

## Bridling the Tongue

**Col 2:19 — Religion is being re-linked to the Head, reconnected (like joints and ligaments)** *It does not mean just professing to be religious. The word *religious* has gotten a bad meaning, but it should mean re-linked to God (to the heart). But the only way we know someone is re-linked is by what he says and how he says it, and what he does and how he does it — not just by belief. True *religion* is showing forth the works of your belief. The only way to know we have passed out of death and into life is that we love one another, care for those who could be overlooked or neglected (orphans and widows, those who are on the fringes). In true religion they are cared for, if it is not spotted by the world.*

*Jms 1:26 — Religion means “to be a careful follower of the observance of one’s belief.” No matter what we do, even if we work our hands to the bone, if we don’t keep a tight reign over our tongue then our religion is worthless. A lot of us work, work, work, but our tongues are not bridled (the NIV says “tight reign”). It’s not just what we do or say, but how we do or say it — the glory that we have. We have the same glory that our Master had, and His glory was great. What our Master said and did were the same — there was no hypocrisy in Him. He had a tight reign over His tongue. He only spoke what our Father told Him to speak. And it should be like that with us in the Minchah. That’s true religion. We keep ourselves re-linked and if we get unlinked we should immediately get re-linked again.*

*No matter what we do, if we speak ungodly words our works are worthless. If everyone sees our work, but we don’t speak godly words, then it makes our religion worthless. They have to go together. If anyone *seems* to be connected and a truly godly man by what he does, but does not have a tight reign on his tongue and judges by what his eyes sees and spreads gossip and rumors, it causes estrangement. This is detestable to our Father (Pr 6:19 — one who *causes* discord).*

*I hear so many things, but I have to remember that I can’t make a judgment because I can’t believe what I hear with my ears or see with my eyes. So I reserve my judgment and wait until I find out before I go running off and telling someone. I wait until I can see with the heart and then I find out. Ps 15:1-4; 24:4; 39:1; Ps 41 are all about talking and speaking. Jms 3:3-12 is talking about the tongue being like a rudder that can turn thousands of tongues in another direction. The rudder on a boat is a small thing compared to the size of the boat, but it can turn tons in another direction. The tongue can set a fire in the Community. It’s so easy to pass judgment. I hear so many rumors and then I find out that they weren’t even true, but someone speaking worldly talk that leads to further and further ungodliness. If we’re professing to be true disciples, but don’t have a tight reign on our tongues, then we’re not disciples. We don’t have a proper fear that we could hurt someone and destroy his life. That fear shows that we’re connected to Him, in one accord.*

*Ps 15:2-4 and Ps 5:9 speak about the tongue. We have to be very careful not to pass on things that aren’t true. You can’t get it back once it comes out and then it ruins someone’s reputation. These things cause strife and discord (factions). What do we do with such a person? Ignore him or her. Titus 3:10-11 — Have nothing to do with him after he has been warned and you see he doesn’t have a tight reign on his tongue. He isn’t even a disciple unless he judges it and puts it to death, hating it. Jms 1:26 — They deceive their own heart. If you are a true brother or sister and you see someone not having a tight reign on his tongue then go to him and help him, or else you’re just as bad as he is. When you see a brother caught in a trespass, who can go to him? Anyone who is re-linked to God — a spiritual person. But if we are unlinked and we go to a brother who is trapped in his sin, what will we do? We’ll judge him and be harsh and blast him if we aren’t going in love and compassion. “*Mercy smiles in the face of judgment*” (Jms 2:13). Jms 1:26 is to teach us.*

*(A letter was read that Yoneq wrote to Jesse’s Abba, Nathaniel, in 1984 called, “A Lump of Clay.” It was about becoming a noble vessel.)*

*Nathaniel was complaining about a lot of things. He was blinded and it took him to death. But we can be purified now so we don’t have to go to death. He was not seeing things in the proper way, not judging himself rightly. He is in death right now, but our hope is that maybe someday he will be made into a noble vessel.*

*Right now we are in the furnace of hardship and as Paul said we have to go *through* it. There’s no way over or under, but we have to go through it. Our Master did and we have to go through it, too. We have to*

go through the process of purification so we can be made into noble vessels.

