

February 1996

The Nucleus¹

(as taught by Hakam in Judah & Manasseh)

A couple of weeks ago I was thinking about where we are in Judah as a tribe. I was thinking about how much the tribe needs all of us who grew up in Chattanooga in the beginning. I was thinking about how much our Father needs us and the tribes need us. One day Ruth and Deshe came through Bellows Falls. I was talking to Ruth and what was in my heart came out. Basically what was in my heart was if I or we — or take Deshe, who at the time was going through deep things in his life — if we in whom our Father has invested for so many years, from the very beginning, time, energy, and everything else in us, if after all that time and all the things He's put us through and all we've learned and are still going through, if we can't stand in the midst of that by the grace of our God by the relationship we have with Him, then what hope do Hushai and Yahshepheh have, who live down the hall from me and who've lived in the community eleven or twelve years and have four nice children. It dawned on me — what hope do they have if, in spite of all my weaknesses and the failures I go through, I don't stand? What hope do they have? I wanted to get together with a few brothers in Judah and tell them these things. The coordinators of Judah are Daniel, Shores, and Keli. To them it is evident that they need the grace from brothers and sisters who were from the beginning. One day I was meeting with these three. They were saying that this need was very obvious. I said I would like to get together some of my friends from Chattanooga. News got to Yoneq. He was teaching in Asher about the *Nucleus*. He sent a message to wait until he could send me this teaching. He wanted me to teach it in Judah and come here (to Manasseh) and teach it. I can only say these things today by the grace of our God because I'm certainly everything this teaching talks about, as you all well know. I am needy, failing, shattered, and extremely hopeless at times about my besetting sins. However, our Father is powerful to save us and wants us to understand who we are.

We have the freedom to discuss today who we are. I go to many different places and it is apparent the need for us who were from the beginning to be released to do what is in our hearts. Our Father was able to tell King David to go and do everything that was on his heart. He could tell him that because He had dealt with the iniquity that separated David's heart from Him. But our God doesn't want us to pine away about our problems and deep-seated defects. Instead we need to accomplish what we were called for from the beginning. In this teaching we'll see why we were called first.

The teaching is actually a letter from Nun, which is a summary of what Yoneq has been teaching in Asher. This is what I want to share with you as my friends. There is a note from Nun in the beginning and the end. He is coming back to Judah to live in Woodstock and be the head of the music conservatory, which is good news for all the tribes.

Nun: The spiritual development of those who first responded to the call in each tribe, particularly in Judah, is relevant to every tribe. All of us are referred to as the beginning, the nucleus or core. We are the heartbeat of the tribe. So how the tribes develop and mature is dependent on how we develop and mature, and on our input. Without our development, our Father can do nothing. When our Father chose us there was something special about us He knew He needed. We have to be unlocked first so the whole nation can grow and others can be added to us. May this be a source of encouragement to you.

Nucleus means a cluster, a beginning, something meant to receive additions. It is designed to be added to; it is not completed. It is the central part or the thing around which others are grouped or collected, the kernel of a mass.

¹Based on *The Nucleus — Letter from Nun*, dated 95-12-27.

Each tribe has a core or nucleus of those who were first chosen. So we can say that we were those who were first chosen in all Israel. This teaching is of primary importance to us.

The core takes a while to be developed, even as an embryo becomes a child and the child becomes a man. These are the formative years so we must remember that the embryo becomes the child and the child becomes the man. So, if the embryo becomes the child and the child becomes the man, how much care do you think our Father takes in choosing and forming the embryo? What is in the embryo is what is in the child. In turn, what is in the child is what is in the man. That's why it takes time for the embryo to form. We have to know and understand that our Father has taken great care in choosing us to be a part of that embryo (as weak as we are) and that He is taking great care to see that we get all we need to develop properly. The core is developing, the innermost part. The core is the essence of the tribe. The core is formed first. Yoceph Rodriguez said that while the embryo is forming in the womb you can see the heart, and you can watch the blood shooting in and out throughout the tiny mass. Even in its very, very, very early stages, before you can see it with the naked eye, the heart is being developed. [Look around the room. Just think, a few years ago I was in Ft. Lauderdale without hope and Ohevi was in Miami, having left Brazil. He was *ohevi* to me, my friend. Our Father has brought us all through many trials and testings, many of which we have failed, in order to bring us to this point today.]

So, the first part of the Stone Kingdom is developing. Dan 2:34,35, and 45 — *We have to understand who we are in the context of the Stone Kingdom*. We don't have any way to understand the basis of our identity without understanding the Stone Kingdom.

The first thing is that the stone is cut out of the mountain, but not with human hands. So we know from verse 45 that the dream refers to the time of the ten kings. It speaks of a kingdom that will never be destroyed nor left to another people. Then what people is it that our God is going to use if they are going to crush the kingdoms of the world and bring them to an end, but itself endure forever? The dream is true and its interpretation is trustworthy. So when the stone is fully developed in this age, then there is nothing more to be developed in this age. It is cut out, formed, rolls down the mountain, and hits the statue, and there is nothing left.

So the work and development of this in this age is the development of the twelve-tribed nation becoming the light to the nations for fifty years *in order* that salvation can reach the ends of the earth. At the end of that time the stone will hit the statue and break it into powder. This will happen when there is nothing left to be formed of the Stone Kingdom. So in the next age that Stone Kingdom will fill the whole earth. This will happen once it is developed.

So we've heard this from the beginning before we knew about the Stone Kingdom — we were taught twenty years ago about governments. Where there is a kingdom, there is government; where there is government, there is authority; where there is authority, there is order; and where there is order, there is care. We knew that for a long time. Since we found out about government we saw that our Father is preparing a government in this age to rule with Messiah in the next age. How many years have we known this? He wants a righteous government for the next age and He wants to get it now. It will be made without human hands. That throws away the destructive heresy and defiling influence we learned from Christianity, and that some of us still allow ourselves to be affected by, which says it is impossible for it to happen in this age, but only when Jesus comes back. But this revelation is foundational to us, and now it's becoming more clear than ever.

Our Father is always one step ahead of us in preparation for the next age. Ha-emeq told Judith that this is how we are to be with our children — one step ahead of them, getting to them before the world does, understanding what our Father wants. Our Father wants us to develop properly.

We must stay ahead, not lagging behind, full of vision and not unaware of what our Father wants to do with us, understanding who we are and not unaware of the evil one's tactics.

Is there deficiency in our lives? Have we sensed utter failure, despair, and absolute hopelessness? It's because our God has a great investment in us. Remember, He's one step ahead. Think about it with our children a little. If we're one step ahead in dealing with them, sometimes they don't know why they're dealt with this way, having restrictions put on them. It's because we're one step ahead and we see what's ahead.

Ayil said based on his article about the forest fires, called *One Step Behind* (where people are always trying to stop the fires), that we have to be one step ahead like our Father because He is one step ahead and He sees. What He is doing in our lives is because He sees our deficiencies and has to expose them. Then we must see our deficiencies, admit them, and know what to do about them, not just be left in despair. Whatever is deficient in our lives must be completed, healed, dealt with now, so that there can be the consequential end of this age, and the next age could begin.

He gave us the gift of faith. When we started the Vine House, faith was our first portion. It was a free gift. We received a free gift that was a result of hearing the gospel through a sent one. We had a willingness to respond, but we didn't do anything to earn it — it was a gift. Aquila said last night that back in the beginnings we didn't have much understanding, but we had a lot of vision because we had our Master Yahshua. A portion of faith is a free gift. Eph 2:8-9 — by grace we're saved through faith. We have a portion of faith that was given to us according to our abilities. Not all have the same portion, but a portion according to our abilities. That's the only way anyone can be saved, not by doing anything to earn it.

In the beginning we had an absolute willingness. He knew we had that willingness from the beginning or He would have never given us our first portion. But now, to be full of faith or *faithful*, a person must develop until he is full of faith (Rev 17:14). So we must cooperate with His work in us. How long ago did we learn the difference between our Master's work for us on the cross, which is *objective*, and the Holy Spirit's work in us, which is *subjective*. His work in us is what we experience (judicial and experiential). In order to be full of faith, we must cooperate. That is our work — to cooperate. That is what we must do in order for what He began to be completed in us. It is a response to His love for us. Every week we break bread, remembering what He did for us. We never go more than seven days without being reminded in a major way with the grace of the entire community. And so we must increase in our revelation so we can continue to respond, grow and cooperate.

What happens to the child who does not sense that he is loved by his abba? How much does he cooperate? The standard is warm, tight hands — not tight, warm hands. Our acquired righteousness increases by us cooperating so that what He began in us can come to completion. Our acquired righteousness is based on our response to what He has done for us. That's why we have to ever increase in our revelation of His love for us. We must see His love in order to respond to Him.

Mt 5:20 (*Unless your righteousness exceeds that of the...*) — What is faithful? Faith is hearing and obeying. We cooperate. We're full of hearing and obeying. That's how we acquire our righteousness, not His. Eternal life is His righteousness. Your righteousness needs to be acquired to rule and reign. We could never earn it. We have to acquire righteousness so we will be fit to rule. Why did He preach the gospel of the kingdom? He was all about bringing the seed for the next age. Discipline in this age, rule in the next age. We must acquire righteousness or there will be no rule in the next age.

Our faith is developmental. We cannot live on that first portion of faith and expect to be full of faith. It is not an automatic thing to become faithful. It has to be developed. That faithfulness is

worked into us through testing. It is like kneading leaven into a loaf of bread. This takes time. So it is with learning faithfulness. Our faithfulness saves us and qualifies us for the kingdom. Being saved into the Holy City is based on what our Master has done for us, but being saved or qualified to rule and reign with Him in the 1000-year kingdom age is based on our faithfulness. That's developmental.

The Parable of the Talents

Those in the body will be judged by their faithfulness. There were three servants. The Master gave them five, two, and one talent. The first two invested their talents and doubled them. To the first two He said, "Well done, good and *faithful* servant. You were full of faith. The evidence is that you invested everything and you produced double the amount of fruit. Thus you prove to be my disciple." We were saved not *by* good works, but *for* good works to walk in them (Eph 2:8-10). The men in the parable were given those talents so they would walk in them and do those works.

The third man had a different response: "I knew you to be a hard man; you reaped where you didn't sow." Our Master told him that he should have at least put it in the bank to draw interest. He cut him into pieces and assigned him a place with the unbelievers; but to the others He said, "Well done, my good and faithful servant." So the difference is that the two servants were full of faith and the other one wasn't when our God brought testing to his life. He said, "This is too hard, not fair, too much. You are a hard taskmaster. Why are you making me go through these things? Why has this come upon me?" Our Master's response was, "You are a wicked servant because you think this way. You forgot that I love you and saved you for a purpose. I'm one step ahead of you. You didn't think that I had what it would take to make you what I created you to be to fulfill my purpose. I knew what it would take for this to happen. You forgot I was going to do it."

The other two continued to invest what they had been given no matter what He put them through. They bore the fruit. They continued to love their master. They were tested to the Nth degree, having their greatest deficits being brought out, causing the deepest pain. They continued to confess their sins, giving thanks, finding grace, not letting iniquities rule over them and hold them back. They continually humbled themselves.

Faithfulness

Rom 1:17 NAS — The side footnote says, "But he who is righteous by faith shall live." But this should read: "But he who is made righteous by his *faithfulness* shall live." Martin Luther built his whole theology based on this misconception, which sparked the Protestant Reformation and greatly damaged the whole world. He mistranslated and misconstrued Hab 2:4 which should read, "The righteous shall live by his *faithfulness*." Martin Luther made the God of heaven into some sterile object that could not be responded to. It's always been mystical that the righteous shall live by faith. Why, if faith is a gift from God, is there no connection between the faith we're given and works we're called to do? How do I know I'm living by faith? This question is often asked in Christianity but never answered. How do I know I'm doing the will of God? Some think that handling rattlesnakes is faith. (As far as interpretation goes, faith has been reduced to this.) All the garble can be traced back to Martin Luther's mistranslating and misunderstanding of the scriptures. He obviously didn't see the kingdom.

We can't respond to God unless we receive a portion of faith. We can't make ourselves be faithful, but we can learn to go to the throne of grace and learn to respond and cooperate with His work in us.

The germ of faith that was first implanted as a free gift, our first portion, grows and develops by continually hearing and obeying, and thereby walking in the works that were designed beforehand. Every circumstance brings out our iniquities (inherited tendencies), weaknesses and

deficits, and in the midst of the heat of this exposure, we keep on giving and pouring out and building up, bearing fruit generated by and perpetuating the love that's been poured out in our hearts. This love is developed as in Phil 1:9, *And this I pray that your love may abound yet more and more and extend to its development in knowledge and all keen insight, this is, that your love may display itself in greater depth of acquaintance and more comprehensive discernment...* in the embryo which develops into the child which develops into the man. As the germ in the nucleus grows, the stone grows to do its work in this age as a whole nation bearing this fruit of love as a light to the nations which brings the standard by which all the governments of the earth can be judged and crushed to powder. Then as this is fulfilled and the stone is developed in His love it can go on to fill the whole earth in the next age and finally the whole universe. The very things we think are breaking us are really making us. So the proof of our faith is seen by us walking in the works we were created to walk in. James 2:18 — We show our faith by being faithful to walk in the works He's prepared for us.

Nahaliel's sister (Elisheva) was set free from her years of bondage when she saw this. She was almost jumping up and down. She was always full of guilt, always afraid to make a mistake, never understanding what she needed to do. When she saw this she said, "This is what I was created to do. This is what it is to be full of faith, bearing fruit."

Each Age has a Purpose

After the Stone Kingdom is fully developed in this age, when the work is fully done and it has brought restoration in this age, then there will be restoration of *all* things in the next age. Each age has a purpose. The seventh day can never begin until those things that need to be completed in the sixth day are finalized. That refers to the work being done in us. In Revelation it speaks of the called, the chosen, and the faithful. So we were the first ones called and chosen, therefore we must be the foremost examples to use what we've been given. Do you want to know how faithful you are? You can measure by how much you use what you've been given to build others, not by, "Oh, I ate too much today so I'm going to sit over here in this corner and not say anything for a week because I've failed to do this or that." Our faithfulness is not judged by how much we fail, but by how we use what has been given to us. A faithful man can walk in the works he has been created to walk in because he has learned how to repent, confess, go to the throne and find grace (learning to go to the throne of grace *before* he falls). Learn the parables of the Kingdom and understand the parable of the talents. We're going to understand how to enter the Kingdom by understanding the parables of the Kingdom. We will be washed of Christianity by understanding faithfulness. How did they prove to be faithful? They used their talents and bore much fruit. How much investment has our Father made in this room? Very much. That's why we're so devastated — because our Father is getting to the root in us more than anyone else, because He's invested in us longer than anyone else. The seventh day will never begin until the work is done in us in the sixth day; that is, everything we need in order to rule with Messiah must be completed in this age (through our cooperation).

