

**Majoring on the Majors of
Being in The Covenant**

**STRAIGHT FROM THE HEART PART 6A
GUARDING THE TONGUE- GOSSIP/SLANDER**

HOME PAGE

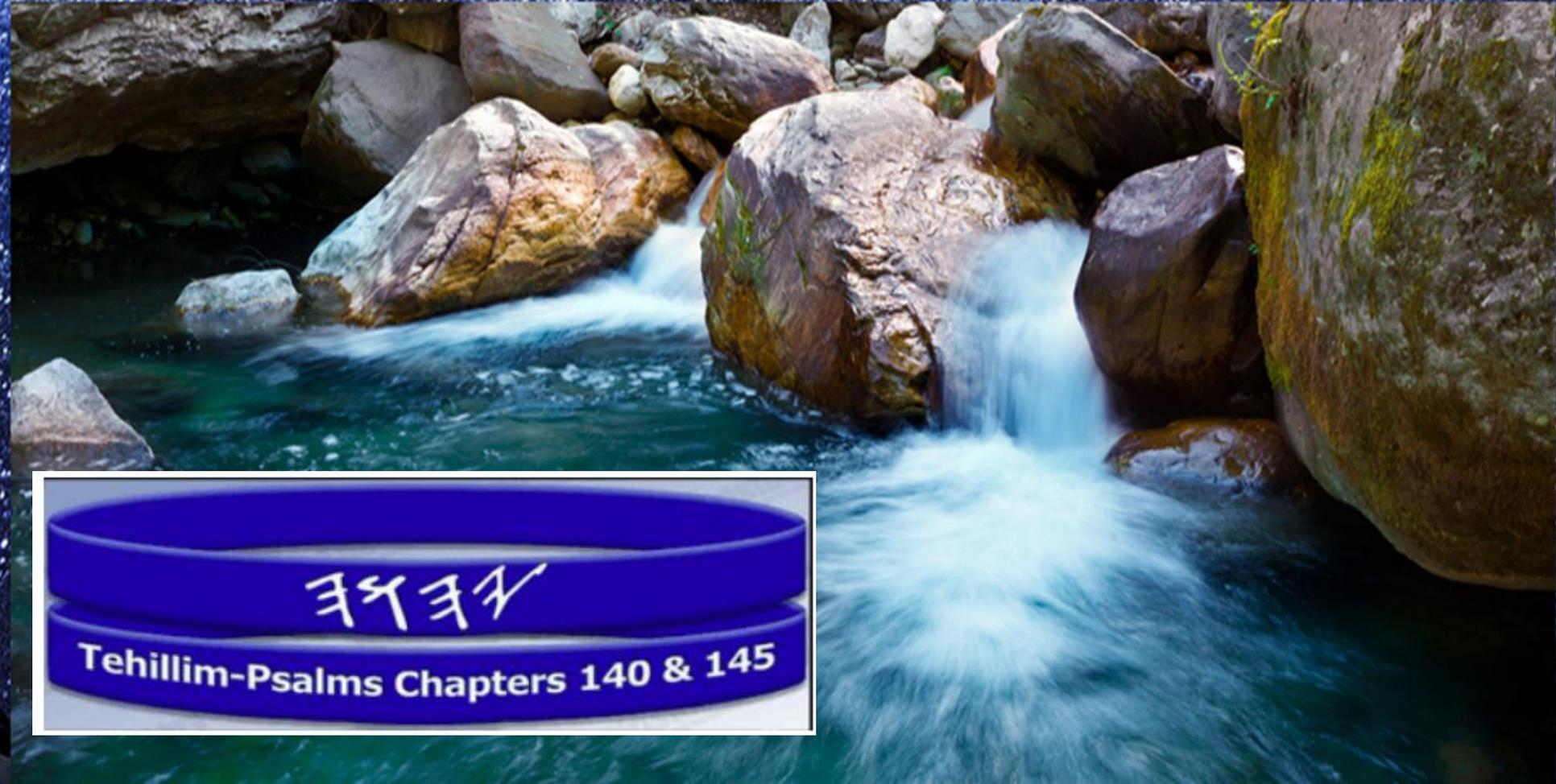
PRAISE MUSIC

APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

MORE...



תהלים

Tehillim-Psalms Chapters 140 & 145

Quick re-cap from MOTI

- Yah has disturbed our peace
- We have begun our journey
 - We are asking and seeking and knocking
 - We are looking for and desiring the TRUTH
- We are beginning to recognize that we don't know what we thought we knew
- We are making a conscious choice to accept Yah as He is over our own version of Him.
- We realize that this is not easy because of the battle that is taking place in our minds and hearts.
 - We accept that we must “LET” the Torah/Truth of Yahusha be in us so that we can be transformed and emulate his success in pleasing Yahuah.
- To do this we must submit completely to the Torah's molding us into that image . We are to be clay in the hands of the Potter • Isa 64:8-9 Jer 18:1-6
 - Luke 8:4-15 – The Parable of the Sower
- Luke 9:62 – “No one having put their hand to the plough and looking back, is fit for the reign of Eternal.”
 - Loving Yahuah more deeply by learning to love ourselves and others
 - Appreciating what Yahuah and Yahusha have done for us
 - Words matter

The reason we recapped was to prepare the ground of our hearts and minds to have the intention and expectation to accept what the Word says even if it goes against what we may have always believed it to say...and then to walk in it.

There are words and concepts that will keep repeating in this study because they are the threads that create the tapestry picture of how we get from where we are to where we are going. We are creating a PDF with all the words we explore as a handy reference guide.

Decisions

Trust

Truth

Change

Turning around - Teshuva

Humbleness

Expectations

Self Sovereignty

Courage

The Covenant

Fear

Shalom-Peace

Righteousness

Consistent

Dependable

Integrity

Endurance

Knowing-understanding

1/25/2019

Guarding

Seeking

Searching

Knocking

Listen-Pay Attention

Love with all your heart

Gratitude/appreciation

Our Speech

I
AM
WHERE
ARE
YOU?

Word Glossary



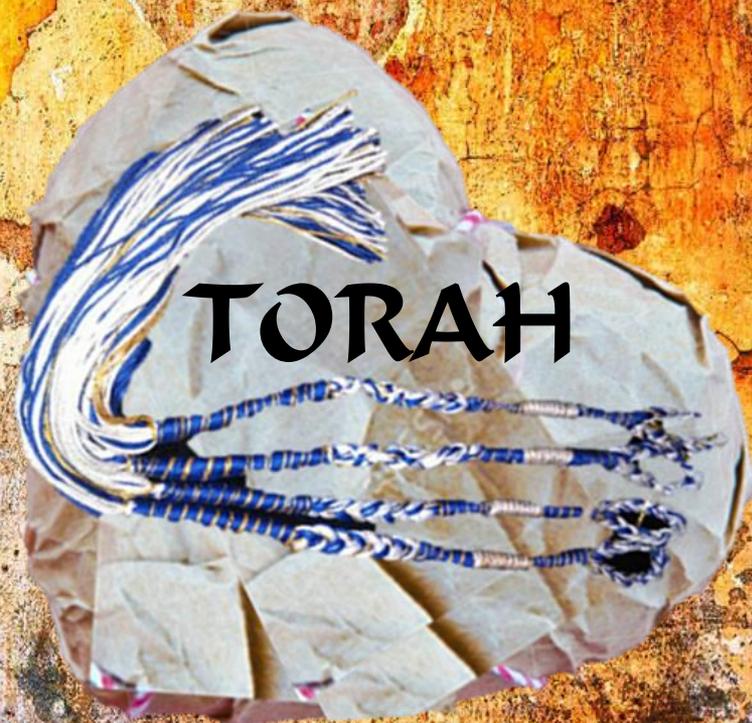


What does
Yahuah
want from
us?

