

Instructions about Speaking, Praying, Listening, Submitting, and Showing Hospitality

Shouting from the Rooftops

When our Father meets with us, He speaks to us. Paul said that when we gather together, each one has something to say. We should always speak what has been whispered in our ear — shout it from the rooftops, where we meet and gather together. So whatever we have learned, this is what we need to pass on. And if we have not learned anything and nothing has gone into us from what has been shared, from the sharing about the good news, then for sure nothing is ever going to happen here. And if a person prays wonderful prayers about saving people, but then, when he goes out to the different places he needs to go, he does not even talk to one person, doesn't say one word about Messiah to anyone, doesn't give any papers, his prayers never get any higher than the roof of his mouth.

So we have to understand what prayer means. Prayer is begging — begging from the heart. If we are not begging, if there is no urgency, then nothing will ever happen. Our prayers will never be answered. If we are a spiritual body, we will pray and beg. Isn't that what it says in Lk 21:36? The Greek word is *beg*.

We have been hearing a lot lately. If nothing ever comes back, then I know that nothing has been going in. If that were the case, there would be no use in continuing to teach, if does not produce true fruit. It would be good if we understood what we have been hearing. And if we did not understand it, at least tell people, "I don't understand what I've been hearing; it hasn't been getting through to me." But if it has been going to the edge of the robe, it is through every person sharing what he has learned. So if there is not a continual spontaneous sharing in a body, we know it is not a spiritual body — the Holy Spirit is not in residence here, is not bringing things out in us and overflowing in us.

So we have to really pray that our Father would speak to us. We have to be really concerned before we come here to the sacrifice. We know that we have an hour between the first

trumpet and the second. That first trumpet is for us to prepare ourselves for the sacrifice, because maybe our Father might have something to say through us. For this we must bring what He said in our heart to the sacrifice, in case He uses us and wants us to speak. We have an hour to prepare and have our sins confessed and have a good conscience. We need to share what we have learned so this gospel can go out to St. Joseph, so people can be saved by hearing the gospel — by the obedience of the faith.

Amatz: I'm thankful for what we've been hearing about how to preach the gospel to people. I was thinking about one thing you shared this morning and it was about how some of us didn't know what to say in the park [at a Christian gathering where we handed out papers]. But we're learning to explain to people that what we have is different from what they have, even though it might say the same thing in the Bible. We are really living in truth and they are just going by rote by what the Bible says, but we really have a life that backs it up.

That is absolute truth. I was reading today why Luther and the Catholics got together and persecuted the Anabaptists. It is because of that very thing — they could not find anything doctrinally wrong, but they accused them of works salvation because the Anabaptists believed that you could live the life of the word of God as it was, and they wanted to restore how it was in the first century. So the Catholics and Lutherans actually murdered and tortured them, history books say, just because of that. They were jealous and envious because the Anabaptists were getting followers and they were living a life. And that is exactly like the Christians today — they cannot get us on anything except they accuse us of *works salvation*. There is no way to verify it, but just because we believe in obeying the word, they accuse us of that.

Hakam: He's given us life through His Holy Spirit and we are opposed in every way because we have that life. The life He has given us sets us apart from a dead religious system that has murder in its heart and they are going to perish forever because of the blood that is on their hands. I'm thankful He delivered us from that. I'm thankful for the opposition that comes to us in our personal life and as a people here. I pray that He will break through the cloud over those people.

A Word of Instruction about Prayer

Every priest is required to give thanks with air coming over his vocal chords — that is the fruit of the lips that praise His name (Heb 13:6). This is the preoccupation and the first responsibility of priests, and we are all priests, men and women alike. Therefore everyone should be able to give thanks and we know that no one can give thanks unless he is thankful — that is the only thanks our Father receives from us.

Since we are about 50 people here, and since the men hold up their hands, let's not tell our Father anything He already knows, but let's pray for the necessary things and bring our prayers to a conclusion — say much in a few words. Get to the point so that someone else can pray. If you pray a long prayer, well, is the Holy Spirit leading you to pray a long prayer against what you have been hearing? Either I am in the flesh or someone is in the flesh. There *is* such a thing as apostolic instruction and you do not get it from anywhere else except at the getting place. So what our Father wants to do is give us instruction on what makes peace and what makes it possible for all of us to give our sacrifice of praise and lift our prayers for the essential things up so that everyone can pray.

We cannot hold our hands up all night. So when we hear no one giving thanks, all the shepherds get alarmed. We think, “Maybe something is going on in that person's life that is keeping him from having thanksgiving. So I better go ask about what's wrong.” “Brother, I noticed that you haven't really been praying lately, and haven't been giving thanks, and I just wondered if I can help you, if you're going through something.”