Rev 2:26-27 — He who keeps My words till the end does My will. What is God's will? Let's expose His will so we can tell the whole world to do His works that were created before the foundation of the world. Those will rule with Him who keep His works, they will have authority over the nations. He's getting the government He needs in this age, now, in order that they would be ready to rule in the beginning of the next age. He wouldn't be a wise king if He wasn't ready to rule at the beginning of the next age with a complete government. Mt 24:13 says that he who endures to the end will be qualified to rule in the Kingdom.

Our God wants us unlocked to pour out the ten talents on His purpose. We live in bondage by the defilement of Christianity. Only in the edah can we be unlocked. The nucleus is the first to be unlocked.

So we have to do these works according to His plan, confessing our sins, ever increasing in our honesty in facing how we are. He won't let us keep on doing works without properly confessing our sins. It will be the same in the next age. There is a work in the next age — our Master will come back to set up His rule over the nations. The work to complete the nations in the seventh day must be finalized. Gen 1:26-28 — Billions will be saved and at the end of that age Satan will be released and the nations will be tested; there will be a great rebellion; works will be finalized in that age and then Messiah conquers Satan once and for all, and then the eighth day begins. Read about it in Rev 20:7-8.

Hakam asked Elishevah whether she ever heard this growing up. Elishevah responded that it is freeing her from the greatest fear she has in her life — the great insecurity of the fear of death and not knowing what death will bring. She was taught about heaven and streets of gold. What purpose is that? But this is structured and real. It's a purpose she could give herself to and will be able to give herself to in that age.

Being fruitful and taking dominion and filling the earth will come about in the Seventh Day, and then the day of testing — great testing like never before. Then the ushering in of the Eighth Day. Then our Father can get on with His original purpose for Man ruling over the earth and ultimately over all the works of His hands — the Universe (Ps 8; Heb 2:5-8; Eph 3:21).

A few weeks ago I was in Ottawa, I saw something on public television. I saw something on the universe, new technology, telescopes, on satellites where you can see further than ever before. In the Milky Way galaxy they discovered two hundred billion new stars that they didn't know existed in this galaxy — incredible! And there are billions of galaxies. It's a vast universe He's preparing us to rule. We have to understand the depth He has to work in our lives if we're going to be fit, prepared.

First Things First — our Iniquities

So, first things first. He has to deal with first things first. He has to restore us completely. So who does He think about first? He thinks of those who came in first. Who does He deal with first? The first. Why us? We don't know why. He knows the reason. Col 1:22,23,28 — His desire is to present us perfect and complete, holy and blameless, perfect in Messiah. His work in us needs to be completed. He reconciled us through Messiah — holy, blameless, beyond reproach and free from accusation. What is the accuser doing? He is before the throne accusing the brethren day and night. Yahshua our advocate is also there. Isaac couldn't defend himself in court, but he had Havah as an advocate, who could understand his heart and could plead with the judge for him. That's why our Master is not bored. We could all feel that He's spending all His time advocating for us personally.

Can you imagine what it's going to be like when our Father has a nucleus, a core, immovable in their faith? What is he doing now? He's dealing with our iniquities first, the *bent* ways that are inherited from our fathers. These are the things that make us weak. They are the deepest things because they were in us when we were *born* — inherited tendencies — nothing to do with or influenced by our social environment, education, upbringing, status, conditioning. No amount of conditioning can condition away inherited tendencies. These are the things we most vehemently defend because they're the things we're the most ashamed of and we can't change by our own effort. These are where the strongholds are and our God is dealing with these things first. Can you imagine what it will take to get to these things, what earthquake it will take to make an upheaval great enough to move these things? We spent our whole lives petting these things. Sameach testified that his mother trembled at how much he is like his dad, and then little Johnny came along and these ways started showing up in him and we started defending him because it exposes us.

A young brother came to me who was concerned about images on packages. He was afraid we were going to be led into idolatry. I told him, "Don't be worried about that. Just concentrate on loving your brothers, staying in communion, and staying in unity with your brothers." Our iniquities will come out then. Our iniquities militate against love, unity, and peace. He deals with our iniquities first so we won't corrupt, pollute and defile the land. He doesn't let us get away with it if we start to hurt the land (spiritual or physical). He deals with us because He doesn't want us to pollute the land. Understand, He can't do what He wants to with the land until He has a nucleus of people who won't pollute it, whose iniquities don't rule them.

The Attitude of the Righteous

Luke 1:17 — From the *Transition* teaching we learned that the disobedient ones have to be changed to the attitude of the righteous. There are two kinds of children — some are pleasant, submissive, and respectful to their parents from the beginning while others in the same family with the same parents have the attitude of the disobedient. They have to be brought to the attitude of the righteous. We are on that scale too. We all have areas in our life which are troublesome — where we're not so willing to cooperate. What do you think our Father, who loves us and doesn't want us to pollute the land, who's one step ahead, will do? He will not turn His head the other way. He have to get to the disobedient ones first before it's too late.

Pr 19:18 — the hope: *Discipline your son, for in that there is hope, and do not be a willing party to his death.* In the same way, He's getting to us now. He can't wait until the end of the age because He must prepare a people in *this* age to rule in the next age — first things first.

There are tendencies in us, inherited tendencies, that we don't fully realize are destructive. We don't see the destructive nature in them.

Ruth: We have to go through shakings to see these things in us because we're blind. Shakings make us see. We've always petted these things in ourselves, so they've gone into our children; then we defend *them*, instead of seeing them and crying out and cutting them off. We have to cut these things off in ourselves so we can cut them off in our children. The ways we really are come out in our children. When people come to us about them, if we're not cutting things off in our lives, we defend them; but the ways that we're cutting off we draw the sword and bring proper correction to them.

I know the devastation of it. Our God brings great calamity in order for us to see what we need to see so we won't blame others, or the way we were raised and take it seriously and cut those things off. These tendencies are places where we have to listen to our brothers and sisters. Psalm 139 says, "Try me and see any hurtful ways [tendencies] in me," because if we saw they were destructive we wouldn't hold on to them. We've defended and held on to these things our whole life because really we're ashamed and they make us *very* insecure. So we have to face it, knowing the depth and power of His blood to forgive us and cleanse us. Try to face it any other way — people in the world kill themselves through drugs, drinking, escaping, working. There is no remedy, no answer, no way to face it. They are born in that condition, raised in it, and at the end of their lives they are full of guilt and full of shame. Their children are full of it; they can't do anything about it and they die because they're under the curse of sin.

Our God began to reverse it in the first Edah. The answer came, the remedy, but our brothers and sisters fell away from it. They stopped cooperating with the Holy Spirit's work in them. What kind of upheaval do we have to go through to reverse these ways in us as a result of sin? We have the momentum of six thousand years of sins being passed on to the third and fourth generations to *us* and it comes to a sudden screeching halt — like slamming on the brakes, we feel like we're being thrown against a brick wall. Our God is doing something.

As long as we blame others and circumstances and don't face the iniquities in ourselves, we will defend those things in ourselves and in our children. We will be uncooperative and we won't

change. He disciplines us and we have to taste the fruit of our ways. Sometimes we have to taste it very deeply in order to see how destructive it is, in order for us to surrender and cooperate. A few months ago I got a speeding ticket. I thought the policeman was wrong, that I was misjudged, that he was just trying to make money and give me a hard time. I was enraged. I was burning inside, trying to hold it together because of the children in the car. But I had an attitude. Down the road we went to *Stop and Shop* to get some camping supplies. I expressed my anger to my wife. Of course Havah, my faithful wife, said, "Do you think it's from our Father, that maybe you deserved it? That policeman has the right to give you a ticket because he has authority." And I said, "What do you mean, he has the right?" But I was out of control. There was something deep going on inside of me.

Somehow news of this reached the other side of the world. Weeks later I was on the phone with my friend in a conversation about something else. My friend said to me, "I heard you got a speeding ticket. What was going on with you when you got that ticket?" I found myself choking for words. "Hakam, our God gave you that ticket and your attitude towards Him was iniquity in you — rebellion — you didn't receive His authority. That's a tendency in you. It rose up in you because that policemen didn't do everything just right. That way in you is in your boys." It changed my life. I said, "Yes, it's true." I faced it for the first time in my life. I came to the crossroads. I put an end to it. I faced it when he told me that it is in my sons because it's in me. Our Father has to bring these ways out to change these ways in me.

For the first time I saw that way was destructive. Inside I've always had these things against policemen (probably going back to the 60's). "You better do it right or else I'm going to feel justified." We're that way a lot in the community. Even about authority. So we must come to proper judgment and overcome these tendencies or they will overcome us and we will experience a repeat of the first church. They didn't rule over their iniquities, but their iniquity ruled over them. They stopped confessing and admitting their sins and stopped turning their will over to be changed to be made different. They lost this attitude: "From now on whenever you point it out I'm going to be different; I'm going to repent quickly. I'm not going to be stubborn or resist, but admit it." They became like Israel of old in Jer 6:29-30 — *They call them rejected silver because the Sovereign has rejected them*. Our Father rejects them because the wicked won't consent to the fire, the purifying process (cooperation). They maintain a stubborn inclination, bent towards evil.

Must we always be hardened rebels, resisting? Ha Shem rejected them, Israel of old and the early church, because the wicked wouldn't consent to the fire. In the fire we find out whether we're willing to cooperate. The fire purifies the dross.

Assent and Consent

We must come to know the difference between *consent* and *assent*:

Assent — admitting, mental acknowledgment; to agree in principle.

Consent — to involve your will to comply; being willing to do something about it; consenting to the fire; allowing it to do its work. Not just, "Yeah, that's right; that's the way I am," but to admit and confess it as true; to give your will to forsake it. Pr 28:13 — Confession has to be both confessing and forsaking. Those who only *assent* to their wrong ways maintain a stubborn inclination bent towards evil.

Jer 6:30 lets us see that the difference between assent and consent is the same as the difference between admission and confession. Reprobate silver sees the process of refining as worthless and rejects it. Such a person sees it as something other than the love and care of our Abba. You can admit something, but if you get worthless about it, saying our God's work to change you is hopeless ("I'll never change!"), that is acting like reprobate silver. That is saying our Father doesn't know what He's doing, and because he doesn't know what He's doing, you're rejecting it.

This way of thinking and feeling is actually rejecting the process designed to bring out impurities. Reprobate silver.

So people who are this way maintain a stubborn inclination bent towards evil, and their lawless deeds make the sacrifices worthless. These kinds of inclinations and tendencies that are not judged manifest themselves in lawless deeds not done under the control of the Holy Spirit or in judgment — self judgment. Ps 51:16-17; Isa 1:11-13 — If you have a stubborn inclination you won't offer the sacrifices of God because the sacrifices of God are a broken spirit and a contrite heart. That's classic understanding in these two verses. Ps 51:16 — When I'm doing well, I'm doing great based on the works of my own hands, not allowing things going on in my life to humble me, but just going on anyway. Isa 1:11-13 — "I cannot endure iniquity in the solemn assembly." So when we do not judge these iniquities we make the sacrifice worthless — our God rejects it; He doesn't receive it. Mal 3:2-4 — Our God is going to make sure that His people *will* offer sacrifices in righteousness. Ultimately that's what He's after. He wants to kindle the fire on the altar, but it has to be a sacrifice that He accepts before the world is going to know who the true God is. A sacrifice that is acceptable must come forth from the twelve-tribed nation, as in the article *Elijah* in the Newsletter.

Elijah's Altar

Elijah gathered twelve stones that represented the twelve tribes of Israel. (Teach this to your children and your wives.) There has to be an altar or there is no basis for a sacrifice. It has to be within the gates of the twelve tribes where the sacrifice is prepared and made worthy for Ha Shem.

Elijah drenched the wood on the altar with water and then filled the trenches with water to make it evident that it was impossible for man to burn a fire on it. The fire had to be from God, not from man. It had to be kindled without human hands. I got so encouraged about this because I know what I feel and you feel. We feel like *wet wood*. So we have to endure feeling like wet wood and prove to be faithful because our Father wants a sacrifice He can receive on an altar of twelve tribes. Then He'll send a fire! Our Master said, "I have come to kindle a fire, and how I wish it were already kindled!" (Our heart has to be the same as His in order for it to happen.) What happened on that day when the fire came down? The people knew who the true God was and the prophets of Baal were destroyed. In that day He's going to prove to the world and distinguish between gods.

So when that happens (what Jn 17 speaks of — love perfected in unity (which is hindered now by iniquity sometimes ruling over us), when love is perfected in unity, it will cause the world to know that God sent His Son. When He makes it evident and the wet wood burns and the world rejects that sacrifice, then He will judge the world and the end will come. Judgment will come to the world righteously, just like judgment came righteously to the prophets of Baal in Elijah's day.

So, we see the significance of the minchahs being twice a day and we're learning to offer acceptable sacrifices daily which will cause the wet wood to ignite. We know it is not yet ignited. We each get individually flickers of fire as we learn to go to the throne of grace and learn to get His power. The first church didn't deal with their iniquity, so they became useless as far as accomplishing our Father's purpose on the earth is concerned. They were disqualified from being that sacrifice.

The righteous allow the regular fire to purify them. They cooperate with the process. The greatest bondage is to think we can change ourselves, but we can cooperate. How much of the time do we think our Father hates us. "I'm not good enough; I won't change." It's pride that won't admit how you really are.

How long ago did we hear about *assent* and *consent*?

Qatan: It's the same as the difference between *admission* and *confession*. The reprobate silver sees the process of refining as worthless and rejects it. He sees the process as something other than the love and care of our Abba.

Hakam: We have to be absolutely for one another and encourage each other. If we know that what we're suffering with is good, then we'll be able to communicate it to others. If I can't endure these things I'm going through, what hope do Hushai and Yahshephey (for example) have? When I see what I do and how it deeply affects others, it deeply affects me. What hope does Hushai have? He has four cute little children — this is a nice little family. (I once had four cute little children.) What hope does he have if he doesn't see me, in whom our God has invested for all these years, cooperating and receiving and going on giving to others what my Abba has given me?

Lo-Nekar: The hope is that you will tell him what you see now!

Hakam: Exactly. It's not that I'm not good enough, but I'm good enough that He's one step ahead of me.

Sameach: Gader whispered in my ear at one time when I was going through a discipline, "My life depends on how you receive your discipline." I always remember that.

First Milk

Ps 119:133 — "Establish my footsteps in Your word and do not let any iniquity have dominion over me..." This happened to the first church. Their iniquities took dominion over them.

Sometimes this happens with us.

