

The Tongue

Chetz Barur: When you tear someone down and belittle and mock and tear down to make yourself look better, you might as well say, "Look at me, I'm so great." That's the slick way of the evil one's to deceive you to think you're not proud because you think, I'm not saying I'm great at this and that, but if you tear someone down that is being proud because it makes you look better than them. Read James 3.

What was James trying to teach us? What was happening in the twelve tribes when James wrote that? He was in the Spirit when he wrote about it. Fresh water cannot produce salt water. It is not able to. So if you see it coming out of you, you better check your salvation. You can't just say, "Oh well, I was in the flesh that day. Forgive me for destroying you, brother. Forgive me." And then you do it again and you destroy their reputation (Mt 5:29,30).

Gehenna — The Second Death

What does that mean, "thrown bodily into the Gehenna"? Who can be thrown bodily into Gehenna?

WHO can be thrown BODILY into Gehenna? What kind of death is He talking about here? *The Lake of Fire*. (The first death is a *spiritual* death and the second death is a *physical* death — and spiritual, mental, emotional, and social death.) James was talking about people who didn't even have eternal life, who are consistently cursing and slighting others. Our Master was talking about someone's body being cast into Gehenna, the eternal burning, the second death. The smoke continues to go up forever and ever. Gehenna is not satisfied.

Rev 19:2,3 — The smoke of their torment goes up forever and ever (Rev 14:10,11; 1 Jn 3:7-10).

The second judgment comes and the nations will be resurrected and will STAND before our God. Their *bodies* will be resurrected. In Rev 19:20 the false prophet and the beast have already been, at the end of this age, cast alive — *bodily* — into the lake of Fire. When our Master comes we will receive *imperishable bodies*. At the judgment, the nations will receive imperishable bodies. That's what will be cast into the Lake of Fire, the eternal burning. Each one will be recognizable then because he will be in a body. The spirit, soul and body go to the Lake of Fire.

What are these things that we allow in our lives that would cause us to have to have our eye plucked out? Or our hand cut off? This is food for thought. We see the word *judgment* many times. But it is not another word for condemnation, as Christians think. Judgment is ***discernment and action***. When a good judge judges, he makes a *distinction* between what's right and what's wrong. And on this basis, he takes *action* to condemn a person who is wrong or to vindicate a person who is right. The person has to stand before Him and be vindicated by judgment or condemned. And then his whole body is to be cast into the second death.

Test Yourself

Read James 3, and test yourself to see whether or not you do actually have eternal life. If we do not have eternal life, then our tongue could be used to set fires and destroy other people's lives. And that means our body will be cast into the second death because He says you can't do it (destroy your brother), not if you have eternal life. A lot of people have done it and we thought they had eternal life and it turned out they didn't really. They left and live just hunky-dory in the world. But they always condemned others with their mouth, spoke against people, derided, brought them down. It's going to be a rude awakening for them. We thought they were our brothers and sisters but there was that consistent evidence against them. You can see what James was talking about there, that the whole twelve tribes was being filled up with just Christians.

Love won't allow you to hurt your brother. That's how we know we've passed out of death into life. We want to help our brothers. We want to build them up. We want to see their problem, see their need.

They need correction. They need rebuke. How does it read in James 3? A spring can't pour forth good and brackish water, neither can salt water produce fresh. Can a fig tree produce olives? So if you see this

going on in your own life, you might derive the same conclusion that James drew. It's the Word of God. We have to judge ourselves. It's demonic. When you see jealousy and selfish ambition you have disorder and every evil thing.

No Peace — But Disorder for the Nation

You can see how the nation was becoming. James was drawing a picture of their own lives and what was going on in their own midst. He was showing that the lampstand was being removed from all places, because in every place there is not supposed to be disorder, but perfect peace (1 Tim 2:8; Mal 1:11). Isa 26:3 is about *Shalom*. Whoever keeps his mind stayed upon Him, whoever sets his mind upon the Spirit, will have life and peace. "You will keep him in perfect peace whose mind is stayed on You, because he trusts in You." That's rest isn't it? Perfect peace. So when we come here we say *perfect peace*, don't we? That's what *shalom* means — perfect peace.

When we come here, we're keeping our mind stayed on Him. Even though we may have strayed somewhat during the day, that hour of preparation brings us back to make sure that we come to this place with our mind stayed upon Him so that we can say Shalom. What if you say Shalom and you really don't have shalom?

