

The Doctrine of Judgment

“Only God can judge.”

“You don’t know my heart.”

“You are cutting off, destroying, and separating families.”

*"Evil men understand not judgment:
But they that seek the LORD understand all things."
Proverbs 28:5*

Painful astonishment strikes my heart as I behold the adverse simplicity and wide-sweeping oblivion most of professing Christianity has concerning the vital doctrine of *judgment*. I am pained with Habakkuk’s lamentable cry, "The law is slacked, and **judgment** doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth" (Hab. 1:4). Under this banner, "Only God Can Judge," the world is fastened on abusing a few certain scriptures to remove their responsibility to OBEY. "Don't judge me," they say, and so, as hell-bound fools, they walk confidently down the broad way to hell. What these persons hate, they say, is "judgment," but underlying their definition of judgment is a hatred for scriptural truth, reproof, and correction. These persons do hate truth, reproof, and correction (which are judgment), but they do not understand that this is to hate the JUDGE Himself - GOD ALMIGHTY. God has chosen His Christians to spread His word, that they would be the world’s conscience and correction. They are employed in this city-saving and person-redeeming work and were born again for this cause - even to lift up the Judge’s judgments.

Nevertheless, sinners call good evil today like they wickedly crucified their good God 2000 years ago. "Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die," Prov. 15:10 says, and so, beginning in 70 AD, crucifying the Lord of glory backlashed into a horrific destruction upon the generation particularly guilty of His blood, and still more, after their physical bodies decayed into dust, their souls now burn in unforgettable misery in hell. God desires to correct men before Judgment Day through pitiful vessels of clay that He has made His Christians. It is better to have the knowledge of God now than to be surprised by the alien-holy God of the Bible, and so, "dwell with the devouring Fire" and "everlasting burnings." As it is written, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings" (Isa. 33:14)? Men killed God on earth, but it is not so in Heaven. He is an unkillable, unstoppable force to be reckoned with - now or later it must come - but let it be done on earth, lest He kills you for a timeless eternity beginning the day your soul flies into the realm of His everlasting. A brutish dog violently bites and devours its master's son, leaving him bleeding and blind, and so, before the dog knows what is happening, it is being dragged by an angry father till he reaches some desolate field to shoot a bullet through the dog’s head. "As a dog", so are sinners (2 Peter 2). Men have sought to kill God’s Son who cannot die, and before they know it, God will drag their souls forth to the Lake of Fire, and by the hands of angels, souls will be unwillingly cast forth to eternally die. God kills

men that kill Him. God kills men who don't kill sin, and all the friends of sin kill the righteousness of God. The allegiance line separating God and the Devil is drawn by what a man loves and does – righteousness or sin IS life or death. We are as brutish as a violent dog rending our own good master's son. Our animal-like nature deserves the rebuke of God's holy word, and "he that hateth reproof is brutish" (Prov. 12:1).

Sinners, "hate him that rebuketh in the gate, and they abhor him that speaketh uprightly" (Amos 5:10). "A scorner loveth not one that reproveth him: neither will he go unto the wise" (Prov. 15:12). The unregenerate cannot help it; apart from the drawing grace of God (John 6:44) they will hatefully burn against justice because they are children of the unjust Devil. They will despise obedience because they are creatures of disobedience. They will, if they can, hatefully destroy the Light of Jesus Christ because of the poignant nature of this Light – a sin-confronting, conscience-convicting enemy of darkness - which fiercely interrupts the abode where all once-born men revel in blind play. God is at enmity with sin! "And this is the condemnation, that **Light is come** into the world, and **men loved darkness** rather than light, because **their deeds were evil**. For every one that doeth evil **hateth the light**, neither cometh to the light, lest his deeds should be **reproved**" (John 3:19-20). Do you walk in the ways of Christ which are **Light**, or will you falsely allege that this was the sole responsibility of the sinless Christ?

This is why a sin-loving world killed an innocent, caring, **sinless** Savior. Foaming at the mouth, hellish men hate the good, and so they "lay a snare for **him that reproveth in the gate**, and turn aside the just for a thing of nought" (Isa. 29:21). Thus, Christ Jesus was publically crucified, and for what? He was so bold in love and powerful to save, He became the most wanted criminal to the religious creed of damned hypocrites which forbade freedom from hypocrisy. Christ Jesus is the Robber of Hell who did care enough to correct! He is the Criminal of humanity's unholy earth and the Captain of God's Holy Heaven.