Hakam: The saddest thing was, I was talking with a couple of boys who were going to leave and they were expressing things they were feeling and said, "We feel this way; it's in our heart; we may as well go and do it." We should have been one step ahead of them and told them that those feelings were the work of iniquity in their hearts and helped them see they needed to rule over it. The only thing that kept me was Chets Barur, when he fell on his face in Portland, and here I was in Florida, totally without hope, and I saw I had to hang on if for no other reason than for his sake. It makes me grieve for the ways I wasn't one step ahead, and how I didn't listen to you [those present in the room] who tried to help me with my children.

When our God starts to expose our iniquities we start to live under the weight of it, but He doesn't want us to. He wants us to cooperate with Him, admit and confess it, and find that *TASTE OF MILK A NEW DISCIPLE SHOULD LEARN FIRST* (1 Jn 1:9) — that He is faithful and just to ***FORGIVE AND CLEANSE US!***

Remember the teaching about the garment and how to clean a stain out of it? You work on it a little at a time. If you do too much at one time you'll rip the garment. Just a little at a time with just the right amount of soap, just the right amount of pressure, over time will get it out. We've heard this for ten years now.

He does not want iniquity to have dominion over us. It will if we don't see it or if we do see it and don't deal with it according to the word of God. We must deal with it by confession. Iniquity was in you when you came out of your mother's womb. When we experience forgiveness and cleansing we're lifted up. The next time we fall we confess it because we don't want to hang on to, defending it, being worthless and proud. We get cleansed and go on. Eventually we will go to throne of grace *before* we sin!

The fruit of those whose iniquities have dominion over them is that they don't pass on vision to the next generation and to their children because they are under the weight of their iniquity. We must surpass this and have things to say to our children. I remember finding out something out about my daddy and wondering why he never told me about it. I asked Yoneq and he said it was because of his guilt. When we have guilt, we have very little to say. If you're a good steward of your car, you can rebuke the socks off someone who isn't taking good care of his car. But if

you're overweight, you don't go around rebuking people who are overweight. You have nothing to say. But if we *confess* our iniquities, we will find ourselves having a lot to say. We must pass on that vision.

We walk around under the weight, still defending ourselves, hanging on. Remember Yoneq's dream about the calf in the bag? It was sucking air, not wanting to give up and die. The fruit of not surrendering is that we become like that wicked servant and bury our talent. Nobody has the foundation or the vision like we in this room anywhere in the world. You thought our God was waiting to raise up someone to take your place *so you could go out and die or be put out to pasture*: "I'm just waiting for someone to take my place." Our God wants us to see what He is doing. He can't do it with anyone other than the *heart*. (Keli, Daniel, and Shores's tongues have been hanging out because they need the *heart*!)

Iniquity as an Idol

Ex 20:4-7 — The difference between those who love him and hate him is revealed here. To those who hate Him, the sins of the fathers are passed down to the third and fourth generation. But He shows mercy and lovingkindness to thousands of generations of those who love Him! The whole context of this is making for yourself an idol. So we find ourselves either loving Him or hating Him. If we are loving Him we will be passing on our faith, heart, and vision. If so, he will show His lovingkindness and mercy to us and our children and our children's children. If we are not cutting off our iniquities, then we find ourselves hating Him and our iniquity becomes an idol to us — something we put before Him.

In the areas of our inherited tendencies (our *iniquities*) we have to really listen to our brothers and sisters. These are the areas where we can't see. We have to come to the place of being absolutely honest. Has anyone ever told you there is nothing in you to consider that there might be another way to see something than the way you see it? Has a friend ever told you this?

The *nucleus*, the *core* is the embryo. The embryo becomes the child; the child becomes the man. The embryo has to cut off the iniquity. If not, it will be in the child, and then in the man, and our God will not get what He wants. So He is going to see to it that the core cuts it off because He's made a covenant. Either we will cut it off or He will cut us off. He won't tolerate lukewarm indifference. He either makes us hot or cold.

So, if we don't cut off our iniquity, it becomes an idol to us. We pet, protect, and serve it. We serve it with our energy, emotions, and our time. These unclean ways in us are what we wind up worshipping. It makes me sick whenever I see it in myself. These are our idols.

Ruth: We think we're supposed to be beyond where we are at, so we get ashamed and it's hard for us to confess our sin. But if we are honest with ourselves and others and our Father and we beg Him for help to overcome these things, then we find grace, begging our Father to change us. We can't be ashamed. We have to really admit these things are in us.

Each time we experience forgiveness and cleansing, the weight we feel when our iniquities are upon us is lifted. We feel warmth in our heart, the warmth of acceptance. Then if we're experiencing that warmth we can go on and walk in the works we've been given and we don't have to go on with that weight. And then we can pass on our vision, experience and most importantly, our heart.

It is iniquity that causes the foreskin to grow over the heart so the heart does not get expressed. One time I found out that a very significant thing happened in my life when I was very young and my dad didn't tell me and I found out after he died. I asked Yoneq why didn't he tell me. Yoneq told me he probably had too much guilt to tell me. I realized it was really true. He couldn't share his heart with me because he was too guilty. So, not much from his heart went into my heart. There were a lot of things he didn't tell me.

I used get into conflicts with my children and would see that they needed me. I would open my mouth and have nothing to say. I thought it was because there was nothing there in my heart for them. But I have come to see that the reason I didn't have anything to say was because of my own guilt from my iniquity that I didn't cut off. But I have the remedy; we all do. Our God has dealt drastically with me about the things that cut my heart off from my children and now I see that I really do have something in my heart for them. In fact I have a lot in my heart for them, but it can't come out unless I'm facing my iniquity and cutting it off.

So *every* iniquity has to be cut off because what's in our heart is Rom 5:5 — the love of God has been poured out in our hearts! He knows who we are. He called and chose us because He knew we would respond. The only thing that keeps us from responding is iniquity. Yoneq said that you can be a good steward of a car and see another who is unfaithful and you can help him because you are a good steward. But if you're overweight, you don't go to anyone about being overweight. When I don't have anything for my children, it's because I have things in my heart I have not faced, judged, confessed and forsaken.

Ben Naby: If you're overweight and you're letting it rule you, you notice everything everyone else eats because you have to justify yourself. Why do you point the finger at everyone else and not judge yourself if you're tolerating it in your own life? You have to seek to justify it.

The nucleus is incomplete. Its purpose is to be added to. In the nucleus of a cell is all the knowledge, the intelligence necessary to produce an adult. In the very core of the first cell the DNA, the knowledge, the information develops. It gets passed on into every cell and here we are. Our intelligence is the same intelligence as when we were one cell in the womb of our imma. Everything needed for the full grown development of the tribe is in the nucleus of each tribe, foremost in Judah because Judah brings the essence to each tribe. That's why this teaching is for Judah as the foundation of every tribe.

Aquila: Another aspect of what Ben Naby said is that you could not say anything because of your own iniquity. But if you really are dealing with it, you probably are the most qualified to share it with others, especially with our children. If we're dealing with our iniquity, then we are able to show mercy and kindness and help others out of true love. Those who have suffered the most might be the most qualified. If you cut off your iniquity then you're not cut off to help others.

Testing qualifies us to rule. If we cut off our iniquities and we're faithful in that area, we're qualified to rule because we're not doing it with the pointing of the finger, not namby-pamby, but with grace, truth, and life, just as the heart pumps blood and pushes it through the capillaries to the edge of the robes.

Ruth: This makes us the most qualified because it gives us understanding...

Abigail: ...and compassion to lead someone else out of the same place. Caleb has told me it doesn't matter how much you've been through, but what you get out of it.

Are we ones who love or hate Him? We have to be rid of our lukewarm indifference. If iniquity rules over us, it produces lukewarm indifference. Then, when lukewarm indifference sets in, we start to withdraw. We find ourselves no longer in the center of the community but on the outskirts, not involved or minimally involved in the common life of the Body. Our iniquities keep us from being wholehearted.

Here is a marvelous explanation of this: The heart has two sides to it. One side always pumps out fresh blood to nourish the body. The other side always is dealing with the blue blood which is the carbon-dioxide-ridden, polluted blood. The heart pumps this to the lungs where a transfer of oxygen and carbon dioxide takes place. The carbon dioxide goes out and fresh oxygen comes in. Then the oxygenated blood goes back into the heart and is pumped out to the body.

What if the side that has to deal with the bad blood felt like, "I'm always having to deal with this *STUFF* and I'd rather not deal with this bad stuff in my life, all these toxins; I'm just not going to deal with it." There would be no fresh blood for the other side to pump. You would only be half-hearted. You'd last thirty seconds with no oxygen and after one minute you would be dead. It's incredible how fast the body dies. If you're only half-hearted you can only live a little while. You have to deal with the stuff in your life and pump out fresh life at the same time.

Integrity

Integrity is hating what our God hates and loving what He loves. It is being whole, complete, without weak points. It is a lack of integrity that brings the whole man down to the dirt, the lack of being whole, the lack of being complete, like being reduced to a loaf of bread. Pr 6:26 — "for on account of a harlot one is reduced to a loaf of bread... the adulteress hunts for the precious life." Heb 1:9 — "You have loved righteousness and hated lawlessness, therefore you were anointed with the oil of gladness above all your companions."

So the purpose of testing is to strengthen the weak points so that they (the iniquities) won't bring the whole man down. We've seen and experienced iniquity bringing us down, some to the brink of utter ruin and some to utter ruin.

Every aspect of our personality must be tested — especially the weakest points of our personalities, especially the ways in us we would like to hide, the withered conditions we never wanted to expose. We all have these. Our God goes after these. How do we view Him for doing that? Do we see Him as a hard task master, as uncaring, unloving, or as a compassionate Father who wants us to be everything we were created to be, true sons walking in integrity, a whole person?

Some aspects of our character give in to temptation and bring the whole man down.

Yathed: Do you remember that time in Mentone ... playing basketball.

Hakam: What did you learn from it?

Yathed: That our Father needed me. If Yoneq hadn't said what he did, I wouldn't have seen it.

Hakam: Nehemiah David got mixed up and thought he was playing football, and pushed Yathed to the limit. He exploded and slammed the basketball down and left the court. He said he couldn't take it anymore. What did you learn, Zadok?

Zadok: I don't think I learned it... (in tears) I was really aggressive.

Hakam: Yes, you were. Yoneq said we were all the most aggressive bunch he had ever seen (violent).

But He tests and tests us to strengthen and establish us until we learn to go to the throne of grace in our time of need, before we fall. When we see the destructive nature of these things in us we'll start crying out and begging to be delivered.

1 Chr 29:17 in the Good News Bible says, "I know You test everyone's heart and are pleased with people of integrity..." In the NIV it says, "I know my God that you test the heart and are pleased with integrity."

This passage is in the context of King David when he was acknowledging Solomon as the next king. He was talking about building the temple and praying about it. The temple in King David's day was prepared by free-will offerings. Verse 17 goes on... "All these I have given willingly; how willingly people are giving to you; they gathered all the materials they needed to build the temple through free will offerings." The people gave everything they had to see the temple erected. We have to keep doing the same, wholeheartedly, even when along the way we fall. We can't give in to lukewarm indifference. We have to keep on giving all we have to build. We can't fail and see the weak areas where we see our iniquities having dominion over our lives and give up in despair. We must keep on crying out, confessing, and seeing our weak areas.

The other night at Breaking of Bread I realized that the depth of His love is far deeper than the depth of my iniquity. The depth of love and forgiveness that communicates hope to your heart — that is essentially what we live by (you can't live without that warmth that is communicated when you know you are forgiven).

When we see where our iniquities have had dominion over our lives and confess it, crying out for His grace, then He won't fail us. If we don't confess it, He has no way to help us.

We all have thorns in our flesh, every one of us. These are things we really struggle with deeply. The painful things we feel the deepest in our soul. We know them, the things we do that cause the greatest pain. We see the devastation it has on us, our family, our community, tribe — the greatest pain. We all must deal with these. Paul had revelation about this, that His grace is sufficient. The pain of the thorn is not too much. The things we struggle with the deepest are not too much. We need to encourage each other about this. There's not much vision in the middle of pain like this. Our God is not a liar.

Paul prayed three times about this. Each time the same response came to him. *My grace is sufficient for you.* Our God is not a liar. In our pain He says, "My grace is sufficient." We just need to cross the line and stand with Him, making no unholy alliance with the evil one. We come to a critical place in the depth of our pain where sometimes we run away. Somehow we don't think He understands. We forget that He takes care of first things first. We forget that He is one step ahead. It doesn't feel like it. It feels like He doesn't care, like He's abandoned us. We feel like I'm nothing, nobody, I'll never change, no one cares about me. This is an unholy alliance. We justify, defend, scoff. That is making it into an idol, not caring, indifferent, withdrawing. So whatever are the lacks of integrity in our life, our Father always tests to *strengthen* — never, never, never to destroy us — only to heal us. So all compromise has to go. We must judge ourselves. When we feel the pain of the thorn, we must take our stand right there at that time. When the day of testing comes, you can see how His love is being poured out in our hearts by the way we respond. We are the wife. He is the husband. Wives trust and consent to their husbands. We love him because He first loved us. We can't operate in the flesh. Eventually all our operations in the flesh will come to a screeching halt.

Some vigorous youths don't think they need to exercise because they can't relate to their body not being able to respond the way they want it to, but when it gets older the flesh gets stronger. Hopefully when they begin to realize this they will receive their discipline and start to exercise. So if in the beginning we loved what He hates and hated what He loves, we'd never be here. Do you think He would have given us our first portion of faith? He knew in the beginning we loved what he loved and hated what He hated. This lets us know something about ourselves. We have to know this.

He knew us from the beginning because He chose us. He sees the beginning from the end and the end from the beginning. We are the nucleus because He knows us. He would be less than all knowing and inconsistent if He had brought us here when our heart was not to really love what He loves and hate what He hates. It would not have made any sense in the end. It is an accusation. *We have to know this about ourselves!*

Col 1:23,28 — He wants to present us free from accusation. It is an accusation that says, "Look at your behavior. Surely you love what He hates and hate what He loves!" Does that accusation ever come to you?

I remember when Ma-Aminah came to me at the Lake House and said, "Why don't these younger people respect us? We have all these problems ..." I didn't know. The younger people in my house didn't respect me either. We're learning. We need to know who we are. I learned this with my two older sons, and even Tohorah, and even Zebulun. They don't know who they really are if we don't tell them who they are.

There is a recurring thing in our youth who have left and also in many youth in the community. They think, "I have this stuff in me; this is really how I feel in my heart; I may as well just go and do it and get totally condemned." We failed to be one step ahead. We failed to help them discern the difference between the iniquity in them and what is *truly* in their heart. Did He make a mistake when He gave us our children? Do we have four good ones and one bad? Is this one destined for hell? Is our God that way? He gave them to us because the seed is in us. We have to help them see, discern, distinguish the difference between the iniquity that is in them that they must rule over, and what is in their heart.

