

Not Being a Negative Element

Nehemiah: said that he wanted to repent for believing a lie, believing that our Master doesn't care. He said that he had wanted to identify with his son, Zachariah, but it was wrong. He saw that there is no understanding apart from Yahshua. "Yahshua is my King."

Does Nehemiah want to repent from not receiving his brothers, thinking he knows better, not listening, not listening to the least of the brothers, saying, "I told you so; I knew it wouldn't work; I tried to tell you"?

ha-Emeq: There is a spirit that tells you that you are nothing and you are created for destruction. And so you make up for it by being the best, just trying to pacify that voice. It separates you from everyone else. You think you're overcoming it: "I'm not listening to that talk about myself." You think you're overcoming it, but if you were overcoming it and cut it off, you can say it and know it and mean it and you're not depressed. You can say, "Oh, I was wrong." You can just say, "I was wrong," and know you were wrong and not be worthless about it. Sometimes we had bad motives and we didn't even know it. Sometimes something just desperately wicked comes out and you can cry out to Yahshua and know Him more. But if you are still under that worthless thing, then you cut yourself off from Yahshua altogether. Because then you see things that were for your good, for your growth, and you have no way to deal with it. Then a spirit comes and it devours you. Like Zachariah is being devoured by that spirit. If it wasn't that spirit it would be some homosexual one or some other spirit that is devouring until the person gets eaten up and there's nothing left. So that's why it has to be cut off, cut off, and have the power of Yahshua in the body of a weak man who makes mistakes and knows he can't do everything and is honest and humble. The proudest man is the most worthless one because he has to run from that worthless spirit all the time by proving that he's really good and great. He's always having to tell that spirit that tells him he is nothing that, "It's not true, I'm really the best."

Leviy: What is normal when you rely upon Yahshua, then when you hear people speaking well of you, then you know that it's nothing in your own merit and when you are faced with things that you are about to do again where before they've spoken well of you, you know you can't even do it and you come before your Master and cry out to Him that He would help you again. He's the one who gets all the glory. We're not weak by ourselves anymore but we come before Him with our weakness and He's able to be our help.

People who have some type of glory and praise and recognition in the world have a very hard time in the Body because they are always looking for that same type of exaltation and praise — like a football star. We have to shake that off, judge it, not seek our own glory but the glory of the One who sent us.

Hakam: These things all remind me of the faith that our Father has given you so that through that faith you can build up the Body and be who you are — be Nehemiah. And it said ultimately that without any grace you kind of are in the negative: “I told you so,” “I knew it wouldn't work,” “I tried to tell you.” And then you become a destructive element in the Body; there's no faith coming forth, it's only negativity. And then it's an incredibly quenching thing when anybody is that way, having no faith at all. And you can really see how that unless you are receiving life and grace every day, you lose. If you are always battling with being worthless, then ultimately you always lose. If you try to do anything with it besides cut it off, you always lose. And also I want to see you get in a place where that negativity won't just dominate your life, but where you can be a man of faith like the man I met when I came into the Body — the faith you brought me from my very first day. You brought me to our Master when I had all this strength I wanted to go out and do things in. You brought me to rely upon and trust in our Master. I know I really love that way in you. Many other people have been influenced that way by you.

No matter how hard you work, how much money you bring in, if you are not with Him, you are tearing down — a negative element in the Body, bringing down. We can work very, very hard, working our hands to the bone, but then other aspects of our personality are tearing down the Body. It is a negative element. That is why we have to be able to have free access to other people's lives and show them where they are wrong. It cannot be that you cannot have access to someone's life because you know that if you go to them you are going to get it — sticklers, they are armed with a shield, you cannot get to them.

