

## Discord

It is important for us to communicate the truth about something in a way that is pure and not distorted, not tainted, not distorted by our own reasoning, how we color it, how we see it ourselves. It is very important in a body of believers to have one mind and one heart. If we do, then we will have perfect communication. The tongue is like the little rudder of this ship, guiding the whole ship. So we have to really be able to judge ourselves right. When we hear things and we pass it on, we have to convey it right. There is judgment for what comes out of our mouth because what comes out of our mouth is what comes out of our heart. If we hear something and our heart is evil, we may turn it around a little bit and make it sound a little bit worse or put more emphasis on it than it had when you heard it or color it the way you, yourself, think about the person. Then you colored it; it is tainted. You put your own flavor and colors in with it and pass it on in the light you received it by. Then there is discord and division in it and therefore there is discord and division in the Body.

There are six things our Father hates and the seventh is an abomination — it is detestable to Him, and the person that does it is actually detestable himself (Pr 6:19). A person who sows discord is one of these. Be sure your sins will find you out. Your tongue will find you out at judgment (Mt 12:36-37), because out of the overflow of the heart the mouth speaks. We have to render account at judgment for every careless word we spoke and the way that we spoke it. And we will be condemned or acquitted by what we say. So we have to really be careful how we pass things on. Sometimes wives communicate things to their husbands in a certain way that makes them react, when it really was not that way at all, but just the way the wife understood it or the way she colored it just for the husband to react to, giving her husband false information by the way she communicated it. It is really necessary for a woman's instinctive knowledge to be correct and for her to be a helper, not a detrimental influence to her husband. A wife can be a helper to the husband, to have good judgment, but the husband has to always be the judge of the wife and make sure that it is pure intuition that is coming forth from her.

But you hear something, if you do not like the person (and you will be judged because you do not like him in the first place), you might pass on something about him that is colored by your dislike for him. So you will be judged (not only for not liking them) because you passed it on in an errant way, because you have an errant spirit. The Day of Judgment will come and He will see you and say, “No, no discordant ones can rule with Me; only those in perfect accord.” Today we are living for being made fit for the kingdom. That is what we are doing now. That means we have to listen right so that the way we understand things would be perfect — that it would be perfect. You must have discernment, wisdom. You have to pray for grace that you are not in a slant in the way that you think about the person in the first place.

What if you were on a jury and you heard all the evidence, but you were prejudiced, and the man goes to prison and it is your fault and the blood is on your hands? Well, here, someone could be hurt very badly if I, or anyone, believed the mis-colored report. We have to have a *pure* heart. Who will be able to ascend that holy mountain? No one except those who have clean hands and a pure heart. To the pure, all things are pure; but to the defiled, all things are defiled. So if you are defiled, what you hear is defiled. And it passes on defilement to others whom you talk to. So you could start a rumor here and it goes around the room and by the time it gets over there, it is totally changed. It is like gossip, like a worldly evil. Why can it not be passed on down perfectly? Because of how we hear, how we listen, because of our heart and our mind.

Actually it is better to not say anything about what you hear if it is not beneficial. Or if you do pass it on, it must be perfect, or you stand judgment for the way you hear and listen. It is just like it says in Ecc 10:20, “*Do not revile the king... even in your bedroom, because a bird ... may report what you say.*” Be careful of what you say in your bedroom at night to your wife or husband or children because an angel is listening — our Father hears. The children of Israel grumbled in their tents, talked about Moshe and Aaron, and our Father heard it. They passed on rumor, talked about authority, etc., and they did not get away with it. They thought they did, but when they died they found out they had not gotten away

with it.

It was not gross immorality that people in the first church committed, or even in Sardis or Laodecia or Corinth. But it was just how they were treating one another. They would come together to eat and one person would eat and not leave any for someone else. Paul said that was such a terrible sin that they would even die for it. It is a terrible sin to not be able to recognize the Body of Messiah, to not treat the body the same way we would treat Messiah Himself. We have to recognize the Body of Messiah. The disciples on earth recognized the Body of Messiah. But the Jews did not. They did not recognize the Body of Messiah; they mutilated the Body. And we can mutilate the Body in the same way.

We are just as much His body as His personal presence here on earth was. We are just as much His body as His personal physical body is now in heaven. We are the spiritual body on earth. If we were seeing who we are and we are discerning the Body, we would never treat the Body here any different that we would treat Him, not if we are perfect in discerning the Body. There is a tempter, an accuser, who always tries to steal, kill, destroy, make a way to discourage, and everything evil under the sun. But we still must to recognize who we are. We are the Body of Messiah. The sooner we recognize that, the sooner we will be able to do our Father's will.

When the Body of Messiah comes to maturity, when every last joint and ligament, organ and cell is put together in its place, He is going to come back. And by that time, the Body will be the light of the world, clothed with the brilliance of the sun with twelve stars in its crown, going through anguish and suffering. And the greatest moment of suffering is the greatest moment of her life — and then she will give birth to the Male Child.