The nexus of
getting our
hearts right
is based
right here in
Deut
Chapter 6 so
we are
going to
keep it up as
a reminder.

Deut 6:4 “Listen, Pay attention to, understand and take heed –Shama H8085 O Yisra’el: הוה י הוה our Eternal, הוה י is one 6:5 “And you shall love- Ahab H157 as a strong covenant mark, הוה י your Eternal with all your heart – Lebab H3824, and with all your being – Nephesh H5315, and with all your might, exceedingly -to the highest degree –Ma-ode H3966. 6:6 “And these Words which I am appointing you today shall be on and lay over your heart –Lebab H3824,

Deut 6:7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, 6:8 and shall bind, closely associate them as a sign as something to remember, on your hand, and they shall be as frontlets-bands between your eyes. 6:9 “And you shall write them on the doorposts of your house and on your gates.



Deut 6:10 “And it shall be, when יהוה י your Eternal brings you into the land of which He swore to your fathers, to Abraham, to Yitshaq, and to Ya`aqob, to give you great and good cities which you did not build, Deut 6:11 and houses filled with all kinds of goods, which you did not fill, and wells dug which you did not dig, vineyards and olive trees which you did not plant, and you shall eat and be satisfied –



We want to revisit the subject of our speech which is directly connected to our thoughts which is a representation of our hearts. This is an ongoing issue every human has had to combat from the beginning of time.



Words are what Yahuah used to bring creation into existence. Words were used to entice Adam and Hawah away from the Garden. Harsh words were the precursor to the first murder. Words said in anger and fueled into action prevented Moshe from being able to enter into the promise land. Not heeding Yahuah's words caused all but 8 souls to be drowned in the great flood. Daud wrote beautiful words of praise and love to Yahuah that we all cherish and identify with. Judas' conspiring words led to Yahusha's arrest. Words of warning, hate, love, compassion, healing, destruction, jealousy, prophecy, lies to name a few have filled the Scripture and we see from the result of the stories how each situation worked out. When we looked at how words affect our water, it is incredibly important to guard our mouths as Yahuah has requested lest we inadvertently harm someone without intending to. The power of life and death can be seen in jury trials, where witnesses and jury members can speak words that might literally determine whether a defendant lives or dies. Less extreme, but no less real, are the power of encouraging words to give hope and joy and the power of discouraging words to spark dismay and depression.

Our words do affect our Salvation, according to Yahusha. Our words will justify or condemn us! **Do we really let that sink in?**

Matthew 12:34-37. Yahusha speaking to the Pharisees and scribes he said..

Mat 12:35 “The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure. 12:36 “And I say to you that for every **idle** word men speak, they shall give an account of it in the day of judgment. 12:37 “For by your words you shall be declared righteous, and by your words you shall be declared unrighteous.”

ἀργός argós, **ar-gos'**; from [G1](#) (as a negative particle) and [G2041](#); inactive, i.e. unemployed; (by implication) lazy, **useless:—barren, idle, slow.**



The KJV translates “every empty word” as “every idle word”; the ESV says, “every careless word.” The Greek phrase is *rema argos*, meaning “careless or inactive or unprofitable words.” In context, Yahusha is contrasting the “good things” within a good person with the “evil things” in the heart of an evil person. We are admonished to make the best use of our words, because words express what is in our hearts: “The mouth speaks what the heart is full of” Matt 12:34

In [Matthew 12:37](#), the significance of words is that they will be used to gauge a person’s Covenant condition at judgment: “For by your words you will be acquitted, and by your words you will be condemned.” Yahusha was speaking to a group of Pharisees who had just accused him of being demon-possessed (verse 24). Yahusha calls them a “brood of vipers” and asks them, “How can you who are evil say anything good?” (verse 34). Just as vipers have a mouthful of poison, so the Pharisees had evil words concerning the Anointed of Yahuah.

Then Yahusha warns the Pharisees of the coming judgment, at which they will be held accountable for their words. There is no better judge of a person’s heart than the words he allows to come forth from his mouth. Just like good trees produce good fruit and bad trees produce bad fruit, so does the mouth reveal the heart’s condition (verse 33).

<https://www.gotquestions.org/idle-words.html>

But it's not just evil words for which people must give account. Yahusha said every "careless" or "idle" word can also be used as a judgment against the speaker. Even the slightest act of Torah-lessness, the smallest deviation from Yahuah's perfection and function, could lead us off the path. Swerving with angry words to the left to flippant indifference to the right. The Pharisees' sin was great—but even seemingly insignificant words, sometimes excused as "slips of the tongue," are considered "off the path" if they do not bring esteem to Yahuah.

We must be ready to ask forgiveness and teshuva as soon as possible.

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[James 3:8](#) advises us on how hard it is to control the tongue: "No human being can tame the tongue. It is a restless evil, full of deadly poison." Then in [James 4:11–12](#), "Brothers and sisters, do not slander one another. Anyone who speaks against a brother or sister or judges them speaks against the Torah and judges Torah. When you judge the Torah, you are not guarding it, but sitting in judgment on it. There is only one Torah-giver and Judge, the one who is able to save and destroy. But you—who are you to judge your neighbor?"

Given the weighty consequences of our words—even our "careless" ones—we must learn to yield our body's members, including our tongues, to the control of the Set-apart Spirit—the only one who can help tame the tongue. "Set a guard over my mouth, Yahuah; keep watch over the door of my lips" ([Psalm 141:3](#)).

Also, our words will cause Yahusha to acknowledge or disown us
before the Father Yahuah Matt 10:32-33

Mat 10:32 “Everyone, therefore, who shall confess me before men, him I shall also
confess before My Father who is in the heavens. 10:33 “But whoever shall deny me
before men, him I shall also deny before My Father who is in the heavens.



WORDS

If we can't keep a tight rein on our tongue our Walk becomes worthless James 1:26 * note in red these words are translated religion or religious.*

James 1:18 Having purposed it, He brought us forth by the Word of truth, for us to be a kind of first-fruits of His creatures. 1:19 So then, my beloved brothers, let every man be swift to hear, slow to speak, slow to wrath, 1:20 for the wrath of man does not work the righteousness of Eternal. 1:21 Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word, which is able to save your lives.

1:22 And become doers of the Word, and not hearers only, deceiving yourselves.

1:23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 1:24 for he looks at himself, and goes away, and immediately forgets what he was like. 1:25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah. 1:26 If anyone among you thinks he is **ministering**, and does not bridle his tongue but deceives his own heart, this one's **worship** H8122 is worthless. 27. For the **worship** that is pure and Set Apart before Eternal the Father, is this: to visit the fatherless and the widows in their affliction; and: that one keep himself without blemish from the world.

The words we choose form our belief system -let this sink in..