There are Four Things our Children Need:

To know they're loved (no matter what they do or how they are);

To know that their needs are met (food, clothing, shelter, health, education, etc.);

To have a purpose for their life (contributing, not idling along, filling time, but knowing what they're doing is important to you and building the community);

Boundaries (your word is law; you hold them to it as ground for them to exercise and grow in).

How important apprenticeship is! It's hard to find purposeful things for our youth to do sometimes. If we can have apprenticeship, they can know they're needed. Chets Barur is at the point in his life where he can feel his wings a little. Our God can put air under his wings. We can maintain each day. Amaz is not at the same stage of development. He has to have vision, a will and purpose provided daily or he gets discouraged and plummets. I am responsible to give him that purpose (along with the Body) until he gets his wings. Our lifestyle has to be to connect our children to a meaningful purpose every day or we lose them. We have to rise to the occasion and meet that challenge with them.

First we have to come to the *end* of the accusation that we love what He hates and hate what He loves. We have to distinguish between that accusation and our iniquities in order to teach them the same things. If we don't do it in ourselves we certainly won't do it with them.

Only His people will deal with this crooked bent in them so they won't pass it on to their children. We are responsible for not cutting it off. What should we do if we recognize our own sin in our child? We should take it *very seriously* because we are guilty. We can fall on our face and say, "It's in my son because it's in me. I'm sorry. I see the devastation in my child's life because I didn't cut off my sin." If sin is passed on, we are guilty for not cutting it off. Those who cut it off will flourish. The outcome: they will be preserved through their *faithfulness*. My son doesn't need me to get mad at him for the sin that comes out of him that I failed to cut off.

Encouragement works so much better.

We are accountable. That's why we have to come to the end of all defensiveness. Defensiveness is the greatest enemy against our Father's purpose. It keeps the sword from being able to cut back the foreskin so the light can shine on our sin, so we can deal with it and healing can come.

Defensiveness kills and destroys. Mercy will come to our children if we deal with our sin in our life. We have to confess it, cut it off and be healed so it can be cut off in our children. It's amazing what a spiritual thing this is.

I first started realizing it after Mary died, and my children were with different people. I started dealing with things in my life and my children started changing because our Father was able to begin righteously extending mercy to me and to them (Ex 20). It's a spiritual thing. So you watch and see. Sometimes there is great controversy over whether children should be with their parents or someone else. But the most important thing is that we would cut off our iniquities. This will bring about restoration even if it doesn't happen until they become adults.

Those who cut it off in themselves will flourish. They will be preserved. Those who built the temple said of themselves in 1 Chr 29:15, "Our days on earth are like a shadow ... there is no hope of us remaining to see the outcome, the fruit of building the temple." But for us who build

the latter temple with a greater glory, there is hope of seeing fruit. So we can build with greater zeal because we know the Kingdom won't be left to another people.

We have to continue to build and build and build with total zeal. This kingdom will not be left to another. We can't waste our time on anything else. What we're doing will go into the next age. We are the nucleus, the seed, the kernel, the scion which will go on into the next age. Learn a lesson from the fig tree ... as soon as you see the twig get tender, the leaves come out, you know that summer is near, right at the door. I tell you the truth this generation will not pass away, but He will prolong his (their) days (Isa 53:10; Pr 3:1-2; 10:27). Eph 6:1-3 — This is the first commandment with a promise.

Our Master said in Mt 24:32-34 that the first generation to see Israel branching out again into a twelve-tribed nation will not pass away but will remain until his coming. That is why Isaiah said in chapter 53:10 that the *days* of the *offspring* of Messiah (those who bring about His will on earth) will be *prolonged* in order to accomplish His will. They will be *alive* and *remain* to see Him return!

In order for Israel to branch out as the fully-restored twelve tribes there has got to be a heart, a life force full of sap in each tribe that will cause the tribe to branch out to produce the fruit! So we don't have to worry about burning out. The heart has the life force to cause the tribe to branch out like the fig tree. This generation who sees this will see the end.

Deshe: The heart of Eph 2:8-9 is that the righteous will live by his faithfulness, using his talents, pouring out his heart, vision and faith, pouring out, despite our weak points. We will live by our faithfulness, responding to the faith He's given us, confessing our sins. Heb 1:9 — Our Master loved living by His faithfulness and living out the works appointed for Him. The word *righteousness* is elusive in my mind. It's too messed up in my mind to relate to it. But I can in terms of walking in the works He's given us to do. Our faithfulness.

Hasah: Hearing that our Master is for us reminds me of Noah whose days were prolonged... Terah was 30 years old when Noah died. Our Father was trying to put the heart into the nation. Now we are the heart of the kingdom and it will not be left to another people.

Biynah: We all go back a long way together. We can look around the room and see faces of friends that we have an open, unhindered, flowing relationship with. We know we can tell each other anything. But then we look at some faces and you wonder what they are thinking about. Are they thinking about me and how I don't measure up, about my faults and failures? But really they probably have that hard look on their face because they're thinking about themselves. Deshe read to me the other day in Phil 2:1-2, "If therefore there is any encouragement in Messiah, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose..." It seems like if we are the heart that we have to have a free-flowing, unhindered fellowship between us, an unbroken bond of trust where we could communicate whatever is on our heart to each other without any fear. Then it seems that this flow could go out into the Body from here.

The testing keeps coming until it does its work and we prove cooperative, silver that receives the purifying. We're still in the developmental stages. We barely understand what our Father is like. It's so easy to doubt where He is coming from after all these years. But He knows our heart. That's why He is so patient with us. He's not looking over His shoulder for someone else. He's not looking for another heart. Sameach said, "What if we all left and Yoneq had to start all over?" It can't happen. Our God, how much more is He that way? It is worth it all to stake everything and put it all on the line. He sent His Son and said He would not do it without a people. He gave that dream to Nebuchadnezzar. If part one of that dream came true, do you think part two will come true? The four kingdoms came about. That is an historical fact. It is not still

prophecy. That part came true — the four kings of four empires. Do you think the second part will come true? Our God stakes it all on that, on His word.

We have to become secure in Him that way, to know. We're all going through different things, different courses. We all have different courses, different things to deal with, different enemies. We all have to go through different things the Holy Spirit is so delicately aware of. So different opinions come out. Will there be any lack of consistency in the way Aquila rules in one part of the universe and Sharat rules in another part? Will it be any different in the tribes? He must do it in the heart first. There must be an unhindered fellowship.

Once you start dealing with things, there is no threat to love, no fear in love. We know that He still wants us to do what we were created to do. As you find grace and cleansing there are no more hindrances. The only hindrances are from things that remain undealt with either in us or our friends. So we have to help each other so there is no lack of consistency in the way the heart beats in every tribe. Our Father is one step ahead and He knows how to get there. We all have responsibility to pump to whatever degree our heart is clear. We're not going to get there any other way. Don't you marvel at Yoneq, all the things he has to deal with? Does he do magic? He comes to a place and he starts being faithful, giving out what he has. Nothing more. There is no ace up his sleeve, no blinding revelation. He gives whatever faith and vision our Father gives him. He gives his heart and things change. Whoever is that way, things change around them. He's our example in that way.

Harbinger

We are the core, the forerunners for the tribe. *Harbinger* means forerunner. (We were going to write a paper in California and call it *Harbinger*.) When the twelve tribes are established we will all be the harbingers of the age to come. We are the harbingers of the tribes right now. The tribe of Manasseh is not here yet — it's more like one clan right now. First things first. It would be disastrous if it had fifteen clans, each out raising up a community somewhere, because there is not yet a consistent heart beat. Manasseh is still being developed. He can trust us to the degree we're faithful. If we were sent out in too many directions right now, we might take the day off so we could get some good feelings.

Those chosen as the nucleus need to remember those who come in are being added to them. That core, that heart, is the foundation on which the Stone Kingdom is being raised up. The gospel of the kingdom in Mt 24:14 is the gospel of the Stone Kingdom and not any other gospel because in Dan 2:44 it is raised up in the days of those ten kings. These are the last days. The Stone Kingdom is formed from the nucleus and being raised up on that foundation that is in us.

There is a man outside the Body who wrote a paper based on our teachings because he doesn't know that heart which has the revelation from the very beginning. The only way its going to get into anyone else *is if we pass it on*. Us. We're the only ones who have it. Not one person from the foundation can be lost. We have to pray those who are true can repent. We are sending this teaching to everyone from Chattanooga who has fallen away.

The nucleus expresses the heart.

Amatz: The measure of faith was based on something pure. We didn't see a lot, but we believed like Thomas.

Chasidah: He who is forgiven much loves much.

Yonah: In the development of a cell, the nucleus holds the chromosomes.

Everything is in the heart, so it's obvious that the Evil One really wants to block communication coming from the heart. Iniquity blocks the heart like foreskin and then takes dominion over the person. If the Evil One can keep the heart blocked, he can keep it from being expressed. If anyone is part of the heart, he has his part of the heart to pass on. The heart (that voice) has got to be raised up in Judah.

The most essential part of a tribe is the heart, like the heart of a developing embryo. We pass on the heart to everyone. The tribe has to be led by the heart. In order to enter into His presence, the flesh, the veil, has to be rent. The flesh keeps us from being a doorway for others. (Pr 10:17 Amp — "He who heeds instruction and correction is not only himself in the way of life, but is a way of life for others. And he who neglects or refuses reproof [not only himself] goes astray, but causes to err and is a path toward ruin for others.") Can you imagine how much a healthy doorway has to offer the Body? We can't let our iniquity keep our heart from being expressed. We can't allow the flesh to become an obstacle (a blockage) for others to enter into the Holy City — into the Twelve-Tribed Israel.

Evangelism

Evangelism has to be the focus, the central thrust. Our potency is measured by our evangelism. We have to plant seeds in others and the seeds must take hold. Evangelism has to be in the forefront of our life in every community.

Levi Manasseh said its going well at the home show because Deshe came down Friday and told him what he's supposed to be doing there. Deshe put it in Levi because its what's in him. He's not pining away over his iniquity. Who is like Deshe? The talents and intelligence that are in us collectively in the nucleus, to grow up into a full blown tribe, a mature man, are right here in this room.

There are twelve gates being formed on earth at this very moment so His lost sheep who are still in the world can come in and experience His tender mercies. Our youth have evangelism on the forefront of their hearts, especially in Judah. All the hindrances in us have to be removed. When we repent there is peace. We experience something. Sin makes us hostile. It creates division and enmity between God and us. When we repent there is peace and the warmth of acceptance. It's like a child who is disobedient. He gets separated, he repents and there is peace. The warmth and the affection of our Abba returns. We sense He's pleased with us. So the tactic of the evil one is to try to abort the fetus, the developing embryo, by diverting our attention, our energy, and our zeal to dwell on our problems over and over and over and over.

Distractions

When I was in Florida after Mary died I cried and cried and cried till I couldn't cry any more. I prayed and nothing happened. All I saw was my iniquity. Then one day I saw something in the Bible. I sensed that warmth in my heart and I knew our God had hope for me. It kept me going months after that, even years. I realized you can only feel bad about your iniquities for so long. Maybe its time to give thanks and rise up and see if our God can give us strength. I realized if I stayed in that place, in self pity, I was not allowing our God to have His way. All I was wanting was our God or someone else to see how bad I felt. When iniquity is right there it diverts your attention to caffeine, newspapers, food. We all have these places we run to that destroy the nucleus. When we do this, we are wasting our life instead of giving it to our wife, children, each other. It's like opening the window and letting the heat go out, wasting it. And who gets robbed? Our Master, Yahshua.

What diverts your attention? In 1984, Yoneq told me in Chattanooga, "Hakam, there's something in you that doesn't pay attention to your children. They're starving. They are craving your attention and you don't even notice..." It was because my attention was somewhere else. I was into myself. I have to find out what it is that diverts my attention. Why isn't my zeal and energy going into what I'm called to do? What takes my attention? Where is it going? Magazine racks in the stores, and much more subtle things we don't know.

Be on guard against all unrest, anything that divides us. When our peace is disturbed, what is it? We can know our feet are being misguided, led into death. Luke 1:78-79 — "The sunrise from on high shall visit us... guide our feet into the way of peace..." Wisdom — all her ways are

peace. If you're proceeding with any lack of peace you're not having wisdom from above, but at best, earthly wisdom.

Bringing peace to mankind was God's whole intention. You can't pretend to have peace. We have to *have* peace. The angels prophesied in Luke 2:14. Mt 5:9 — "Blessed are the peacemakers, for they shall be called sons of God." In order to make peace you have to have peace. We have to seek peace and pursue it, obtain peace, 1 Pet 3:10-11.

Peace is the absence of strife. The absence of peace is the presence of strife — *division*. So one form of strife is *not accepting our lot in life*, the way our God made us and the place He put us in the Body, our inherited tendencies we have, our portion of grace and the abilities He gave us, as well as the way He uses us in the Body. We have to be content with these.

Ha-emeq said those who aren't supposed to be leaders are always striving to be and those who are supposed to be always shrink back and won't use their talents.

One day our light will rise upon earth. Rev 12:1-2 — The woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars... There will no longer be anything to hold us back — no division, no darkness working in us. The tribes of God will be united and Satan will be cast out. In that day the glory of His illumination will be shining. The evil one will be cast out because there will no longer be any room found for the accuser. The work of completion will have drawn to a close in this age. The evil one will be cast down because we allow no more room in our lives.

He understands our suffering, the things we've gone through and are still going through. We all have the grace we need if we will just cry out and humble ourselves. He has called us already and he believes we are faithful. So we need to walk out our confession.

Satan tries to get a foothold in the Body little by little, trying not to be detected, yet not one creature is concealed from our Abba's sight, Heb 4:13. Even if we try to conceal things, everything is laid bare before His sight. Knowing that helps us to make confession. We won't try to conceal anything. The nature of sin is to conceal it. It's the deceitfulness of sin, not being honest. It tries to be one thing on the outside and something else on the inside. (Pr 14:8 — "The wisdom of the prudent is to understand his way, but the folly of fools is deceit.") Our Master will come back when the outside is like the inside and the inside is like the outside, when there is no deceit, when we're all making confession.

Sympathy versus Empathy

We have a high priest who has been tempted more than we have in every respect, in every way. He has experienced the things which we have struggled with, the things which try our souls more than anything else. He has experienced these, yet was without sin. *Our Master Yahshua has fellowship with what we feel!* The deepest things we feel, the most critical things we struggle with, our greatest shame, our deepest pain. He has fellow feelings with all that we experience because He has experienced it too. Everything we go through He went through and more. Our Master Yahshua is one step ahead of us. Our Abba is one step ahead of us. What did our Master Yahshua do? He became sin for us. The weight of all our iniquity, the weight we all feel from our own iniquities, the weight of all ours plus the whole world ... *He experienced it and He was not guilty!* (The first time I read that I cried when I realized He feels everything I feel.)

