

## Transcript – Community Living

Shabbat Shalom again and Shabbat Shalom to all those who will hear this with us later. Today I'm going to give a message called, *Community Living* that I would like to start in Jeremiah 6 and the beginning of verse 16. He says:

**Jeremiah 6:16a** *So says YAHWEH, Stand by the ways and see, and ask for the old paths, where the good way is, and walk in it; and you will find rest for your souls.*

So in the end time and since Yahweh opened this door now about a year and a half ago to Mount Sinai, He's really focusing on me about these old paths, going back to the old paths because that's what Mount Sinai is all about. Everything goes into the circular and everything started at Mount Sinai. Now everything is finishing up at Mount Sinai. The first wilderness experience where the Israelites failed, the second wilderness experience where we will succeed. So that's what Yahweh is telling us and **the key is** as we get into communal living today, **are we going for those old paths?**

And to be honest with you, it is a little discouraging for me at times because we have an awesome Congregation, wonderful people, some of the most wonderful loving, caring people you ever meet in the world. And yet, in our Congregation, there are only about 10% of the brethren that are living in community. And it's not that most can't. You know, most can go in the community.

There are some brethren that are actually leaving their areas, some leaving America and going to a community somewhere. But like in the third world, a lot of these people could all live in community and yet, they choose not to. And some areas, people, they start out slow but we're doing this now for 10 years. And my fear is, I really see a divide from the brethren that are living in community to the brethren that aren't, as far as growth. Because **living in community will force you to grow.**

And I think one of the main reasons people don't want to live in community is they don't want to be exposed. There's things they not overcoming or don't want to overcome and they don't want to be exposed. So I want to get into that today on communal living and some things to go over and to think about in a community setting.

And you really can't talk about community living, especially in the end time, without starting off with Qumran. With the school, we had a whole course on Qumran. And ever since I became a believer, I've been amazed with Qumran because you look and you see something that Yahweh hid 2,000 years ago in caves down there where believe me, there are thousands of caves and just about everything that's been hidden in any of those caves was found and stolen and taken. There have been grave robbers for years.

And those caves down in Qumran are not that hard to get into. And for those ... it's not like these things were hidden in the ground, they were just put in these jars for them to stay there for 2,000 years untouched and come out *the very day* that Israel is becoming a nation is Yahweh's hand in that. So for me, I always knew there's got to be something in there. And when you look at Qumran, and I always said, if you're going to have community in the end time, it has to somewhat be based on Qumran documents, at least in principle, because why did Yahweh put them there?

And I do see that Qumran had the truth in a lot of ways. They certainly **had the Torah**. They kept the Torah very strict. They had **judicial order** more than anything I've ever seen in my lifetime. They had **commitment**. They had **dedication**. They lasted there for close to 270 years, and they would be there today. The only thing that stopped them was the Romans coming in and destroying them and physically making them move.

They had **righteous character**. So they had everything. The only thing I wonder and this is just a question I'm throwing out. I'm not saying whether they had it or not, but I wonder how much love they had there. I mean, they're all men, so men do write different than women. Like I said, men are visionaries. Women are detail.

But like when I read the documents, like I see it that a man is writing this stuff. I mean, it's cut and dry, and it's do it this way, and it's if you don't, this happens. So ... and I don't know, because like I said, when you read it, the one thing is I say, even though they had a lot of rules and regulations, there's no record of anyone ever wanting to leave the community or people even being thrown out. And that's amazing that it lasted that long but I really don't know. I don't know. I mean, you read it, and there were things, but it's a question I have how much true agape love was there ... something to study later.

So in order to have a community that's going to be blessed by Yahweh and the Ruach, there has to be two elements. **The first element has to be judicial order**. If you don't have judicial order, you're not going to have a community. We've had ... before we've even started communities around the world, we've had things where just people living near each other or not really even calling a community and wanting to live near each other, and every time it broke up because there wasn't judicial order. If you don't have a judicial order structure, you will never, ever, ever have ... and that's in, I think, anything in life, no matter what it is, a business, you're starting, anything you're in.

So you can't just be a group of people that have similar beliefs. And this is what I try to share with people from the West, because people from the West, and a lot of times they're asking, where are our communities in Babylon? And we don't have any communities in Babylon, and not just because Yahweh says flee Babylon, because I did. When I first started years ago, well before we even left America, close to 30 years ago when I was thinking of community living and wow, I saw really fast that you will never, ever have a community with people with a Babylonian mindset.

And I'm not blaming the people, I'm blaming the culture, because it's not in Western culture to give everything you have, it's just not. And again, in the third world, as we're going to see, there are other problems they have because there are problems with not having anything and starting something and having that attitude also. So you have to have judicial order, you can't just be a bunch of people that are looking for similar things, it will never work, because even though you might have similar aspects in certain things, you're going to have different aspects in other things, particularly doctrine.

And I'm amazed sometimes when I see like there's a lot of groups out there today that meet for Sukkot some of them meet ... there's 200 people coming, 300 people, with all different kinds of beliefs and whatnot. And I remember asking one person that goes to one of these things, and I said, "Well, how many people come to services?" He said, "Oh, hardly anybody." I'm like, "Well, what are they doing there?" "Well, they're really just coming for Sukkot." But I said, "Why doesn't anyone go to service?" "Because one guy will get up and say one thing, one guy will get up and say something else." It's just total confusion that happened there.

And the second element needed to ensure a successful blessed community by Almighty Yahweh is **100% unconditional love**. So the message I gave at the school on the language of agape, which I think I got more feedback from that message than just about any message I've ever given, from everywhere. I can't believe all the different people and elders in all over the world. And it's a foundation. It's a foundation because we're heading into a new time period.

And as Yahweh is pouring out His Spirit, agape is one of the things, but I realized **the difference between true agape and false agape is faith**. Faith is even more of the cornerstone than agape. I know it says *faith, hope, and love, but the greatest of these is love*. But without faith, you know what you get? You get the Christian love. You get the love that will allow sin in the congregation, that won't deal with matters. It's not real love. So you've got to have faith because **faith is the truth of Yahweh that never changes**. And it's faith that's going to keep you from never, ever compromising in something. So Mark 12 and verse 28, I'm going to start in the second part of that verse. It says:

**Mark 12:28-30** *knowing that He answered them well, he questioned Him, What is the first commandment of all? And Yahshua answered him, The first of all the commandments is: "Hear Israel. YAHWEH our Elohim is YAHWEH echad. And you will love YAHWEH your Elohim with all your heart, with all your soul and with all your mind, and with all your strength."*

So it's your heart, which is the deepest part of your being, what means the most to you; your soul, your life, your mind, with your thoughts and your strength. Meaning, whatever your gifts are in life, if you're really loving Yahweh first, you're going to use your gifts to serve Him before you serve yourself. *This is the first commandment.*

And I say to the people when you're thinking about a job, whether you're a construction worker, whether you're a nurse or a doctor, whether you're a computer programmer. Yes, we do have to work six days and you have to pay your bills, but at the end of the day, you have to work for Yahweh first. So whatever your gifts are, you should be working first for Yahweh and then secondly for yourself. And the second is like it, ***you shall love your neighbor as yourself. There is not another commandment greater than these.***

So again, we sometimes I've seen groups, not necessarily our group, but I've seen other groups that will split up over something as simple as head coverings over something like that. And here it is. It says these two commandments - there is not a greater commandment. Not to say the other ones aren't important, but this is what the foundation of everything goes on.

