

## Speaking the Truth in Love

We must always speak the truth in love. It shouldn't be that we would approach each other by saying, "I'm really having a hard time with you because..." Sometimes when we force ourselves to overcome our insecurities and intimidations, it comes out a little awkward. It's okay to make mistakes, and if we have faith our mistakes will be covered. But years ago, our Father put it into us that we wouldn't repeat what Satan tells us about our brothers, and we would judge who the enemy was (Eph 6:12). We are not the source of each other's "hard time." In our surge to overcome we must remember that *the whole basis for our relationships is love and forgiveness.*

As we become aware of the lawlessness that is at work in *ourselves* and we learn to judge the worthless spirit in *ourselves* (not giving heed to Satan's ministry), *then* we will love each other deeply from the heart. We don't realize sometimes how the devil uses us. We don't realize what spirit is working in us. Sometimes what we think is the enemy trying to intimidate us from sharing our hearts is actually the Spirit trying to restrain us from accusing our brother.

We represent our Father by being in unity. Foremost of all our Master prayed for unity. We must guard against all seeds of decay. Seeds of decay are anything done apart from rest, and this is lawlessness. It brings decay into the edah. We don't know how prone to evil our own hearts are.

How prone are we to divide? Satan's work is to divide, to criticize, to strive, and to find fault (1 Jn 3:7-8). If we allow division to come in, our whole life is wasted. Satan's chief aim is to reduce or prevent unity.

What would we do without apostolic ministry that teaches us to be keen to his tactics? How wonderful it is that we are in a place where we can learn from our mistakes. The Body of Messiah can take abuse while we are all growing up into the head, but this is not an excuse for abusing our brothers (Mt 24:48-51).

Sometimes we think we are being open with what is in our heart and that we just need to be honest about what we feel. *But* we must remember Gal 5:13 — not to use our freedom as an opportunity for the flesh or an excuse for selfishness (not judging ourselves), but through love we should serve one another, preserving the bond of peace. It's good and essential that we live open and honest lives, but this doesn't discard *self-judgment*. We should never use the freedom we have to express what's in our heart for selfish gain. *Selfish gain would be to get some sort of relief or satisfaction from venting frustration and tearing down our brother* (Satan's ministry). Satan always feeds on self-life. This is what we learned from the beginning.

Insecurities are Satan's foothold into our lives. The solution to our insecurity is to find security by putting our absolute trust in Messiah, our atoning sacrifice for our *own* deep-seated maladies. We will overcome the enemy as we believe in this.

Eph 4:1-3 — We have been bonded together in unity — peace — but without the preserving of this peace (as in food) it will rot. *Preserve* means to keep from spoiling or rotting, to protect. We preserve this peace through our communion with our Father. If our sins aren't confessed they will divide us from our brother.

We must see through the lies of Satan. Each of us has a personal devil who comes to accuse us, accuse our brother, and tempt us to go astray in our heart. When we don't properly judge ourselves but give heed to these subtle deceptions and dividing spirits, we fall into lawlessness. The first thing you will notice is that you have lost your peace, you become irritated with your brother, your love has grown cold. And if you *entertain* Satan's ministry, then you become his minister — taking away honor from someone when honor is due, passing on the serpent's venom about your brother. You receive Satan's ministry, and so in the name of discernment you slander your brother. This is where we need to judge our insecurities and not bring in division. We must do away with all division and lying spirits. Worthless thoughts are from your personal devil. They are worthless – no good at all. They divide (Eph 6:11). When we start believing the

truth, then we won't take the "look" of our brother in a wrong way. The teaching, "The Love of the Truth"<sup>1</sup> was clear and to the point: we are going to have to (and we will) love each other so much that we will stand in the gate and not receive Satan's ministry.

In the beginning, we used to say, "Are you carriers of the good news or the bad news? Are you proclaiming Satan's gospel or Yahshua's gospel?" We used to say, "You have life, yes, but are you life-giving?" It is wonderful that we have grown up on this. But we can still find room in our hearts every day to ask these questions.

We talk about not wanting to be intimidated to express our hearts to our brothers about the things we see. But we must realize that sometimes there is a reason why we are intimidated. Maybe it's because our conscience is not giving us peace or confidence to go and talk to him about the things we see, because really we are just being negative and weighed down, self-righteous or over-exacting. Being negative is the opposite of seeing the person's heart and being filled with grace. It's losing your peace over what someone else has done and meting out the standard rather than the Holy Spirit — seeing the lacks without seeing the heart.

*Faults are only there because of needs.* We are being trained in love that we would see the need of our brother and not just the fault. *When we get to the point where we can judge ourselves, then we can help others.* We can't even speak if we are not judging ourselves. Our consciences won't give us the go-ahead. Instead we sense our lack of grace. We must be sensitive to our spirit, and not force our way through this caution in our conscience. If we do speak, we speak defilement, if we are not judging ourselves (Mt 7:1-5).

But this doesn't mean that we have to become perfect in our self-judgment before we even open our mouth. In every area of the Body we have liberty to express our heart. To express what we see and feel (and have it judged) is an inalienable right in Israel.

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<sup>1</sup> 1985.06.00-T02

From the least and newest convert to the oldest and most honored prophet, all have equal liberty to speak their peace. But not all have equal liberty to judge. Those who have most received judgment and are more capable of self-judgment have more grace to make judgments. So, if we tell our covering that we don't feel right about something, and he tells us not to worry about it, we don't need to get offended that he didn't receive us. Maybe he has better judgment than we do.