There is a difference between *empathy* and *sympathy*. He sympathizes with our weakness. Heb 4:15 — "We do not have a high priest who is unable to sympathize but was tempted in everything..." He sympathizes with us. Empathy says, "I feel for you because of what you're going through; I've never gone through it myself but I see the result of it in your life so I feel for you."

Sympathy says, "I feel your pain because I've already been there. I'm one step ahead of you so I can bring you to where I am." He doesn't ridicule us or put us down for how we feel. Yahshua

has *fellow feelings* (like *fellowship*) with all we experience, because He has experienced it too. Everything we go through, He went through and more. He was thoroughly tested in everything on our behalf so He could overcome all things and be our Savior. He too had to be made complete through the things He suffered (Heb 5:8-9). So, we need to come to Him in our time of need because we know He knows what we're going through. That's the way it is with each other, isn't it? When you're suffering, do you go to the person who understands the *least* of what you go through, who is going to get frustrated with you and totally be surprised at what you're going through? So let's turn a corner and start going to Him *before* we fall so we can get help. He understands.

In the last twenty years hopefully we've realized we need to go to Him and confess our iniquity when we fall instead of staying under the weight and dominion of our iniquity and being carried away by it. So in the next twenty years we should learn to go to Him *before* we fall. We can see through things we've been through. We haven't confessed our sins and have been disciplined for it. We know better now, or we will. Now we have to learn to go to Him before we fall. We know who our high priest is because He's felt it.

When we fall, do we run to the person who can't relate at all? We had to go through what we've gone through so others can run to us. They will know that we have understanding. Our Master understands us. He's not some intellectual phantom. He's not mystical. He sympathizes with us in every way. We have to know our God that He understands or we won't do it. We can't go anywhere in this life without knowing Him.

We began with knowing Yahshua. That was all we had. Our life is a relationship with Him. It's not a complicated thing of the head, but a simple love affair of the heart. We respond to Him with absolute openness like a husband and wife. The vow of a husband is to love his wife and lay his life down 100%. Her response is to submit 100% in absolute surrender. We have to come to know His love in an ongoing revelation everyday. We must go quickly to His throne of grace every day; then we can obey, Heb 10:22.

We draw near to Him and confess our sins because we don't want to hide them and we know we can't. Our Father sees and knows everything that we feel, and He can sympathize with us through our High Priest and Advocate (Heb 4:15). *We have to know Him and know He has fellowship with what we feel or we won't go to Him.*

We, the Core, must learn above all the rest, not to allow the flesh to deny Him access into our heart. We are the ones afflicted the most, who have been dealt with the most, and we have to be the ones who don't hinder our Master from filling our hearts. Then grace will fill the Edah. The heart will start pumping.

He's counting on us more than all the rest. We are the most valuable because He's made the most investment in us. (If you invest more into a piece of property, it is worth more. If you invest less, it is less valuable.) We were the first called, the first chosen, and the first to respond. Now He wants us to be the first to prove faithful.

This is from the last paragraph of Nun's letter:

There is so much more, but most important that we understand about the heart that it must be formed properly in us. We're all still in our developmental stages. It seems our Father wants to bring this to completion so the heart can begin to function. The race is not far ahead.

He's counting on us. If we don't withhold. It's painful at times. We can still hear and respond and walk in the works He's prepared before the foundations of the earth, Eph 2:10. When we're not walking in those works we become sluggish in spirit losing our focus, distant, detached and reserved in our behavior. Our iniquities overtake us and idolatry easily overtakes us. Set all resistance be gone so we can go on with His purpose. We must give Him everything, a corresponding sacrifice. Every single person called in the beginning is essential or the heart

cannot be formed. We've got to be tight. We must know each other through and through. The core from each tribe is the backbone for that tribe. The structure of the nation is held together by those men and women who were the first called, the first chosen. these have greater vision and greater understanding than all the others.

The nucleus can't divide or dissipate. They should be the most outspoken among us because they have the most to say, the greatest insight and vision because they are cutting off their iniquities. The seat of passion is in your heart. They are not indifferent. They lead the charge. The greatest investment has been made in them. It is time to be made complete because our Father wants us to run.

Love, Nun

Comments from Judah:

Zadok: Expressed his heart and repentance for hidden sin.

Abner: I can't throw any stones at Zadok. What I've heard today has really changed the way I look at things. I've asked our Father to take my life. I've thought the only reason I was called when I was is because I wouldn't make it if I'd come today. People wouldn't be able to put up with me. I really see the purpose now for putting the flesh to death more so than ever. When you see the flesh ruling your life, it's like indicators of where you're really at. Like Yonah said, I'm tired of reasoning. I'm tired of making our God prove Himself.

Ahimelech: I've always thought that we had to hurry and raise up others so we can sit back and take care of our problems and let them carry on. We do need to raise up others, but I don't think He wants us to lick our wounds.

Yathed: We really do need each other. We need to be aggressive, giving ourselves to our God. I know, like what Yoneq said, that we were the most aggressive people he'd ever seen (in basketball). I need to help you be aggressive. I've been so much like a yo-yo. I see my son with my parents and I could get hopeless. But I know He wants us to be life-givers. We can stand together.

Zadok, your name means *priest*. You need to stand. Whenever I speak of faith, the enemy comes right away. But now I need to learn to go to the throne of grace. I want to learn to do that. That process of walking and learning to stand — I want to help you. I need your help.

Sekel: I've felt like Abner too. What are we good for? When someone who has just been baptized comes to me and asks how long I've been here, I don't want to tell them. They'll think, "Is this what is produced?" (Heb 6:16) I thought about when Yahshua tore that veil, hope went with Him. I want to receive these sufferings. He went before us. I'm so thankful we're not useless. We have a purpose. He is for us.

Qatan: I think if someone looked at you and saw how long you've been here, and didn't want to be here because of that, then they don't need to be here. The greatest deception is that people get their worth from what they do. What is important is who we are. There are a lot of wonderful people coming in who are doing great, but there are a lot who can't hold up their head. They need to hear about the blood of our Master and confess their sins. Everybody who didn't have some version of what Abner said, raise your hand. My version is that I knew my children would grow up and respect me, therefore I would always have a home. Whatever we have, keep investing it until we draw our last breath. The apostle John kept talking about the foundation in his old age — love one another. When we see things in our children, I think, well, it's just the flesh, but don't see that it's the things in me that I haven't overcome, and that's why it's so strong in them. It's the things that are subtly there in me that come out in my children.

Sameach: We go around and feel like Sekel does because we have a bad conscience. I want to be someone who is connected enough that I could help someone else be connected. I talked to Huyadah, who had just come back from Florida — a terrible life — and I asked her what her worst encounter was. She said that one time her teacher was frustrated and disciplined her in front of the whole church. It hurt me that her worst encounter was in the habitation of our God. I don't ever want to be someone's worst memory

Part of helping others be connected is to be connected. We need to be part of the nucleus that is worth looking at. I want to have the grace to be one of the nicest men on the face of the earth. I want to be normal, a normal disciple. Our Master gave His life so we don't have to listen to the Destroyer any more. I don't think we have any idea about how much we're needed. We have no idea what our God has in store for us. The only way we can love God is to love each other. I want to be the nicest man on earth, but I want to be vicious when it comes to the Evil One.

Salome: I know I'm just like what everyone talked about. I've been a wound-licker. But now I want to be a cooperater. I'm so thankful for everything I heard today.

Elishevah: I'm so thankful to be here and that He's giving me another chance. I love this teaching like water. My god has been worthlessness. I don't know if I knew God. I always felt inferior. When I left my god couldn't sustain me any more. I've been a really good example of the servant with one talent. I want to give now. I hardly know what I have to give. I've been so bound up. All those years never willing to give. I'm so thankful I have another chance. I'm thankful to have my sisters. They're my friends.

Ohevi: During the teaching I thought of us. I've not been dealt with according to my iniquities. Our Master had mercy on me beyond my understanding. We all want to see His Kingdom come. Our Father knew about our problems before the foundations of the earth, and still He chose us. I don't understand that. I want my children to come to know Him. Our Father said, "Turn the corner." So we are forgiven. Forget the past. You can't see what's behind you when you turn a corner. The other day Hakam was talking to a man named Doug, and he said at the end of the path to life is a cross. We have all said *yes* to that cross. I'm amazed at how I'm controlled by caffeine. That little cup of coffee I have to have. I want to say *yes* to life. I'm thankful, too, that I have another chance. Our Father saved my children from death. They are here. We're the nucleus; we're the core — the life-givers.

Ayil: When the Accuser came before our Father in the book of Job, he said, "Job serves you because you have a hedge around him." I think our Father has lowered (not removed) the hedge a little so we could be tested. That book has significance to us. One time I wrote an article *One Step Behind* about a mad-man who set forest fires. We could spend our whole lives being one step behind. I heard today that we could get one step ahead, training us and our children for what is ahead of them — the enemy's tactics.

Pyramids — huge; it took thirty to forty thousand men forty years to build them. It was all wasted. Men were honored by those tombs, but they built them out of a fear of judgment — their hearts being weighed in the scale. Our weight depends on us leaning our entire human personality on our Master.

I've been in a rare place. I've been in the country in Maine where I can take a walk every morning and evening. It's different than my life in Providence, being able to walk with Him. As the stem, we must make Him first place. It's not normal that He be in any other place than first. As we get older, our flesh gets stronger. But I don't fear that somehow. I don't believe we're going to lose our zeal. I have more confidence hearing what I heard today.

Yemimah: What I heard today really affected something deep in my heart. I was afflicted like Ma-Aminah, not respected because of faults in my life. Because of what other people say and do, I've been withdrawn. I don't want the enemy to wreak havoc. I want to respond to the call to rise up and have communion with our Master. I'm thankful that even though we go through really dry places, you can see our hearts because we don't leave. He heals us if we hang onto Him. He heals us of all the resentment. We see our children responding. We are friends. It tore me up when Shiphrah left. Sameach is there when I need him. I don't know what I would have done if it weren't for Hakam this past summer.

Yahchebed: I'm thankful the heart is the heart because it's the heart. That's what I heard today — the heart is what matters. It doesn't matter how we blow it if we confess it. I took a walk the other day. I don't like going out in the snow, but I still walked. I wondered why I was still here. I looked down and I saw it was because I was still walking, still crying out. That's the only reason. The only reason my children are still here is because I cry out.

Malachi: What I feel like today is that our God loves a pounding heart. I want to endure through all our circumstances because it's really in our heart. It's not in our heart to drink coffee. We

really want to endure. We're still being healed. If we're faithless, He remains faithful. We went to Florida and started thinking about all the people who have left us. It's really hard, but ... there's a teaching that says shepherds don't need to be encourage — they give it.

Zimrah (Melody): I live on "Last Chance Ranch" and not only are the youth being healed, but I'm being healed. I don't want to be like Hannah Newsong and be brought to the place she was and leave, but I want to remain and endure.

Salome: When I walked through the door, I said *I love these people*. We are the core, but we're not just an exclusive group. Barachah in Boston was by my side every minute when Derush left, and she's twenty years old — that's a friend. That's what our life is all about.

Abigail: One thing I heard is how He wants to really unlock us. I want to unlock me. I want the words that have been in me to gush forth, not be quiet and use excuses. I want to be faithful and be full of faith for our Master.

Hakam: What's in my heart is that we wouldn't take this teaching back to our communities and teach it, but that we would take it back and it be a way of being in us. There is no one here who is different than any one else. No one is better than the others. No one who has a super-great immune system against iniquity.

I think of Mary every day. I think of how I wasn't faithful enough to win her. I have great guilt. I know that our Father took her life because she wouldn't change. He's making it clear to us that He's not fooling around. There's no room for lukewarm indifference. I wish you would pray for me about Mary, that I would be able to write down the things that are in my heart about her so we could learn from her death. I'm thankful for her that she was willing to die. What we're talking about here today was deep in her heart. She wanted nothing more than for us to be that people. She prayed that if she was a hindrance, our Father would remove her.

Ma-Aminah: I don't want to be lukewarm or cold, but I want what I heard to have lasting effects.

Yoceph R.: What you said about taking this back as a way of life — I had different reactions to this. I had bursts of emotion and I had points that I stopped — oh, that's me. But we need to be like that heart and beat continuously, not stop for thirty seconds (a heart attack results) or sixty seconds (you die). No matter what complications, we need to be full of faith at all times.

Everything depends on the heart beating. When an embryo is formed, the heart beats continuously until the full man is formed. There was something in me that said *yes* to this. I feel like we're getting CPR.

Sameach: I was amazed at this teaching because for a couple of weeks I've been thinking of Yoneq and what would happen if everyone who came in left and Yoneq had to start over. I see the importance of us.

D'rorah: Zeph 3:13 — I want to see our Master deal with hurtful, deceitful ways in me. Amos 6:1 — It says not to be at ease in Zion. I don't want to be in unbelief and think I'm going to slide right in.

Rebekah: I'm thankful for iniquities in our life. That's why we're here. I thought about the story in the newsletter about Elijah and the wet wood. Our Father is all powerful and He will save us. We can't do it — He will save us. If we can abide and not let anything divide us, He will have His way.

Deshe: I know that I cried most of the way through this teaching. I'm so thankful for it. For me it is very timely. There are things in my life that I've tolerated that I could be easily convinced that I am the one who hates what God loves and vice-versa. When Hakam shared the story about his father, I heard the conclusion about not being able to communicate with my children because of guilt and not being a step ahead. It was like getting hit on the head with a hammer. As long as we can still hear and respond, there is still hope. When we're not doing the works we're created for,

we become diverted and distracted and detached and iniquity will easily beset us and we'll be overcome by idols.

Elizabeth, Ishael, and Tamiym wrote a letter about me and said those very things about me — that I was, aloof, detached, and distracted — and I could only agree with them. Ps 51 — The sacrifice of God is a broken spirit. A contrite heart He will not despise. Is 53:11 — Out of His anguish ... He shall bear their iniquities. I'm thankful that I heard this today — Our Master bears our iniquities. I see things that have been in my life for twenty years. I want to have the same hatred in me for those things that Sameach said he had for the enemy. I know in the past couple of years I've gotten to a place, I've given myself to things. Two and a half years ago I allowed something to happen against Prisca and Aquilla that I had no power to do anything about because of the sin in my life and a bad conscience. I've thought about it so much. I feel so bad that instead of crying out to our Master, I turned to my idols, things to comfort me.

Hakam talked about the thorn — one time Yoneq referred to it, that our Father isn't going to take it away. We have to lay hold of what we laid hold of for. I'm glad he has faith. I want the same faith. I told the story of Abraham and Isaac this past Breaking of Bread. Our Father was so happy that Abraham was willing to sacrifice his son. I want to be willing. I'm thankful I could be here to hear these things.

Qatan has been so nice to me. We have a fellowship. I can hardly receive it because I feel so bad. Do you understand what I mean? About a year ago I was going through something and I got offended and hurt and let out something. The person I let it out on said, "I thought a person who has been here in the Body as long as you would be more mature."

