

Like Attracts Like

In the last days within the Body of Messiah, Mt 24:12 will take its toll upon those we have spent years with, and even parents and children will turn against one another (Mt 10:21-22). This is caused by the “Like Attracts Like” syndrome, which characterizes those who have lost their first love (Rev 2:4). This syndrome is a characteristic combination of opinions, emotions, and behavior running together in the time of the end, due to the many things they are hearing (Mt 24:11).

Those who endure through these very hard times of testing are those who are praying as their Master had instructed them, especially Mt 6:13, and earnestly desiring everything He told us to pray for and to do (Mt 6:6-15). They earnestly desire His name to be made great and His will to be done. They are praying for revelation and hearing from Him. There is no false prophecy among them. They are being forgiven, for they are forgiving others, and praying that they would not fall into temptation.

If Rev 2:4 happened to us, we would be disqualified to bring about His name becoming hallowed on earth, and His kingdom coming, and His ultimate purpose being fulfilled. Only those who endure to the end will cause it to happen, for they did do what they must do in order to do it (Heb 10:13). Those who endure to the end will be set for eternity in that character.

How can we keep like from being attracted to like? Like attracts like. We try all the time to shuffle people around to avoid bad combinations, to split up packs of carnal people. How can we deal with this problem in the Community? It would be good for you all to know how to deal with this, because you’re all growing up, and you’re going to be ruling over communities. How do you keep like from being attracted to like?

A person will naturally mix with those like him and fellowship with those of a kindred nature. The rebellious and the carnal are joined together. How do you keep the like from being attracted to like?

If you see someone complaining about something it will naturally attract someone else complaining about it. And then we get a little complaint pact working there. I grew up in the world, and my daddy was a Christian, and I could *never* complain about what was set before me on the table, because so many people were starving to death in the world. They didn't have anything to eat whatsoever, and my daddy worked hard to get enough money to put food on the table, and we had a little garden in the back. We were able to eat every day, good food. I would never complain about what was set before me. I knew better. And if any complaint came out of my mouth, of course I would be disciplined, because he loved me. My sisters and I, we would never say, "I don't like this stuff. How come they're feeding us this?" That would never be allowed in our house.

How could anyone complain about food when our Father has always provided for us? We've never missed a meal. There has never ever been a time when we didn't have three meals a day, unless we made a decision to fast. Sometimes, we have more than three meals — we have snacks in the morning and the afternoon. There could be no reason to complain at all. If we do complain, it shows whose son we are, who's our source. Just as with old Israel (1 Cor 10).

Let's find out why we have to separate people in our communities. Like attracts like. What should we do about it? Is there anything we can do? It's like gravity. You can lock people up in separate places, but they'll beat the door down to try to get back together again, because like attracts like. A person will naturally mix with those like him and fellowship with those of a kindred nature. The rebellious and the carnal are joined together, and our Father looks upon them as equals. The rebellious and the carnal are so bad and willful that they are not afraid to revile dignitaries (2 Pet 2:10). They're not afraid to revile those in authority over them.

There's nothing in them that keeps their mouth shut. At least you can keep your mouth shut, but once something comes out of your mouth, it's gone. It's laid bare before everyone. At least Miriam restrained herself, and that's why she could repent, because

she had that fear of authority, but Korah didn't. Those who know our Father tremble to revile those in authority, like their parents or the elders. That is, those who *know* our Father. Our Father *is* authority. He gives His authority to those He can trust, who aren't threatened.

We are spirit, soul, and body. The soul is not in direct contact with spirits outside, in the spiritual realm. The spirit is what allows them in, and then it goes into the soul (mind, emotions, and will). Our mind is the first thing at the door, and if the mind receives what that spirit is saying, then it goes to the emotions. The emotions are susceptible to receive anything, but then the will comes in and stops it before it gets to our brain so as to activate our body. If it gets to the tongue, then it's laid bare before all. What's in the well comes up in the bucket.

