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Leaders and Teachers

[Meeting with brothers who have leading and teaching qualities for the purpose of establishing government in Reuben, for establishing proper leading and teaching at the minchahs.]

There is no such thing as a leader who has spiritual authority in the Body but is not a teacher. An elder is selected on many different qualities. If he can't manage his own family, he can't assume to manage the household of God. You'd never select him to be an elder. But just because you can rule your family doesn't mean you are an elder. That's just one qualification.

Also just because you can teach doesn't mean you are an elder. An elder is gentle — that means his strength is under control. Anger is good as a secondary emotion. The good kind of anger helps others. You get angry enough to cause something to happen. Anger that hurts others is bad. Let a man be angry but not sin. It commands us to be angry, but be in control always.

Like today, I got angry. Something was happening in Judah, and I spoke with ha-Emeq about it. If someone would have come in they might have thought I was angry at her. But I wasn't. I was only angry about that situation in Judah. Or like Hadashah, Haggai's wife. She gets angry with her children, but she is always in control. She raises her voice, and they know that she's not pleased.

An elder is not quick-tempered. He is always in control. He is gentle. That doesn't mean he's a sissy. His strength is under control. Elders are overseers. They are able to discern.

Lk 21:34 — Be on guard. He talked to His disciples here. Drunkenness probably means over-eating, gaiety, or something in excess. It doesn't seem that we'd walk around drunk in the community. Drunkenness, worries of life, and dissipation — these are three things that we can be destroyed by. An elder makes sure he doesn't weigh down the Body by these things, like having a mentality of work, work, work, make money. What is dissipation? Not really functioning in the very essential things that are required to make disciples. Since we don't really understand these things in Lk 21:34, let's make sure we understand them so we won't fall into them.

Elders are watchmen on the wall. They really watch. Heb 13:17 says they are watchmen. They don't sleep. They lose sleep. They are awake, alert. They don't sleep. They lose sleep over the sheep. They watch over their souls. That's one of the qualifications — the quality of caring, having burdens for others.

They have a keen ability, an aptness to teach. You can't trust a leader you don't hear from. The sheep need to hear from the leaders. They need to know their heart. The only way how they'll know this is by what comes out of their mouth. This should come out in teachings. Bring a little teaching to the minchah, a short teaching out of a teaching or out of the word if the Holy Spirit leads you. Take some time during the day to read this. I'm not talking about two or three hours. There are 30 pages in the *Redemption* teaching. If there are ten teachers, say everybody gets three pages, and you familiarize yourself with your part. You can read the whole teaching, but especially you need to know your three pages. When you have to say something you say it. Whenever faith comes to you. You speak until the Holy Spirit cuts you off. 1 Pet 4:11. If you go on it's only the flesh.

Some people have more responsibility to speak. Their labor is speaking and teaching. But there is not only going to be one person who does this. If you have only one person speaking, send him away. Otherwise, he'll get exalted, and the Nicolaitan system comes in. The person who speaks most should have the greatest gift. But make sure he doesn't dominate. Wait for others. If someone starts to dominate in this way, teaching for a long time, go and counsel with that person why he's doing this.

Don't get mixed up by the way I am. I'm not a member of this community. Like Paul, he was the worker, the community was the field. Paul could speak for the whole night.

You all are equal, but there are some who have greater weight when they speak. They have more of a polished arrow. But if one person starts dominating, don't let that happen — Rev 2:15. We will be tested on this. God hates the Nicolaitan system. If we are not tested, we are not the Body. God has to test us on everything in which the first church fell, and we have to pass the test.

Where they fell we have to overcome that tendency in us.

If a person has more weight, he might just wait and let others speak first, and then he speaks. Sometimes he might be the first to speak if he really has an urgency. But if you see a pattern developing, go and talk about it. Don't let that Nicolaitan system come in. That's why all of you can go over a teaching if you want to bring a certain teaching. Then if one person is speaking he can be interrupted by another one, especially if the others are sitting. This person might want to add to what the first speaker is saying. But don't let it go on for too long in the minchah. Half an hour is good. We have to be submissive, even if we are prepared to say something, and somebody else already brings something different. Ten of you may be prepared, but only three or four speak. Then when someone senses it's enough, we stop. Otherwise we forget what was said, and then it's the wearing out of the saints.

You bring a homily. A homily is a short, precise message that conveys a spiritual word or spiritual message. A short, concise message that conveys a spiritual principle. In the minchah we need to be a polished arrow. Then more people can speak.

If you get into a teaching, it's not that you memorize it, but you got it. You understood it. You took it in. Sometimes you might not even know that you got it, but you speak if the Holy Spirit brings it to you.

You can have another meeting with the evangelists. There will always be visitors in our midst. We never learn the gospel unless the evangelists speak. They know the gospel.

