

Lying

Rev 21:8 — “But as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulphur, which is the second death.” This *literally* means there is real fire and brimstone. Hell now is not a literal fire. The second death is a lake of fire — this is not symbolic. All liars will have their part in the lake of fire. Rev 22:15 — “Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and everyone who loves and practices falsehood.” There is a difference between telling a lie and loving and practicing lying. If you love lying it is a different thing — you can’t get that paid for — there is no atonement — it is *premeditated* love for lying — practicing it.

There is a vast difference between bearing false witness and concealing the truth. Bearing false witness is against the law — the Ten Commandments. You can’t continue breaking the Ten Commandments without going to death. Your conscience will accuse you. Rom 2:15 — “They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them.” Pr 19:9 — “A false witness will not go unpunished, and the liar will perish.” Rev 3:5-11 — we will be confronted with this — we must judge it right.

Ex 20:16 — “You shall not bear false witness against your neighbor.” This is lying under oath when it hurts someone else when you are trying to get out of something. Bearing false witness will send you to the second death. **There is a difference between bearing false witness and concealing a matter (not telling the truth) that others have forfeited their right to know because of their hostile and evil attitude toward God.** King Saul forfeited his right to know about Samuel’s visit to anoint the new king (1 Sam 16:1,2,4). We have to make that judgment — whether someone told a malicious lie or not. The court would say it was a lie because they would think they had a right to know. Saul forfeited his right to know. Samuel’s reason was to anoint the king so the sacrifice was a diversion. But it didn’t hurt anyone because Saul forfeited his right to know because of his actions.

We must understand this and pass it on to our children in the right way. Sometimes we make a stand with the truth by not revealing the truth or by our answers that are or are not true. Since we respect and honor all authority from God we know to whom and when to honor it for we must all stand at the judgment seat of Messiah for what we did in the Body. Our definition of lying means the intentional deception of those who have a right to know. They need to know for the sake of justice and righteousness — then we are obligated to tell them the truth.

Lying constitutes maliciousness. That goes against your conscience, which defiles you and condemns you if you know the truth. In these situations we must continue in the word and the truth will set us free so our conscience won't condemn us when we do something right. You may, however, pay the cost of deliberately concealing a matter or information.

Abraham, Isaac, Moses, Rahab, Samuel — did they have the obligation to tell the devil the truth? Are we obligated to tell the devil the truth? Do the courts have the right to know what you know? And what will the outcome be? Where are your friends? Who will suffer unjustly by your knowledge? We must judge these things right so our conscience can be programmed right. Is it warfare that we are engaged in? * It needs to be warfare — does your answer hurt someone else who is innocent? * It is according to warfare. Lying is more than intentional deception. Telling the truth may cause serious harm to an innocent party. Such intentional deception may be moral and must be determined by judging if someone has a moral right to know the truth for justice sake. Heb 11:31 — “By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.”

Rahab was commended, not rebuked, for receiving the spies. If she had told the truth, it would not have been for justice, but for injustice. We are obligated by our conscience and the Holy Spirit to always tell the truth. What constitutes the truth? Not telling the truth (in certain cases) is not a lie then. Truth is truth. Not telling the truth to someone who doesn't deserve the truth isn't lying. Telling the truth in certain circumstances may do serious harm to an innocent party. If they knew the truth it wouldn't always be justice by what they would do with their evil intentions.

We are obligated by our conscience and the Holy Spirit to always tell the truth, but we are not obligated to tell the truth to those who have forfeited their right to know by their obvious evil intentions.

Ex 3:18 — The essence of falsehood is the intention to deceive. Were God and Moses lying? Or did Pharaoh have a right to know the truth? He had hostile intentions, so he had no right. Will the government have a right to know when we flee? We aren't obligated to them — do we have to ask permission? There is a vast difference between concealing a matter and telling a lie and deliberately misleading the enemy during warfare. Warfare is the determining factor. The enemy in warfare does not have the right to know the truth. Because what would happen if they knew the truth?

In light of Rev 21:8 and 22:15 and the Commandment in Ex 20:16 is what we by all means want to avoid — bearing false witness, hurting an innocent person. At the Raid, the state didn't have the right to have the names of the elders and the children to carry out a grossly unlawful scheme. We are not to ever break the commandment to bear false witness against our neighbors. Our Father is showing us what His ways are. our ways aren't always His ways. We were raised outside His ways and don't always know His ways (Pr 8:7-9; 2 Sam 22:26). Someone can use your own principles in you for their own evil motives. It is the glory of YHWH to conceal a matter (Pr 25:2). This adds discretion and wisdom to our life and the apostolic teaching.

There is no higher ethic or allegiance than to have love in your heart for your brothers and sisters. The ultimate allegiance is to have love for them. This is how you passed out of death into life, and how to obey the new commandment to love one another.