The human spirit is in contact with the spiritual world — either for good or for evil. Then it goes to your mind, to your emotions, and then to your will. And if your will receives it, then it goes to your brain, and you start thinking about these things and your attitude is formed. We have to have the attitude of Messiah, so if your attitude is not like Messiah's, then you're not of Him. We have to have the same attitude as Him. Our Master would never complain, would He? I don't think He would ever complain. We know what happened to those who complained in 1 Cor 10. But we don't have anything to complain about; all we have to do is rejoice over what we have to eat, or over our circumstances. We're supposed to rejoice in our sufferings. What if we don't? Well, we're disobedient.

It's the desire of the mouth to speak reviling words. But had one known our Master and had received His Spirit, he would repent and abhor himself, because he would know how much our Father hates it (Mt 12:34-37). A thought might come to us, but our will is there to stand in the gate — the powerful will of man. The Holy Spirit has empowered our will. We'll be judged based on what came out of our mouth, right? (Mt 12:37)

We'll be judged based on whether we've restrained ourselves or not. Sheol will swallow you up, just like Korah. That's good. It expresses God's love that He wouldn't have these kinds of people in His kingdom. Everything is good that our Father does. Death is good, isn't it? It's good that bees die. If bees didn't die in 30 days, the whole world would be full of bees. If man didn't die, what would happen? They'd be piled up as high as heaven. So right now death is necessary and good, in its time. Our Father works everything out according to His will. We have to see that, or we'll complain.

There's a difference between words and thoughts. A thought can still be covered, but once it comes out, everything is laid bare before all. You're exposed. What comes out of your mouth is what fills your heart. All rebellious ones will have trouble with their mouths. There's no self-control. The Holy Spirit is not empowering them to not express evil. There are six things that God hates, but the seventh is an abomination to Him — the person who spreads discord among brothers (Pr 6:16-19). It's the person who tears down what we're trying to build. Isa 49:17 says the same thing. There are the builders (sons), and there are the destroyers. God hates that individual. I wouldn't want to be hated by our Father. I want to be loved by Him, because I'm doing the things that are pleasing in His sight.

Those who destroy will have to be sent away. That's why so many of us have been sent away — they're no longer here, because they're not builders, they're not sons. There's no control over their mouth, over what they say and how they complain. They don't like the food, so they complain about it. Where did they get that inspiration, from the Holy Spirit? Or from the evil one? There are only two sources — the Holy Spirit or unholy spirits.

All rebellious people have trouble with their mouths. Those who cannot control their words cannot control themselves (Gal 5:19-24). There's no entry to the kingdom of heaven if we don't control our words. You can see where the church was going towards the end of the first century, when Peter wrote 2 Pet 2:12, "These people are as creatures

without reason, born as mere animals to be destroyed.” So it is with all the rebellious ones who have lived with us for years. There have been people who lived with us for many years, whom we considered as brothers, but sooner or later they can’t take it any more. Our Father has to let them go, or otherwise they’ll turn on everyone and start complaining. The complainers will eventually leave. They go to the Lake of Fire.

There’s a place for constructive criticism. That’s why we have complaint mornings. Every community has a complaint morning every week, where we can complain legally, righteously. We talk about the things that we can improve on. We give constructive criticism. But the ones in 2 Pet 2:12 are looked upon as mere animals, because they’re so insensitive to authority.

Authority is the most essential and obvious thing in the entire Bible. Reviling it constitutes the worst sort of sin, like Korah’s rebellion. Where does rebellion come from? Satan is the father of rebellion. He was the first rebel. Our mouths should not even speak inadvertently. As soon as we receive the Spirit of our Master, our mouths are under restraint. We dare not rail against authorities. When you meet authority, you meet God. He creates in us an awareness and sensitivity to authority. Parents raise children to respect authority.

My father never said one word to me ever in my life that was disrespectful to authority — whether presidents, policemen, or anyone.

We have strongholds, and if these strongholds aren’t dealt with, we’ll never be set free. Satan imprisons us by strongholds — mainly of reasoning. People that reason are behind so many lines of defense that they’re unable to be set free. Only the authority of our Master Yahshua can set us free. He’s been given all authority in heaven and on earth (Mt 28:18), and that’s the name we call on to be set free, if we know authority. Only through Him and His authority over these strongholds of the evil one, the strongholds of our flesh, can we ever take every thought captive to obey Messiah (2 Cor 10:4-6). Our Master strengthens our will to defeat strongholds, to stand in the gate and not let evil

spirits penetrate into our soul and to our brain to mobilize our body to speak evil. We have to understand what goes on in our souls. It's not a matter of the brain — it's just an organ that does the will of your soul.