**Chetz Barur:** Hearing this brought me to my senses. I do this all the time. I don't want to do this anymore.

**Grace:** When gossip spreads from one person to the next it gets warped and twisted because of the way you say it and the way you perceive it. I was thinking about why it would be such a weighty thing in judgment for that. I thought of the proverb that says that a false balance is an abomination to YHWH, but a just weight is His delight. If you tell something with just a little slant in the way it affects you or offends you or makes you look good or funny, then you tip the balance; it's a false weight; it's an abomination!

And we'd never be a homosexual for a day or eat pork for dinner just one time, because we know it's an abomination. But it's not in our conscience yet that to do this is an abomination too.

When we do not regard these things right, even though *you* do not regard it as sin, you are still guilty. Then you are dulled more and more and your sins start piling up because you are not being cleansed of that sin.

**Tohorah:** It made me consider whether we treat our Master the same way we treat each other. I gossip about things and am disrespectful and I would be that way if our Master was here. I know I can repent now, but then it will be too late. I want to start taking it serious and treating it as if it was our Master.

**Havah:** I thought of times when the origin of the distortion was me. This put a fear in me. I know how I feel when I feel misrepresented, but I don't always take that care when it's somebody else — to communicate for someone else with the accuracy I would want my heart to be communicated.

Do unto others as you would have them do unto you. Love your neighbor as yourself — even more. We are to have the same care for our brothers as we do for ourselves.

**Tabitha:** It made me think about the story ha-Emeq told us about how you have to look at the heart, not the outward appearance. And made me want to look at the heart and treat my brothers and sisters like Messiah.

**Ben Naby:** In Pr 17, one of the abominations is sowing discord. I've been guilty of that many times in the Body. I thought about how it says, "If the eye is cloudy, then the whole body is filled with darkness and how great that darkness can be." If whatever it is that is affecting me to see something in a way that brings the Body down, then I'm affecting the life of Messiah himself, and instead of gathering, I'm scattering, and instead of building up I'm tearing down, instead of bringing forth sweet water, I'm bringing forth bitter water. It all depends on how we see things and whether we're looking

through the eyes of love and building one another up. Even our concerns would be to build up one another. And so, "If the eye is dark..." If we see someone missing grace and being this way and seeing wrong and we don't help them to see properly, then that darkness will get greater and greater until we're all defiled by it and we cut us all off. And that's the whole purpose of the fiery darts of the evil one. Those darts are aimed and centered right at where you're at. It goes right to your insecurities or whatever and they affect us. They are sent with the purpose of lodging in in order that darkness would come into the Body. And it made me thankful that we have one another to watch the back side of one another and strengthen one another and help one another and have words of life for one another. And that life-giving spirit is what needs to permeate the loaf. I'm so thankful we heard from Yoneq tonight about how we can approach the throne. Because those fiery darts come to us and say we can't go to the throne and *that* permeates the loaf and it starts affecting everyone and they start drawing back and not coming before Him in faith. The accuser doesn't want that we would come before Him in faith. He doesn't want that momentum to continue — when this house can be one in heart and mind and soul and then another house and another.

The way we will all be defiled is if you don't bring it to an end. Because then a root of bitterness will defile the many. That is why if you pass something on about someone and because of it, I think he is that way and it is not even true, but I certainly have that impression about him because you told me that, you got me believing a lie — that is Satan incarnate. That is like having Satan here in person lying about people.

**ha-Emeq:** Jms 3 — It made me think of that defilement. You can't control the tongue, but you can control the well. No man can tame the tongue. We can't entertain the delusion that, "Well, I'm going to really watch my tongue." You can't do it. Nobody can watch his tongue. That's what he's trying to say. "Out of the same mouth proceeds fresh water and bitter water." What's in there is going to come out. You have to get to the root of it. You can't say, "I'm not going to sow discord anymore; I'm going to watch my tongue, especially when I talk about so and so." But if there's a dirty pool in there about someone, it comes out in your speech. It shows you that you have this dirty polluted well in there. That's what you have to get to. Because if you see the fruit coming out and you keep seeing it come out, you've got to admit that it's bearing the wrong kind of fruit. If you're saying something against him, saying discordant things, you have to look at it as something is wrong with the fountain. If you just try to shut your mouth it just makes you a silent person filled with garbage. "Well, I better just shut up because every time I open my mouth I get it." Well, if it's to sow discord, it *is* better if you would hold your tongue, but it's not good enough. It shows you where you're coming from. You have to go to the source to the fountain and cut it off.

It is a sin to have the thought of adultery or coveting — even though it is only a thought, it is still a sin. But you can confess it and be forgiven for it. But if you carry it out, there is no repentance for it. You may try but you will not be able to repent. You do not hurt the person by thinking it, but if you carry it out you have already damaged them. Then it is better you had a millstone tied around your neck.

Jms 3:2-12 — Out of the same mouth comes praise to our Father and words that cause men to appear bad when they are not bad. If we are a fig tree, figs will come out of our mouth, nothing else.