So in order to have communal living, you have to have a 'one for all and all for one' attitude. That any resource that is there and Yahweh gives us resources individually, but we should never think in our mind, like it says *you use but you don't possess*. That any resource you have, if it's needed by the community, then you would be willing to share it.

So again, we don't have to feel, I know at times some brethren that were blessed with many physical things and they almost felt guilty. And I said, don't feel guilty. Yahweh can't bless everybody with physical things for one reason, because a lot of people wouldn't be faithful with it. So if Yahweh ... it's the same way, if He's blessing you with knowledge, it's a gift you use for somebody else. If He's blessing you with wisdom, it's a gift

you use. And if He's blessing you with mammon. There's somebody that has been in our life for a long time, a really, really solid person that we know, and this person realizes it. I mean, they have a very, very high important job and because of their job, their time is very limited, but they really use their resources for Yahweh's work. And that's a blessing for them. And they're doing it. So praise Yahweh for that.

So we have to make sure that, like I said, if something is needed, you cannot start a community with a Babylonian mindset. And like I said, with the Babylonian mindset, it is a mindset of possession. We don't want to think of it, but it really is.

That's why when you're thinking in life, it's so sad that most people spend the 40 years of their life working just thinking about retirement. That's the only thing in their mind. I know somebody that's very close to me that is in their 60s and they're still thinking, "Oh, when I get to be 78 and blah, blah, blah, blah, blah, blah," and it's like, little did they know their life would be taken that night. And even if you did, your quality of life, every decade, it does change.

You do not have the same strength when you're 40, then you did a 30, when you're 50, is 40, 60, is 50. And once you start hitting those bigger numbers, look out because the average person doesn't even live usually past 75, 76. I see that with my dad, as he's going on 91 this year. And you can have your mind and all your wits to you, but physically you just can't do what you did before. So what I always say is you can't just get there. You have to enjoy the ride. You don't want to waste 40 years of the best years of your life just thinking about being older when you may never get there. You have to enjoy the ride. **Everything you do with all your might.**

And in a community setting, one of the greatest wonderful lessons **we get to learn is the law of synergy**. It is amazing. And it's a Yahweh given principle what synergy can do - that with one can do alone, two people can do three times. So I might not be able to lift this table by myself, but two of us might be able to lift two tables and three of us maybe four tables and ten of us can lift maybe a car. It's amazing what synergy can do. And that's like I say, one plus one with synergy. It doesn't just equal three. It could equal 30. It could equal 300. It's unlimited. It depends on who that synergy is with and how you're doing it. And it's just amazing how much can be done. So the law of synergy we learn with communal living.

And again, beside Yahweh, like it says, **our second greatest asset in life is each other** in a community setting. Each member will be blessed to experience that together. In the Psalm I just read for the Torah reading, *Behold how good and how pleasant it is for brethren living together even in unity*. And I always say it's not a miracle for brethren to live together. But **it is miracle to live together in unity** because *usually*, at least what I've seen in my whole life and even my life as a believer, it never worked. It failed every time.

And here we are, we're ten years into this end-time period and not one community has failed so far. And not only that, they're getting stronger. Where we started out, just with a handful, four or five, six communities. And I never planned on it. It was the Africans that came to Israel, saw the Kibbutz and they wanted to do it. They said, "We're going to do it." I'm like, "Great, I'll help you." And then others saw it and they wanted to do it. So I've never pushed it.

And even in the local areas where I'll go to a place and brethren will say, "Oh, the other brethren, they don't want to join them." I'm like, "Don't force them. You'll ruin it." It has to be in your heart. You either have to want

this because that's what the kingdom of Yahweh is all about. And believe me, in human nature, if we're all honest with ourselves, and I'll be the first one to admit it, I like being by myself. I really do. I've been that my whole life. Put me on the top of the mountain, I can live by myself without anybody ever around me. Just give me a Bible. And that's all I need for here to eternity.

I don't need to be famous. I don't need to travel. I don't need to do anything except have my Bible with Yahweh at the top of that mountain. That's it. But I know I'm not going to change. I'm not going to grow. I know I'm not going to make His kingdom like that. So I force myself, *knowing* that it's not what I really want, but it's what Yahweh really wants. And eventually, I know it will be what I really want.

But if I'm not honest with myself, if I don't look at my own short fallings and shortcomings, I'm never going to change. And that's what it's about here. So **it's about change**. That really is what community living is about. **It's about being able to come together as believers and each of us where we need to change helping each other in that.**

So like you said, **it's not a miracle for everyone to live together, but it is a miracle to live together in harmony and unity**. Community can only work when, we as a people, inspired by the Ruach of Yahweh, we put our own will aside and seek the will of Yahweh. And that's why I say when people come into a community, and I really encourage all the elders and the leaders of the communities to have an application. **When somebody's coming in, you need to know what they're looking for, and they need to know what you're looking for.**

And this is what happened in some of our communities where it didn't work out with somebody. And it was simply that big problems could have been avoided if the people knew what was expected of them, and the people in the community knew what was going to be expected by the people that were coming. So **we have to put our own will aside.**

And that's the problem. I know in the times we're living in, some people are scared. They're getting nervous because of what's happening in world events, and they're looking for a safety net. That's not a reason to go to community. It really isn't. And it's something where ... when, and I say this, **when you leave Babylon, you don't even realize the things you have to change until you're out of there.**

And everyone has told me that, including myself. Every single person I know that has left Babylon and said that, wow, as they're leaving, they're thinking of AB and C and then after that, they're like, "Man, I never realized, I have to work on this. I never realized this or that." So it's like anything else. You can't see the forest from the trees. So you have to ... it's the same with community. You'll never know until you're in the community what you can ... your greatest assets are and what you really need to work on.

So, but again, like you even Yahshua said, *"Not My will be done, but Your will be done."* So it's something where it can't just be a catchphrase. It can't be something you think about once and put away. It's got to be a part of you because it's not natural. It's like I said during COVID, it was like ... it was like living in the twilight zone because you're in your house and you're studying and you're hearing these things from good doctors telling you how poisonous this stuff is and people are taking it and you're seeing them drop dead. And even walk out of your house and incredible doctors of 20 or 30 years are saying, "No, take the shot!" And it's like I'm living here in an alternative universe.