To know authority, our reasoning must be overthrown by using His authority. You know what "reasoning" means, don't you? You justify yourself — you blame others instead of yourself. When someone comes to you, you've already lined up your reasons. You're not like the one in Jms 5:19 when a brother comes to you to deliver you from death. Instead of receiving that brother and being set free, you justify yourself with many reasons why you're not guilty. So your sins pile up, because you don't repent of the sin that originally cut you off. Maybe you confess something you did after that point, but you don't get to the root of what cut you off in the first place. That's the stronghold.

But if you would receive that brother without justifying yourself with reasoning, being behind many defense lines, then you would be forgiven of all the other sins. A friend loves at all times, and a brother is born for adversity, allied in the same purpose, the same cause, the same struggle, all together in the Body of Messiah.

"Let the words of my mouth, from the meditation of my heart, be acceptable to You."

That's all I wanted to say today, in order that we could understand that as we grow and increase and establish a community here, there won't be any one among us like in 1 Cor 10 who complains. Those things were written down for our instruction, upon whom the end of the age will come. So those people who are in the Edah, who have received the Holy Spirit, there won't be any complaint coming from them. Complaint only spews from those who don't have the Holy Spirit, whose destiny is the lake of fire. Complaint might come to us, but we don't let it out. We restrain it, and we pray about it, and we might go to a leading brother or sister, and let them help us, but we won't lay it bare before all.

We're under the restraint of the Holy Spirit. He doesn't want you to let it out, because it destroys what He came to do on the earth. We're allies in the same cause. We have a united front against the accuser. If you have a complaint and you're drawn to someone else who has a complaint, then you can know who is leading you. Like attracts like. A person will naturally mix with those like himself and fellowship with those of a kindred nature. They run in packs and form pacts. What is a pact?

David Zerubbabel — It's like a dark covenant, where the parties agree not to expose each other. That's why like attracts like, because there's nothing in those to judge what's in each other, to judge the complaint. Spiritual people go to a spiritual leading brother or sister to get help judging things they're troubled about. You go to someone whom you know has the grace to judge whether what's in you is off or not, not someone you know is going to agree with you and strengthen your complaint.

Like it says in Jms 1:26, "If anyone among you thinks he is connected to God [religious=re-linked to God], and does not restrain his tongue but deceives his own heart, this one's religion is useless." That "deceiving your own heart" is the reasoning by which you justify yourself, giving the reason why you didn't restrain your tongue, that you were justified in your complaint.

Reasoning is a protective wall around your self-life. When someone is defensive about something, it's a clear sign that he's got a protective wall around some self-life that he wants to guard and make room for.

Such a person has no interest in building the Body, and may be the one who is hindering everything, not discerning the Body. They defile the Breaking of Bread.

Baruch — When you talk about the problem of like always being attracted to like, it seems like the best protection against that syndrome is to make sure that the only spirit we're in communion with is the Holy Spirit, because the Holy Spirit likes to be attracted to like also. Disciples like to be with other disciples, they like to have fellowship with one another. Those who walk in the light like to be amongst those who walk in the light, because they have a kindred spirit also.

So that's the kindred spirit that we have to nurture and stimulate in the Body according to what it says in Heb 12:15, "looking carefully..." We have to look *carefully*, lest anyone fall short of the grace of God. So if someone comes with that spirit, looking for another complainer to get

connected to, we have to be those who won't be drawn into that pact, because we're those who are looking carefully to make sure no one is falling short of grace. Why? Because we don't want any root of bitterness to spring up and cause trouble, and by that many become defiled. That's the process of two complainers getting together. But if all of a sudden, the safeguard of Heb 12:15 springs into action, and someone says, "Oh, no! There's not grace here. Let's make sure there's grace here..." But if that safeguard is not in place, then that connection happens, and that connection can cause the complaint to become a root of bitterness, and that will cause trouble, and many will be defiled.

So that's what we have to respond to and cut off, and not allow it to happen in the Body.

