

RESISTING THE REPROOF OF LIFE

Ps. 141:5 *"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be (for them) in their calamities."* When someone confronts you about a sin or fault in such a way that you feel "caught", but the sin you are accused of looks so defamatory that it frightens you; are you willing to yield and seek repentance out and away from your sin? Or are you more likely to be outraged, that some other "imperfect person" dares to find fault with you? When someone continues to remind you of your "besetting sin", can you just say "so be it", Yah have mercy", or do you seek opportunity for revenge? Do you invite reproof as a kindness, an excellent oil? Or do you like to think that only a self-righteous and critical person would ever dare to criticize you? Is it so, that anyone who dares to mention your "mote in your eye", ought to be immediately reminded that their attempt to reprove you is only the evidence of the "beam in their own eye"?

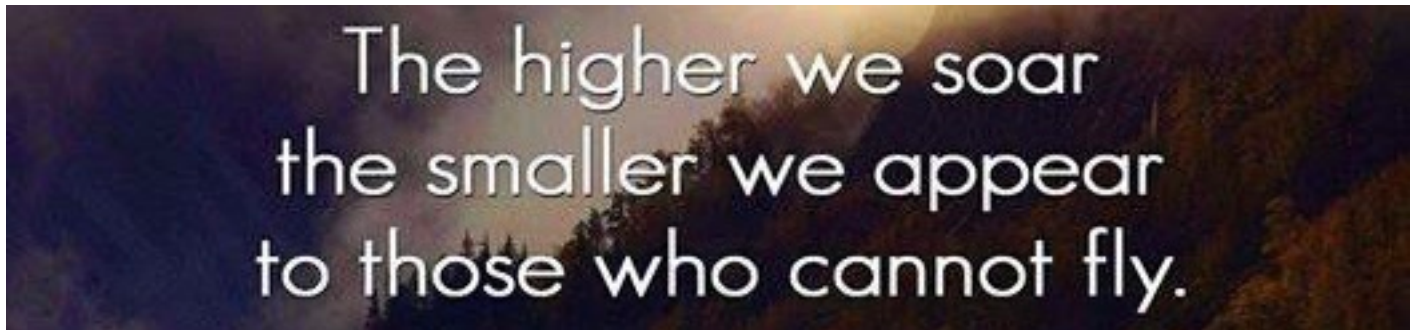
Yeshua prophesied, *"Because iniquity shall abound, the love of many shall wax cold."* One of the most visible evidences of the fulfillment of this prophecy is that even among Believers, reproof is not welcome. Do you ever submit to reproof from anyone who has no carnal power to punish you for resisting? Are you unwilling to confront anyone else for their sins or errors, unless you are sure that there is no way for them to punish you for doing so? Do you "fellowship in the light", or are you party to a multitude of "unspoken agreements", in which you will tolerate someone else's faults and errors, if only they will tolerate YOURS?

If someone complains about the terrible circumstances of their life, almost everyone will volunteer to pray for them, but only so they can escape from the inquiry into WHY such trouble came. If, as is usually expected, there is no answer to their prayer, they can remember that they prayed, and excuse themselves from any further involvement. Even if the connection between this person's sins and the consequences of his sins are clearly seen, there will probably be no open rebuke for fear of reprisals. If they face this troubled person again, they can always reassure them that Yah loves them, thereby making it "all Yah's fault", who supposedly, didn't do anything to help. But what we really have here, is the case in which Yah did intervene by placing the word of correction in YOUR heart and mouth, even though He knew you wouldn't risk that other person's wrath by confronting them. So, in the end, you are judged as unfaithful and cowardly for failing to confront your brother, and the word of reproof is denied to the brother who needed to hear it because he was unteachable. Besides, it is now commonly held, that anyone who would be so bold as to point out to someone else their sins has no love, or is guilty of unrighteous judging.

Prov. 15:31 *"The ear that heareth the reproof of life abideth among the wise."*

There is no such thing as the fellowship of the saints without the reproof of life. Without it, all that is left is deception, guile, and alienation, which are then relabeled as "patience, mercy, and tolerance". If you look closely in most Christian churches you will find everyone is careful not to step on anyone else's toes, lest they be accused of "the pot calling the kettle, black." Hence, you and everyone else are left in your sins and errors for years, while you excuse yourselves in the knowledge that "nobody's perfect". What then? Is mercy nothing more than the self-serving willingness to wink at evil, dishonesty, hardheartedness, pride and stubbornness? Is the silent tolerance of one another's faults the expression of the love of Yah? Or is it rather, that all correction is grievous to you, and you hate reproof? Yeshua described the reality of the matter when he said:

John 3:19 *"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil"*. Notice the word "their" in that verse.