I think it's going to help you if you get the teachings, and you go over them and you prepare. Is that asking too much? If you don't have time to prepare, then you cut out something else instead that you really like to do and you always find time to do. You just cut it out, like sleep or swimming or whatever else you like to do. If you can't find any time, just read and study and miss your meal. Get your spiritual food. It's good to eat. We try to get people to the meals and doing dishes.

What I spoke tonight will go to all the other places. They need that, too. It's going to help us in our minchahs, giving us direction.

It's wonderful that the local women speak. But they can't teach us. Like thumbing through their Bible and explaining this verse and that verse. The local women can speak encouragement and praise for our Master, but they shouldn't just speak about this long thing that happened to them during the course of their day.

We need to hear the word in our minchahs. We have to get the essential things in. We only have a little time. Our Master told us what to pray for; so did Paul: Mt 6:9-15, 1 Tim 2:1-8. These are the essential things. Make sure if someone doesn't pray for this you make up for it. We have to hold these things up to our Father day and night (Lk 18:1-8). Make sure if someone doesn't pray to be delivered from the evil one or from accidents that you pray for this, or we might not be delivered that day. We have to pray for this if we want to endure. If we ever want to make any impact we have to pray for these essentials.

We have to overcome the Nicolaitan system. That's how we overcome the evil one. I spoke something essential tonight. I had no idea about this, that I'd speak about this. Our Father just

revealed it. The first church probably had no idea about the Nicolaitan system. We don't want one person having supremacy, conquering and taking over. Pretty soon they wear a black robe and a collar. Then we can get a throne for them, because we have a pope.

The prophets are under subjection to the other prophets. A prophet is judged by other prophets. If they hear that prophet say something wrong that is not from the anointing, they go to him. You don't necessarily have to make this public unless it's really obvious. Otherwise you can just speak to him.

You are overseers. You are either elders or deacons; that's why you were asked to come here.

You are older. Don't people look to you? But we don't just want physical leaders, mere natural-minded people to be household heads. That's an evil system. They can do that in the world, give out checks and run things.

A household head is a spiritual leader. The people have to hear you teach them. They respect you a thousand times more if you teach them something they didn't know about. There is a bonding there, like with your children when you talk to them about sex or other things. You tell them a secret they didn't know, and you revealed it to them. That causes a bonding.

Apostles are bonded to everything. They come from the anointing. Also prophets and teachers.

Eph 4:11 — An apostle has probably all of these gifts. A prophet is not an apostle, but an apostle is a prophet. The reason why people with these gifts are received in the edah and looked to as leaders is because they have a spiritual ministry and not just a physical ministry with the people. So we want to select elders from among you. How are we? Are we one community with the farm together, or are we two communities? Are we one community even though the farm is outside the boundaries of Sus? We counsel together. People go over there to the farm and live there for a while. Then they come back.

We had several teachers teach the *Transition* teaching in Bellows Falls. They assembled all of Judah with the youth and taught. Ten teacher-prophets would just sit there and start teaching. Someone stood up, then another one, then somebody else would teach on their particular subject. It was really substantial.

You are the first ones to do this in the minchah. We might be the experiment here. There are 30 pages in the *Redemption* teaching. [This was the old *Redemption* teaching. The new revised *Redemption* teaching has 33 pages.] Everyone take one page now. You get one sentence or two sentences out of it, maybe one paragraph until it draws a conclusion. Remember how we passed the Bible around and did that? Actually one of you could start talking now and bring that to the minchah. That was your time to study. What did you get out of it, Ben Nabiy?

Ben Nabiy: We need to love like our Master with the love that it talks about in 1 Cor 13.

How many people need to hear that? How many people would be helped in the way how they treat each other? Well, that's only thirty seconds; that was a polished arrow. That could have been really healing for somebody.

Ahimelech: Our Father created man first to have dominion over the evil one, but he fell. But that doesn't mean he's always going to be in that place. There'll be a new man.

Shimon: Our Father never forgot His purpose.

Ps 8 — That's good. You can elaborate on that. The Psalmist didn't even take the fall into account.

Hilkiyah: To be the seed of Abraham we need to walk like he did. Abraham was asked to give up everything.

Wonderful, that's the gospel. It confirms a person's faith.

This is not a great big heavy thing on you. It's a light thing. It'll help to get the meat to people. Most of our minchahs are like milk. If you live on milk you are a baby, carnal, you don't grow up. We need more meat.

Haggai: We need to be circumcised in heart in order to please our Father.

Yonah: Impatience is the product of the fall. I only read three words.

In redemption now patience is the product of the Spirit. In the world I was impatient, now in the Body I'm patient.