There is no Christian **religion** manifest in Scripture or in the eyewitness accounts. In fact you can't even find a Hebrew word conveying the concept of "**religion**" in the whole of the Torah, Prophets, and Psalms. Moving to the Greek text, all references to **religion** are critical. So according to Yahuah, the **religion** of Christianity did not replace the **religion** of Judaism. – Craig Winn



WORDS

HEBREW WORD STUDY – OPEN MY LIPS – SEPHATI TIPHETHACH שפתי

תפתח

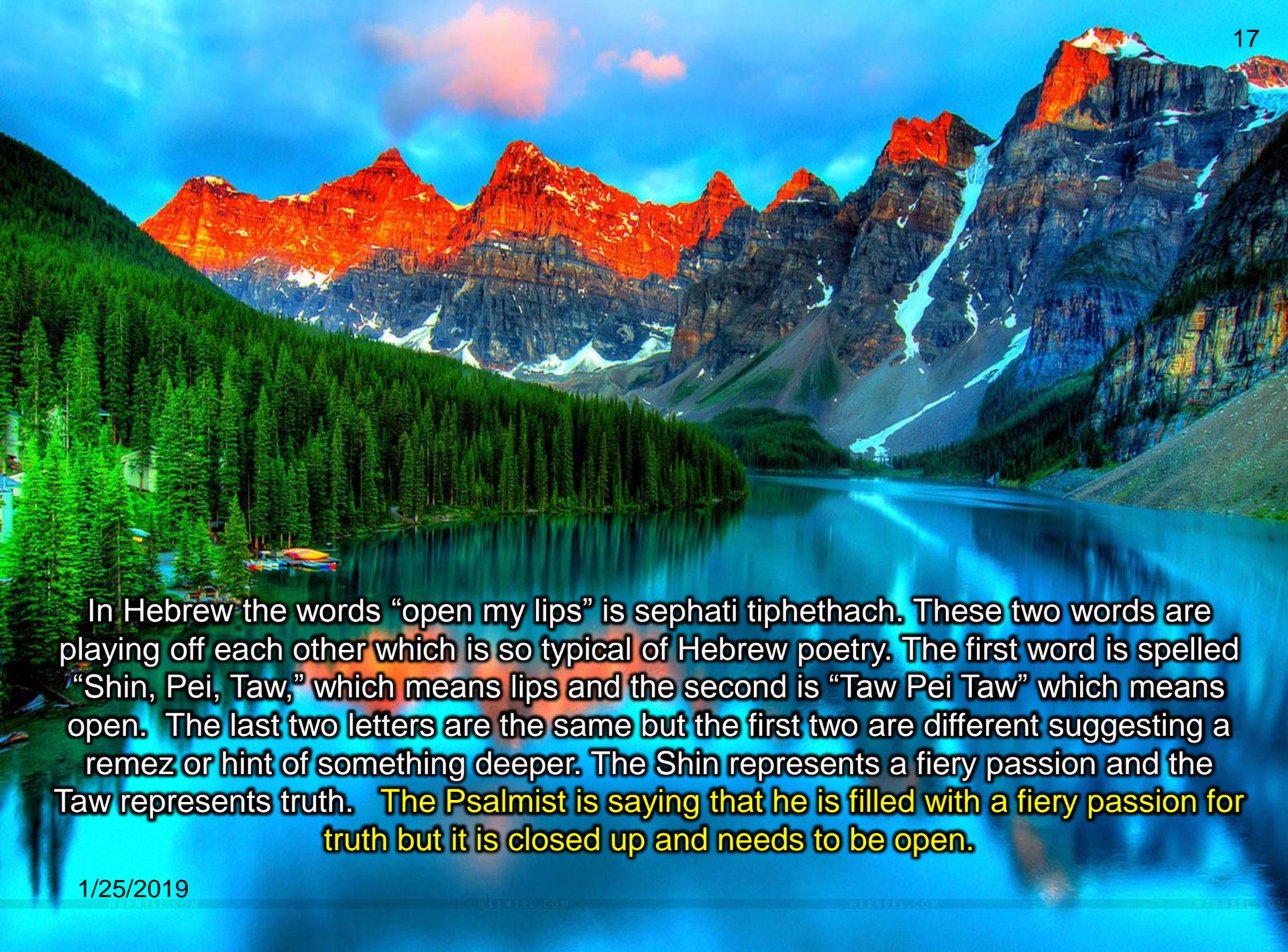
June 9, 2018 by Chaim & Laura

Psalms 51:15: “Oh Yahuah open my lips, and my mouth shall show forth your praise.”

“Is the Psalmist saying he will not praise Yahuah if Eternal does not open his lips and what does he mean by opening his lips? Most Christians and commentators just pass it off as colorful poetry. In English that is good poetry, suggesting that if Yahuah unseals his lips he will spring forth with praise. So when we want to praise Yahuah and it just doesn't seem to flow, we just ask Yahuah to unseal our lips and let her rip.



Don't get me wrong, I accept that interpretation. There are times I am so filled with praise for Yahuah but I just don't know how to express it. I find myself saying like the songwriter: “Oh for a thousand tongues to sing of my great redeemer's praise.”



In Hebrew the words “open my lips” is sephati tiphethach. These two words are playing off each other which is so typical of Hebrew poetry. The first word is spelled “Shin, Pei, Taw,” which means lips and the second is “Taw Pei Taw” which means open. The last two letters are the same but the first two are different suggesting a remez or hint of something deeper. The Shin represents a fiery passion and the Taw represents truth. **The Psalmist is saying that he is filled with a fiery passion for truth but it is closed up and needs to be open.**

The word shaphat – lips comes from a Semitic root which means a border. I am inclined to render this as “Open my borders.” We are all well aware of the importance of borders. In ancient times as it is today you cannot enter another country without going through a shake down. You are asked a lot of questions and you may even have your luggage searched. If you try to pass through a border without permission, you will be arrested. A border is meant to seal off a country so you cannot get in or out without permission. **Thus the Psalmist is asking Yahuah's permission to open his borders so he can praise Him.** The word open is in a simple Qal form and comes from the root word pathak. The word has in its Semitic origins in **unsheathing a sword.** Kept inside its protective sheath, the sword is of little value, once it is unsheathed, it becomes a weapon. **The Psalmist is asking Yahuah to unsheathe his lips or borders so his words of praise for Yahuah will act as a weapon. Praise is a powerful weapon against the enemy.**

Some years ago there was a sort of Christian fad called, the power of praise. Your car breaks down, you lose your job, you get a bad health report, just praise "God" and He will make it alright. Many gave great testimonies of how this really worked. However, for every testimony on how it worked there were dozens of how it didn't work. Perhaps it didn't work because people were using it like a lucky charm or incantation to bring about a miracle. I believe the psalmist also believed in the power of praise, as I do. **When the enemy tries to penetrate the borders of your heart we must call upon Yahuah to open our mouths and lips.** It is **Yahuah** who unsheaths that sword to protect the borders of our heart not some utterance of words that do not really stem from the heart.

Proverbs 4:23–27 (ESV)

²³ Keep your heart with all vigilance, for from it flow the springs of life.

²⁴ Put away from you crooked speech, and put devious talk far from you.

²⁵ Let your eyes look directly forward, and your gaze be straight before you.

²⁶ Ponder the path of your feet; then all your ways will be sure.

²⁷ Do not swerve to the right or to the left; turn your foot away from evil.



Gossip/Slander

lashan: to use the tongue, slander Lashon hara [is] scandal-mongering. Lashon ha-ra is considered to be prohibited by Scripture on the basis of Leviticus 19:16, "You shall not go up and down as a slanderer [in some translations: talebearer] among your people," and is frequently condemned in the Book of Proverbs.