**Eben** — I'm thankful for what I heard, for our Father's mercy to speak to us over and over again. It's easy with a child to let anything come out of his mouth. But when we were talking about a little rudder steering a big ship, fear came to me that my mouth could steer things way off.

I want to go through the suffering to be purified. I want to bridle my tongue every day of the week. Our Father is waiting for us to do it. We have to do it.

**Natan** — I'm thankful for what I heard tonight when we talked about if a person doesn't have the proper fear he's not a disciple. I don't even think during the day that what I say is either from the evil one or our Father. It's a conscious thing to restrain what I say. I want to take it on and think, "Is this from our Father?" — before I say it. What I heard tonight really cut me.

**ha emeq** — When a boat is little, the rudder turns it right away, but when the boat is big, it doesn't. You have to wait while it negotiates itself and turns. You have to keep turning the wheel, because it doesn't affect the boat right away.

Like Eben was saying, when a child is little and he does something wrong he gets the rod right away and it turns him. But when you're older it's a big deal if you don't notice things right away. We hear so many things like someone over in a community said something and it's causing a stir and then Yoneq has to go and try to find out what happened, and it wastes a lot of time trying to figure out who turned the rudder days ago. (Most of us aren't boat people, but we can use this analogy in the Body.) We have to be careful with small things so it won't affect us in a bigger way later on.

Mt 12:37 — The day of judgment will come and we'll be judged by every careless and useless word we speak. But if we can judge ourselves now we won't be judged for it later, for every idle word that did not build up. I'm not saying we have to be staunch and we can't have a good time and enjoy one another, but if it goes beyond the boundaries and we hurt someone we'll be judged for it if we don't judge it now. We have to make amends. If we just sweep it under the rug you don't see it, but later it starts smelling and then you wonder where the smell is coming from. We can't sweep it under the rug; we have to throw it in the trash. We can do it by His grace.

**Jephthah** — From what I'm hearing I see if I don't bridle my tongue I could actually destroy someone's life by just a few words. It makes me want to have accountability and be careful what I say.

**Ish Chayil** — In the world where I worked people were always tearing each other down and I did, too. When I visited Cambridge I saw something different. I saw hope and people living together having the same heart and not tearing each other down. When I saw that, I knew where I wanted to be.

Here we can spend our time building up and not letting any talk come into the Community.

There has to be a difference between the world and us. If we act the same our religion is worthless and we are deceiving ourselves. If we're not bridling our tongue we're worse than the world. A little bit of a loose tongue in us is worse than a lot of a loose tongue in the world because of who we claim to be.

**ha emeq** — What we say has a major effect on the pure environment. In the world people want to destroy the enemy, those who mock them and gossip. It's gotten so bad now that there is so much violence in the schools, children shooting other children. It's a new phenomenon that makes young children want to shoot and kill one another because they get made fun of. It used to be that sometimes there were school fights, but now they shoot people because they hear someone talking about them. That destroying spirit is taking over the world. People don't know what to do, but try to outlaw guns. They can't change it; they can't stop the mockers or people shooting.

Of course, that spirit tries to creep into the holy place. It's looking for soil here. But our Father faithfully speaks to us over and over again. So when you see the enemy coming you have to get together and drive him out. We can't be spotted by the world; we can't enter the kingdom this way. We have to be without spot or wrinkle.

**Benjamin** — Our Master learned obedience through the things He suffered. We will, too, if we have a willing heart like our Master did. Our Father used Him to accomplish His will on the earth. And we will suffer if we're willing to do His will. I'm thankful our Master was an example; He had weight while He was on earth. We have the responsibility to bring our Master back.

My abba has vision of who we are, who he is and what our purpose is in life, and it keeps him on track. I want to keep my eyes on our Master and not forget our purpose.