It's not asking too much from you. Of course, you could take that one page and talk for one hour. But it wouldn't be love to take all this time. Let someone else speak and see what happens.

Who else has something to say right now?

Ohevi: Our Father could rest because He was satisfied with all He did. He was satisfied to create man in His image and likeness. I read a declaration that He was satisfied.

Yonathan Elezar: I was reading — Don't take the Sabbath lightly just because you might think it's only a shadow. You might not understand the reality that's behind it.

Yakob: The only reason we can be trusted as the edah is because we have His life.

That makes me want to be trustworthy. I'm so thankful I have His life, that we can grow up into the head, what the first edah didn't do. Restoration always makes something greater than it was originally.

This is not going to keep the other members of the Body from speaking. We are just going to be leaders and show them how to speak. You can get together sometimes and see what teaching we need. What does the Body need? Are people in the Body reacting to each other a lot? We need the *Reactions* teaching. Or maybe we need the *Dysfunction* teaching. People will grow by this and gain spiritual insight.

I almost hate to use the word, but you have heard about professors in college. Well, the word *professor* comes from to *profess*. They teach, profess. Whoever does that is a professor. Your profession is your confession. All teachers and leaders are professors. They profess, teach publicly, give instruction, prophesy, evangelize. Everyone knows what they believe. They see them speaking. Everyone sees the fruit in their life. You're going to cause an effect — Isa 48:17, 49:8. There are so many places where the word *cause* is used.

*Cause* — make it happen, a reason plus a motive for the action. A real reason to use your gift.

Lead — cause — brings you to that place. A teacher causes you to go in a particular way.

Isa 49:8 — to make or cause them to inherit. Someone has to cause someone to do something.

God is going to do it through spiritual gifts and teaching. *Cause* — bring about, make happen, the agent by which it's done. The teachers bring about the end of the age by their teaching. They are the agents. They cause people to change their way, to love our Master. Teaching is like a goad, a spike to lead cattle. It's an impetus, a driving force, motivation, spurs. (Spur one another on. You have to goad them a little bit in love — Heb 10:24. They know you love them. So you can gouge them a little bit.) Teaching urges action, arouses, stimulates, prods, pokes, points. I'm not saying to be mean, but you have to let them know what's up. Spanking your children spurs them on.

Isa 48:17, #3925 in Strong's Concordance — *Lamad* — to prod, goad, teach, cause to learn. The rod is an oriental incentive. The word *talmid* is connected with the word *lamad*. *Talmid* means disciple. That's how you make disciples. Teach them all I have commanded you, to cause them to inherit the kingdom.

*Lamad* — teach, instruct, make sure they are learning, be repetitious, stimulate — then they become disciples. Teaching and learning through great variety of goading. *Cause* is a stimulating factor without which people would die.

What have we learned tonight? Someone bring it back capsulized. Now remember in Rom 12, starting in verse 3 — you have received faith to speak and to do things. If you are not operating in faith you are sinning. Then it talks about the different gifts we have. You see how grace and faith work together. Verses 6-8 is written a little bit choppy. After each gift you have to add "according to a person's faith," like if service, in his serving *according to his faith*; or he who teaches, in his teaching *according to his faith*. It leaves this out, because it assumes it.

Verse 11 — If we as leaders are not leading with diligence, we all will go to hell. *Hell* is just another word for *death*. If we are not diligent we are not obeying the word. You'd better look up what diligence means. If you lack behind it's just like you don't use all your gifts.

You are leaders. You are here in this room. That means you have to resign tonight, quit, or you run the risk of disobeying the word if you are not diligent. Am I teaching you with the goad? Do you see the goad? It's effectively using the word. Our Master said in Jn 8:51, "Whoever keeps My word shall never see death."

Rom 12:8,11 is written to leaders. We really have a responsibility. You are accountable. You were summoned to come. You don't have to be here. You were summoned, so since you are here you can say, "I don't want to be a leader; I don't want to be diligent." We all have grace. That's why one day when we stand before our Master we can't say, "I wasn't diligent. You didn't give me grace." Do you think you'll say that to our Master? Do you think saying this will stand up for you?

Pretty soon we need to have a meeting about distributing this teaching. [Here it is talking about the *Redemption* teaching.] Get the whole teaching; make sure though you especially concentrate on the particular page that's been assigned to you. We'll see how our Father cooperates. If we never speak for the next five years our Father will make us go wrong. He has ways to deal with us. That's why we pray, "Don't lead me into temptation. Don't allow me to be led into temptation, don't allow me to be given over to the evil one."