That makes you a *hypocrite*, if your mind is not stayed upon our Master Yahshua. He'll keep us in perfect peace, whose mind is stayed upon Him, because we trust, entrust ourselves to Him. He knows whom He can entrust Himself to (Jn 2:24).

Have you ever seen a person who didn't trust? You can see the result — turmoil, confusion. How are we saved?

We're saved by *trusting*. How were our sins taken away? By trusting. How is it that we could obey the gospel as Lk 14:33? Well, by trusting — we are saved by *trusting*, we obey because we trust. This obedience proves our trust. So it's good to understand that. Especially in James we can see where all the *confusion* came from in the tribes. Does this apply to us or Christians? Can it happen here in our midst? Is every person's mind stayed on Messiah? Can we be like the person who is always talking about someone else, but never going to them to help them? Can we do that? What's the matter with that person? Is there something wrong with that person? What did we learn tonight about a person whose mouth and tongue can find no rest until it's beating others down, like that master who was beating his fellow servants with his tongue? (Lk 12:45) It was like he took his *tongue* out and beat them with it. *He was turned over to the unbelievers.* So if you see someone or know someone, or hear someone who is always tearing others down or beating them with their tongue, what does that mean? What does *deriding* mean? It means being *derogatory*, not building up, tearing down, making them feel less about themselves and others.

Be careful. *Paul would say watch out for that person; keep your eye out for that person. Watch him.* So that person is eventually going to be cast alive into the Lake of Fire. One of the reasons is because he says he believes but he really doesn't. We have to surrender our lives. I say this based on seeing more than a hundred people we've known who have *claimed* to have eternal life, but who really didn't. We've seen a pattern in their lives, what they left behind, what they caused and created in the Body. They are eventually weeded out of the garden.

So if you see someone doing that, go to him. Show him his fault, his sin. If he can't receive you, take someone else who has the evidence, who has seen it. Then if he doesn't receive them, have a *qahal* for that person. If he doesn't receive that, you have to excommunicate him and treat him as an unbeliever. This is how you're going to keep yourself pure, if you do that (James 5:19,20).

Hadashah: What we heard from Isa 26 about the one whose mind is stayed on the Sovereign reminded me of sailing in the middle of the ocean. When you sail you have to set your course and stay on that course. With modern technology we had this thing called auto-pilot that only when everything was good, the weather was good, the wind was fair, the waves were kind of small, you could set it on there and it would keep the boat on course. It was just set. But usually you couldn't use it because there was something adverse. If the winds got adverse or the course you were setting was closely against the wind, then you had to use **a lot of power** to keep it on course. You had to work and put all your body's weight on that helm to keep the boat going on that course that you had

set. It made me think that that is how it is in our life as well, when we come to circumstances, that's when we need to use the power that we have. We can't do it in our own strength but we've been given His power, the power of His grace and His Spirit. We can use it to keep the tongue on course. The tongue, it says, is like the rudder that sets the whole course of a ship. In the same way, the tongue sets the whole course of our life. It reminds me of **how much strength** we have to use to **keep it on course**.

But we have that. It's not our natural strength. Our Master's Spirit in us gives us the perfect peace no matter what kind of winds might blow, or waves crashing against us, that we can **keep** on course. We can **keep** our minds set on Him. He gives us all the grace we need to do that. We just need to be humble enough to cry out for grace and keep our trust in Him and our desire towards Him. I just really want to be that way.

Yachath: When Yoneq was talking, it made me think of that song that says, "the sons who build will prevail over those who destroy." I was thinking about that word *prevail*. I thought about the word *avail* or make ourselves available. In situations where we don't know, we need to make our self-life available to others to be scrutinized. It's just like that sacrifice that needs to be inspected before it can be offered up. Before we come here we need to make ourselves available to our Father. In any given situation we need to make ourselves available if a brother comes to us, we need to make ourselves available, our self-life. We need to be available, like on show, so they can say, I see this in your life, I want to tell you about this. If we're not like that, you might be able to hear it, it will go into your head but it won't go into your heart. I really want to make my spiritual life available to people.