**Yoshiyah** — We say idle and careless words because we've lost focus of who we are. We say worthless things, tearing one another down and losing hope if we aren't judging it. I want to be violent when the wolves come around. When musk oxen see wolves coming they make a circle with their horns out and protect their young. We know what tears down and we have to deal with our enemies. We have to totally understand one another's hearts no matter what idiosyncrasies or quirks we have and know that everyone is working towards the same goal. We have to come against what tears down. We have to know each other's hearts so if someone in another tribe speaks against a brother you would not believe it because you know his heart. If you know a person deeply then you won't believe. Deeply caring for one another keeps factions and division out. We have to keep our mind on the spirit or Satan comes in by default and speaks worthlessness. I want to be careful how I steer the ship

**Tamar** — Everyone wants a friend that they can stand back to back with. "He who loves purity of heart and whose speech is gracious, will have the King for his friend" (Pr 22:11).

Sometimes it's difficult to know when you hear someone talking about someone what he will say about you. It's wonderful to know that someone would never speak about you. He would tell you what he feels and not someone else. That's a true friend.

**Chavivah** — A friend is someone the enemy can't use to accuse you through. If we would be like that it would put an end to the enemy's tactics. Our Father has a purpose for our lives and the enemy wants to try to come against it. But as our love increases for one another we won't believe the enemy's lies and tactics.

Mk 7:22 — What comes out of a person is what makes him unclean. Carelessness is not having a tight reign on our tongue. Then we can go to the Minchah this way. We have to judge it or have someone help us see it. Our Master prayed in Jn 17:15, "*I do not pray that You should take them out of the world, but that You should keep them from the evil one.*" We have to be in the world, here together for the world to see. He didn't say to keep the evil one from us, but keep us from him. He roams around like a lion seeking someone to devour. His spirit is here anytime someone is inclined to listen to him. We have to be kept from him. Our Father could block the evil one from coming to us, but we have to be tested. Our Master was tested and we have to be, too. We're allied in the same cause, the same purpose. A friend loves at all times. We may not see clearly, so we gently go to one another (not judging or condemning) and put your arm around your brother and help him, knowing you have ways in your own life, too.

**Chayeh** — What I heard inspires me and I see we can never be trustworthy unless we bridle our tongue and not talk behind a person's back. Our Father will never trust us and give us responsibility if we judge by what we see and not by a person's heart.

I'm thankful for forgiveness. All of us have ways in us and I'm thankful our Master wants to save us. If we go to one another in love and are real with what we are feeling it makes us secure. Fear to go to one another divides us. But if we see something and we are afraid and we go past that fear then it bonds us together and there's no tension between us. I'm thankful we can learn to be friends and trust one another.

**Benyamin** — My abba told me something when I talked to him. He said, "Salt kills leaven and brings peace." Maybe salt hurts, but it will bond you to your brother and bring peace. As soon as we get this then our Father is going to bring many people to us.

**ha emeq** — It's like the hands of the potter. He puts His hands on us and under the pressure it molds our character, especially if we suffer and go through it. If we take what we hear to heart He can dwell in us.

Mk 9:50 — "*Have salt in yourselves and have peace with one another.*" There's a culture being established, a brand new way of living (It's evident by reading the ITN's). In Dt 12:26 to 19 — Moshe told the Israelites to cross over the Jordan River into the promised land and obey the commandments and be a light to the world. But they didn't and our Master said that He would take it away from them

and give it to a people who would produce the fruit — a brand new culture.

Acts 5:20 — The angel told Peter to go tell everyone about this new life — a culture that we need to hand down from generation to generation — a whole new way of living. We don't bring in the culture of the world, but a new culture (like yogurt culture). We pass this on to our children.

We are our brother's keeper; let's not be afraid to go to one another. We should fear our Father, not one another. The wise virgins were wise because they listened and took it to heart. The foolish virgins couldn't hear. When you hear it goes into your heart or your ear. It's all according to how you hear what the Spirit is saying to the Edah. We can speak things out of our mouths, but it accomplishes nothing if it isn't first from our heart, and our words can be very destructive. (Maybe we're seeking a following to ourselves). What we hear first has to go down into our hearts and then comes up out of our mouths.