Bekor ben Keli — I'm thankful for what we heard, and I was thinking that it's not just what we say, but how we say it. That's how we're going to be judged, by the attitude we have. I want to judge myself. That's what destroys the Body, those things that come out of us with an attitude that's not from the Holy Spirit.

Chets Barur — It spoke to me what you said about 2 Pet 2:12, about beasts without reason, that the reason they're like mere animals is because they're insensitive to authority. Someone could hear that and think, "Oh, I'm not that way." But we are that way when we complain. We're insensitive to our Father's authority, because what comes out of our mouth is tearing down what our Father is doing. That's why a person who spreads discord makes himself an abomination. We have to use our will to judge what is working in us. Like that Psalm that says, "Let the words of my mouth and the meditations of my heart be acceptable." It's not just the words that need to be acceptable, but we have to be meditating on our Father's word and the things that would build up. We can just try not to do anything wrong all the time, but make sure none of us is falling short of grace.

I know we're going to be tested on these things. If we don't learn to cut off complaint, we're going to be among those who are disqualified and leave or are sent away. When we're all together during the first half of the Tribulation, shut up in our houses, eating dried fruit and soybeans, or whatever else we have stored up, the complainers are going to complain and be uprooted. But those who love our Father will be thankful that we have something to sustain us for another day.

It says that after we flee, we'll be nourished in the wilderness. I don't know how it's going to happen, but we'll be nourished there. I guess it's talking about physical nourishment, since we've been suffering greatly for three and a half years. It says the earth is going to help us somehow. I don't know whether places will be prepared for us in advance. Our Father will reveal it to us in time.

ha-êmeq — Complaint is discordant, no matter where it is. You can be in Naples on the fanciest street and hear a rich person say, "Man, how come that waiter doesn't get over here? My green beans are overcooked?!?!"

No matter how rich the person is and how perfect everything is, there's always something to complain about. "How come my socks are folded this way? I do not like how the maid does my laundry!!" That spirit of complaint can never be satisfied. You can't get high enough to satisfy complaint, because it's a discordant note.

When the children played music for us last night, I could hear the discordant note of the out-of-tune instrument, because it irritates your ears. It's the same in the spiritual realm. Our Father hates discord. There's no room for it in the universe. There's supposed to be a harmonious sound. That's why physically a discordant note grates against something in you. You don't need to be a fine-tuned musician to feel it. I had no idea how to fix the problem between the instruments, but I just wanted so much for it to be in tune. Then you got it together and we went, "Ahhh. That's nice." Because harmony had been restored in the universe (as it were).

I saw how complaint is actually discordant. Of course, the sinful world is full of discord, and you just expect that people who come into the café are going to complain, but it's not that way among the brothers. When we complain, it comes right against our Father, because we're under His authority. That's why we have to learn from those examples of Miriam and Korah and others. Complaints within the Community are complaints against our Father.

We're going to try to make a new song — a song that is beautiful and harmonious. It will fit right into the universe, and that's why it's eternal. There's a place for discord. Just go on out there. It's all going to be trashed anyway, so take it out there where it belongs. We're not out on the street preaching against the people to stop complaining out there. But here we're going to have a harmonious sound.

And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth.

These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being first fruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God. (Rev 14:2-5)

When Chets Barur teaches the children music, he insists that it be harmonious. He's deliberate on that. Sometimes, I don't even know that they're off, but he knows it. And that's good. That's what we need. We need instructors and elders and leaders who let us know when it's off just a little bit. It's got to be perfectly in accord. That's the Holy Spirit, the one spirit.

ha-êmeq — You can imagine in the wilderness all the suggestions the Israelites might have been having about the difficulties they were experiencing — no food, no water — there were real problems. They were all human beings, and I'm sure their minds were swirling with solutions to the predicament Moshe had gotten them into. It wasn't that there weren't real problems and hardships. I'm sure Moshe wasn't mad at them when they came forward with suggestions. But then when it switches to complaint, it's in a whole different realm.