Exactly what constitutes improper speech about others? Understanding this is the most difficult part of the subject for many.

A. Some Definitions

The following definitions are from *The American Heritage Dictionary*.

"Gossip" - "Rumor or talk of a personal, sensational, or intimate nature." This word is nowhere used in the KJV (it is used in the NKJV in 1 Timothy 5:13).

"Rumor" - "Unverified information of uncertain origin usually spread by word of mouth; hearsay."

"Slander" - "The utterance of defamatory statements injurious to the reputation or well-being of a person. ... A malicious statement or report."

"Backbite" - "To speak spitefully or slanderously about (a person)."

"Talebearer" - "A person who spreads malicious stories or gossip."

"Rail" - "To condemn or attack in bitter, harsh, or abusive language..."

"Reville" - "To denounce with abusive language."

Some people believe that all talking about people who are *not present* is "gossip," and therefore wrong. Others think saying *bad* things about people not present is "gossip." Or some think talking about things you *don't know to be true* about others is "gossip" and wrong.

While there are many ways to be guilty of speaking improperly about other people, not everything that some would call "gossip" is wrong. We must let **Scripture** define what is wrong.

Even telling unfavorable or uncomplimentary things about people not present is not necessarily sinful.

Again, inspired men often did this. Were they wrong?

Matthew 15:12-14 - After OWYᶯᶻ (Yahusha) had finished rebuking the Pharisees, his disciples told him that he had offended them. Though the Pharisees obviously were no longer present, OWYᶯᶻ (Yahusha) proceeded to warn his disciples about the errors of the Pharisees.

Matthew 20:17-19 - OWYᶯᶻ (Yahusha) took his disciples aside and told them that the chief priests and scribes would kill him (obviously these men were not present).

Matthew 18:17 - If a Covenant family member sins and will not repent, we are instructed to tell the assembly. So under certain circumstances we must tell other people about a person's sin.

Just as OWYAZL (Yahusha) and his apostles and prophets often spoke about the sins of people, so we are required to oppose error and false teaching. In doing so, we may mention sins or false teaching people have committed, in order to warn other people to avoid those errors. This may not be wrong, and in some cases may be required.

Sometimes when people hear that this has happened, they claim wrong was done. They say we "gossiped" about those people. It is possible, of course, to speak wrongfully in such cases; but scripture examples show it is not necessarily sinful, and in many cases YAZL (Yahuah) requires us to do it.

So just because we have spoken about someone who is not present - even saying bad things about them - does not necessarily mean we have sinned. So what is sinful slander?

Some Characteristics of Sinful Slander

It is possible to slander someone when they are not present or even when they are present! Slander involves saying unfavorable things about a person in the following ways:

SLANDER

Some people accuse others of doing wrong when they do not know it to be true. It is not necessarily wrong to sincerely ask someone about what they did, but it is slander to accuse someone without substantial evidence they are guilty. Exodus 20:16 - You shall not bear false witness against your neighbor.

FALSE REPORTS

What if we circulate a false report that someone else started? Can we blame them and remain free from guilt if it is false?

People often circulate rumors saying, "I don't know this is true, but I heard..."

Exodus 23:1 - You shall not circulate a false report. Do not put your hand with the wicked to be an unrighteous witness.

No matter who originates the accusation, we should not repeat and spread it unless we have substantial evidence it is true. The fact that someone simply made an accusation is not enough. Anybody can make accusations. Lots of innocent people, in scripture and since, have been falsely accused. We need to see the evidence.

What if I suspect a thing, but cannot really prove it?



Proverbs 24:28 - Do not be a witness against your neighbor without cause.

It is not always wrong to speak against someone, but there must be adequate cause first.

Matthew 18:16 -By the mouth of two or three witnesses every word may be established.

The testimony of personal witnesses constitutes evidence to be evaluated. Obviously, there are limits on our knowledge or what others have done. When it comes to Scripture, we have an infallible revelation. But when it comes to knowing what other people have said or done, sometimes even reliable sources may be sincerely mistaken. But a sincere mistake is significantly different from negligence, indifference, jumping to conclusions, or circulating unsubstantiated rumors. Before we definitely accuse others, we must put forth a reasonable effort to get the facts, **not just suspicions.**



If we don't have the facts, investigate first. Ask questions, gather testimony. But don't make charges till we have reasonable evidence. Some make derogatory statements from malicious motives. We must sincerely seek to be sure our accusations are true. But even when we have the truth, that does not mean we are right in spreading the information. Some people think they can say anything about anyone as long as they feel sure it is true.

But there is also the question of motive: there must be good reasons for telling bad things about others. Sometimes people spread stories because they want to hurt people's reputation.

**World Class Journalist Spills the Beans, Admits
Mainstream Media is Completely Fake**

"I've been a journalist for about 25 years, and I was educated to lie, to betray, and not to tell the truth to the public."

Dr. Udo Ulfkotte

"But seeing right now within the last months how the German and American media tries to bring war to the people in Europe, to bring war to Russia — this is a point of no return and I'm going to stand up and say it is not right what I have done in the past, to manipulate people, to make propaganda against Russia, and it is not right what my colleagues do and have done in the past because they are bribed to betray the people, not only in Germany, all over Europe."

1 Peter 2:1 - Evil speaking is associated with malice.

Psalm 41:5-7 - David's enemies spoke against him seeking to hurt him.

He lost his life for telling the truth about this.

* Jealousy

1 Peter 2:1 associates evil speaking with envy. We may do wrong by speaking evil of others because we envy their abilities or blessings or the honor or favor they have received. We may seek to exalt ourselves above them by making them look bad.

LAYING THE GROUNDWORK
SOWING FALSE "FACTS"
ENTER THE "SPIN"
THE BEGINNING OF THE END
COMMITMENT TO DESTRUCTION

Psychopathic
Character
Assassination

Sin must be rebuked. But when we do so, we must be sure that we are motivated by concern for the sinner and others who may be involved, not by a desire for vengeance.

*** Vengeance, anger, hatred, or grudges.**

Jeremiah 20:10 - Jeremiah's enemies denounced and defamed him to take revenge.

1 Peter 3:9; 2:23 - We should not return evil for evil or reviling for reviling.

וַיֵּשֶׁבֶת (Yahusha) set the example in this. When He was reviled, He did not in turn revile others. Vengeance is not just physical actions we take against others. One of the most common ways to take vengeance is by saying things to hurt others. Others harm us (or we imagine so), so we say defamatory things to "get even." Someone accuses us of something, so we respond, "Well, what about the time when you..."

**Dr. Ford releases sketch
of the man**



**That convinced her to
tell her story.**

* Self will

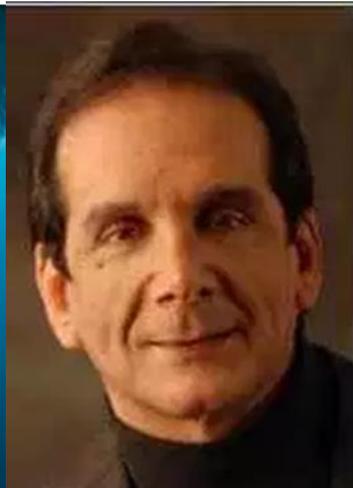
When others oppose our views, whether in personal matters or doctrinal issues, we may seek to get some "dirt" on them to discredit them and keep others from listening to them.

