. They were sitting across from one another, but ha-êmeq saw they were in the bedroom together. She grabbed Hayeh by the arm and marched her out, saying, “You don’t ever go into his room.”

Her force of spirit made a deep impression upon them both. They saw the seriousness of the trust in the Body towards them and how they had to honor that trust by not even giving the appearance of evil. It was something we also spoke of in our Social Meeting, how the man needs to guard the heart of his wife to be pure on their wedding day. He needs to see it as his responsibility as the head of the relationship to set the proper tone for their waiting period and betrothal. And, the wedding itself cannot have spiritual power beyond the purity of the husband and wife.

Lastly, we saw that in the many situations that could come up during these times, and among the many decisions that could be made as to what is best, involving such things as staying up late, or taking a trip, or doing this thing or that – any of which could work to undermine the standards we were talking about – that it is better to err on the side of strictness than leniency, for it gives the couple security and preserves them until the day when

they can give themselves to one another unreservedly in marriage.

DC 2004

(from Nun)

I wanted to send this excerpt from our recent DC meeting in Hillsboro to all the tribal leaders to give them a perspective on how we are viewing this year’s coming event in Washington, DC. The notes from this meeting will soon be sent out to give us more detail concerning the direction we felt we should go in and how we can all work together to develop the overall message we want to present this coming year.

We were all very encouraged with the potential that is before us, and I wanted everyone to read over this so you could get a glimpse of the vision and scope of what we are learning through events like this in DC. Hopefully, these DC events will be a stimulus for all the tribes to learn from for the purpose of evangelism. It can serve as a catalyst to develop our leadership abilities and give us a broader perspective. As our tribes grow, we can be on the lookout in our own territories for opportunities like we have in Washington, DC, where we can cast our “nets” to a greater degree.

(Nun began the meeting by reading from a letter he wrote regarding the function of those who will oversee this year’s DC event...)

You’re here because you’re leaders, to establish an intertribal team and set up crews, bringing order. In the beginning we’re “multi-tasking” people (those who wear many hats).

In time we’ll establish an intertribal council (including Europe, Australia, North America, South America, etc.), but for now it mostly involves North American leaders working together in council. You’ve been chosen to be here for this purpose to lead and delegate the direction for DC to others under your charge. We are obligated now to function in council, as a team. We are committing ourselves as leaders to give the direction and initiative to our people concerning the DC event. *Obligation* means you are willing to under-