The last part of Mt 24 talks about when we are in the wilderness, and two women are grinding at the mill together, and one is taken and the other is left. The one who was left probably had complaint in her heart. Maybe she was letting it out on the one who was taken. Both had the Holy Spirit, but one wasn't diligent to judge complaint rising up. Then all those who were left behind are crying and moaning and weeping and repenting, but it's too late. Then when it's over, they're all taken to the judgment seat of Messiah, probably in Jerusalem, and they're probably found not worthy to enter the kingdom. No one can enter the kingdom with any complaint in his heart. It's not possible.

We rejoice in our suffering. We can certainly have constructive criticism, but not complaint. We know who to go to with our concerns and suggestions. Our Master said

these things for us, so that we wouldn't be those who are left behind. He will come for the called (we were called), the chosen (we were chosen), and the faithful — we have to prove ourselves faithful to the very end. All that the faithful think about is living for our Master Yahshua, and fulfilling His purpose, and loving one another just as He loved them. If any complaint starts to rise up in them, they crucify their flesh, they cast it out. It comes to all of us, but we don't have to let it out of our mouth. We use our will to restrain it, because we're in fellowship with the Holy Spirit.

Zahav — I'm thankful for what we've heard tonight, and it opened my eyes a little bit more to the great purpose that our Father has given us. You can see how it was that way from the beginning. The evil one was one who had absolutely everything, but still found something to be discontent about. That has been his accusation since the beginning, just as he accused Job, "Of course, he offers up sacrifices and praises you, but take away what he has and afflict him, and he'll complain and curse you." It's still that same way, because he wants to prove our Father wrong. He wants to prove that man will always be that way, the way he is, never satisfied, never having enough.

The only way our Father can be vindicated is if there is a people who, even when they're reduced to nothing, still find something to give thanks for. They get rid of that complaint in their heart. It made me want to take that more seriously, and always find something to be thankful for. I don't want to be one of those who are left behind, because even at the end, after we've been protected and brought through everything, I still have something somewhere in my heart that's a little aggravated, that my flesh wasn't treated properly. I'm thankful for the purpose we have, and I want to live up to it.

Neshef — I was thankful to hear how our mouths shouldn't even speak inadvertently, and how as soon as we receive the Holy Spirit, we're under restraint. It made me realize even more how important it is that every morning, we put ourselves under that restraint. It's not an automatic thing. We have to do that every single day, or else we're unrestrained.

Migdalah bat Zerubbabel — I was thankful for what we heard about reasoning how you can tell that you're off if someone comes to you about something, and the first thing you do is explain how it wasn't really that way. Even if the person doesn't have all the facts just right, you should still

be able to hear what our Father is trying to say through him or her. If we're always looking for the good in everything, and how we can change, then we will change. But if we're always negative and thinking, "Well, they're usually this way so they're probably not right," then we won't hear one thing, and we'll just find ourselves judging them and complaining about what they're saying. I don't want to be negative. I want to be someone who goes the hard way. It's hard to be thankful sometimes. It's always easy to complain. But we have a reason to be thankful. There's no excuse for complaining, because we can always find something to be thankful for, too.

Natan — I'm thankful for the things we go through that strengthen our character. Complaining is a clear sign of a lack of character in someone, because if you're complaining you're not doing anything to solve any problems. You're just stepping back and complaining. But I'm thankful that our character is being strengthened through the circumstances we go through. We can go to a needy house or community and use our wills to not complain, but to roll up our sleeves and start to fix it up. It's two different attitudes there — to start painting or start encouraging the brother who irritates you, or to just sit back and complain.

We're the most privileged people since the beginning, because we have a written record for our instruction that we won't fall into the same sin as did old Israel and the first church. We have it all written down, the reasons they fell, the reasons they complained. It says,

Now all these things happened to them as examples, and they were written for our instruction, upon whom the ends of the ages have come. (1 Cor 10:11)

For whose instruction? Those who will bring about the end of the age. Are we more privileged than they were? After all, Old Israel had Moses, and the first church had the apostles. But they still rebelled. So we have it all recorded so as to not fall the way they did. We need to use it. The Catholic bishops wouldn't let the people read the Bible, because they knew everyone would disagree and start his own denomination, like Martin Luther. But if we have one spirit, we're not going to divide; even if you read the Bible you're going to follow your mentors. We read it and it speaks to us, and we can share it because we all have one spirit. But if someone comes in from the outside and brings a different spirit, we're not going to receive it.