Jeremiah 6:28 - Rebels against יהוה (Yahuah) go about as slanderers.

3 John 9,10 - I wrote to the assembly, but Diotrophes, who loves to be first, will not welcome us.

Diotrophes loved pre-eminence. One of his methods was to speak evil against the apostle John (note: "malicious words").

We see this technique again and again in politics. It is sometimes called the "scorched earth policy." When politicians oppose one another in an election or in some policy decision, often someone leaks some personal information about his opponents or their party to make them look bad. Often it happens shortly before an election. Speaking evil against others so we can win a confrontation and get our way is a form of sinful slander. Yet it frequently happens in time of conflict.



Every two years the American politics industry fills the airwaves with the most virulent, scurrilous, wall-to-wall character assassination of nearly every political practitioner in the country - and then declares itself puzzled that America has lost trust in its politicians.

— Charles Krauthammer —

AZ QUOTES

* Persecution

Matthew 5:11 - We are Baruch (blessed) when people persecute us and say evil against us falsely.



Before we spread derogatory statements about someone, we need to make sure our motives are pure. Are we speaking for our own personal benefit, or are we sincerely speaking for the good of the one we criticize or for the good of others who really have a genuine need for the information? This requires serious self-examination, because it is easy to attribute bad motives to others and good motives to ourselves. **Psalm**

Some simply enjoy meddling in the personal affairs of others, spreading dirt about others. Some people just get a thrill from spreading derogatory stories about others.

They feel important because they know some intimate personal affairs that other people do not know about someone, and especially if they know some "dirt" about somebody. Some tabloid magazines, newspapers columns, and TV shows sell their product and make a living this way. They delight in digging up dirt, and become rich by spreading the dirt to people who delight in reading it.



Leviticus 19:16 - You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am אֲנִי־יְהוָה (Yahuah).

Some people are idle, having nothing constructive to do. So they spread rumors about others. When others do wrong, instead of trying to help them, they enjoy talking about them to others. Again, there are times when some information needs to be made known in order to help the one who did wrong or to help other people who have a real reason to know the information. But we must be sure we speak for the good of others, not just because we enjoy being busybodies.



Some broadcast private sins instead of personally confronting the sinner.

Matthew 18:15-17; Luke 17:3 - If our brother sins against us, we are to go tell him his fault between the two of us. If he repents (hears us) we have gained our brother. The matter is resolved. Note that "hearing" us in **Matthew 18** is defined in **Luke 17** to mean "repenting." Until the person repents and starts doing right, he has not "heard" us.

The sin is made known to others only if the brother refuses to correct his error when he has been personally confronted. To spread a personal matter before confronting the sinner may cause unnecessary harm to a brother's reputation, and it drags other people into a controversy unnecessarily. When the brother has been confronted and has refused to correct the wrong, however, then we must get others involved.



Sometimes such matters are handled improperly because of ignorance of יְהוָה (Yahuah)'s plan. But often people report private sins to other people, before the person has been adequately confronted, because of improper motivations. The issue to be remembered is: Are we acting according to Scripture for the sincere purpose of helping others, or are we acting to hurt others? Consider the words of your mouth; it is wrong to use your tongue for gossip or slander. Rather, use your mouth for good: talk with יְהוָה (Yahuah), pray for others, and speak the Word.

As David, a man after יְהוָה (Yahuah)'s own heart, prayed: **Psalm 19:14**-Let the words of my mouth and the meditation of my heart be acceptable in your sight, O יְהוָה (Yahuah), my rock and my redeemer. (our words reflect the meditation of our heart).



It is written, **Proverbs 6:16-19**- There are six things which יְהוָה (Yahuah) hates, Yes, seven which are an abomination to Him:17 Haughty eyes, a lying tongue, And hands that shed innocent blood,18 A heart that devises wicked plans, Feet that run rapidly to evil, 19 A false witness who utters lies, And one who spreads strife among brothers. 20 My son, observe the Instruction of your Father.

The one who gossips reveals the true nature of their heart. As it is written: **Matthew 12:34**-You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. (the mouth speaks out of that which fills the heart—revealing that sin is in control).

It is written, **Proverbs 19:9**-A false witness will not go unpunished, and he who breathes out lies will perish.

Proverbs 12:18-There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing.

Proverbs 12:22-Lying lips are an abomination to יְהוָה (Yahuah), but those who act faithfully are His delight.



II. What Are the Effects of Slander?

What problems are caused by sinful slander? Why should we avoid it?

A. Slander Alienates Friends and Promotes Strife and Contention.

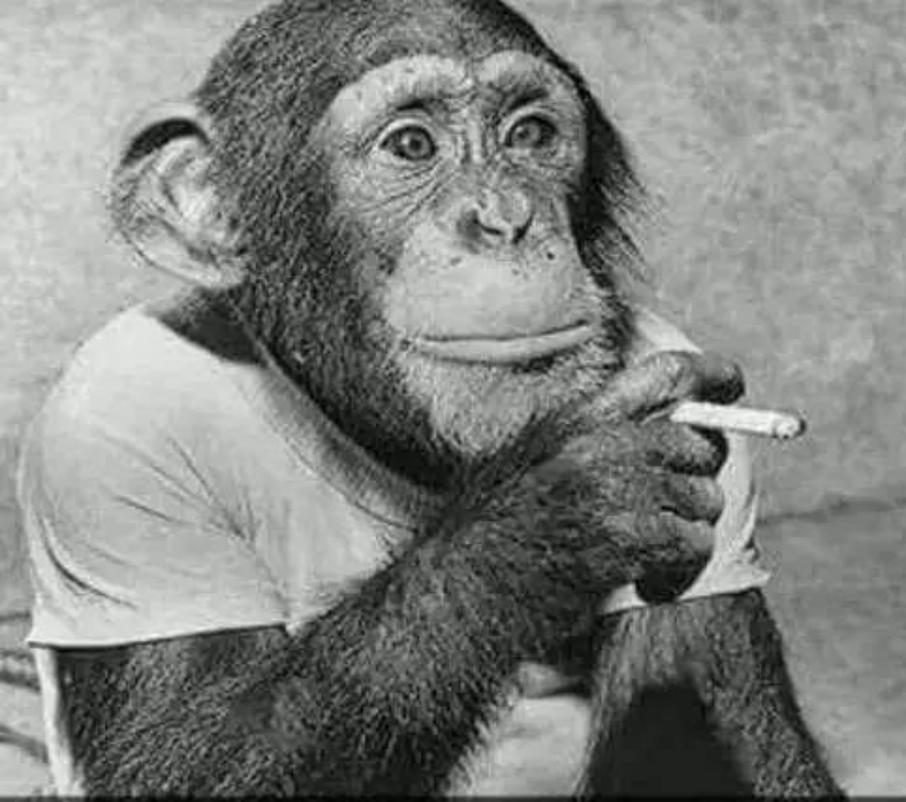
Proverbs 16:28 - A perverse man sows strife, and a whisperer separates the best of friends. How many times have people become alienated because of slander other people spread about them?

Proverbs 26:20 - Where there is no wood, the fire goes out; and where there is no talebearer, strife ceases.

Slander is often associated with strife, contention, and division like fuel to a fire. In such times, people may say harsh things about one another. They may drag out all the dirt they can to discredit one another. They may bring up old wrongs that were corrected long ago, or old matters that had been overlooked till a "blow-up" occurs.