Yemimah: Dan 12:1 — Those who have this hope will purify themselves. The hope I've heard today makes me want to purify myself.

Ruth: I have a desire to have a deep love for our Master. It takes us many years to come to the end of our natural strength. It's a great privilege to be part of the Core. I really see the work of the Evil One and how worthlessness comes to us. I saw how when what is in Ohevi and Elishevah is unlocked, it will be so wonderful.

Chasidah: I'm thankful we can rise to the challenge of being the heart.

Na'aman: Ruth was talking about the love our Master has for us. Jn 17 — the way the world will know the Father sent the Son is through our love for one another. That's the truth. Our Father has convinced me of His love for me because of the people in this room. I've been healed of many things. I was writing a letter to Yoneq and we talked about paying our Master back. I feel like I need to pay my brothers back — Zadok, Deshe, etc. In spite of ourselves, we are being healed. I love everyone in this room. We have to be unlocked in order to reach out to others. Many people need to be added to us. I'm getting to a place where I can receive my brothers without getting worthless.

Shared at the Apostolic Workers' Meeting (day after the Judah teaching):

Qatan: When we believed we were given the gift of faith. This is what our Master was talking about in Mt 25. We weren't given the gift so we could just have that faith when our Master returned, but to use it, invest it, to build up the Body. Rom 1:17 (NAS in the alternative reading) is from Habakkuk 2:4 — Our entrance to the Kingdom is according to how we use the faith we are given until we increase to the point we are faithful.

We face this huge mass of people who believe that is who He was and that's all that is necessary and that's all God wants — that we believe that. But the heart of God needs to be expressed in every place on the earth.

Iniquity

Hakam: The first two servants in Mt 25 poured out everything they had and produced much fruit. The other was a wicked servant who thought, like we do sometimes, that He is bringing too much

on us when all He wants us to do is confess our iniquity. (Iniquity is those wrong ways in us that we inherited, which still affect us, and which can weigh us down so much when we start to see them.

Na'aman: Ps 119:133 — The prophet told David to go, do, all that is on your heart, because the iniquity had been dealt with in his life.

Keli: It can't be just one person who would have on his heart that the Kingdom would come; all of us must.

Ehud: For the first time yesterday I was thankful for the things that beset me. They are common things that beset us all, and they are bringing me into a relationship with Him

The Heart

Yoceph R.: He loved us first. Because we responded to His love He gave us a portion of faith. No matter how deep our problems are, His blood is deeper still. I have not seen before what He wants and that I can have faith in all circumstances, even when I am under discipline. Col 1:22,23 — He wants to strengthen us with the grace He supplies. We need to bring our deficiencies to Him and really repent, not just admit our sin and our condition, Pr 3:20,21. A lot of time we have been zealous to lick our wounds when He shows us our sin, zealous to have self-pity, or appease our flesh, instead of being zealous to repent.

We need grace to walk in the works He prepared for us to do. He is one step ahead of us, preparing rulers for the next age. We can be thankful He is dealing with us so we can come to full maturation. In the combination of the sperm and the egg, everything — all the knowledge — needed to produce the mature adult is present. The first thing which develops is the heart, pumping blood even when it is just a pinhead in size. The heart has to pump — it can't stop. Heart, embryo, child, man — this is how Judah will grow up. Our Father wants to establish Judah. He wants us a twelve-tribed nation. Our Father wants us to be faithful, not gutting it out, but thankful. What I heard made me more thankful for Yahshua, that He died for my sins. Now we can confess our sins, be cleansed, and deal with them so we can have grace.

Ehud: Confession is what changes us. That is how He is — His grace is going to change us.

Hakam: Two words we heard about yesterday were *cooperate* and *consent*. Being full of faith is a process we have to cooperate with, that we have to consent to. Two other words we heard about were *assent* and *consent*.

Qatan: *assent* to agree with in principle

consent to involve your will to comply with

admit to accept as true

confessto admit *and* give your will to forsaking

Na'aman: We can't live without peace; that is something we have to learn from what happened to Shiphrah. Sometimes, however, we are worn out by things that have disturbed our peace before, and we end up letting them slide. The heart has to both pump out the fresh blood and deal with the waste as well. If we just want to do the encouraging things in our life, but not face the troublesome circumstances around us, and the troublesome ways in us, then we are half-hearted.

Hakam: All the information is in the nucleus. The heart of the Body has to give out the knowledge it has. Whatever blockages there are have to be removed so that knowledge can circulate through the Body.

Ehud: I will never forget something Yoneq told me in Manasseh: "From the moment you do not have peace, and you go on, you are operating in the flesh."

No End to His Grace

Yoceph: The Temple in 1 Chr 29 — it has got to be built in the same way as then — by free-will offerings. But they knew they wouldn't see the completion of it, 1 Chr 28:15. The Temple that

will be built today will be of a greater glory, but the ones who start today *will* live to see it completed — Mt 24:34, "that generation will not pass away." We can read it, "the generation that sees Israel branch out again as the restored twelve tribes of Israel will remain until Yahshua returns. Is 53:10 — Our Father needs that heart to keep pumping all the way to the end.

I want to see the Male child come forth. We are actually able to see our Father's will come forth.

Hakam: There is no end of His grace so we can give and give and give and He will prolong our lives; we won't wear out. It won't be left to another generation, Dan 2:44,45.

Malachi: It is so encouraging to know that our Father knew what was in our hearts. The ministry of Yoneq as an apostle is to free us to do what is on our hearts. We can endure with grace, not like dead dogs.

Hakam: Yesterday we heard about two more words, empathy and sympathy. He knows our pain and the things we are going through.

Barak: I have had the thought sometimes that my purpose in the Edah was to bring my children in the community. Then I could coast, but today I have hope that my faults aren't going to disqualify.

Deshe: Iniquity is in us. It is there; we have to deal with it. The only way we can deal with it is by crying out and going to the throne of grace. We can't do it otherwise. I read a teaching recently about Jeremiah in prison; our Father spoke to him and said, "Cry out to me and I will show you great and wonderful things." I used to think that would be some great revelation, but my thoughts are humbler now. I want to see the things that keep me from turning my heart to my children, and I want to see the great and wonderful thing of His love for me and all of us.

Confession is the only way we can be freed from our iniquities.

Qatan said something this morning that really encouraged my wife. She used to be discouraged about the race, not thinking that she would make it. I didn't have too much in me the last few years to help her with her thoughts. I was thinking it would be nice because she would make it, I pretty much had no hope for myself. Qatan said, "You don't start a race at the goal. You start because you have received the willingness to run in such a way as to win. Our Father wants us to run."

Wet Wood

Shoresh: This makes me think of the altar and why Eliyah soaked the wood — because our Father wanted everyone to know who is lighting the fire.

I came to the community because I had found no help in Christianity. There was no God in Christianity who could deliver me from anything. I thought I was the only one with my iniquities and I was so alone.

I am thankful you all let our Father soak your wood and suffer. I have seen you go through a lot, especially with your children. I would think every time it would be me going through it if I hadn't had others to go through it before me. I am so thankful for you. The other day I was suffering so much and my wife read something to me from the Zeal teaching last year in Boston; it encouraged me and bonded me to her. I want the same distinction between the Baals and the true God that Eliyah showed to happen again today. I want it to happen so much because His image and character have been so warped by Christianity.

Comments from Manasseh:

Abigail: Our Father is faithful to do what He promises. He said we're the Body, then we were just the embryo — not even an embryo. The heart has to be formed before the embryo. The heart is set. Now we're ready to grow.

Malfunction. We are one, the core. Judah, England, Australia — we're one with Yohannan Abraham, Nahaliel, Nun... When Caleb and I came to Manasseh the core was already formed here. I had troubles and turned on those closest to me. I saw if I went on that way I could destroy

what was here. I had to chose to overcome my own iniquity and allow Manasseh to be formed, thus the 12 tribes. There can't be any rift between us. We have to be friends and have security enough to go to each other and receive the help we need. This will bring security to the Body, seeing our security with each other. The greatest feat is to maintain our tight unity. We'll be known in all the tribes because we're the heart. That's why its so vital we have to overcome for the sake of those coming behind and being built on us.

Sharat: We're the breakers for the tribe. We're on the front lines. The tribe has to be tight, built on us, the foundation. The stone is being put in place, cut out of the mountain.

Caleb: A few years ago we got the word to move out of Island Pond and go somewhere and get an apartment, get a job, invite people to see what's in them. We got encouraged. Then came the test — we got called to Manasseh. I was thankful I didn't go the apartment and job route because I don't think I have the stamina in myself to do that. We've been doing this for twenty years. I had a Christian concept that we were supposed to be further along than we are. He knows where we are. He is not mad. He wants us to go ahead and continue to deal with these things in our lives and not lay down and die. He continues to exhort us and have mercy on us. He wants us to overcome the voice of the accuser and his work in our lives. We need much encouragement in our life to overcome and get over this.

At a really early stage of the embryo we can see the heart beating. Two cells unite and make one, it divides... cytoplasm ... two, then four, then eight, then sixteen, then thirty-two... there's enough mass you can see right inside the heart beating. At the same time the brain is being formed, and the spinal cord. The heart's being formed and the government, the rulership over the heart is being formed at the same time. It begins to rule (mind or intelligence comes forth.)

Someday we will go out, get a job, an apartment and see what happens. Right now He has to strengthen the weak knees and the feeble hands. He invested a lot to get me to Chattanooga. It was not on my agenda. When I got there I found what I needed.

Shalem: The voice of the accuser is so loud I can't hear. It seems like there is cotton in my ears. When I'm facing iniquity in my life it is so frightening, I mentally assent and go on and agree with the louder voice, then my heart can't hear anymore. Then our Master breaks through and communicates *I love you, I'm going to take you there*, and I can hear again. It's fresh and it's okay to give my heart again.

Grace: There is so much inside I don't know if I can say it all. I'm undone by this. For a long time I have eked out to our Father from time to time, "If I just knew somehow what you felt about me I could be strengthened." I know within myself I'm such a failure, the most inconsistent person in the whole community. I couldn't even sharpen a pencil every day if you told me to. I have no faithfulness, except in remaining, and when Hakam said our work is to cooperate I thought of the verse that our work is to believe. I know its so hard for me to believe I can make it and that our Father is pleased with me. We've been such a failure in going to the throne of grace because its so hard to imagine I can confess my sin and be forgiven. I want to find someone and confess to them and for them to be real hard on me so I'll know I've received. So many times I tell Ben Nabi and he has mercy and I don't believe its from Him because I don't believe in His mercy. I do well with forgiving easily others and our youth but I have no faith or hope or forgiveness for myself. Then I feel myself with iniquity because I don't walk in the works prepared for me. Its all backwards and twisted in me.

The last teaching when Yoneq was here was about physical healing ... by His wounds you've been healed. At the end of the teaching he asked if anyone wanted to say anything. In me I wanted to cry out, "I want to be healed." I believe in Yahshua, but I was so afraid I wouldn't say the right thing or be able to confess something. I didn't believe Yahshua could get past something in me that's greater than Him.

I appreciated Yoneq for giving that teaching. He said I gave that just for you. He said he woke up thinking about me like Yael in the story with the weak heart. But I didn't overcome my weak heart. I want to believe in Yahshua. I'm thankful He called me first. I don't know why. I'm not a good leader. Ha-emeq said that's so sad because our Father needs people so bad to give themselves. I just want to believe in Yahshua with all my heart. I believe there's something greater in Him than in me that can overcome my sins, failures, and weaknesses. He heard me and showed me what he thinks of me with this teaching. I want to walk in the ways He made for me. I want to believe in Yahshua and be set free to confess my sins and believe in the One who's gone through it all before. Sometimes I let that happen and I think it's false because I don't believe there can be someone as amazing as Yahshua, but it broke through when you said, "Who do you go to when you go for help?"

Biynah: Sameach said there are people in the Body who were destined for the nations and it's difficult for them to understand or relate to us damaged sinners. Yoneq told him he is thankful the Body is for sinners. He told Sameach to share that and not just keep it for himself.

Haman: Our Father can heal you Grace. He wants you to cry out.

Grace: I'm happy about what I heard. I'm thankful.

Deshe: I want to encourage everyone to share. I know there is a lot on people's hearts. The heart of the evil one wants to keep us from expressing our hearts. Don't let our Master pass you by. There is still something in our hearts to hear and respond. At the meeting in Bridgeport there were 30-40 of us were there. I was in turmoil through the meeting but I could hardly open my mouth. For others it was easier. I waited till everyone out of 30 people spoke. There was a great temptation to keep my mouth shut. I don't even know what you want to say but I know there is something in me, there is an ability to respond. If I didn't know, I would be overwhelmed by so much from the accuser, the oppression locked up inside. Don't let our Master pass you by if you have something on your heart.

Esheth: When Grace spoke I wanted to do something but I didn't have a clear response. We are just silenced and we don't know who we are. The whole day was about us knowing who we are. Hakam taught that we get indifferent because we don't think we hate the things He hates. We're the ones our Father chose and we don't know why. I wasn't seeking Him. I was just living my life. I think I don't live like one He chose. I want to live like one He chose. I want to live like one I know He called. I want that confidence and not to just be a bystander, so when I hear what I heard from Grace and don't have anything to say, just my mouth hanging open. It's easy to look at Grace and see you are chosen, you're one of the ones...

Tamiydah: It's difficult for me to speak and put into words — at different stages of my life I go through different ones of these things. We have to be tight, the core, know one another through and through and be *for* one another. A lot of us have gone through different things but I think we're seeing our Father is one step ahead of us. We can't be afraid of that exposure. When I'm weak you're strong and vice versa. It's easy to get in the comfort zone where there are one or two people you talk to, but the depth has to be there with everyone. We have to know we're for one another.

I helped someone this week. I said things that were hard for me to say. I started to see something that they were blind to. It's amazing I can talk to you like this and you're not threatened by me and I'm not intimidated. Someone can see something in your life and you know they still like you for who you are. That's the foundation for the twelve tribes. There is a wall of trust there. Rom 5:5,3-5 Hope doesn't disappoint because Yahshua's love was poured out in our hearts.

Hasah: Iniquity is overruling me. I'm really jammed up because back in Bellows Falls I was supposed to confess my sins to Ma-Aminah. She said she felt like a confessional. The sins that are in me are in my nephews who fell away. I don't believe there's anyone who can have that

kind of sympathy and forbearance but Yoneq. So I stop confessing my sins and get seven times worse, especially in coming against authority and I don't know where to go. So I thought when I was in Bellows Falls and I was cut off for two months. I thought about cutting myself off here so I feel like I've just been staying here because I don't know where else to go, what else to do.