But that's the way human beings are. Our human nature is evil and our human nature is selfish and sometimes we kid ourselves and we *think* that even when we do the right things, we think we're doing it for the right reasons. A lot of times we're not. A lot of times we're ... and this is where we have to change. But this is where we you have to get this mindset of allowing the Ruach to change your spirit from whatever individual goals you have in your life to the kingdom of Yahweh. And I've said this 100 times. The way you know how converted you are is how involved you are with the work of Yahweh.

Because here it is, we're living in a world of more than 8 billion people and Yahweh's calling one thousandth of one percent. He's calling like a few tens of thousands of people out of that 8 billion for His work. And is that first in our life or isn't? Is that the most important thing in our life or are there a hundred other things and reasons why it's not?

And you can't make it that way. It's either in your heart or it's not. And it's the same way here. And like I said, if you come into a community because you're afraid, if you come because you want the end time, if you come because you don't have fellowship, if you come for any other reason, but because when it's going to be forever and you need to change, it's not going to work. And you've got to build this forever.

John 5 in verse 30:

**John 5:30** *I am not able to do anything of my desire, ... Yahshua talking ... but as I hear I judge and my judgment is just, for I don't seek my will, rather the will of He who sent me.*

Like I said, it's got to be a lifestyle choice. And the other thing is once you get in a community, you can't let 'familiarity breeds contempt' because it's going to happen. I mean, think about it right now, are you the exact same way with your husband and your wife, your children, the people that in your home, as you are with your boss at work, the brethren, friends outside, your neighbor, or are we different?

And if we're honest, we're all to a degree different. Some of it maybe little, some of it is major with people. So when you're together in community, you can't hide the things anymore. And there are people that have some big problems and believers. And they try to hide those. And you can't. So you can't allow familiarity to breed contempt.

And what I've seen when we first left Babylon, wow, it was like with people that didn't want to change, when they didn't get what they want, what did they do? They didn't look inside and say, this is where I need to change. They wanted a finger to point at someone and to blame. And that happens a lot. That people want to blame somebody and they will. It's just that simple. But like I said, every time you point the finger, you got three more coming at yourself.

And at the end of the day, **we are responsible for our decisions**. So no matter what that decision is, and you have to ... that's why when you're going into things, you have to look at things, you have to ask questions, you have to study, even becoming a believer. I never, ever try to coerce people to be baptized - the opposite. I try to make it as hard as possible. I try to make them go through hoops because I want to make sure when they're getting baptized, they're really serious about it.

That it's not just a win or something that happened at the moment, an emotional decision, but it's something that's real. So **it's against our human nature to surrender our will to Yahweh and humble ourselves before our neighbor. And this is why we have to work on this.**

In a community setting truly if one suffers, we all suffer; and if one is blessed, we're all blessed. So I've seen throughout the years, and in the first year we did the Bible school, 20 years now, 21 years now. I'll never forget that because we were in the Kibbutz over there, so all the rooms were exactly the same. They were the same size, the same whatever. And people literally were jealous that someone got that room and not this room.

And I said, "Take ... get a measuring stick, we'll measure." And when they measured, they couldn't believe they were exactly the same size. Can you imagine, but that was the mindset and that was 20 years ago today. Today, people don't care if they have to sleep on the floor. They don't care if they have to tent. People want to come to the school. And that's why the school I think is working much better because **people want it more.** And again, in the beginning, it was different reasoning, but you've got to want it. You have to want it because everyone's got to work on it. And in a community, **you're only as strong as your weakest link.** And that's why you do have to be careful.

And I've had people, even a couple of elders, that when they read our community manual, we're a little offended at certain things. I'm going to talk like about one of them today, about in a community **you need 100% acceptance from everybody to bring in a new member.** And they'd say, "Oh, well, that doesn't sound like something ... something that Yahweh would do." And I said, "You don't need acceptance to come into the Congregation. It's Yahweh's Congregation."

But yes, why if you have 30 people that are like this and are close like anything, why would you bring in one person that is not getting along with one of the other people and have a big rift? Am I showing love to my neighbor? And you know what sometimes people say? They'll say, "Well, I don't have a problem with this one." Is that showing love? If I know you're having a big problem with him, how could I accept that person into the community knowing that it's going to tear the community up? That's not love ... that's not love. And this is why you have every right ... you have every right and responsibility of who you're going to spend your time with.

Like I said, I travel halfway around the world for one baptism of anybody because Yahweh puts the people in the Congregation. But I will choose who I will live with. And I'm not going to just live with anybody because I know it's going to affect me. I know it's going to affect my family. I know it's going to affect my relationship with Yahweh. And everybody in community should be thinking the same thing.

And when I have traveled and some brethren have come to me privately and said ... maybe they're either criticizing the elder or criticizing the community, I'm like, "Well, have you talked to the people in the community about this?" And if it's not good, then why stay?

We have 30 communities. They're all different ... they're all different. From South Sudan, that is a real kibbutz. You come in there; everything you own goes into the community, just like the Qumran people. They eat all their meals together. It is a real kibbutz over there. It's not for everybody.

And we have close to nine hundred people there. And that is a real kibbutz; everything from that, to just people living near each other. So again, this is why for me, I'm laying out principles of Scripture, to make things work. But you can't force a square peg in a round hole. You can't make people.

And in Africa, sometimes they want that. They want more rules. They want you to tell them what time to eat and what time to do that. It's like; I don't know what time is better for you to eat. It depends on you. What time is your school? What time is this?

And **every community has got to make those rules for themselves**. But you've got to have rules. If you don't have rules, you're going to have problems. You're going to have big problems if you don't have rules. So **you have to make sure that everybody knows the rules and they know what's expected of them**. Because then you're not going to have a problem. And that's what I say. The best way ... and I'll get into this a little bit of solving problems in the community is having rules before and having protocol. I love it.

And like I said, for somebody who came to the faith as a teenager, a teenager that had a lot of, like I mean, I was out on my own since I was a young kid. I owned my own house at nineteen. I owned my own business. So I wasn't really somebody that wanted to be under somebody else's jurisdiction. But when I came into the truth, I loved it. I was like, wow, I'm got 613 rules here. Great!

So now I'm coming in with people that had a totally different lifestyle than me. But now I know what's expected of me. I don't want to offend these people. And I don't know what they eat. I don't know how they do things. I don't know their rules on courting. I know nothing. I'm coming in as a worldly guy. So now reading all these rules. I know exactly what's expected of me. And that's the way it's got to be.

It's got to be that when you come in you know what's expected of you. And you know what you're expecting because you got ... there may be things that aren't there. So entering a community is like ending a covenant agreement. It's the same thing because literally you're living together, it's like a covenant. It's a covenant, a legal binding agreement, what's required by each side in the covenant agreement.