That which makes manifest, is light. Therefore, one who walks in the light seeks to be exposed, and seeks also to surround himself with others who will speak the truth to him rather than flatteries. Those who seek for the kingdom of Yah and His righteousness do not despise the reproof of life: neither the giving of it, nor the receiving of it. Those who hunger and thirst after righteousness will heed the Words of our Saviour, who commanded us to love one another even as He loved us. In His own Words, He said, *"As many as I love, I rebuke and chasten..."*(Rev. 3:19).

Certainly, if you go about sticking your nose into other people's business, you are inviting them to do the same to you, but Yeshua also said, **Matt. 7:12** *"All things therefore that ye would that men SHOULD do to you, do ye even so unto them, for this is the law and the prophets"*

And to many, this means, "I'll leave you alone, so that you will leave me alone". You refuse to confront others about their sins and errors, because you refuse to receive reproof yourself. But, if you love Yah with all your heart, mind and soul, and your neighbor as yourself, you will turn your ear to receive reproof, and you will do your utmost to extend the rule of Truth over all those around you, even if you can only do so at the risk of rejection and slander.

Isa. 29:15 *"Woe unto them that seek deep to hide their counsel from Adonai, and **their works are in the dark**, and they say, Who seeth us? and who knoweth us? Notice again the word their.*

But no, you testify against yourself that your own deeds are evil, by avoiding the light, and letting everyone else live in the darkness also, with a depraved indifference to the consequences that they may suffer for their sins, as long as you get to maintain your reputation as a nice guy. You will let those who are living in destruction because of their sins, believe that it is Yah who is ignoring them, instead of you. And if anyone dares to confront you about your sins, you have already treasured up in the secret darkness of your heart all of the charges that you can bring against this person in retaliation. You are glad that they are not perfect, for you think that gives you the right to refuse any reproof from them. You can always find some reason to deny that you are being smitten by a righteous man, and then account your freedom to snub and dismiss him as Divine vindication. If your counter-charges don't shut him up, or make him go away, you can always accuse, hurt, and injure him, in the hope that he will be afraid of sinning against you, or that someone else will come rushing to your defence. How convenient it is to presume that this self-righteous, unloving, and malicious accuser, doesn't have any idea how much you have been through!

Thus, what we have among "Believers" now, instead of fellowship, is un-repentance reinforced by some presumed "right of privacy" that is supposed to protect and justify a heart full of darkness, errors, and wounds. And this, is just another example of the rejection of the Words of our Yeshua Messiah, who said, *"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me."* No, you have already decided that anyone who complains to you about your attitudes, doctrines, or actions, could not possibly be sent by Yeshua Messiah for your benefit. It will be quickly pointed out that nobody is perfect, meaning that since I am not perfect, I have no right to stick my nose into your business. Were the Apostles perfect? Are you also prepared to insist that Yeshua would never send someone to warn you about your sins and errors? And what if you are the one who is being sent to confront your brother about his sins? Do you refuse on the grounds that he is likely to retaliate, just like you would? Will you leave him in his error or his sin, with a complete disregard for the ruin that he could suffer for it? Will you end up judging the command of the Holy Spirit to confront this brother, as a temptation to either sin or bring needless trouble on yourself? Do you want to be reconciled to your brother, or do you wish he would "just go away" so that you will not be burdened or inconvenienced by him?

If you habitually refuse to hear those around you, and instead, regard their complaints about you as nothing more than their own carnal and personal dislikes, how many times do you suppose you have been guilty of rejecting "the reproof of life"? How many times have you realized a conviction that you should go and reprove your brother, and you refused, and even judged the command of the Holy Spirit as a provocation to do evil? We are warned that we will not be excused for this offence. **Ezek. 3:17** *"Son of man, I have appointed **you a watchman to the house of Israel; whenever you hear a word from My mouth, warn them from Me"***