Those Who are Spiritual Among You

It really doesn't do much good for a non-spiritual person to go to the rescue of another person who is fallen into a sin, does it? It says, when someone is overtaken by sin (not caught, but overtaken), those who are in the flesh, go and correct that person, right? (Gal 6:1) Those who are *fleshly* go and correct that person in the flesh. If a fleshly person does this, it only makes things worse. That's why it says ONLY if you're *spiritual*, meaning if you're full of compassion and mercy and good judgment. But if we go around correcting that person and we ourselves are fleshly and we've got a board in our own eye, then we've got to take that board out before we go and try to take a splinter out of our brother's eye. So it's really an amazing word that our Master said.

The word of God, when He was on earth, said that. We need to continually be in the Word (Gal 6:1; Jn 8:31,32, 51). If one is *overtaken* in a sin — don't say if one is *caught* in sin, because that sounds like they're caught, "I caught you!" It wasn't that way. He got tempted and he was overtaken to the point that he was entrapped, ensnared (James 5:19,20; 2 Tim 2:26), and he did something. Instead of just letting him go on in his guilt feelings, cut off, you go to him and show him his faults. You help him get over the thing. Because you know he's a brother and he'll love you the rest of your life because you helped him get back on track and in fellowship again. You have to continue to be spiritual and humble.

Don't think you're so high and mighty when you go to a person to correct him for his fault because you're going to be tempted too if you go to them in a *proud* spirit. Be careful. Even the last thing in Jude says be careful that you too won't get hurt by the flesh. Sometimes if you go to a person, you've got to be careful, because you can be hurt by the flesh too. It can be contagious. You go away smelling also. Jude 23 — Have fear, hating even the garment polluted by the flesh.

It's really a big thing to be a disciple, in the Body of Messiah. It's not just a little something that we do, floating around. We're on guard continually because the evil one is prowling around, searching, seeking for someone to devour. That is talking about the Body of Messiah, the community of the redeemed. That is the word of God. He is actually doing that. Make sure you understand this. If we don't understand this, we've already fallen away. We're already taken in by his subtleties and we're passive. We're not keen, aware, looking out for yourself, and others.

Making their Own Plans

This wouldn't be recorded in the Bible if it wasn't one of the reasons the first community fell. James wrote to the whole twelve tribes and Satan had almost already devoured them. They didn't have *faith* anymore. They weren't doing the good works that they were saved to do (Eph 2:10). They were doing what was right in their own eyes. They would go off for five or six weeks out somewhere else and work and make money and they wouldn't even say, "Father, is this Your will that we would do this?" So you could see the whole place was becoming like Christianity. It was pretty obvious. The handwriting was on the wall. James was written to the whole Body of Messiah. How do we know that? Because it was written to the twelve tribes of Israel. Old Israel? Of course not. That would take you back 700 years before Messiah, to the physical twelve tribes before they were divided, scattered, and lost. By the time the letter of James was written, they had long ago ceased to be twelve tribes. So it couldn't have been the twelve tribes of old Israel he was addressing, nor the Jews in the first Edah, but the *whole nation* of 1 Pet 2:9.

The Condition of the Tribes in the Second Century

This letter was written to the New Testament Church. If anyone wants to debate with you on that just show them where it's written in Jms 1:1 to the twelve tribes of Israel, scattered in different locations or places. If that's a lie, someone's going to have to answer for it. It makes us believe there were twelve tribes in the second century when James was written. James was written in the *second century*. Don't ever believe that it was written by the *brother* of our Master or the *apostle James*. It wasn't. Of course it wasn't.

It was written in the second century when the church was twelve tribes and *fallen away*. They didn't have twelve tribes when the Apostle James was still alive, nor would they have been in that state. It was after the lampstands were being removed in every place because of the evidence at the turn of the century (Rev 2:4; 3:4, etc.). That means Yahshua, in the Spirit, wasn't walking among the lampstands anymore (Rev 2:1,5). They were being taken away because of the things we were talking about today, these very things. These are essential things we've heard tonight which would destroy the brotherhood — the Body.

The Wickedness of Diotrephes

We have documentary evidence. It's written. Most of the first church didn't even see these things. I'm sure Diotrephes in 3 John, when John would write a letter, he would tear it up. He wouldn't even let them read it. You can see what kind of person he was. You can read all about him in a few sentences. You can also see what other kind of person there was that John approved of. He should have been the messenger there, but somehow it got into the hands of this other fellow. He was destroying the body. He was turning people against John, putting people out of the church, that wouldn't go along with him. He was becoming a *Nicolaitan* type.