So it's that way and it helps everybody that's involved. Also, I believe after a community is set up, we have this rule in most of our places that there's a trial period also. It's only fair to both sides. And like I said, in life, unless everything is win-win, we shouldn't be involved. It's got to be win-win for everybody. So **when you're having a community, there should be a trial period**. Somebody who's coming in, you never know, for whatever reason. They might not like it. There could be problems.

And we haven't had it too often, but we have had it a couple of times where the person coming in, there was just something that didn't work out. Under one situation, they didn't really have a trial period. Then it was a big problem because you couldn't get the person out of there. Another situation, depending on the laws of the country like we had in one place, it was like squatter skills.

So these people even left our congregation and you couldn't get rid of them. And then they're playing loud music. They're living in fornication right in the middle of our community. It's like; this is why you have to think hard and far before just accepting anybody in. You know what we had to do in that case? We had to get rid of that land and start all over again. It was okay though.

They learned a lot of lessons and that's the way it was because what else can you do? What else can you do? We went down to the municipality. We owned the land, right? But they wouldn't take the people off of it. And the people were purposely ... because they left the congregation trying to make it harder on the other brethren.

So you learn. You live and learn and you move on. But it's important that nobody should be offended by rules and by, like I said, things like this. **It's not for any one person, it's for everybody.** There's a trial period. At the end of the trial period, that comes from Qumran because Qumran, they had a trial period, it was usually a year. And at the end of that year again, they had white ball, black ball. And unless every single person, there was around 200 down in Qumran, unless every person white balled, that person wouldn't be allowed in. And I fully agree with that because I just think **you need to keep unity into camp.** You have to keep unity in your camp.

And it's not fair to a family that might have sold everything they had, came into a community. They're living there for five years, ten years in that community. Everything's great. So somebody that they have big friction with is going to come in and everything that they invest in there and destroy it for them.

It's just that to me, that's not an Elohim guided process. So again, it doesn't really happen much. You know, most of the time, why would you black ball somebody? What would be the reason to black ball somebody? But there have been some cases where it did happen. So it shows unity in the community. And again, unless you have that ... it's hard enough when you have that unity completely because we're human beings. Things are always going to come up. We're going to talk about that a little bit. But to avoid it, you have to have some of these rules.

So **the next principle is you have to have a kingdom community mindset.** Talked about a little bit of this from the beginning, you have to have a kingdom community mindset. So the Hebrew word for kingdom, where Yahweh talked ... gave man dominion over the earth. Literally, the word is *mamlakah*, which means a kingdom.

You know, Adam lost a kingdom. He did not lose a religion. And **kingdom citizenship is a spiritual reality, but it's also a mentality.** So, one of the ... I don't know if I call it downfalls, but one of the pitfalls to watch for in community living is that it's not going too good because sometimes it can be going so good that you lose your focus. Right?

That's one of the reasons why, like I said, when we were just in America, one of my older cousins asked me, am I thinking about retirement? And I said, from what? You mean dying? Why would I retire? I don't even like taking a day off. Because when you take a day off, now you've got to get back in your rhythm again. So yeah, when you travel a lot, whatever, you take a few extra hours traveling. But I like to keep the focus. I want to keep the focus. And what I find is if I really like, if I had like 42 hours of travel and like you're just knocked out and then maybe you weren't feeling good and you were like sick for two days. I find it hard to get back into the rhythm of things.

And think about anything. Think about like walking. I usually walk 45 minutes a day. Sometimes I get out of that rhythm for a month because I'm doing other things and now getting back into it, exercising anything. So that's why it's good just to keep that. And with a kingdom mindset, there's never a reason to come out of it.

So although it is a blessing to have unity in the community, **you also have to watch out that the unity and the fellowship is in so good that you're losing sight of what you're there for**, especially if you're in a place where there's not really local ministry. Because **the key is we always have to be focused on the kingdom of Yahweh**. That's the whole reason.

Even the reason why you're coming together in community is for the kingdom of Yahweh. So again, Adam didn't lose a religion but he lost a kingdom. Kingdom citizenship is a spiritual reality but it's also a mentality. But we need to learn the mind and the heart of living in a kingdom mentality. And that's the great part is you do it every day.

And like I said, it's different because some communities where people are living, we have places where it's a quarter of an acre and you might have 30, 40, 50 people living in that one quarter of an acre just living very close. So in that case, they can get together every morning and they can do their morning devotions before they even go out and they eat all their meals together.

And then other places if you're separating and you're living separate that might not be functional to do that. But you do want to make sure that **a community is a group of people with common purpose**. So you want to make sure you're not just meeting on Sabbath because then you're not a community. You don't need a community to do that. You're commanded to do that. We have to meet every Sabbath.

So as a community, you need to be having community things, community meals, community men's meetings, women meetings, Bible study, whatever, whatever is like I said, every place is going to be different. But you want to make sure that we're not losing out on the focus of the kingdom. And you want to make sure that the foundation is good.

In Matthew 7 verse 24, we know without a clear foundation, the structure is going to go out and the structure is going to be condemned. So whenever we start something, we want to make sure that it is on a clear foundation. Matthew 7 verse 24 says:

**Matthew 7:24-27** *Then everyone who hears these Words from Me, and does them, I will compare him to a wise man who built his house on the rock; and the rain came down, and the floods came up, and the winds blew, and fell against that house; but it did not fall, for it had been founded on the rock. And everyone who hears these Words of Mine, and who does not do them, he shall be compared to a foolish man who built his house on the sand; and the rain came down, and the floods came up, and the winds blew and beat against that house; and it fell, and great was the collapse of it.*

So this is where, yes, everybody in the community, brethren come together, all have different needs. You're going to have people that are handicapped, maybe, maybe people that are in a wheelchair. You're going to have people that might have little children that take care of that have the school. You're going to have people that are elderly. So yes, we all are going to have different requirements that we have.

At the same rate, we want to make sure that you're not building anything on the foundation of that community but the Kingdom of Yahweh. That's got to be. The other things or things that you've got to figure out how to work within your environment and what not. But **we want to make sure that the foundation is straight**.

So one thing that I saw many, many years ago was, like I said, sometimes when people may only see each other at the Feast or see each other every now and then and then, wow, once you come together, it can be a totally different situation. So you want to make sure that your focus is correct in what you're doing and like anything else in the community, there's going to be decisions that are made sometimes that you agree with and there's going to be decisions you don't agree with. That's life. That's part of life.