We sometimes misunderstand intimidation when really we are not judging the motive and intent of our heart. Suppose we feel "intimidated" to talk to a brother about something we "sense" in his life. We have been "feeling" this way about the brother for a long time, and the longer we wait to speak, the more the evidence mounts up. Finally, we can't stand it any longer. We must overcome. In "fear and trembling" we approach the brother, afraid that we won't be received. In cases like this, if we speak (out of wrong motives) we can only bring ruin upon ourselves and the whole Body (Gal 5:15).

Whenever a bitter root springs up, it has the potential of poisoning a whole community:

*Be careful that no one is deprived of the grace of God and that no root of bitterness should begin to grow and make trouble; this can poison a whole community. (Heb 12:15, Jerusalem Bible)*

As long as we continue to be defensive, to reason and justify, and not receive correction from others (the fruit of a worthless spirit), we will be of no use to Messiah. A person who is defensive demonstrates that he does not see his *own* need for salvation. We have to be sure we are judging ourselves first, thus putting a stop to the cycle of sin, before we start going to someone else, or he won't be *able* to receive us.

Being right means so much to the flesh. We shouldn't be concerned about who is right. We need to be concerned about our brother's need; then we will be able to bear with one another. The reason we have wrong actions is because we have needs. If what we are seeing is not leading us to compassion then we are not seeing the need. It doesn't matter how right we are.

Our words will not heal if we don't have compassion. Our words should always bring peace, restoration and unity, or else we are drinking from another cup. We can't *bring* peace if we don't *have* peace. Are we deficient in love and excessive in righteousness? The Pharisee has a double standard: righteousness for others, but mercy for himself. We may have seen this in ourselves already, perhaps many times, but the cross must go deep in all of us to circumcise away our *Pharisee* flesh.

We must come to the point where we speak the truth in love — not in self-righteousness with a hard, cold spirit, being disturbed and losing our peace — but from no other motive than love.

We know that we have passed out of death and into life because we love our brothers. Our Father is *laboring* to bring this about in our lives. We must learn to be cautious in what we refer to as “being intimidated” about a certain person, for it might just be negativity.

Eph 4:2-3 is where we get our confidence from to speak to one another. We know what spirit we are in and what spirit others have by Eph 4:2-3. We know what's coming from someone's spirit because of the way it affects our spirit. We are sensitive creatures. Being *completely* humble and gentle and forbearing with one another is where we get our confidence to speak to one another (being filled with grace). And in this spirit all intimidation is overcome, for this motive is pure — fulfilling the law. Love is the more excellent way, and love always finds a way to express itself. Love communicates.

Those who have died with Messiah are not in a state of being critical with their brothers, but rather they are consumed with love and appreciation for them, seeing that they have forsaken all to follow the Lamb wherever He goes. Sometimes we think that others are intimidating us when really it's our conscience reproving us, because we are not obeying the law of YHWH in Gal 6:2-4 and Eph 4:2-3 (bearing one another's burdens and being completely humble).

Things done or said in good conscience will never be divisive. We must come into self-judgment here and get the log out of our own eye before we dare try to take the little speck out of our brother's eye. Our Sovereign hates discord and disunity, and a divisive spirit He cannot tolerate. They are Satan's work, and it undoes our Father's work in us.

His heart is to bear up under the weak one who is struggling daily to squeeze into the narrow gate — the one who has many faults and is aware of his needy condition. What can be worse in the Body of Messiah than a divisive spirit — one who tears down by always noticing the faults in others? It goes against everything that our Master Yahshua ever said. It completely goes against the law of YHWH written in our heart. It is in direct opposition to faith (Phil 4:4-8). There is no negativity in faith. Messiah is going to replace all of our fear with faith and all of our negativity with love.

Rev 3:19-20 is our only hope of being gentle and forbearing with others. We say, "Well, I don't know how to be this way." But it will only come through our communion with our Father.

Not judging our critical spirit is worse than someone's fat belly that we can obviously see, or their other obvious outward sins. It's worse because it is a hidden spirit of lawlessness which will someday rise up and defile many (Heb 12:15). It's always the son of the flesh that will persecute the son of the promise.

Our Father is getting to the root. The worthless spirit of Belial that has so cleverly held us in its clutches is being exposed. That worthless spirit is what causes people to be homosexuals, to murder and steal. It's what caused the Israelites to complain in the wilderness. Satan is so subtle, his avenues go so deep in our lives. Our salvation is in seeing the mercies of our Father in our own personal lives. When we let down our guard and let forgiveness go as deep as it can go, then we will only see His unending mercy, and as a result of being loved we will only love in return.

We can't give out mercy if that deep-seated worthlessness has cut us off from receiving mercy ourselves (causing us to be defensive and not admit the truth). Whenever we are defensive, we are saying, "Today I don't need salvation." Whenever we are thinking bad about ourselves or our brothers, it is only because we are listening to the spirit of Belial, that darkness that hovers over all of mankind accusing him of his worthless unloved condition. But our Master Yahshua has made an atoning sacrifice for us and has freed us from that domain of darkness that we were held captive to. Sin, death, and the flesh no longer have power over us. We can, by the power of the Spirit, cling to the truth and love the truth so as to be saved.

Once we learn to judge that worthless spirit and cast it far from us, then we will see more clearly to judge lawlessness, and we won't be afraid to just be *honest* — with *ourselves* (that's where honesty begins) — and earnestly repent from our wrong ways and impure motives. It's only that worthless spirit which causes us to try to overcompensate by "putting on a perfect show."

There is so much opposition to admitting we were really wrong about something, because deep down inside even in our subconscious we are entertaining Belial. We are in great need of salvation from this spirit that wants to claim us for its own. But we've been bought with a price, a *precious* price at that, and the One who bought us wants us to claim that victory and drink from that cup.