Do you see that in 3 Jn? We learn so much. John was their father in the faith. He was their source of life. He was the one who gave good news to them. This guy took over one of the communities there. He was against John. He wasn't under the anointing. Destruction set in. We are really being educated so we can speak to others about these things and we cannot let these things happen here. These things were written down and recorded for our instruction on whom the ends of the ages has come.

Siding with Diotrephes

What kind of man was Diotrephes? He liked to put himself first and did not acknowledge apostolic authority. It was hard for John to walk among the lampstands there. "Our Master" was in John. He had to by-pass that community after awhile (verse 10). You can see by the letter he wrote in 1 Jn that there was only one anointing there. If they didn't have fellowship with John then they weren't having fellowship with our Master (1 Jn 1:3,4 and 2:20,27; all the way through). They weren't. If they weren't having fellowship with John or obeying him and the anointing, as teaching them to abide in Messiah, they weren't abiding in Messiah, what would have happened if Messiah came? They would shrink back (1 Jn 2:28). They wouldn't have confidence in the day of judgment. Whenever they're raised from the dead, and stand in judgment, they're not going to have confidence, are they? Not if they sided with Diotrephes.

They're going to shrink back in fear and their knees are going to buckle under them and knock and shake together. They've been weighed in the balance. That's what it says, they won't have confidence in the day of judgment but shrink back in fear. Shrink away from Him in shame, in the day of judgment. Also Heb 10:38 says the same thing, that they'll shrink back in fear. A great and awesome fear will come upon them.

Seeking Justice for Yourself

So we're not here in the Body just to work physically, you know. It's an amazing thing what we're into, to be a disciple. Every day we work hard. Our Master sees your hard work. He won't forget your hard work (Heb 6:10). But He wants you to be in perfect peace when you're working together. It's a great test for you. You've got to have a great test because of the responsibility we're going to have in the next age. You've got to be put through that great test, working hard, being diligent, not thinking about yourself and not thinking people are misjudging you. If you are thinking that you're not in perfect peace, are you? You're always thinking about what people are thinking about you and you're not being treated right, and you have more work than someone else and no one is working as hard as you, and you work harder than anyone else. This is the flesh isn't it, to think this way? Because you're serving your Master, your owner. You're not working for other people. You're working for Him. You're working for Yahshua. He sees your work. It doesn't matter if it's not justice, or you think it's not just, that more of the load is going on you than anyone else, or whatever your flesh would rise up to. You're serving Yahshua. He sees your labor. This pleases Him. These things will be corrected of course, if there's proper authority and government.

Keep the Peace — Keep the Unity

That's why Paul says, "Why not be wronged? Just go ahead and be wronged!" (1 Cor 6:7). Let people wrong you. Don't just be gouging at people if they treat you wrong or if they slighted you or they overlooked you. Just go ahead and be wronged. Keep the peace, keep the unity. Our Father will take care of it. We're not living for ourselves. We're living for Yahshua and serving Him. "I will keep him in perfect peace whose mind is stayed on Me, because they trust Me."

Paul brought that into Rom 8, verse 6 — Whoever's mind is set on Me, I will keep him in life and peace. Then it talks about people in verses 8,9 who may not have the Spirit at all. In verse 7 some people just can't do it no matter what. They just can't do it. They're not going to do it because it's impossible. They just simply cannot.

Verses 6-9 — The flesh is not even able to do it. They are not even ABLE. Therefore we can judge that situation because we can see it is impossible for them to do it. After awhile, after maybe two or three years, or four or five, you'll find out. The tares and the wheat are growing together. Pretty soon **the tares just can't do it**. They are not able to do it. In the beginning, it's deceptive. It has to be. It's our Master's parable. It's deceptive. We don't realize it, we don't see it so much till they mature, till things mature. They're not able to do so. Sometimes it takes 20 years to really see it. Then they start showing their ugly head, their black things. It's poison if they are harvested and put into the bread. I'm not saying that to scare you. I'm saying that's the reality of it. Because we're going to see this happen more and more as our Father reaches out to more and more people.

If we had 3,000 in one day, you may not be able to inspect every one of them, put them through the *third degree*. You have to *receive their testimony*, what they say. "I want to be saved." You bring them in. We can be destroyed by what will make us grow. When you see fleshly people among us, it builds us if we can handle it, if we know how to judge it, we know how to take care of these things.