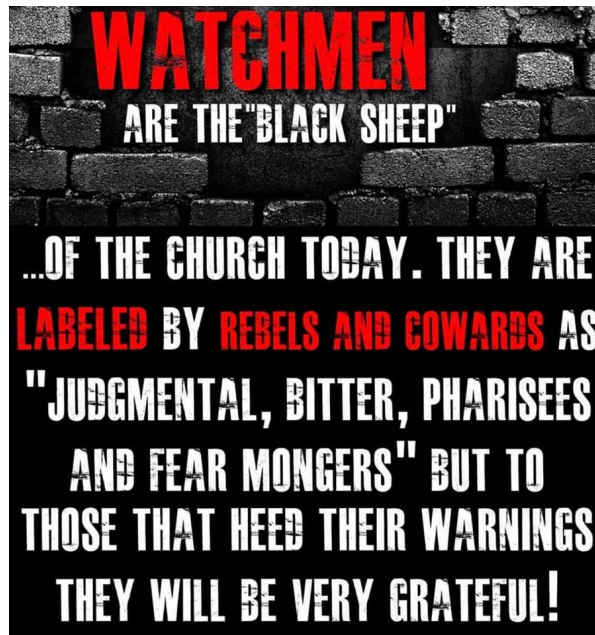
You are a respected and honored Bible teacher in your church. Your brethren in the congregation recognize you as a blessing and a faithful laborer. Some are even awed by your knowledge of the Bible and wouldn't miss a chance to hear you teach. These same people also see problems in your life. Your brethren don't say anything to you, because they are afraid that you will denounce them for challenging your authority, warn them to "mind their own business", or retaliate by "meddling" in their affairs. They justify themselves under the guise of being merciful and forgiving, and all the while, the situation continues to deteriorate.

One day it finally gets totally out of hand, and it is downright embarrassing. In a panic, and more out of a fear for your reputation than anything else, you call these "friends" and ask them to pray ...for the one offending you, of course, who is in the process of committing this very great sin against you. They all solemnly promise to pray for you and the one offending you, asking Yah to restore and heal your relationship. And still, they refuse to reprove you for your pride, malice, and vengefulness, because to do so now, would be to reveal that they knew all along, but were too cowardly and selfish to "get involved".

And of course, all the while these things have been going on, you have noticed the sins of your brethren; but you haven't said anything either, and for the same reason. The need to maintain that unwritten and unspoken wicked agreement to not meddle in each other's affairs: and you will continue to insist that this mutual toleration of sin and error is some kind of "fruit of the Spirit".

Then there will be expressions of sympathy, but no one is likely to take into account that their prayers were unanswered, or why. Your brethren, who are now full of opinions about what you did wrong, will likely

listen patiently and silently while you justify yourself of any wrongdoing in the matter. They will be relieved when you finally judge that you just fell victim to "one of those things" that befall men in this world. They will be relieved when you make this judgement, because now they don't have to worry about being accused for their treachery against you, for not speaking the truth to you about your errors, in the first place.



What a despicable and horrifying pretence of religion this is, where men will refuse to reprove or be reproved, about anything. The church in this example is your typical, friendly church, where everyone is duly sympathetic and where no one is likely to confront you for your ongoing, un-repentant sins, unless they reach the category of scandal: in which case, they can take the courage to criticize you with the crowd at their back. There is no fellowship of the saints because no one will grant to anyone else the right to interfere with their so-called "personal business", and no one is willing to endure any rejection or persecution for righteousness sake.

So, marriages fail, children turn away in bitterness and rebellion, tragedies strike, and the beat goes on: Shabbat after Shabbat, without letup, without repentance, without deliverance, and without salvation from the common miseries of this life. Rather, you are accounted righteous if you maintain your calm and steadfast exterior while sicknesses take their toll and disasters, or failure ruin your dreams. Those who are accounted the most righteous, are those who patiently endure the wages of sin without putting anyone else on the spot to answer the question: Why?

Scenarios like this are played out without interruption in the churches of Christendom: reproof is despised, and there is no seeking after the righteousness of Yah. It is no wonder that the prophet wrote:

Isa. 26:18 *"We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen."*

Prov. 15:10 *"Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die."*

Where does this hatred of correction lead us? It leads us to failure and corruption, because correction is grievous unto him that forsaketh the way. Hatred of correction, unchecked and un-repentant of, leads finally to the sin of blaspheming the Holy Spirit. The influence of the Spirit will be rejected on the grounds that "the Holy Spirit would never say that to me!", or, "the Holy Spirit would never tell me to say that to him!"

