

Spreading Discord — An Abomination

Pr 6 — There are two types of people and two types of sin. Verses 12-15 — This first type of person is not in the Edah; he couldn't be because he is a “worthless, wicked man” who walks with a perverted tongue. Calamity will come suddenly to him and there will be no remedy, no forgiveness. He's guilty and the smoke of his torment will go up, forever and ever.

Verses 16-19 — This is talking about another type of person. He could possibly be right here in this room. There are six things ha-Shem hates and the seventh is an abomination (the most evil thing).

a. A Proud Look — This person thinks he can do something better than someone else. He takes pride and dignity in what he does. (What is a proud and haughty look?)

b. A Lying Tongue — We can have a lying tongue. Some people can lie and hardly know they are doing it.

c. Hands that Shed Innocent Blood — What if we don't judge ourselves rightly? What if a spirit comes to us to make us judge our brother wrongly? We could actually shed innocent blood and ruin someone's life if we don't judge the way our Father judges. Just think if someone had to leave the Edah because we didn't judge a situation rightly — we counted them guilty when they weren't guilty.

d. (with #5)

e. Verse 18 — Do we ever get in the car to go somewhere and we can't wait to get a cup of coffee or some candy or “treat”?

f. A False Witness — Someone who speaks lies. “Yes, I saw him and that's what he did.” But actually, that's not *exactly* what he did, was it? We just *thought* it was (we saw something and interpreted it that way). (Example: Derush got angry with a child and rebuked him and then slammed the door and broke it. We know that he was totally out of control because the door broke, but it could have been an accident if we didn't really find out what the right circumstances were. It could have been an accident. The wind could have blown the door shut. We have to be very careful the way we interpret things. Maybe we didn't get all the facts right, or told someone else and exaggerated what we said. We have to be in the spirit and judge perfectly as our Master judged, having the same spirit that He had. Just because the door broke we can't say that Derush was angry unless we were there and heard the whole incident. Maybe the door came back accidentally. There is a saying in the world, “Don't believe anything you hear, and only half of what you see.” We will know the truth by the fruit in someone's life.)

g. A False Witness (Verse 19) — We sow *discord* when what we say makes someone think less of their brother or sister (because what we say makes them look bad in people's eyes). Pretty soon if we listen to gossip about that person we believe it and stop having fellowship with them because someone told us something about them. We can be someone who spreads discord and ruins someone else's reputation. (If you see that someone is like this, don't have fellowship with him.) It's awful. It's an abomination. It can become a *sin unto death* if it continues, because the person sowing discord is working against our Master. If we're with our Master, we'll work with Him. So let's not be false witnesses, those who speak forth lies, sowing discord among the brethren.

The first person (Pr 6:12) is a wicked, worthless person. The second person (verse 19) is someone who falls into this (a false witness who speaks lies). We can be just like this person. It's according to whether our mind is on the right spirit (what voice we're listening to). We have got to really hear our Master's voice and judge righteously. We've got to be sure our judgments are *remedial*.

There is a *remedy*. We can be restored to our Master. He bought us and paid a price for us. He made us worthy of Him. We're His possession. We will be made a suitable wife and sealed with His spirit until the day of redemption. And then we'll receive new bodies. The last thing that will happen is that our souls will be restored. Our bodies will wear out and die, but we'll be restored and be just like our Master.

Sow — If you sow something, it's deliberate. (Unless some seeds accidentally fall out of your pocket.) If it's deliberate, you've committed a deliberate sin. (We can commit a deliberate sin even if we're disciples.) The hole can be dug, the seed planted, covered up and nurtured, but we can commit high-handed revolt. This is a deliberate, unforgivable sin (unable to be forgiven until the Eighth Day). It will take 10 million hours to remedy it — 1,000 years. (This is like what Derush is going through — a time of agony because of his sin. It was deliberate, something he did over and over again.) We can sow seeds of discord. “Did you see what that person did?” Sowing discord is an abomination, a detestable act. If you sow discord, your actions are detestable.

We don't become this way all at once. (A sodomite becomes that way by giving himself to his sin over a period of time.) We go on and on and on and we degrade ourselves over and over again and our conscience becomes callused and we become like our sin — *wbecome* it! Our Master became detestable for us. He became sin for us because He loves mankind and wants all men to be saved.

A perverse person is detestable to YHWH. Don't let anyone say of a sodomite, “Well, it's just his sin, but God loves the person.” God is not mad at anyone, but they keep on and on in their sin until they take on the nature of a dog and they pervert the image of God that they were created in.

So a false witness is one who speaks lies and who sows discord among the brethren. 1 Tim 1:5 — The product of love is unity from a sincere faith. The purpose of our lives is to love. If you have a pure heart you will be able to see things from the proper perspective. In the Edah we hear wisdom from everyone. (That's why we have Body meetings sometimes, so we can judge rightly and not destroy our brother's lives.) If we don't see people's heart the way our Father sees them, we might misjudge someone and bring hardship on them. That's why we have to learn how to judge rightly.

If our children don't tell on another child when they see them doing something wrong that no one else sees, then they are part of the “underground.” Because they don't love that child enough to tell his parents or teacher, they could be guilty of having him leave the Edah someday because that child will grow up with a dull conscience, doing evil things in the Edah, and his conscience will become callused.

Pr 11:1 — We are all disciples who need to learn and put into practice what we hear. We all have the potential to be taught by ha-Shem. But it's better never to learn a scripture than to not obey it (in your heart, not your brain).

Tattletale — a label that our children started to give someone who “tells” on someone else and this started the “underground” which caused us to almost lose our children. If someone sees someone else doing something that's a sin; if they're spiritual they have to tell someone else so that person can get help. It's better to tell on someone rather than for that person to have their conscience become callused and the “underground” to continue in our midst.

Sekel: I'm thankful to be hearing what I'm hearing about not being a tattletale if we're not bearing false witness, and it's actually right to tell on someone if they're in sin. We can love our brothers this way. Let's give our bodies as a living sacrifice and live for Him and each other.