Ben Nabi: I like what Biynah said earlier about the cross look on someone's face, thinking they are thinking about me... each of us could go around the room and turn our eyes on ourselves and be destroyed because the devil is strong. But I have hope because our Master shows us He's one step ahead of us. I told the elders last week I need to go back to Judah, I'm finished. I need help to go on. I needed our brothers from Judah. It's because I wasn't seeing our Master's ways and dealings, what He's trying to get to. I can't say I know what He's trying to get to now. He wants me to come to Him and see He's not forsaken me. My tendency is to withdraw and go inward when He wants to deal with me, which cuts off my ministry in the Body, it weakens it.

After this teaching I want to be a minister here and not withdraw into indifference. It's a wicked spirit to do that. Like hearing from Yoneq, see more clearly now whatever we go through that would cause us to withdraw our love from the body. Right or wrong, what's coming to us in the Body, His dealings are good. I want to give my life and we need to be in a place where we can minister our life to the Body, either moving some people out to where we are or us move back in here. I had a desire to teach but I didn't because I was not invited. That doesn't matter. The life of our Master hinges on whether we give it or not. It's wicked not to take initiative and not give the life that's in us. I've really desired to come to breaking of bread here. It's not that I resisted but ... I think one thing I'm accused about is when I do open my mouth I end up having to repent, hurting and misjudging people. But today I saw its okay if I can repent. I don't see that way in me without the help of my brothers.

The answer is not to withdraw but to repent. I want to be faithful to my brothers. It's not because I have no place else to go but because I want to be here and be a life giver in the Body, bearing fruit. I don't want to get tired of repenting because it's the way of life. There's a deep-seated inherited tendency in my family of pride and stubbornness and worthlessness. I've heard Yoneq say before that the root of worthlessness is pride. If you don't repent you are resisted by something else. He gives grace to the humble. I have to go to Judah now because I've jammed up a family. Okay, I want to go repent and help them. I want to learn our Master's ways and be humble.

Prisca: I didn't get a chance to talk... (tears) because I wanted to run away. I've been wanting to run away for a few years cause I've been really hurt inside and confused for the past few years. I've been devastated. I can really relate to what was in the teaching when Hakam shared about how he was in Florida not able to cry enough and tired of crying. I guess about twenty years ago I heard that if you stretch forth your withered condition you would be healed. I've heard it but I haven't practiced it. A few weeks ago Deshe and Ruth called on the phone and said they wanted to come talk to me. I didn't want to talk. I heard of this teaching and I didn't want to come. I was afraid to face what was inside of me. I don't know how to explain it. There is a heavy weight of dread that I'd have to come to this meeting and do what I'm doing right now, step out on a limb and have faith I could be healed and overcome.

One thing I remember when I left the meeting a while ago. I didn't want to come back because I couldn't sit here any longer. Deshe and Caleb came and talked to me urging me to respond. The pressure came back to respond — my fears about coming here. I do want to say that one thing I respect about the gospel that I heard is that authority of our Master to command us to obey and have faith and respond. I think I vaguely realize that there's a murder going on. I'm being murdered by the accuser.

A few years ago, through my own lacks and circumstances, a fiery dart from the enemy lodged in my spirit. I knew it was there but I didn't know what to do about it. It was doubt. Along with that doubt the spirit was poisoned and slowly seeping out like a slow death but I couldn't get it out.

I do want to appreciate my brothers and sisters who've been patient with me and have tried to encourage me and I haven't responded because I've been in such a bewildered state. I've never known such bewilderment, insecurity, and frustration. I've been in a dark tunnel, not knowing how to get out. Sometimes I just want to panic like a wounded animal. I've been so embarrassed and ashamed that I'm in such a weak place. I feel lost.

I guess where I'm at is just still bearing the weight of my devastation, carrying it around. I was sitting here listening to the teaching thinking I don't know if I believe (I think these things all the time) ... It will be a miracle if I make it. I don't feel like I have it. My actions don't show ...

I'm thankful for my friends that are in this room. I am sad that the enemy has divided me from you all through my fears. The past few years I've been afraid of my shadow. I don't know who is for me and who is against me half the time. I've been hit hard by my enemy; I'm pinned down; he's on the count of three. I sense that urge in my spirit. I've got to get up or its going to be over. Sitting in the teaching all I could think about was how convicted and how guilty I am. My love has grown cold. I'm cold and distant. There is a smoldering wick at work in me. I want help and don't want to die. I don't want my spirit to die. Most of the time I think its already died. How will I endure? Should I just leave? Where will I go? What will I do? I just think maybe I can just live here and be Aquila's wife and do what I need to do to get by because I feel like such an unbeliever, so disconnected, so far off, I've gone on for so long, I don't know the way back. I do want to be saved.

Hakam: The way back to your first love is clear and the road sign reads: You must put aside the hindrance of a divided heart. I don't believe anyone in this room is your enemy or anyone I know of is your enemy.

Ben Nabiy: The same thing came to me. One hindrance is doubt. It will keep you from giving thanks. If you can't give thanks, you can't rise above to see what our Master allowed to happen, even to save the Body. Others won't have to experience what you did because He taught the Body through what you've gone through, and so will you teach others. You believe the lie; its a vicious cycle. You can't get past yourself. Anything he wants to feed you, you readily receive it. I don't know everything you've done but He does and He sympathizes with you.

Aquila know times I've been oppressed. I had to go out and give thanks and scream out to release my spirit. I met him, I surrendered my spirit. He was faithful. I got up a different person, but I had to be obedient. Our spiritual wings are prayer and praise, or we come under the attack of the evil one with no defense. You can know the right thing to do but you have to activate your will. It takes faith that comes against everything that's been speaking to you.

Hakam [to Prisca]: I'm under the impression that you feel like some of the things that happened to you in Bellows Falls that were done or said devastated you — the way you were treated and the judgments that were made. You don't know who's for you and who's against you. But regardless of those things that were overstated or not right, you have to see that our Father was going after something in you because He loves you. So if you use any of that in the slightest way to ease the sword from coming to you, then there is no way you can come out of it as a disciple. All you have to do is acknowledge the things you receive in your heart. Confess the things you know.

Sometimes the guilt is so big in me (I lost my wife) I have to continue to confess it until there's no way the accuser can come to me anymore. I can't stand against these things because I'm guilty. I had to face everything I found wrong and realize that our God was putting His finger on

me. I know you know how to take a stand against these things. It's in your foundation. If you'll do it you'll find mercy, you'll recover.

He puts us through these things because we're going to live from our heart, not pretend or be afraid or go past our heart, doing things out of principle, out of fear of not being obedient. He's stripping everything away so we'll only have our heart to live from. You can do that.

Continue to confess the things you feel heavy about. Doubt comes from below. You can't battle it, but only realize it comes from below. He'll lift us up and the doubt and clouds and fog will go away. It may take years but we'll see clearer than ever and have more compassion and understanding. We all believe that about you. We want to hear what's in your heart so we can strengthen you. He can take that little bit you eeked out tonight and take 1000 steps toward you. Who could possibly take your place, Prisca, in the foundation? Who could possibly replace the heart you have? You just have to cross that line and come over to our Father's side and stand with Him. That means saying, "I am not living this way any more. I might stumble and fall but I'm not living over here any more. I'm done! Uncle! I want this way on this side of the line. I want to stay over here."

Tamiyah: After you left, Deshe brought up how Yoneq would say, "Don't let Yahshua pass you by." Yael's fears bound her like a strong man. She was so afraid. Yahshua wants to strengthen your heart because the Body's really hurting without you.

Aquila: I remember being in Dalton and Yoneq would take a pen and be chewing on it. He said we'd all offend in many ways. We had no idea the depth. It's not just a Christian saying. It goes way past leaving the cap off the toothpaste in the men's room. A lot deeper. I heard something tonight I've been hoping for and hanging onto and feeling bad. I believe it. I'm not gutting it out when I say this. I believe it. We're so unworthy of it. Eph 2:8 — By grace you're saved. Grace is unmerited through faith, not of works. Nobody can boast. What our God is doing and how He's going to do it is so far above the human mind, is so hard to comprehend, like our Master being born in a stable.

I know I'm in the room with the heart. When I was here two months I asked Yoneq if I'd ever see my brothers from Judah again. I just wanted to love you and here you are. The ones I really wanted to see came out here. I heard our Father tell tonight. We're the nucleus. I'm part of it. You are. We're it.

I didn't just hear a teaching tonight. One thing that really affected me today was what Biynah said. Some have free-flowing friendships. You can just check me off the list. My thought and I can tell you my wife's thought. The devil was trying to destroy our lives. But I really love Biynah.

A healthy heart can take a lot of abuse. I know I've dished it out and I've taken a little bit. Hakam, I love him so much. I cherish you as my brother so much. I heard somebody say something one time, after what you went through, they said you were washed up and I know it's not true. You had to know it wasn't true.

I found myself in a place that was really obvious. I'm 42. I was 40 when I came out here. I'm rejoicing but we owe so much to the times of bewilderment. The things our Father is using to save us. I'm as good as dead. Abraham was reckoned as dead. I withered a lot younger than Abraham. The flesh is obvious. I remember in Bellows Falls standing in front of the bus bench overlooking the valley and mountain on my way home from work. Our Father was dealing with strife, ugly stuff, hurtful ways. It must have been deep-seated insecurities from inherited tendencies. I was having to face that reality. I hated it with all my guts and I was admitting it. I was cut off for a time. I want to talk about it as a tender moment. I don't think I'm the same person anymore. I was standing there thinking how in the world are we going to raise the dead, the twelve tribes up? Which would you rather do, heal the blind or be a humble person who

people could receive the gospel through and give up houses, farms, lands? How am I ever going to get there? I know how ... through the things we went through; she went through; you go through.

I love Yoneq. He's laboring to get that heart in all of us. He loved me. After I'd been here in Manasseh 1_ days he asked me if I wanted to be restored. I didn't know what to say. He said just forget the list because I wouldn't know where to begin and where to end.

Amittai and Diynah, I don't understand what happened to them. We could be where they are but I'm *NOT GOING TO* be there.

What I said about Biynah, she said it first, but I want to talk about where we are going to be, if it's really true, if we're the heart and none of the heart can have anything but warmth for each other. If we live in the realm of "Aquila did this to me," or "Eshet did this to me or my child," it's going to lead us to death, to hell, because no one could have ever dreamed that the things we think are breaking us are really making us. He wants to use us to let it happen through. I'm sick of this confusion. I'm not confused anymore. He's knitting us together like no one else ever before, without human hands, without our hands. The only thing we can boast about is our human weaknesses.

We need to pass on, pump this blood to them. It's okay. God meant it for good. *You didn't mean it.* No one in the church is going to hurt someone intentionally. We're young, we're natural in ways. I'd like to be able to make vows as in a wedding. (To Prisca) I vow to die to sin that you can live. I'm going to keep confessing it till it's not there anymore or I'm not accused anymore, but when I saw her hurt like that I looked at myself, not at anyone else. I look at my own lack of self-judgment. I want to vow for our sake and our children's sake. I want to close the window to self pity, close the window because it gets cold, the dissipation level goes up. The family doesn't get what they need. Our God wants to use us to bring about the stone kingdom. I want to respond to Him, thank Him, praise Him, honor Him with all of you. I really mean this. I believe the anointing was upon us today. I want to say whatever needs to be said to bring the warmth back. My wife said she was afraid. This meeting is the last straw. There is nothing else to say except I'm sorry, I forgive, let's go on together.

Dardah: I want to respond to the gospel I heard today. It's the same one I heard in the beginning. I love Him because He first loved me. I want to repent because some of my iniquities ruled over me, discouragement, hopelessness. I want to give everything to Him and to my husband and children. I want to be on His side. He bears the weight of our guilt. I have a lot of guilt about Zachariah. We can go to Him and not have to carry the weight of our guilt. We can love Him because of how much He loves us. That's what carried me all these years. I told Prisca you were my first leader. The attacks have been great. You have to believe Him. The testing came from our Father. It's good. It's to prove your faithfulness. Things you have to be cleansed from.

Hakam: Prisca, I wish you could have heard your sister Salome the other day and watched hope fill her heart and see her take a stand, because she's been pining away over her condition, what's happened to her. She took a stand because she said God is good and He's for me. It was deep. What Aquila said was the heart of the *Transition* teaching. The things we think are breaking us are really making us. If we'll admit our utter failures and weaknesses, these are the very things our God turns and uses to save us. It is how He glorifies Himself and changes us. That's the transition we all have to go through. We saw this through our youth. The things the enemy was using to destroy them were the very things our God was using to save them and us.

Grace: I want to respond to Prisca and Aquila. Dardah said Prisca was my first friend and leader. I've always believed in her no matter how dark things were, not that I didn't believe things had gotten bad and you'd fallen but I remember a time with Ha-emeq, I don't understand it, the hard time but I know Prisca is the most wonderful person and she's going to make it through. A few

years later Ha-emeq was here and she and I had almost the exact same conversation. It's beyond our conception. When we came together in Chattanooga we had no idea the devastation of sin in us. All we knew was we were dirty and needed to be cleansed. But as time went on we came to see that a fallen human being is very destructive. You can see it when you hear gun shots on the street or see the magazines and newspaper covers in the grocery store that talk about O.J. Simpson (the covers read: "just look inside and you'll see his wife's throat cut from ear to ear!"). The devastation we experience made us living testimonies of sin. Who in this world can say, "I haven't hurt you?" No one but we could say, "I can't think of anything right now because of the bubbling brook of forgiveness, rushing clean, bringing new life." The bottom line in Hakam's experience in the Kibbutz in Israel is human relationships; you cannot get along with each other without the Holy Spirit because the human heart is so filled from birth with selfishness and self concern. The miracle of our life is how Aquila can say, "No brothers it's not you, it's God's hand in my life who caused me to go through this."

The seed of Abraham caused Jacob to wrestle the angel and not give up. No, I'm not going to give up! I was thinking of this story of Joseph and the rift between his brothers and him. It's not just what was in Joseph's brothers that made them react to him but there was something in Joseph because he was very young and not tempered and would not say, "What could this dream mean?" in a way that would communicate that he would never think of his parents or his brothers bowing down to him. But there was something provoking in Joseph. It was not his heart but he just was not tempered. We all know what he went through and the horrendous things he went through at the hands of his brothers. But this was what he said when he was reunited with them: "And now do not be grieved or angry with yourselves, because you sold me here; for God sent me before you to preserve life..." Already they had been weighed down with the guilt of what they did to their brother. He saw that it wasn't his brothers. He couldn't blame them. It was God who allowed it. It's His glory in this room. That's your glory that rests upon you because you confessed your sins. It rests upon this room. That's why we're together. We believe in one another. We're for each other. We believed Yoneq when he said we all offend in many ways. The blood is in us, that heart that pumps and makes the 12 tribes.