People say, "Do you know what so-and-so said about you?" Others respond, "Well, remember years ago when he did such-and-such?" Then others become upset and they respond by saying nasty things or by dragging up things the other party said. Soon a major conflict has resulted, all started by someone spreading slander.

Have you and I been guilty, or do we control our attitudes and our speech?



**IF SOMEONE SAYS MONKEY
AND YOU AUTOMATICALLY
THINK BLACK PERSON THEN
MAYBE YOU'RE THE RACIST.**

B. Slander Can Destroy a Man.

Proverbs 11:9 - The hypocrite with his mouth destroys his neighbor. Men have lost jobs, wealth, and families because of character assassination. Proverbs 18:21 - Death and life are in the power of the tongue, and those who love it will eat its fruit.

People have been killed because of slanderous lies told against them. Common accusations that are used currently to discredit people are "sexual harassment," "racism," and "child abuse." When they really occur, such things are tragic. But when such accusations are made, society and government often have such a knee-jerk emotional reaction that they forget the concept that a person is innocent until *proved* guilty.

Anyone who wants to hurt others, especially public figures, can destroy their reputations, their jobs, even their homes simply by making accusations, despite the fact they cannot prove them.

Many have had their children taken away because some disgruntled acquaintance made an anonymous tip to a child welfare agency with no proof.

2 Samuel 10:1-3 - David sent his servants to comfort the king of Ammon when his father died. However, the king's advisers slandered David saying the servants were spies. War resulted because of totally untrue slander.

Any fool (in the sense of Proverbs) can make an accusation. What we must consider is the *proof*. If it is lacking, then we must not spread the accusation, and must not treat the accused person as guilty until the facts are known. If people continue to accuse someone when they lack proof, then the accusers are the ones who are wrong.

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I RECOMMENDED IN A LETTER FOR TRUMP TO FIRE COMEY



DEPUTY ATTORNEY GENERAL
ROD ROSENSTEIN

AND THEN I TOLD MUELLER TO INVESTIGATE TRUMP FOR FIRING COMEY

1/25/2019

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C. Slander Demonstrates We Have the Character of Satan.



For example, Shatan – the accuser- accused Job before Yahuah saying Job would turn against Yahuah if he suffered enough (Job 1,2). This demonstrates the nature of Satan and illustrates the character of a slanderer or false accuser.

When we are guilty of slander, we are acting like devils: we demonstrate that our character is like that of Satan.

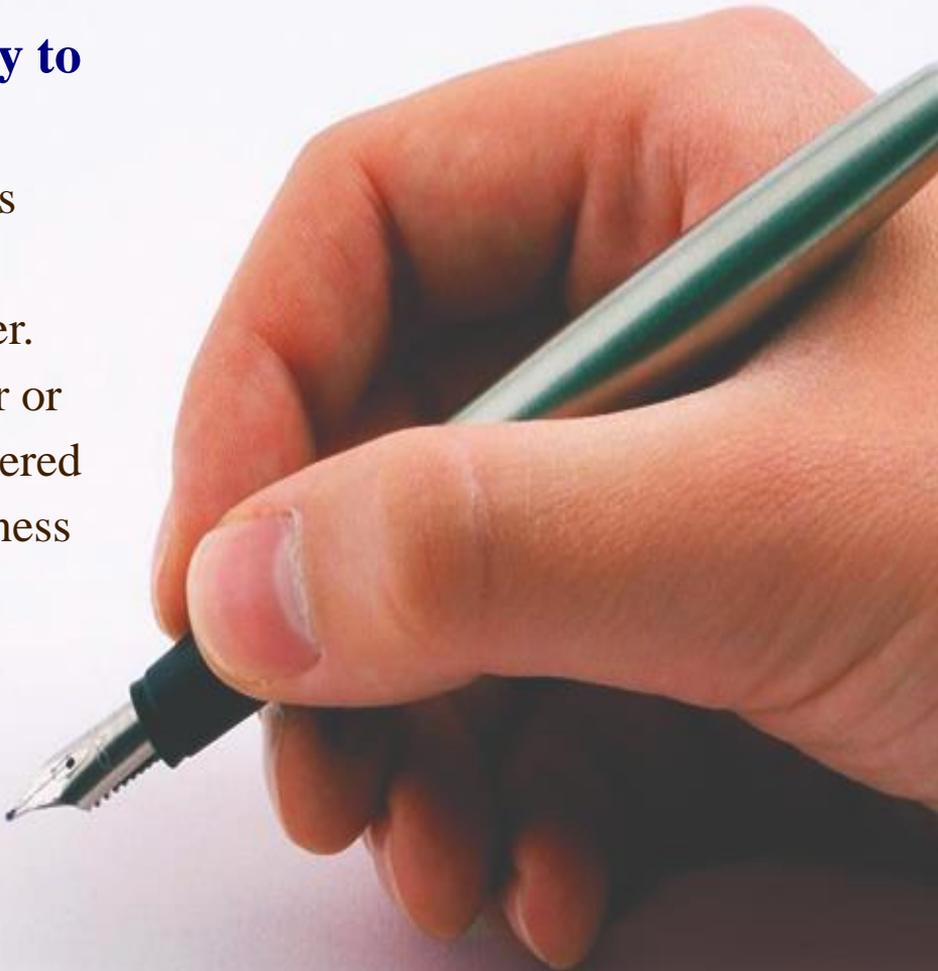
D. Slander Causes the One Who Is Guilty to Lose His Eternal Reward.

Psalms 101:5 - Whoever secretly slanders his neighbor, Him I will destroy.

Surely there are many reasons to avoid slander.

What about us? Have we been guilty of slander or have we kept our speech pure? If we have slandered others, have we repented and asked for forgiveness from those whom we have harmed?

[Psalm 15:1-3;]



Forgive me...

III. How Can We Avoid Slander?

Here are some guidelines to help us avoid being guilty.

A. Don't Get Involved When Others Spread Slander.

Not only are there people who just enjoy spreading dirt about others, there are also people who enjoy listening to the dirt.

Do not encourage or cooperate with a slanderer.

Those who consent with (take pleasure in) people who backbite and whisper, are themselves guilty of sin. Talebearers must have someone to tell their slander to. By giving them a listening ear, we encourage their evil. Instead of listening, we should challenge their *evidence* and their *motives* for their accusations.

Ask them, "How do you know this is true? And why are you telling me this?" What proof do they have, and what good are they doing by spreading such information to you? If they cannot properly defend their speech, we should rebuke them.



Limit your association with people known to be persistent slanderers.

Proverbs 20:19 - He who goes about as a talebearer reveals secrets; therefore do not *associate* with one who *flatters* with his lips (or one who "opens wide his lips" - ASV). Some talebearers are also flatterers. They say sweet things to people's face, but slander them behind the back. Remember, if you see them treat other people this way, they will also treat you this way. So, don't associate with them.

Whether or not the slanderer is a member of the **covenant family**, remember that evil company corrupt good habits. If people continue such conduct and will not quit, we should limit our association with them. By avoiding them we are not influenced to act like they do.

Also, we can't repeat all the gossip to others, because we don't know what it is.

[Exodus 23:1]

B. Carefully Examine Our Motives.

To correct our speech, we must first correct our hearts.