So unless it's something that is violating the Word of Yahweh, we have to learn like I always say, **don't major in the minors** and as you get older and you realize you only have so much physical strength in your life, you have to realize you have to pick your battles because you tire. And if you don't pick your battles, if you're fighting everything ... I was like that when I was younger. I was a fighter. And it was like any little thing. It was like if the electric company was 12 cents rolling on my bill for the moral part of it, I'm going to go down there and I'm going to do this and I take them to court and I went everyone, and it's like you wear out when you do that. Then **you learn to pick your battles in life**; things that are important, the things that are doctrine, the things that are important to Yahweh. Yes, and that's why I say I don't mind dying for the Kingdom of Yahweh. I don't mind dying for the truth but I don't want to die for something silly, I don't want to die for the car I have or something like that.

So we want to **make sure that when something goes and not the decision we may have wanted that we're not allowing it to pull us away from the truth**. We're taking it in stride. We have to have a mature mindset and notice in the long run, and this is the one thing that kept the Qumran community together, that they believed that Yahweh set ... and they were priests there, Levites and priests. **They believed that Yahweh set that leadership**.

So even when they felt 100% the leadership did something wrong or made the wrong decision, they trusted more in Yahweh than they did in the leadership. Because they knew that, well, if Yahweh allowed this then there's something we're going to learn from this. And if it gets too far out of the way Yahweh is going to handle it, and we need that. That's part of faith. Part of faith is realizing and having that faith that Yahweh is going to do it. Faith is not that Yahweh is going to do it my way. It's that Yahweh will work it out. And we all know it in our life that if we get too far off course Yahweh will pull the reins in one way or another. So we just have to trust in that. And that's where real character is made sometimes.

So our motto in community is, got to be: **the sum is worth more than the individual pieces**. And as an elder, and especially, the senior elder from Jerusalem for all these years, it's something that I learned a long time ago that anything that I might think of myself I have to put to the side and every decision that I would make is what's best for the brethren, now particularly hosting the Feast there for 20 years. Because there'd be times where someone would come up to me, "What are we doing today?" "Oh, we're going to go to the Mount of Olives." "Oh, I already went through three times." I'm like, "Well there's 30 people here that have never seen it."

And I can go there every day for my whole life. One of the blessings of living in Israel was that every day of my life I was seeing biblical places, and you're over there and you're seeing these things so I could never get enough of it. But I wasn't just thinking well let me put a program together that's going to benefit me or what I like the most.

No you have to look at that the sum is worth more than the individual pieces. So that's why like I said, sometimes people would come at the Feast and they'd say, "Oh, we should have more activities." It's a single person that might be in their early 20's and I'm like, "Well you know there's families here with kids that have to take care of that." You've got to think of the big picture. "Well, why don't we climb to the top of the Mount?" "Well we have people here that can barely even walk. You don't want to kill somebody with this."

So it's you always have to be thinking **the sum is worth more than the individual pieces**. And that's why **collectively**, collectively we bring together our gifts and that's when the Temple's built. Yahweh's sanctuary is built when we all come together. Each of us has different gifts that are there.

Maybe I'll go there now first Corinthians 12. And individually, if I'm by myself, I only have certain gifts. So I'm going to have like a half-built building. I'm going to have an incomplete building. And you know what? Maybe where my gifts ... my gift is in electricity. So I don't have electricity in my building or something really that's important that you can't even get CO for your place without it. So that's the point of it is, like I said, it's got to be something where you realize, and I know I do, I can't make the kingdom where I am now. I've got to change.

And if I just like keep putting it off, man, 40 years have gone by like that. I'm 40 years in the faith. I can't believe it. And I don't have 40 more years. I mean, if the kingdom doesn't come, how many more years can I live? I don't know. Yahweh does. But guarantee you won't be 40. I don't think I'm going to hit 100. That would be pretty shocking if that would happen.

So the point of this is that it goes fast and you can't put it off any longer. Yahweh's been showing us many things in just the last two to three years how close the Kingdom is now. And each of us has things in our life. The bride gets out every spot and wrinkle. And that's everybody. So there's nobody that doesn't have a spot and wrinkle that doesn't need to get it out. And that's part of what community is for. So like I said, each of us has gifts. But if we're only looking at our own gift and not the gifts we don't have, then we're going to be lacking.

So 1st Corinthians 12 starting in verse 4:

**1<sup>st</sup> Corinthians 12:4-8** *And there are diversity of gifts, but there is only one Spirit; and there are diversity of ministries, yet the same Master. And there are diversity of powers, but the same Elohim is working all things in all. And to each one is given the manifestation of the Spirit as a help to him. For through the Spirit is given to one a word of wisdom, and to another a word of knowledge, according to the same Spirit;*

**1<sup>st</sup> Corinthians 12:9-10** *and to another, faith by the same Spirit, and to another, gifts of healing by the same Spirit, and to another, workings of powers, and to another, prophecy, and to another, discerning of spirits, and to another, different kinds of languages, and to another, interpretation of languages.*

**Comment:** What good is it if you have to give the speaking a language and you don't know what you're saying unless that person is there to interpret it?

**1<sup>st</sup> Corinthians 12:11-13** *But the one and the same Spirit works all these things, distributing separately to each as He wills. Even as the body is one, and has many members, but all the members of the one body, being many,*

are one body, so also is Messiah. For also we all were baptized by one Spirit into one body, whether Jews or Arameans, whether slaves or free, even all were given to drink into one Spirit.

**1<sup>st</sup> Corinthians 12:14-17** *For also the body is not one member, but many. If the foot says, Because I am not a hand, I am not of the body, on account of this, is it not of the body? And if the ear says, Because I am not an eye, I am not of the body, on account of this, is it not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would the smelling be?*

**1<sup>st</sup> Corinthians 12:18-19** *But now Elohim set the members, each one of them, in the body, even as it has pleased Him. But if all was one member, where would the body be?*

**Comment:** So this is where people that are against community living, and I'll never follow a man, I want to be on their own. Wow, that's nothing of the Kingdom of Yahweh. That is just selfish, self-serving.

**1<sup>st</sup> Corinthians 12:20-23** *But now, indeed, many are the members, but it is one body. And the eye is not able to say to the hand, I have no need of you; or again the head to the feet, I have no need of you. But much rather the members of the body seeming to be weaker are necessary. And those of the body we think to be less honorable, to these we put more abundant honor around them. And our dishonored members we dress with greater care.*

**1<sup>st</sup> Corinthians 12:24-27** *But our comely parts have no need for attention. But Elohim tempered the body together, giving more abundant honor to the member having need, that there not be division in the body, but that the members might have the same care for one another. And if one member is in pain, all the members suffer with it. If one member is honored, all the members rejoice with it. And you are the body of Messiah, and members in your respective places.*

**1<sup>st</sup> Corinthians 12:28-31** *And Elohim placed some in the Congregation: Firstly, apostles; secondly, prophets; thirdly, teachers; workers of power; gifts of healing, helps, leaders, and speakers of different languages. Are all apostles? All prophets? All teachers? Are all workers of power? Do all have gifts of healing? Do all speak in different languages? Do all interpret? But if you are searching after the greater gifts I will show you a more excellent way.*

So this is where, like I said, why we need community? Because we all are just a piece of that body and we're not complete unless we are together. The next principle I want to get into just briefly, but it is important because most of our communities are in the third world, is that **the community is not a welfare state**.