Grace: When ha-Emeq was talking about that spirit, I was sure she was talking to him so he can see all that. And then I thought about what we heard about a homosexual spirit, how it actually permeates your body and makes you a certain way. That particular spirit makes you detestable to God. But it must be that whatever spirit enters us and we let it dwell with us, then it penetrates us and makes us behave a certain way. And we don't even know it; we're not even conscious of becoming that way, but we become that way. And I thought about

one of the main struggles people have with Nehemiah, even the youth who work with him, is that the first thing he always says when he comes on a job is something bad; he never says anything good. It really discourages people. I thought that Nehemiah might not realize that that is what happens; it permeates us and we become that way and it passes on and makes others feel bad about them selves. It's a spirit and it has to be cut off. It made me fear listening to spirits.

Are we in agreement that he can be washed or should he wait another day until we have a chance to talk with him more? If we feel that he is really coming to an end of this thing, a conclusion, and we see it in his life that he *can* repent and that he is repenting, that he can be healed of it. Because be sure of this: superficial repentance does not change a person. If it is not the Holy Spirit that is bringing a person to repentance, all he can do is pretend repentance. We are washed by the water of the word, we are washed that way, and until we know that he is totally washed by the word, that everyone has spoken to him, we cannot wash him. We do not want to superficially wash him.

If he had not missed the Breaking of Bread, we could have restored him now without washing him and he could have lifted his hands with us now. But missing the Breaking of Bread is what cut him off.

Nehemiah: I don't blame people for not knowing what to say. All I know is I want to be washed of this. I thought about a lot of these things and I don't see a lot, but I want to see more and I want to make that stand because I don't have any other hope to deal with it in any other way.

Abel: The dark cloud that has been over Manasseh is going to be removed.

A Word of Instruction: Saving Electricity and Water

We cannot leave lights on and have dripping faucets if we care whether our Father would bless us or not. He cannot bless us if we waste like that. There is no way; we have said that from the beginning. In every tribe that we establish, or when we send people to establish tribes, we establish that we turn the lights off. Even the world knows that, but especially the sons of God. So if we cannot do it, then we cannot be a tribe. I sent someone to turn all the lights off this morning. There were lights left on all over, some all night. We fail to turn the lights off. Is

it possible that we can turn the lights off? It takes every one of us to do it. You cannot just send Phineas to turn the lights off for the next 50 years, we have to do it ourselves, cut down on the waste, the continual waste. We have a problem paying our light bill every month, don't we? So let's try to be that way as a tribe, to turn the lights off, especially when we do not need them in the daytime, especially when we are out here at the sacrifice, especially when the lights are on in the house or in our rooms.

And why have fans going in the winter? I think we ought to cut that off. And why have hot showers in the summertime? It would save a considerable amount of money if we take cold showers in the heat of the summer. We have to be frugal, not niggardly, but frugal — generous but not wasteful.

There was one light on in the new house that burned all night because someone said, “The light switch was behind some furniture.” But someone else with a different mentality saw the light burning, jumped up, went over to that house, found the light switch, and turned it off and came back. So it is just according to our mentality, of how we have been raised, and things of this nature. So that is the only way our Father can bless us is if we are making the effort.

A dripping faucet, even the water company put out a study on that. A dripping faucet uses hundreds and hundreds of gallons of water every day.

There is a driving degenerative force because we as a people gravitate towards the lowest place. I've heard it said that in some households, you go in the bathroom and all day long you will find the light on. Someone goes in and turns them off and people go in and turn it on and do not turn it off and so then someone actually unscrews the light bulb so that no one will use it in the daytime, and people actually go in, screw the light bulb in and then they do not turn the light off!!!

And then someone wants to save some water from dripping faucets and the water drips into the bucket and fills up three gallons full in a few hours!!!! These things are happening in one of *our* houses in the community!!! We have to be people who regenerate, but the opposite tendency is in us to the point that it is going to destroy us if we do not do something about it.