**Hakam:** This is such a serious matter it says that it has to do with discerning the body and if we don't view one another rightly and we go to the Breaking of Bread and eat and drink unworthily, we'll be cut off. Our Father has designed it that way. When our Master was on the earth, He was the exact representation of the Father. He represented the Father perfectly. He did not misrepresent Him. We are here to represent our Master perfectly to the world and to one another. So it is really a fundamental thing of what our very purpose is to represent our Master perfectly to one another. So if we hear something and pass it on to someone else about someone that doesn't represent our Master in that person perfectly, then we're not doing what we're here for and we are tearing down. It is not a neutral thing.

It brought me in my heart to all the emphasis Yoneq has been putting on Mal 3:16 — that the day is going to come when people *are* going to be real with one another and speak the truth to one another so that we

won't misrepresent one another. The only way we can do that is by talking to one another and by having salt in yourself and when you hear something that's not right, you would correct it and do something about it.

Like today I was talking to ha-Emeq about a particular person and I was explaining and she made this comment, "Well, it sounds like this person might be lacking grace." And a light bulb went off inside of me. I thought, "That's right." But it could have been that I could have gotten an attitude against that person and started thinking something that wasn't really in their heart. So I did go and have a conversation with that person today and I saw the truth and reality of what was really in my brother's heart. It brought peace to me and it brought grace to him. We have to live that way and then we'll be able to represent the true light of the world to each other.

That is how we will grow up in every aspect into Him who is the head, if we will speak truly, live truly, express the truth to one another. Then we will grow up in every aspect. Our personality has to grow up.

**Hakam:** That conversation could have been generated into gossip; it could have been just two people talking about somebody, if nobody ever did anything about it. But there was grace there today. I see it's a fearful thing when you sit down to talk about somebody. It's to be done with fear and trembling in our heart, to be accurate in every way. If there's something in you toward that person already, then everything you hear is going to bring you to the wrong conclusion.

When I interrupted ha-Emeq, I wanted you to understand that you should not go ahead and talk about the person while the well is still dirty. Because it says it is better to put your hand over our mouth than to say something about the person.

**ha-Emeq:** I thought that would be like in the New Covenant. In the Old Covenant all you could do was not say anything, but in the new covenant you can actually change. You can change the fountain.

It is a sin to have the thought, to think about adultery, coveting. Even though you do not do it, it is still a sin.

But if you carry it out, then there is no repentance for it; for that kind of abomination there is no repentance for it.

So it is better if we only think it and we do not hurt the person by thinking it. We hurt ourselves, but not the person, so we can repent from that. But once you have hurt the person, you cannot get his life back; you have already damaged him; it is better for you to have a millstone tied around your neck than to make someone stumble. So you have to be careful.

**Hannah:** Maybe we all have this thought, "Well, I'll just be quiet, I'm not going to talk anymore." But really when we say those things it's because we're not taking the sword to ourselves, not seeing that the fountain is dirty. But that's a warning signal to us to guard ourselves. Every time I get in trouble, that means there's trouble in there.

The other thing was that it says that in the 144,000 there will be no lie or discord. Of course they're not going to tell big lies — we're not those kind of people. But it's the little innuendoes, the little subtle things that we don't even realize we do it sometimes. But because there's something started in us and our Father is doing a work to make us straight now so we can cut it off, so of course the 144,000 won't be that way.

Reality is going to dawn upon us someday. We are going to have to choose the 144,000. We better not have anything in our heart against the righteous one. If you are fleshly, you are going to be prejudiced against the spiritual one — you will not have the right selection. We are learning it now; this very moment it is being recorded in our heart.

Jn 8:51 — Whatever you hear whispered in your ear, shout it from the rooftops.

**Nehemiah:** Sometimes we think about other people the way we think they think about us.

**Dean:** Whenever we color something or use an unbalanced weight, we may be seeing something that we don't think is fair, thinking the weight is already unbalanced, and we try to compensate and even it up the way we think would be fair. We need to have our Father's mind and see things how the Holy Spirit wants it conveyed. Otherwise it will just come out the way we see it.

This is for all of us. We are all capable of doing this; we can all turn things around.

**Chanowk:** I'm really thankful that we are in the Body of Messiah where our real condition is going to be obvious sooner or later and we are growing into learning what is in us. Of course we are all fallen, but we don't have to feel bad about what's in us because it's the way we have been formed and it

made the well that is in us. And at this moment I can't do much about the well that is there in me, but I'm thankful that in the Body of Messiah, things can be brought to my attention. I think I'm a lot that way — to color things certain ways — but I'm thankful it can be brought to my attention and I can learn to see what's in me.

There is the well of the flesh and the well of the spirit. We have to put to death the well of the flesh and draw from the well of the spirit. We are all guilty; none of us are innocent. Once it becomes intentional, then that is going over the line and it becomes an abomination. Those who are born of God cannot intentionally sin.

**Hasah:** Each member of the Body is Yahshua, so we need to represent each perfectly.