So like I said, where in Western society the problem is people are not used to surrendering. Never mind their mammon but their will or anything. In the third world, people really don't have anything but that doesn't work to their benefit either because they think of welfare state. So many times you'll hear, like, "Oh, community living. Wow!" And they look and they see that we're building this place, "Yeah, I'm in on it."

And they might have one tiny little piece of land that's worth \$200 and they don't want to give up their land. So they're asking me for \$2,000 to build them a house and this and that and it's like, well, what about that? Oh, no, I need that for this and that. You better pray about this a little bit more. Because you can't think of a community as a welfare state, and if that is where a community is starting, it's never going to work. Like I said,

it's not really such a problem for Westerners, so to speak in that case, but it is a problem sometimes in the third world because it's not a kingdom mindset. And there are times where in the third world, because people really never had anything, sometimes they do get jealous.

I remember years ago when we used to come and we would bring clothing at that time, it was easier to transport the clothing and everything. And we learned how we had to do it because we just started giving that stuff out. Wow, it would be gone in minutes and then people would be offended. So what we started doing is like we would bring the tribal matriarchs of the congregation, the elder ladies up. And there might be seven or eight of them and we would distribute it all to each of them and then they would hand them out to the different people from the different tribes. And that way it was equal and everybody got it.

There were even times that some groups that are not part of us now but were way back where it was even the elder that was just taking the best things for his family. We had to watch with that too. So this is where you've have to watch in third world that things do not become like a welfare state. So we don't really have that problem now. It started when we started ten years ago, but I have to say I really see the brethren in the third world growing in this regard and in doing it.

So the very first kibbutz that started in Israel was a place called Degania in 1910 and the motto was **give everything you have and only take what you need** ... give everything you have and only take what you need. And today if you look at Israel, most people they were living good. They have decent money and in these kibbutz's, the religious ones really were doing good, but it didn't start that way.

They would start with a family of five and they would have one egg, not a piece, one egg to split five ways. That's their meal. And they went a year just clearing rocks before they could even think about building there. So they put in time and effort and it wasn't easy over there but that was what they learned. You give everything you have but you only take what you need.

And unfortunately today in Israel it's not the same. Out of 240 to 250 original kibbutzim there's only about maybe 30 left because the people don't want it anymore. They want to own and they don't want to have communal living. And the ones that are left are mostly religious which shows you again if you don't have that common tie and belief system it's not going to work.

So **it's about everybody functioning as a united team and everybody working on their spiritual gifts to the glory of Yahweh and to the betterment of everybody involved**. So again, if somebody does not have a level of commitment then they really shouldn't be involved. And it's interesting because in the kibbutzes in Israel you can't sell it. So you can live in the thing forever you can give it to your child that wants to.

But interesting enough most of the second generation children don't stay in the kibbutz. Maybe 30% do and most of them leave because they want to go and make more money. So you have to make sure that the commitment level is there and that's why I like tell people in the areas don't try to force people. If they don't feel convicted of it ... share with them your benefits of it, share with them your testimony but don't try to force people into the community or you're going to have more problems.

But **its realizing life is bigger than just the self**. Life is bigger than yourself. And like I said it's more than just the principle it's a mindset that every community member has to put on every day and live for that. I don't know if

you remember the famous saying by President Kennedy years ago. Don't ask what your country can do for you but ask what you can do for your country ... putting on my Boston accent. But that's true.

It's the same thing with community. It's more or less that you have to be there for each other. And at the same rate you have to also make sure that there's not overkill. Because in a community setting **you want to help each other but you don't want to do it to overkill.**

That's why you have meetings every ... community varies, it could be every week. It could be every two weeks; it could be once a month. Even if there's problems or there's something it's like, "Hey you know what we're having mold in our house. Can we get some people to help and do this and whatever?" And you come and do it. But you don't want to have overkill because we never want to forget **Proverbs 25:17** - *Make your foot rare from your neighbor's house, lest he be full of you and hate you.*

So in the community you want to make sure, especially if you're living in the same small piece of land. That **you have to give people private time.** That's why, as a community, you discuss how many Bible studies you're going to have, when we're going to meet. And you make it worse better for everybody. But you want to make sure that just the fact that you're living in a community that you're respecting everybody's privacy.

So the next principle I'm going to go over here is **solving internal struggles.** Because like I said no matter how good the community could be, no matter how close people are, its inevitable human beings, problems are going to come. And what I have found through the years because most people would think oh the problem comes from a doctrine or a problem. I found very rarely, if ever, did it come from a doctrine or something congregational. It's mostly a small point.

It's mostly something where somebody got offended over something or somebody said something rude to somebody else and they didn't apologize. It's usually all the small stuff that winds up boiling over and usually not a major, a major rift with doctrine.

The other thing you want to make sure because this also happens at times and I've even seen it happen in the third world. You want to **make sure there's not nepotism** because nepotism will destroy it, especially with your leadership. Because if people are trusting in the leadership and then they're perceiving that the leadership is not being fair and they're giving preference, the elder is giving preference to his family above everything you're going to have problems, particularly with workload too.

So the workload is usually divided up and you want to make sure that is not there. So like I say, the best way to solve disagreements is to have proper protocol and avenues to stop them from happening in the first place. You have to make rules and then you have to keep them. So **you've got to follow the congregational protocol.** The other thing is **protocol is not doctrine.**

I see this sometimes this happens in Africa because Africans for the most part are very straight people. You tell them something and that's it. They'll do it. They don't ask questions. But that's why I say with protocol it's different. It's different in different areas. It's different depending on who's in the area. It's different depending on where you're living. You might have a protocol in one area that there's no parking in front of the congregational hall for whatever reason. In another area there might not even be cars. So you wouldn't need that protocol. So you want to make sure that even once you set your protocol, this is why you have meetings.

Like I said, every week, every two weeks, every month because if there's a protocol that's not functional, you discuss it. And if it's not a doctrine that's scriptural, you could modify it or change it if you have to. So this is where dialogue helps. And of course, one of the most important things with limiting internal squabbles is: loving your neighbor as yourself. The golden rule, we have to think about this. And like I said, sometimes it might be something where maybe you didn't think it was the best idea. It's not that big of an idea. So you're just going to let it go. It's not worth arguing over.