It is really good that we would be able to help each other that way. But that is why we want to make our praises short — so that everyone else can give theirs, too, and so that at the same time, we will not be so exhausted holding our hands up.

And also, when we pray, let's try to refrain from teaching. We do not need to make a teaching when we pray, telling Him things He already knows. Just pray. Otherwise we would go on and on and on.

So now we are instructed about that. There has to be instruction coming to each and every one of us. You have heard these things, but does anyone take the responsibility to be his brother's or sister's keeper by saying, "Remember when we heard...?"

Natural Disasters

We are never to be alarmed in a natural disaster or storm. It should not unsteady us one slight bit. We are never supposed to be alarmed or fearful. That is the word. Except if you have a bad conscience.

Sending Brothers on their Way

David ben B'rith and Shalem are going to be going on back to Gad and we want to send them on in a way worthy of God. That means that when someone comes here from another locale, it says send them on in a way worthy of God. We would not send them away in any less way than we would send Him to His next location. Where does it say that? 3 Jn 1:5-8. It is as though God has come here — He *has*. They have God in them — His Spirit — so therefore we are to send them on in a manner worthy of God (3 Jn 1:5-8). That is how we are to receive our brothers who are strangers to this locale. We are to treat them as God visiting us. How did we treat God(them)? How did Abraham treat God when He visited Abraham? Remember when God visited Abraham? It is wonderful that we can treat one another that way — and our conscience ought to smote us when we are not treating one another in a manner worthy of God, as extensions of His very own life to us. His Spirit is breathing in us; we have His Ruach ha Kodesh.

The Importance of Listening

Leviyah: A man that Leviy was talking to on Sunday kept asking one question after another, never giving Leviy a chance to answer, he couldn't be quiet long enough to answer the first question. I'm really thankful that that is the fruit of their life — they are in so much strife. There's no way you can answer when there is so much strife. That's the God they are serving; that's the Jesus they are serving — the god of strife and anger. That's not the God of the Bible.

When a person cannot listen to you, that means there is the activity of an evil spirit there. That spirit was evident, passed on to them from Brian.

Leviyah: They can't obey because they can't even listen.

It is so important for us to listen, to pay attention to one another. It says that a wife should be attentive to her husband and really pay attention to him, to defer to him and to respect him (meaning all that *respect* is). And we are to respect one another out of reverence for Messiah, and submit to one another. If you do not listen, if something else distracts you, you might think, “Well, that's just my busy mind and I'm just thinking about what I'm going to do tomorrow or what I'm going to do tonight,” but you have to remember: *this is another spirit*. It *is*. You have to know that Eph 2:1-2 speaks about it and also Eph 6:10-12. Therefore we know that if we cannot pay attention to a brother or sister who is speaking, then we know that there is something trying to divert our attention from hearing the words of life that will save us.

So let us remember that — to pay attention. Do you know what “pay attention” means? *Pay* — you pay, it costs something — *attention*. If you cannot pay attention, then there is another spirit working there. That spirit has to be cast out. You must be able to pay attention. Sometimes you might be talking with a brother or sister and you start thinking about something else and you do not put your mind on what he is saying. That is *very* disrespectful. You are not considering him as worth anything.

Submission Ends the Argument

What causes peace? Submission. What causes peace in any argument or confrontation? Submission. Submission ends the argument. Someone has to submit and guess who has to submit? We are to submit to one another out of fear of Messiah. It ends the argument. Submission.

Let me tell you how a husband can win his wife. 1 Pet 3:1 — “Likewise, husbands, be ...” [*Yoneq read this passage ironically reversing husbands for wives, saying a husband could win his wife by being submissive and win them over by their reverence.... He did the same with*

Eph 5:22.] If you read it the wrong way sometimes, you can really get the point, you can see what it is talking about.

The husband and wife are a team. And we have the plan that makes it possible for them to work together. The husband knows what he is and the wife knows what she is and they work together and they carry out our Father's purpose, because they work together on it. They know their part in our Father's network — the husband being the head of the wife and the wife being submissive. They do not get their roles mixed up. And so they get their orders and they carry it out and they work these things out during the day and they really know that the way it is planned out is our Father's will. And we do not get our roles mixed up at all because we are obedient, we are submissive to Messiah. Wives are submissive to their husbands. The husband rules his family that way — he runs his family, and then there is peace.

Peace comes through submission. Somebody must submit. Between a brother and a brother, someone must submit. Who do you think submits, the spiritual one or the fleshly one? The *spiritual* one. If we do not submit, what happens? What happens to our light? It goes out and we cannot see anything. But if we confess our sins and renounce them, our Father is merciful and compassionate.