Hakam: One of the saddest things I've seen in a long time was when we were working on the Roger Williams paper and had to go to Providence two or three times. Malachi's household lived on Claire's farm. Some lived in tents there. Ayil's household lived in a house in town. I found myself in the middle of great distress in the life of Jonathan and Hannah. I ended up having several lengthy conversations with them. I could see through the conversations that our God had brought about these miserable circumstances, bad judgments, etc., because He was trying to get at a root of selfishness and self-centeredness that He had been working on in Hannah's life for 19 years. Sameach came and we labored with her to help her see these things and right at that time when He wanted her to face her iniquity and confess it, chopping off the root, she got up and left the covenant. *It broke my heart because I really love her* and these things happen so we can feel the pain and understand what our God wants to do so we'll be more fervent in the future so it won't happen again. We have to pray for one another. I don't know about her if she can repent but it happened at a time when our God wanted her to humble herself and pride rose up.

Prisca: I don't want to be like that. When you were talking about Salome my heart broke because I love her so much. Dardah and Grace made me think how deep our love goes. I realize I'm part of a people who are so much greater than I am. Salome is so much greater than I am, after all she's gone through that she can repent from her self pity and confusion and introspection. If she can do it, I can. I want to repent from being withdrawn. Can I actually use my will? I haven't used it in so long. But hearing what Salome did strengthens me. I really don't blame anyone for what I went through in Bellows Falls. It's true our God was trying to get to something in me. He

arranged circumstances to bring it out, a root in me. I have a hard time forgiving. I was writing a letter to Yoneq and Ha-emeq. I was fainting from discipline. My old besetting sin of getting introspective and depressed. I used to get that way when I first came. Years later I couldn't remember what I got depressed about. In Bellows Falls it overtook me again. I realized what I was depressed about. It was my sin before I came in the Body. What a miserable weight of guilt I had from the life I lived. When I came in the Body, Satan used my guilt to accuse me, my weak spot, to hammer me, my sins, I couldn't forgive myself for how I treated my mother, my immorality, the terrible things I did to myself.

That's probably the reason I was the first one to get married because I needed Aquila to realize I was forgiven, but he wasn't perfect so it started again. I'd get mad at him for weeks because I could not forgive!

When I first came here from Bellows Falls I was depressed because of my own faults and failures and trying to cope with all that. Then I got letters and started hearing some things weren't right. People were repenting to me. It shook me up inside. I didn't know how to sort it out. There was talk out here about being bitter. I did not want to be bitter. I wanted to forgive and forget. Our Father wanted me to go through this so I could forgive and forget myself. I want to cooperate with whatever He's doing in my life at whatever time. I want to be connected to the faulty loyal people. I'm thankful to be connected to Nehemiah and Dardah.

A few years ago when I got here my life was an absolute wreck. I couldn't make it without Dardah, my friend. She brooded over me, protected me. It really affected me what she said. "What would I do if you ever left?" I'm sorry I ever entertained such a thought. I'm so thankful you came here Hakam. Yoneq — how could I desert Yoneq and Ha-emeq, my friends? I know I can't do that. I owe my life to them. I'm thankful for their example.

Hakam: I remember when I first came into the Body and started getting understanding of all the failure of the early church that our Father had to raise up people who were true again. Yoneq and Ha-emeq were true friends, true to our God and the gospel. He's making us true men and women like the days of old. He's doing it because He wants to. All we have going for us is a willing heart. No one can boast about anything. He's leveled us all out. We're learning how to really be true.

Y'shaiah: (William Wilson) I'm a part of a family where it means something to be first born. I was first born in my family. I was supposed to be a good example but no one cared. It didn't mean anything except, "Why do you always get the best and the cream of the crop?" We don't always get the best. We get the most work. Why did I come back? I came to visit with a lofty story but I had to let what was in me come out. There were things in my heart that made me want to be here. But because of our own iniquity we have to call sin sin. Sin is what draws us away. We can blame circumstances. But there were no circumstances to bring us to him... this caused us to cry out for help. He wanted to break a very sensitive area in my life. I had bucked against the goads. I didn't want to trust fearing being dumped as before. Christianity doesn't answer the question what was I created for? I'm not thankful for what's written. I'm thankful to be allowed to be back here.

Haman: This teaching helped me. I know when I went to France I compromised my conscience. I didn't know what to do. Like Prisca I want to remember and be like how He created me to be; like in back of my mind I don't know who I am because I didn't do what I was supposed to do. I want to have a new start.

Aquila: The heart, His workmanship is prepared for good deeds that we'd walk in them. Listening to Haman... if you think you're a dead dog, you won't walk in them. I want to cut off worrying what people who know me from before are thinking about me. That's an enemy. If we really believe God is for us, we believe we're not viewed this way or that, but believe the truth.

I've wanted to see this day for a long. We love one another. I am eternally indebted to Nehemiah and Dardah. I'm so thankful for Salome. Caleb's such a wonderful man, and Abigail.

Jn 12:26 — Whoever serves me will be known by our Father and be honored by Him. If we'll serve and honor Him, healing will come to us. "Whoever serves me must follow me and wherever I am my servant will be also. Whoever serves me My Father will honor him."

Grace: I've carried this paper around for several months now because I wanted to read it to Prisca. It's funny how you can be pouring your guts out to someone and they can be thankful to hear from you. (Grace read a letter Ha-emeq wrote her, appreciating Prisca. Prisca responded with the fact that someone else had covered for her and showed it to her shortly after it came.)

Shalem: When I came to the body I always felt like the middle child, I didn't quite belong to you all, but not the next group, but people in this room I love so much. I've watched you wherever you were. I'm thankful for Kephir and Tamiyadah and how they've loved us. I appreciate your lives how much you mean to me. I'm thankful to belong to Yahshua.

Hakam: We love you. You are part of us.

Hannah: Here before I was feeling like such a mess, feeling like my life's been such a disappointment to our Father. I wondered if He'd be better off without me. But then I think what a shame it would be to my children or grandchildren if they'd ever have to say someone they belonged to fell away. Diynah was so full of life. She seemed to have such a good life in the Body. Then when troubles came her way instead of going through them, she allowed them to take her away. I want to be one to receive trouble and not fall away and not feel like someone who's unlovable or not worthy. All this is going through me. I've been feeling so bad. Then Jeremiah shared at the Minchah and I realized that my life had been a mess. Our Father had really put something good in my children's lives and it gave me hope. I'm really thankful I'm here.

Hakam: He's got you in the situation you're in now to save you because you are worth a lot to Him and He wants you to be able to continue to progress in knowing Him. I want to encourage you to let our Father have His way. I don't know the outcome, but I know He's really going after something. We're going to help you. We love you you're here for more than just your offspring. Barak said that the other day at the regional workers meeting. Some brothers who were at the teaching shared. Daniel asked them to share a little of the oil they received. For an hour and a half it came gushing out, and when everyone got finished you wanted the meeting to end, but someone reminded us we had to deal with the other side of the heart. Barak said, "Many, many times I thought that the only reason I'm here was to bring my children here because they obviously bless Israel. But I see today that's not true. Our God has a purpose for my life and he wants me to fulfill it." That's how He feels about you, Hannah.

Hasah: It's important we remember what we shared tonight, how we feel about each other. Something I heard said in Sus that apparently was said in Judah about me, I let it lodge in me about how our brothers and sisters feel about me. This is a way in me that needs to be dealt with lodging things in my heart that rob me. I want to pray for Shimonah and those Yoneq had on his heart to hear this teaching.

Abigail: It says to strengthen the hands that are weak and knees that are feeble. I heard a letter from Ha-emeq that said that whenever Yoneq has wanted to start a work, he always called on Nehemiah David. Tonight I longed to hear Prisca speak what was spoken and I'm thankful for her, what happened with her tonight. I don't know what is working in Nehemiah, but I know that his knees are feeble. I know he's a man; he and Dardah have both had to give up much to see this life be established. I want to see him strengthened to be who he's called to be.

Prisca: I was thinking the same thing when Caleb said he wanted me to come back to the meeting and I said no, I don't want to, I'll just go back and cry. I appreciate the godly pressure he put on

me. As much as I love Dardah, I love Nehemiah. How hard it was for me to come back in here. How much determination it'll take for me to open my mouth. I know the purpose of this meeting is that we would all be strengthened, especially the government here in Manasseh, that they wouldn't lack confidence. I don't know if anyone feels like I do but I don't care how long we stay here. I'm having a good time now.

Nehemiah: I appreciate everyone's concern. I've been weighing through a lot of different things. I don't know how to express that. I don't know how to talk about or deal with it and you might be sitting here a long time and I don't want you to do that.

Hakam: I do know a lot has been going on in your heart all day. I've known that all day. You were the first one who showed me our Master's character the first day I came into the Body. You never hardly ever feel like you can get out what's going on in you. I'm not trying to get you to say anything right now but I really want to help you get out what's in you because a powerful enemy makes you think you have to say things a certain way. It's really affected your son Zachariah. I believe I speak for everyone in here. We really want to help you take dominion over this so you can speak what's in you and get unjammed because we need what's in you. The things you told me when I first came into the Body really changed my life for all time. We need that to come out of you all the time. The real true essence.

Simchah would you like to say something? I would like to encourage you if you so desire.

Simchah: It's hard to talk without crying. There's so much I wanted to say, but there are too many things to think about. One thing I will say is that I'm thankful our Father saved me at a young age. When I came in the body several people had already gone to Vermont, like Prisca and Aquila, Nehemiah and Dardah, Deshe and Ruth. People talked about them like Abraham and Sarah. I didn't know them, but they were my heroes. I didn't know anything about anything except that I needed to be saved. I went through really hard times in Chattanooga. It was confusing. I was told I didn't know Him but I wanted to know Him. That was my Salvation at the time that I received what was said. Now I know years later He is still my hope and I wouldn't have anything apart from you all because you're my foundation. My life has been built upon yours. I've struggled at times seeing your faults. I hate that way in me, disrespectful, because I wouldn't have anything apart from you.

I cried out in Chattanooga but I had nothing to go back to. Sometimes it's hard being married to Phinehas. His name means sword. He's sharp. I wish his name was something else like Sholomo. I think people resent us a lot because of the way he is. Hearing everyone speak made me want to get away because it was so hurtful and painful. But I see he and we cause pain sometimes. We have to learn but it's just the things we have to go through. I know his heart isn't to be that way. Sometimes I don't know what to do with things I see and feel. But I heard tonight our God wants us to respond with His lovingkindness. I don't know how but by going to His throne it will be expressed to us and we can express it to each other. I'm really sorry for things that happened in the past but I'm thankful for the people who bear up under that and don't leave. I'm thankful we can take wrongs from each other when we don't love each other.

Hakam: I wanted to say Simchah that first of all it is no mistake that your husband is Phinehas and it's no mistake you are his wife and I want you to really know this. I'm so thankful for your honesty. Sometimes you feel like people resent the way you and Phinehas are. It's not true. We need the way you are. Our Father doesn't want you to be afraid of the things you feel and see. He wants you to say it. It's really easy for people who feel and say a lot to get trapped and by the time it comes out there is strength or an edge, so correction comes, the accuser comes saying it's not supposed to be this way, there's something wrong with me. Our Father wants to free you and Phinehas up to be able to get out what you feel from the very beginning. Blockage comes to keep us from getting it out.

If you get offended and hold it, it comes out sooner or later. There is iniquity there that makes you hold it. The evil one lies to us and it's not tempered how it comes out. But the essence of this teaching is in order for the twelve tribes (Manasseh) to be formed and in order for that to happen, every part of the heart must function. So you have to come to get out how you feel (because all the intelligence is in the nucleus), regardless of whether we get corrected or not, if there's an edge. This tribe desperately needs you and Phinehas. I really appreciate your honesty.

Prisca: I can see that what makes friends is communicating. I lose sight of it. We've heard it from the beginning, it creeps in subtly, like a strong enemy, causing us to be silent. When this happens, he's got us. He convinces us we're not for each other. We get divided from each other. When we communicate the flood gates open up and we're friends! I really appreciate Simchah's honesty too. We're all being saved together. I'm glad it's that way. There's not one of us in here is ahead of another. We're all going to make it together.

Abigail: I made an observation... Aquila was in trouble in Bellows Falls when he wondered if he could go back and see his brothers again, in my natural mind I thought yes he should be able to but it's our Father's character to bring them here to the land to forget.

Deshe: Simchah was wanting to go away when the pain was so great. We have to cooperate and let the pain reach our heart. Daniel came to Hamburg after being out here and told me Prisca's not doing good. She cried for five hours straight. She's mad at you. He came and told me this right before the minchah. I was going down but I knew I was guilty. I felt so bad. Instinctively I knew somehow the pain was so good. I was able to speak. I got encouraged. I found out from Daniel ... I knew there were many things I hadn't seen. I wanted to come out here and be restored to my friends. I prayed our friendship could somehow be restored again. Pain is so good.. we need it. Not in the realm of ... you hurt me so I'm going to hurt you back. But we need to feel it. I'm so happy Prisca spoke up. It was like we were starving and we got something to eat. When Hakam was saying beyond everything our Father is trying to reach something in our hearts, and we heard how Joseph said it was not you who sent me but God. In Job 42:7 Job actually said that our Father brought evil upon him. He allowed testing to come upon him to allow Job to see something deep in his heart he couldn't forget.

Caleb: Yoneq talked about this for years, the godspell. I've never seen it as clearly as tonight. When Prisca was too introspective to speak but she began she got encouraged. It's the gospel, the godspell. What magic is it that is compelling her to sit here and grind it out and take it like this, endure all this suffering, this mistreatment. I'm a small fry compared to all these who've suffered so much. 18 years ago I never would have imagined sitting in this room being bonded together, welded together, becoming friends. It's too awesome, too wonderful that human beings would submit themselves to this. When you said, "I'm having fun now," I knew that you had received what our Father had for you.

Esheth: I'm beginning to get a sense of what awesome is.

Hakam: Aquila said something about insecurity. A lot of the ways we are is because of our insecurities. We don't know where we stand. We think we have to strive for acceptance by what we can do or say. So I've been thinking for the last few years about why I have a tendency to be so compelling in my natural flesh. That's in me from insecurity, not really believing that other people really like what is really in my essence. Deshe's love came out to Aquila when Aquila kept checking himself to see if he was talking too much. Our God likes what comes out of us. Look around, think about how much you like what comes out of your friends here all the time, but when you get the mirror out and you look at yourself, you don't believe it. Instead your insecurities come out. For years I thought my children wanted something out of me. But it is dawning on me that they want me, not treats, answers, or some *thing* out of me. But they want

me. It's hard to comprehend. The way we're going to find our security is going to be by going to the throne.

This teaching has really exposed the liar and washed a lot of things away so we won't be so insecure and we can begin to see people in the body just want and need our essence and if we see it we can give it.

Deshe: A few weeks ago I heard you don't start a race at the goal but because you have received a willingness to win. Our Father wants us to run.