1<sup>st</sup> John 3:16 through 18 ... 1<sup>st</sup> John 3:16 through 18 says:

**1<sup>st</sup> John 3:16-18** *By this we have known His love toward us, because that One laid down His life for us; and on behalf of the brethren we ought to lay down our lives. But whoever has worldly possessions, and sees his brother in need, and shuts up his mercy from him, how is the love of Elohim in him? My little children, let us not love in word, or in tongue, but in deed and in truth.*

And I can honestly say in 10 years, I really have not seen a problem with this scripture. I've seen the opposite. I've seen people willing to help in any way they can in any kind of situation. But it's in our manual and we put it here and we know it but I don't really see this as a problem. People are really willing to help.

And like I said, it's usually just smaller things that turn into bigger things. So we need to, like I said, have the weekly, bi-weekly or monthly meetings. And **the second thing, most important thing, is using the Matthew 18 process.** Matthew 18 process is not just a process for somebody in the congregation that's sinning. But **Matthew 18 should be the main way we solve all our problems.** Because it's, like I said, Yahweh works in principles and Matthew 18 is a very simple principle.

**If you have a problem, you go to that person and you solve the problem.** You know, very clear. So, and especially in the community, you don't want to be discussing in the community and badmouthing, particularly sometimes with elders, like, oh, they didn't like what the elder did and you're going to badmouth. You don't want to be doing that. Because what you're doing is, then you're bringing it even bigger than just your problem. You're destroying the whole judicial order structure of the congregation here. So the easiest thing to do is if there's a problem with brother or sister, you go to them privately and you try to work the problem out. You pray about it first. If it's something really, really serious, even fast about it, but you go and you try to work it out.

In Galatians 6 and verse 1:

**Galatians 6:1** *Brothers, if any man among you goes before you in error, you who are in the Spirit restore him by the spirit of gentleness and beware, lest temptation also comes upon you.*

So like I said, you can use this for any situation. You can use it for a private situation where somebody offended you. Maybe they just said something that they shouldn't have. But also, let's say somebody is in the Congregation and you saw them doing something that is actually sin. What if you saw them working or cooking on Sabbath? You don't have to go to the elder and tell the elder "Oh I saw something." No, you go to the person. Maybe they didn't even understand it that that was a violation. So you go to them and you share.

“You probably didn't realize it and I know you probably had a real hard week, but do you know you were actually cooking that food on Sabbath?” “Oh, I didn't realize.” But if they come out and say, “Well, you can cook on Sabbath. There's nothing wrong with cooking on Sabbath.” “Oh, I was just praying. I think we should talk to Elder Don then.” Then like I said if the person doesn't accept it, then you get two witnesses involved. If they don't listen to the witnesses, you bring it to the elder. If it's a matter of sin, you might not even need the witnesses. You might just go right to the elder.

Deuteronomy 19 verse 15:

**Deuteronomy 19:15** *One witness shall not rise against a man for any iniquity, or for any sin, in any sin which he sins. At the mouth of two witnesses, or at the mouth of three witnesses a thing shall be established.*

So when you're given an example like that, right? I think everybody can know we don't cook on Shabbat and if somebody is in there cooking or frying an egg or whatever you're violating Shabbat. But what I've also seen is that sometimes where somebody thinks somebody else is violating something, they really ... they may not be. It's not as simple as you think and that's why you need at least two witnesses.

Because maybe you perceive something that really wasn't there. So you want to make sure you have witnesses if it's something that is sinful in nature. And if it is just something personal, then just go to that person. Just go privately. And sometimes I've actually seen people's friendships really grow through that. Where something that might have been affecting the one person and they want to be the other person, the person that didn't realize they were doing it. And then they hug and their friendship grows from there. And again, if the parties cannot come to a solution, then of course you've got to get the elders involved.

Matthew 18:17 and 18.

**Matthew 18:17-18** *But if he fails to hear them, tell it to the congregation. And if he also fails to hear the congregation, let him be to you as a tax collector and a heathen. Truly I say to you, Whatever you bind on the earth will be, having been bound in Heaven. And whatever you loose on the earth will be, having been loosed in Heaven.*

So this is where it's a very tricky situation for the leadership, at what point do you announce in the Congregation of something? Because if it's a private matter and it's solved between the parties, there's really no reason to bring in public. But if it can't be solved privately and it did have to come before the Congregation, there's a point where you really owe it to the Congregation, to tell the Congregation if something's going on there that they don't know.

Maybe it's a situation that's something really bad. Maybe there was fornication or something or somebody that didn't do something that needs to be warned to the brethren. There could be somebody with a sin of alcoholism or whatever. So there is a point where if the person is not changing or accepting it, then it would have to come before the Congregation and that's just something that the elders would have to decide.

And I try to at all cost not to do it. I try not to have to bring something public, but there is a time where you don't have to. There's a time where it wouldn't be fair. And there have even been situations where somebody that I know was invited to somebody's house to stay with them. And I know this person has had a problem in

the past and I'll go to them and say, "To be honest as the elder, I don't feel comfortable with you going in there unless you share with them the problem you have. I know you're over-coming, but you really owe it to them to share your problem." And then you work it out between them.

But I've got to let you know, if you don't tell them, I will, when it's something really serious. Maybe somebody was arrested for child molestation and they have a prison record, right? And now they're going in going to live with somebody for two months that has six kids. You have to let them know, but there's always another side. Maybe they were 18 years old and it was that they had a girlfriend that was 17 and they were going to get married, but their father didn't let them.

So that's what I'm saying. There's a lot to these situations and that's why it really takes a lot of prayer and maturity on it. But there are times where you do need to share with somebody of something that could be in your past, especially if you're going to be staying in somebody's house or even with them in community. It should be coming out, those kind of things. And again, it's important that community members respect the judgments that are made after that that come. And sometimes, like I said, 1st Corinthians 6:7 says:

**1<sup>st</sup> Corinthians 6:7** *Indeed, then, there is already a failure with you all, that you have lawsuits with yourselves. Why not instead be wronged? Why not instead be defrauded?*

And think about it. Wow, way back then, they were suing each other in court? But I guess they were. It wouldn't be in the Bible, but it's important that sometimes you grow in faith that way too. You learn to just be wronged in a certain situation, but not all situations. There are times where you should stand for the truth. And if there was something that is a violation of Scripture or something that you shouldn't just stand back and say, because that's not a win-win situation.

So you have to pray about it and you have to know like the Bible says, **there's a time to stand up, there's a time to stand down**. And in a community, it can break or make the community knowing when that time is. But if it's the Word of Yahweh, you always got to stand for it. You have to make sure. And again, this is what kept Qumran together for close to 270 years. Not that everything that was done and the decisions were all correct, but that they trusted in Yahweh being over it all together. Like I said, 1st Timothy 5:21:

**1<sup>st</sup> Timothy 5:21** *I adjure you before YAHWEH and the Master Yahshua Messiah and the elect cherubs, that you should observe these things without prejudice, doing nothing by way of partiality.*

So the same way Yahshua had the 70, the 12, and the 3. He had the 70 disciples, He had His 12 apostles, then He had His 3 inner circle. I say this in our life; everybody should have an inner circle. For me, my biggest responsibility is the Jerusalem Council. And I tell those men with me because I say we are the council between heaven and earth, from Yahweh to us to the earth. And we better take this serious. And there should never be any time for any elder or any brother or sister period.