Our Father doesn't tempt us, but He leads us to a place where we can be tempted beyond what we can stand. He has a way to deal with stubborn people. He'll get a big stick out, like for a donkey. He's got a way to get our attention. You heard the story of the donkey. This man pulled on his donkey to get it to go in a certain direction, and pulled and pulled — no move. Then he got a big stick and hit the donkey on the head, and had no more problem after that: the donkey moved. We don't want that to happen to us. That's why we pray to not be led into temptation. We pray that Reuben may live and not die. Tonight I spoke words of life. You love our Master. You love the twelve tribes. We are nothing apart from Reuben, even from Levi being established.

If a person leaves from here to another tribe, the only thing he takes is one set of clothes and his family. And if they give you anything beyond that, it's good. I'm making a point here. What would happen if everyone who leaves here would take whatever they want to? It belongs to Reuben. Most certainly they can ask Reuben. If Reuben wants to give a gift that's fine. But these things belong to Reuben. They were bought with Reuben's money. Don't just assume that Reuben has all the money in the world. You'll never have another tribe like Reuben. Reuben establishes other tribes. Shimon will establish Shimon. I want to establish this so that people won't think Reuben is selfish. I want to establish that apostolically.

Don't think we won't be tested to the maximum on tribal divisions. Israel had tribal wars. Don't think we won't have the great opportunity. Our Father will see to it that we are tested. He will allow the evil one to tempt us so he can't say, "You protected them, you put a hedge around them." We have to overcome that. Satan will be kicked out of heaven, because there will be no accusation left. Let's do everything in love.

This needs to be told to everybody. Let's not take advantage. I don't want any division, anything to come in between people. I want there to be a fraternity between the tribal leaders.

I wanted to share this tonight so we start going this way. Pretty soon we'll select elders here.

You'd better get the teaching on elders out again to see if you are qualified, and the others need to see also if you are qualified.

Every elder has a deacon working really closely with him. In a sense they are working together like a husband and a wife. There is no such thing as an elder without a deacon. The qualification of a deacon is just like the qualification for an elder. But a deacon has a little bit different ministry of serving. The elder can delegate a lot of things to him. There is no such thing as an elder without a personal deacon. There are no independent, lawless deacons in the Body either. Deacons serve the elders and the Body. Elders make decisions for the people. You represent the people. You don't make decisions independent from the people. You don't come to the meeting without having the mind and understanding of what the people are thinking and what they want. You don't give gifts away without the people knowing about it. They are usually the ones working for the money. If you do they trust you. I am talking about giving a donation or money or something of this nature.

When do we want to start with the teaching, with the *Redemption* teaching? We already know quite a bit of it. I'm not getting tired of teaching and hearing it. After that we get together and talk about another teaching that the people really need.

Not everyone needs to speak, but if you are prompted by the Spirit, if it fits in, then speak. I want you to learn to close the minchah. Haggai needs to close the minchah. Maybe two or three others need to do this. Everyone who is here tonight is able to do it. Maybe three or four people close it. It's good that one of you does it, otherwise we find someone who's been here two weeks taking the lead.

One time I came here, and the women were talking a lot, because the men weren't. If you don't lead, you'll see younger brothers and sisters take the lead.

Prophets and inspired teachers lead in the Breaking of Bread when we should go on to the next thing. Don't close the prayer if you don't say *amen*. Some people pray and don't say *amen*. If you close the minchah, remember we lift up our petitions, supplications, and thanksgiving, everything that 1 Tim 2:1-8 mentions in our Master's name. We always thank our Father for the physical food He gives.

Make sure when you say *amen* it's heard. There is no such thing as a soft-spoken leader. Practice lifting up your voice. Sing loudly. Go down to a field and practice till you are hoarse. Do it for five years, and then you'll have a loud voice. It has to take determination. Don't speak like a sissy. We are men. We are rugged. John the Baptist, Elijah, were rugged men. Learn to be a speaker. We can do it.

When the foreigners leave you can speak French, whatever you want to do. It seems you get more when you speak in French. I thought at one time this would be an international tribe.

Maybe you want to speak English here and in the other places in Reuben, speak French. Just as long as you speak English. It's good to speak English for the gospel's sake. The whole world is going to speak English.

There is no such thing as an intimidated man of God. Don't wait for someone else; don't wait for me. Don't wait for someone else to dismiss us here. Take the initiative. The Holy Spirit gives you the initiative. If He doesn't have a willing vessel, He'll quit. If we don't use our gifts He takes our gift away from us and gives it to someone who will use it. You would be surprised how much our Father esteems all of you.

Eccl 12:11 (NASB) — "The words of wise men are like goads, and master of these collections are like well-driven nails. They are given by one shepherd." The wise man's words are like goads that spur to action. They nail down important truths. Students are wise who master what their teachers tell them (Living Bible).

When a nail is well-driven into something, it's like a bonding. That's the proper effect of the words of our Master, rightly applied in the right circumstances. It creates bonding and keeps the Body together.