Matthew 12:33-37 - What the mouth speaks depends on the condition of the heart. So to correct our speech, we must correct our hearts. We have learned that slander is often caused by sinful motives, so before we speak we must carefully examine our hearts to be sure we speak from proper motives.

Speak from love for the good of others.

What should be the correct motive for speaking about others?

Matthew 22:39 - Love your neighbor as yourself. If we cease being primarily concerned for pleasing ourselves, we can learn to be concerned about what is best for all concerned. It may help us improve our attitude if we put ourselves in the other person's place: if I had this problem, what would be the proper, **Torah based**, loving way for others to deal with it?

The goal is to edify others and impart favor - that is to build others up and help them be right according to **Yahuah's** word.

There are definitely times when the sins and problems of others should be discussed. Sinners must be rebuked, and other people who may be involved must be warned to avoid being harmfully influenced by sin. But all should be done like **Yahusha** and His apostles did it. We must speak from a sincere concern for the welfare of others, not out of jealousy, pride, vengeance, etc. How carefully do you and I guard our motives when we speak about others?

C. Desire People to Correct Their Sins and Be Forgiven.

Rather than maliciously spreading slander about people we hear about who have sinned, we should hope for their repentance and forgiveness.

Matthew 18:15; Luke 17:3

What if someone comes to me and tells me about some sin that he personally knows some other member has committed? If he believes the other brother sinned against him, then I should show him what the Torah says and teach him that he must now go speak to the brother who sinned against him. Even if the sin is not a personal matter between them, but he knows about the sin and I don't know, then he should see to it that the person is confronted by people who do know about the sin. There is nothing to be gained by spreading the matter to people who know nothing about it before the person has been confronted.



If a brother is overcome in a fault, seek to *restore* him. This should be our desire, even if the sin was not a personal offense against us. We should sincerely want what is best for the person. But the best thing for every person is to repent and be forgiven. This requires that the person be shown what the problem is, with sincere concern. The goal is not to take pleasure in spreading the news about the sin to other people, but to help the person to change.

Obviously, our responsibility in rebuking others may be limited by opportunity and circumstances. Our greatest responsibility is to people we know, especially in the local assembly. If the sin was committed by someone we don't know and never meet, we have little opportunity to help them.

For example, suppose we hear of some sin or false doctrine in the life of a prominent religious leader, political leader, entertainer, sports figure, etc. If they were a family member, neighbor, friend, or especially a member of the local church, surely we should make sure they are taught the truth. But if we have no relationship or contact with them, we are not responsible to personally confront every sinner in the world. Even so, we may properly use them as an example in teaching to warn others to avoid such errors.



But in any case, we should hope for their restoration and not take pleasure in their downfall. And if we personally know the people involved, and especially if the sin is committed against us personally, we should be sure the person is confronted in love.



D. Pray for People Who Have Problems.

Instead of rejoicing when we hear of people who have problems, and instead of maliciously spreading evil reports about them, we should pray for their welfare.

Luke 6:27,28 - Even those who persecute us and misuse us should be treated with love. We should pray for them and seek **Yah's** blessing (something good) on them. Pray they will receive what is truly good for them.

So we should pray for those who wrong us to receive what is truly good for them, and it is always good for sinners to be taught to repent and be forgiven. It is not easy to sincerely pray for people and then turn around and maliciously slander them. When we hear reports of people who have sinned or have other problems, an attitude of love and prayer will help us avoid many of the sinful attitudes that lead to slander.

Conclusion

Covenant Family Members need to work diligently to maintain proper attitudes and proper speech.

Proper answers are answers that help people do right and **stay on the path**. This may include telling people they have sinned and need to repent. It may include warning other people so they avoid the sins of others. But it must always be spoken with a sincere concern for the welfare of all involved.

Psalms 141:3 - We need to pray with David, "Set a guard, O **Yahuah**, over my mouth; Keep watch over the door of my lips."

What about your speech and mine? Would **Yahuah** be pleased with our speech?

THREE CAUTIONS:

1) Do not associate with a person who is a gossip. As it is written, **Proverbs 20:19**-Whoever goes about slandering reveals secrets; therefore do not associate with a simple babbler.

2) Conceal the matter; keep it to yourself.

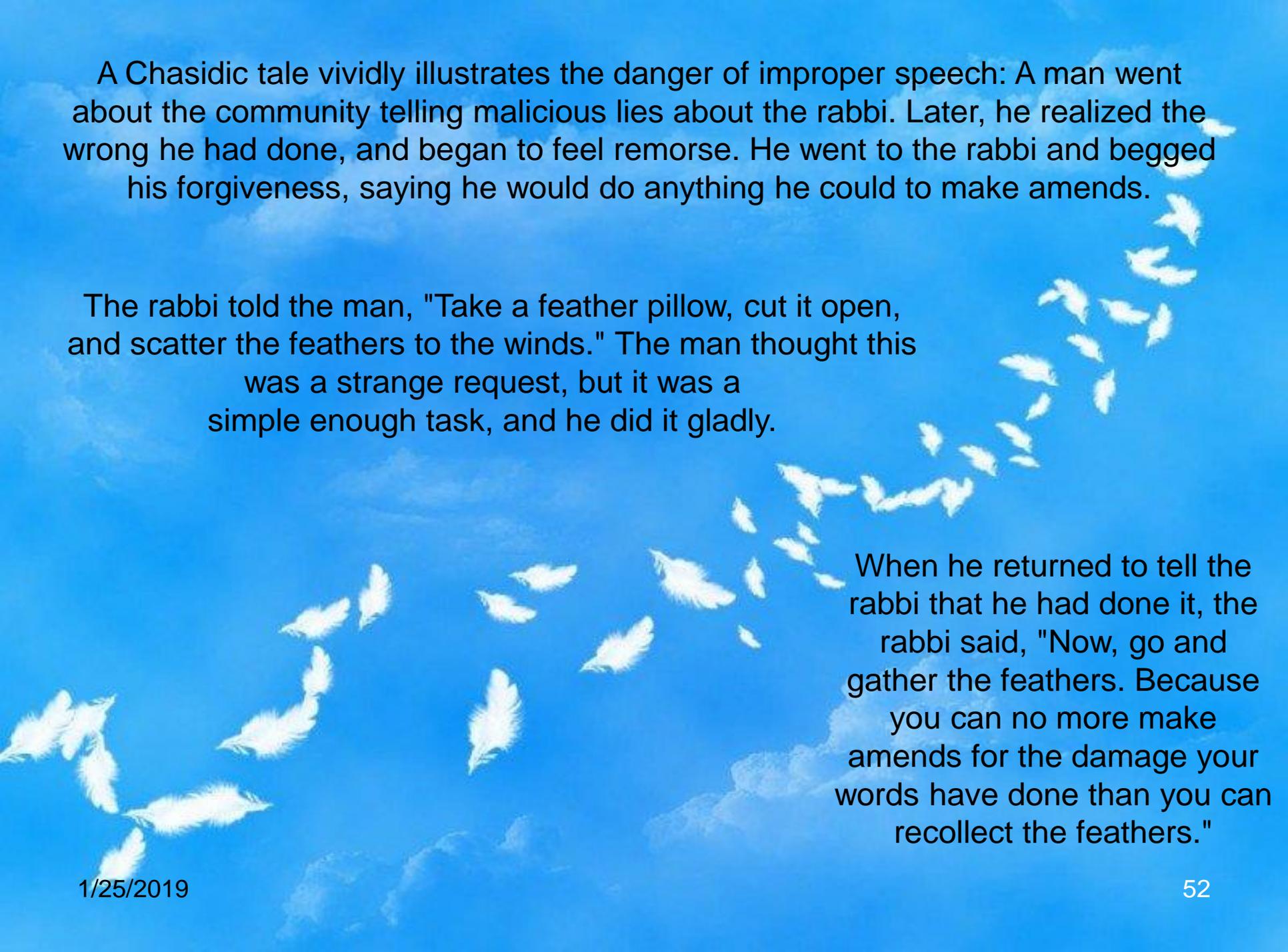
As it is written, **Proverbs 11:13**-Whoever goes about slandering reveals secrets, but he who is trustworthy in spirit keeps a thing covered.