But I really stress it with those council members with me that if the brethren can't trust in us, we're in trouble. And we have to have the utmost ... make sure that never ever, ever is there any kind of dispute, not only nepotism but just that anything that is being done of 100% according to the will of Yahweh.

The last thing I want to go over is the servant attitude. Matthew 20 verse 25 ... Matthew 20 verse 25.

**Matthew 20:25-28** *And Yahshua called to them and said to them, You know that the rulers of the gentiles are their masters and their nobles are in authority over them. But it will not be so among you. But whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your servant; Even as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.*

So again, that's what community is all about. And you know what? And one of the reasons why I tell the brethren not to try to push or coheres people that aren't ready for community yet is, I actually respect somebody that would come up to me and say, "You know, I'm just not ready for you yet. I'm too selfish. I know I need to get there. I know I'm going to work on it, but I'm just not there yet."

I'd appreciate that more than somebody coming to a community being that way and not understanding it. So that's why I say it's a process. Our calling is a process. For me, the hardest thing right now is as we're getting closer to the end, and there are still a lot of new people coming into the faith, and it's how do you get those people that are new? Where do you bring them? They're not ready for community yet. So what's that step and that's what I'm praying to Yahweh for? What should they be doing preparing themselves so that maybe in a short time they are ready to go to a community somewhere? And that's what I'm hoping Yahweh will give me an answer.

**So judicial order, like I said, is voluntary and reciprocal just as it is in a community.** It's voluntary and reciprocal. Nobody's being forced in community, but we do have to serve each other. Decisions should always be made in love and kindness. And like I said, as long as repentance is made, we have to have an attitude of mercy and not sacrifice. So the one thing is Yahweh says He puts our sins between the east and the west and in a community you've got to do the same thing. You've got to let things go. You can't hold onto grudges or this or something that somebody did a year ago or again it'll just be a cancer.

**Matthew 9:13** *But going, learn what this is, "I desire mercy and not sacrifice." For I did not come to call righteous ones but sinners to repentance.*

And we have to give people opportunity. So Peter came and said, Master, when my brother sins against me, how many times should I forgive him, seven? And what did He say? 77 times 77. So we expect Yahweh to do that for us. And every day we ask Him for forgiveness where we fall short so we have to be the same with each other. We have to make sure we're forgiven. Last scripture I'm going to go over here.

Romans 12 and verse 17. Romans 12 and verse 17 says:

**Romans 12:17-21** *returning evil for evil to no one; providing right things before all men. If possible, as far as it depends on you, live in peace with all men; not avenging yourselves, beloved, but giving place to wrath, for it has been written, "Vengeance is Mine, I will repay," says YAHWEH. Then "if your enemy hungers, feed him; if he thirsts, give him drink; for doing this you will heap coals of fire on his head." Do not be overcome by evil, but overcome the evil with good.*

And in our last Remnant's Walk, not the one that just came out but the one before that - a really good article on that. What it means to turn the other cheek because a lot of times people don't understand it. And they think turning other cheek is just being a doormat and letting people violate you and take advantage of you.

That is not turning other cheek. **Turning the other cheek is where you are taking control, that you are not being passive in just letting someone steal because that's not righteous. It's where you're choosing.** So when someone says, "Will you go with me a mile?" You say, "I won't only go one, I'll go two." They're not forcing you, you are making that choice. So this is what being a New Covenant believer is about. **It's about being offensive for the good.**

So its where yes, if somebody asks me for my coat, I'll give him the cloak also, but he's not stealing it from me I'm giving it to him. It's my conscious decision to do more. And that's what community is about. It's about we are making the decision to do as much as we can for Yahweh and for each other.

And in all situations we want to make sure that everything is win-win. Just like I said it's not enough sometimes just because you don't want to fight with somebody that you let something go. Maybe somebody stole something that was yours. And you just say, "I don't want to." No, if something is wrong, you have to stand up for what is true.

So if you want to give something to someone, that's different. That is your offensive choice to give. But if someone is stealing it from you, you have to stand up for what's right because you're not helping the person to allow them to violate Yahweh's law and let them get away with it. That's not win-win.

So, and the last thing is we always have to remember, **we are in the underground congregation.** So I have people write me now all the time. Somebody just wrote me this week asking me - give them a copy of all the locations of all of our communities where they are. And I mean, they don't understand.

So they're not saying it in an evil way. They're just maybe thinking of, "Whoa, where are these that I can see?" And they are not understanding we're part of the underground congregation. And the last year, we've had elders that have been arrested. We've had congregations that were violated. And just recently we had one of our brothers shot dead by five people coming back from services.

So it's serious and it is life and death. So **we want to make sure we are not giving out private information.** And the same way; who will I tell where I'm living? Somebody that's coming to visit me. If you're not coming to my house, why do you want to know what my address is or why you want to know where I'm living? Just to know it. And it's, you know what it is? It's not only that I'm not showing love to the people with me by violating that, I'm not showing love to that person. Because what happens if that person is taken by the secret police and beat up until he tells where I am? So **it's better not to know** ... its better not to know.

But, third world people don't always understand it. First world people really don't understand because it's not part of our society. Our society is Facebook and internet and everything in your life is just open and known. But in an underground congregation, it can't be that way. It really can't be that way.

We talked a lot ... I did at the Bible school this year. I did a whole course on the underground congregation and from many different avenues, of talking about it. But it is important because like they say **loose lips sinks ships** and you never want to give out personal information or whereabouts of somebody first, nor in the community because literally you can jeopardize people's lives. You can jeopardize those lives.

We're living in times where laws are really serious. People can lose their children. There are all kinds of things that not only can happen, but are happening. So we want to make sure we're being really serious and that unless somebody, it's a need to know basis. In general terms, you can tell people what it's like to live in community. You can tell them, what you're learning, lessons like this I'm giving here. This will probably go out to all the brethren. But I didn't give any personal information on any one of our 30 places around the world because it's a need to know basis.

And even when somebody is contacting me from the country, I'll contact the elder; the elder will contact the person. And usually that elder will meet the person, before giving any information; they'll meet them somewhere and whatnot because we have to think about this it's the times that we're living in.

Like I said, boy, if COVID didn't show us how quick the government can come down and shut you down and not let you buy food and all the other things, not get out of the airplane, not travel, and it didn't go away. And the next one that comes is going to be much worse than that. So we know there's a great martyrism. I mean, we're pretty much there at that Fifth Seal. So we have to see. So I will stop here if somebody can turn off the recorder.