Despising the reproof of life is a sure road to a dry, powerless and frustrating religion, and ultimately, the path to ruin. In spite of all your religious profession, **if you despise, refuse, and reject the reproof of life, the Bible says that you have forsaken the way that leads to life.**

NO PEACE FOR THE WICKED

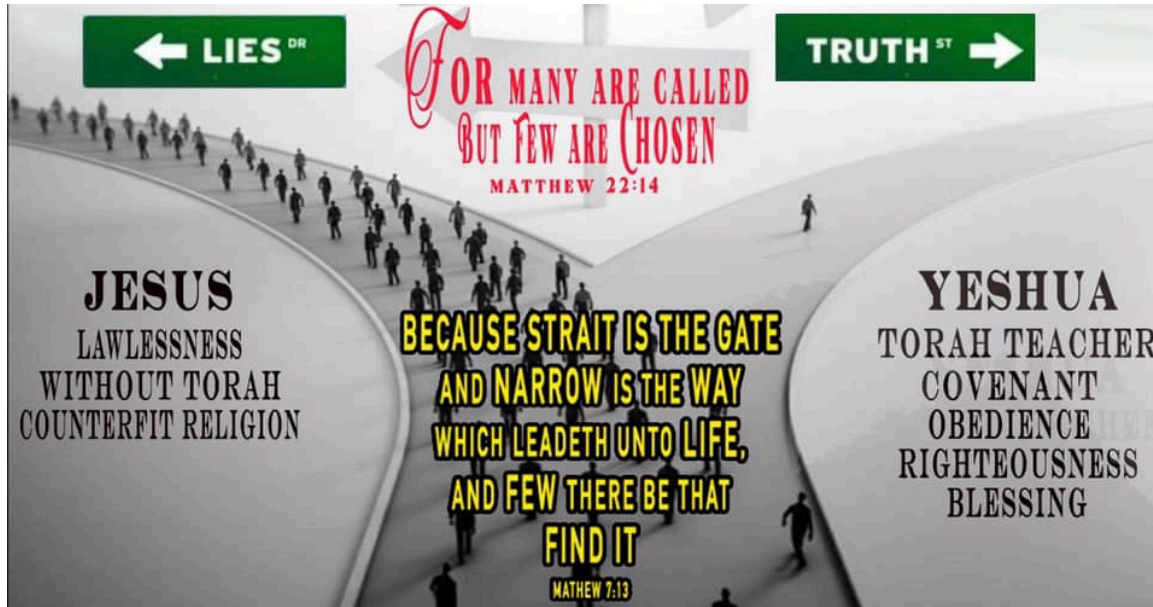
Isa. 26:10 *"{Though} the wicked is shown favor, He does not learn righteousness; He deals unjustly in the land of uprightness, And does not perceive the majesty of Adonai."* Those who have no righteousness are wicked and Adonai will not be revealed to them.

Isa. 48:22 *"There is no peace for the wicked," says Sar Shalom.*" There is a very good song called "The wicked shall cease their troubling", that says it all as far as peace for the wicked is concerned. The wicked will not be troubled after the judgment, they will know exactly where they belong, in HELL!

Isa. 57:21 *"There is no peace," says my Yah, "for the wicked."*

Ezek. 18:21-22 *"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. "All his*

transgressions which he has committed will not be remembered against him; because of his righteousness which he has practiced, he will live.”



2Ths. 2:7-12 *“For the mystery of lawlessness is already at work; only he who now restrains {will do so} until he is taken out of the way. And then that lawless one will be revealed whom Adonai will slay with the breath of His mouth and bring to an end by the appearance of His coming; {that is,} the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. And for this reason Yah will send upon them a deluding influence so that they might believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.”*

Prov. 10:24 *“What the wicked fears will come upon him, And the desire of the righteous will be granted.”*

Prov. 28:4 *“Those who forsake the law, praise the wicked, but those who keep the law strive (fight against) them.”*

The Bible tells us that the lawless people are the sinners (1John 3:4). It also tells us that the lawless people “praise the wicked”, so how is it that so many people misunderstand the intentions of Yah’s law. Do we want to be classified in Yah’s eyes as; “wicked”, or as “righteous”? It’s an easy decision to make, but there is a price we must pay to be righteous. We must all ask ourselves if we are willing to pay the price to have eternal salvation. Are we willing to give up all our old sin nature and march on in righteousness, or do we try to walk the fence (Rev. 3:15-16), and try to have it both ways. Needless to say, that can’t happen: “you are either with me or against me”. We are either lead by the Spirit of Yah or we are “of this world” and allow the flesh to lead us with emotions and soul power. There is a price to pay to be holy and peculiar. Are you willing to pay it? Are you willing to stand out from the crowd? Are you willing to truly become holy as He is holy (1Pet. 1:15-16). Are you willing to accept the TRUTH of what the Bible says or will you just pretend it didn’t happen, like most people. [“**Man occasionally stumbles over the truth but most of the time picks himself up and hurries along as though nothing ever happened.**”]

DASYD MINISTRY "DO AS YESHUA DID" dasydministry.org Jerry Hennig (May/22)

Excerpt from BB book.