Nakedness

We have standards in many things, but it is not just made-up. We do not just make rules and regulations, but it is always based on what our Father has taught us that is good, and it is from the word. That is why we wear shorts down to the knees — that way it covers your nakedness. That is where your nakedness is — your thighs are your nakedness. And so we wear shorts down to the knees, at least down to the top of the knees. That is just a standard. We do not deviate from that. When a person has shorts on that go half way up their thigh, it is nakedness and we do not want to do that. And we try to cover our shoulders, especially the women. And other times men have to wear tank tops and certain times women can wear shorter varieties (sleeveless), but we try to cover places where it is obviously to be covered. When our Father covered Adam and Eve, He covered them at the same place. He did not cover Adam with a little skin and Eve a more modest one, but He covered them in the same place. So we try to be as modest as we can, especially when we gather, when we come together. We lived in a world where we did not understand these things but we are coming to understand it more and more.

Morning Wake-up¹

And when we wake up in the morning, the one who wakes us up ought to have the responsibility of finding out exactly when the first rays of dawn are seen, when the first light is seen — that is when we should wake up. We cannot go by the clock. If dawn has not come, we should not be woken up. It is only from dawn until the sun comes up that we have that time of waking up and getting prepared and ready. I do not know whether it is an hour or not. In some places it is only 40 minutes or 30 minutes. Sometimes you say, “Oh, we've got an hour,” so you have a tendency to want to go back to sleep. In the evening it is good to have an hour, but in the morning maybe 40 minutes is enough. It gives us more of an urgency to get up. 30 minutes might not be enough time to get the children up. A lot of times people have the tendency to go

¹ This was spoken at a time when we kept the morning and evening sacrifices by the sun.

back to sleep and then oversleep and then you get up and you panic. We need to have fear — the clean fear of going back to sleep.

When our Master returns, those who are dressed and ready will go with Him, no one else. So we learn to be dressed and ready when the shofar sounds. And then we come here and it should not take us five minutes to come — we should be here at once if we are learning to be dressed and ready. Everything we do has a purpose and a meaning for our life. Everything we do is to make us to be prepared and ready to be taken when our Master returns. Some people will be taken, others will not. Even in the wilderness some will be taken and others not. Those who are ready will be taken up with Him to be part of His Stone Kingdom — those who are called, chosen, and faithful. So let's learn to be dressed and ready. We all fail in this, but by the time He returns, we are going to be perfect at it.

Flexibility

Those who are faithful are able to be flexible. Those who are faithful are always flexible. If we are not faithful, we are not able to be flexible. In our early years we talked about the flexibility of the faithful.

You are flexible because you are so willing to help everybody; you are so faithful that people get you to do things. Everywhere you hear your name. When you find someone who is faithful, then you just use them — they are flexible, they bend, they can go this way and that way. But then that person has to judge himself to not get exasperated from being pulled in many directions at once, because that is the gift they have. That is your gifting, you just have to be willing to serve her and then serve him and then serve them and serve.

Flexible is also being able to change.

Hakam: Sheep are tractable, pliable, they don't resist going in whatever direction our Father leads. Goats are stubborn. You have to yank them and jerk them, and beat them to go this way. We are lambs so we should always be tractable and flexible. *Rigid* comes from having your own will — you don't want to change your own plans. It militates against loving one another the way He loved us.

Also about flexible, you do not build a bridge or a building that is going to carry a lot of weight without give. You do not build a bridge that does not have give to it because if it does not have give to it, if it cannot bend, then it comes to a certain point when a certain stress comes on it and it just completely shatters — it loses all its strength instantly and it collapses. So it is good that it moves. It should make you secure that it has give to it, but it makes you insecure because you want everything to not move, we don't want anything to change. But that movement is the security that it won't break.

If everything is good, nothing is wrong and you are not admitting your own faults, then you will break beyond remedy. A point comes when just one more straw shatters it, when you say, “I've had it. That's it.”

It is amazing how we stared out in the vine house, teaching. I guess it is like teaching a bunch of renegades, a bunch of the most undisciplined people who have ever lived on the face of the earth. They all came in at one time and there we were, we all learned together and we are learning still. That is whom our Father chose.