3) Let no unwholesome words proceed out of your mouth. Our words should promote healing and build up and edify the hearers. Words such as, "I love you, I am praying for you, I will stand by you."

WHAT TO DO IF YOU GOSSIP

1) Genuine repentance—ask for forgiveness

2) Commitment—seal on my lips—guard on my mouth (think before you speak)



A Chasidic tale vividly illustrates the danger of improper speech: A man went about the community telling malicious lies about the rabbi. Later, he realized the wrong he had done, and began to feel remorse. He went to the rabbi and begged his forgiveness, saying he would do anything he could to make amends.

The rabbi told the man, "Take a feather pillow, cut it open, and scatter the feathers to the winds." The man thought this was a strange request, but it was a simple enough task, and he did it gladly.

When he returned to tell the rabbi that he had done it, the rabbi said, "Now, go and gather the feathers. Because you can no more make amends for the damage your words have done than you can recollect the feathers."

From Yahuah

The words we use have

TREMENDOUS
power

Just like what the
Torah says; The
words that
have the ability to
cleanse the water
most powerfully
was this
combination..

Yahuah
is amazing!

Love & Gratitude

We have to get
our heart right.
We have to start
with Love and
appreciation.
That will change
our thoughts
and our words.

This is the list of instructions that we have noticed in our study.

1. We should love יהוה our Eternal with all our heart, and with all our being, and with all our might.
2. The Torah should be on our heart filtering our thoughts and deeds.
 3. Teach the Torah to our children
 4. Think about the instructions all the time
 5. Read the Torah out loud
 6. Write them on our property.
 7. Serve Yahuah
 8. Guard the Instructions
 9. Love our neighbors as ourselves
 10. Guard our tongues
11. We will be satisfied with what Yahuah provides
12. Circumcise our hearts
13. Cling to Him
14. Swear by His name/authority
15. We will notice and appreciate all Yahuah does for us with immense gratitude.
16. We will not bear false witness- slander anyone.

Repeating from last time, we can not rush the love and appreciation stepping stones. For most of us this will be a huge change in personality. Making better choices out of love for ourselves, Yahuah and others will help clean our sprit.

To all: Be kind and patient.

Keep searching and keep asking and in the meantime keep reading Scripture and do your own study and research.

TRUST IN THE DARK,

**THE DECISIONS
YOU MAKE IN THE LIGHT**

Our Statement of Trust in Yahuah

- 1. He alone is the sole creator of the universe and beyond and all that is in it.**
- 2. We will base our decisions upon Yahuah's code of wisdom and will consult Him in all our decisions.**
- 3. We accept and are blessed that Yahuah will continually disturb our peace to test us and keep us on the path.**
- 4. We will learn to love ourselves so we can completely love and appreciate Yahuah.**
- 5. We will love our neighbors.**
- 6. We will appreciate what Yahuah has provided and know it is enough and perfect for us.**
- 7. We will guard our mouths against slander.**

What is the Path?

Yahuah's functional instructions laid out by the Torah and Prophets.

How do we stay on the path?

Seek out what those instructions are and guard them as you find them. Learn from the examples in the Scriptures of what to do and not to do. Use Yahusha as your guide of where you need to change your character.

How do we get off the path?

By rejecting or turning away from the plan Yahuah has set out through the Torah instructions.

How do we get back on the path?

Recognize or come to understand the instruction. Sincerely apologize to Yahuah for the errant behavior or mind set and vow – guard to not continue to do it.

Where is it safe?
Only on the Path.

What is unsafe and dangerous?
Everything off the path.

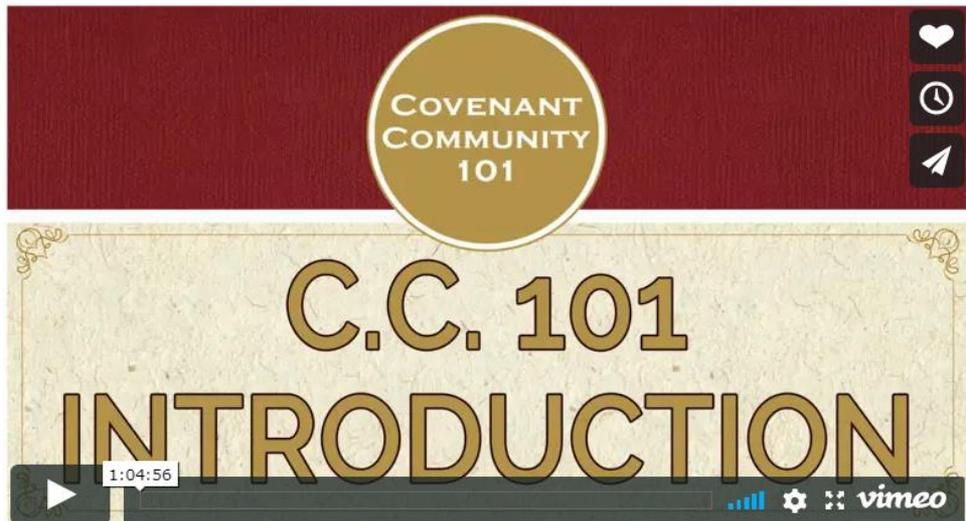
Its is an on going process. We will not always walk this out perfectly. But if we learn the art of gentle self-correcting and Teshuva, turning back around to Yah, we will stay on the path more than get off of it.

Resources



https://www.mtoi.org/teachings/making_decisions_the_reason_you_exist.shtml

https://www.mtoi.org/teachings/covenant_community_part_1.shtml



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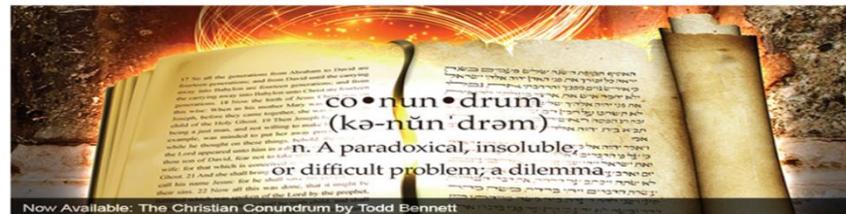
http://anintroductiontogod.com/An_Introduction_to_God-00.0-Prelude-Who_is_Yahowah_What_Does_He_Want.Torah



https://www.mtoi.org/teachings/covenant_community_part_2.shtml



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קציע בתוך המים ויהי מבדיל בין מים למים: ויצא
בין המים אשר מתחת לרקיע ובין המים אשר מע
הים לרקיע שמים ויהי ערב ויהי בקר יום שני
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By Jeff A. Benner



FBI



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