Now before your inner man cries "CRUCIFY HIM," not to Him but me, or should I say Him in me, would you be so "noble" as to search the scriptures on the matter of judgment (Acts 17:11)? There cannot be rest in your soul as you read words from the Holy Ghost if indeed you are accustomed to the unholy rest of sinners at ease. Bear with it and seek the truth PLEASE! I endeavor to thoroughly examine the matter of **judgment** by scripture in contradistinction to the hypocrite's shield of unbelief, "Only God Can Judge." The scriptures often rehearsed by those who abuse this doctrine are Matthew 7:1-5, Romans 2:1-3, 17-29, Romans 14:4, 10-13, James 2:1-4, 9, 12-13, and James 4:11-12. Now listen: these are distinctly meant in their context and they can never rightly disannul ulterior teachings on different senses and commands concerning **judgment** taught in John 7:24, Matthew 18:15-17, 1 Corinthians 5 (entire chapter), and Php. 1:9. I desire for my reader to know the balanced and biblical understanding of judgment through a study in this order.

- A) OLD TESTAMENT - The biblical and historical richness and significance of judgment in the OT, as it is seen by and in God, as it is commanded to be done in acts of obedience by His people, exemplifications of it, and the eternal consequences surrounding it.
- B) NEW TESTAMENT - The NT application of judgment which is equally as consequential regarding the eternal destiny of all, the certain senses of judgment taught, and its distinction and similarities to OT judgment.

- C) An address of persons disqualified for biblical judgment, sins of erring in judgment, varying degrees of severity in judgment, and the illusion sinners believe: that their heart is not revealed through their works; hence self justified sinners declare – “You don’t know my heart.”

First, let me say this: judgment is a part of the nature of God and is therefore a weighty matter of the word of God. It must not be neglected or gone unknown. It is so important to God that, *if you don't know judgment, you don't know Him!* Do you know this God of the Bible? God saith, "Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD which exercise lovingkindness, **judgment**, and righteousness, in the earth: for in these things **I delight**, saith the LORD" (Jer. 9:24). The Scribes and Pharisees (God's professing people and religious doctors in the 1st century), which knew not God, "omitted the **weightier matters** of the law, **judgment**, mercy, and faith" (Matt. 23:23). All of their religious skill was at enmity to God; therefore they were enemies to **judgment**. Satan's ministers are professionals of deceit. They are religious athletes who catch souls in admiration of their God-less glory. Stadiums sit like a showcase of the Devil's prisoners while these preachers craft to conquer by scriptural gymnastics; they create a delusive religion which has the appearance of scriptural righteousness, and yet, it is void of **judgment**. It must be so, for, sons of the Devil worship the Devil.

Now pay attention - God is He which is called "the Rock, His work is perfect: for all His ways are **judgment**: a God of truth and without iniquity, just and right is He" (Deut. 32:4), and He is furious with today's religious practices of men who hate judgment and judge those who judge by telling them not to judge. These persecutors hold the judges accountable by judging, in order to disannul and destroy righteous judgment with peace to the wicked. God has seen it! "Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased Him that there was **no judgment**" (Isa. 59:15). What angers God today angered God then. So it is today, "blessed are they that **keep judgment**, and he that doeth righteousness at all times" (Psa. 106:3).

What is OT judgment?

Judgment is essentially the righteousness of God which condemns the condemned through various ways. It is done by physical, literal execution; killing the wicked that God justly demands to die. It is done by correction, reproof, and instruction, to restrain the people from iniquity committed in ignorance. It is the duty of all righteous men in the OT. They are motivated and fueled to this work by the inward character which is after the heart of God - "goodness, righteousness, and truth" (Eph. 5). A good man cannot look upon evil without seeking its restraint and cessation. They cannot ignore a blind man staggering to the edge of a cliff, oblivious that it is their last step before their fall into the hands of an angry God. Love moves the righteous to make a redemptive noise. Fear terrifies them and responsibility grips them. Knowing they have been born again to be the voice of saving-help to a world in need of it, negligence to speak is not mere diffidence or complacency but it is criminal and soul-consequential. For them it is a sin which can be judged as murder, biblically called bloody hands (Acts 20). Liability of murder is a consequence of their silence, because by their voice

God has chosen to save. It is written, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). No matter your stature, age, race, economic status, or financial credit - a saved four year old is accountable to God, if, in the sphere of his little influence he leaves the President of the United States of America unconscious and blind to the true gospel of God in Christ. And remember this, only those who savingly know God are enabled to know the gospel of the Kingdom of God. Those who know His Kingdom by sight do have the right to preach it (John 3:3). Witnesses are those who have had an eye/ear spiritual experience with the risen and saving Lord Jesus so as to declare Him to sinners (Heb. 11:27; John 3:11-12).

Reader, you must deeply understand the murder of negligence! Perhaps then you would honor and respect the relentless compulsion you see in those Christians who cannot live silent toward those who don't want to hear. They have denied the civil respect of a person's self-supposed right to be left alone. In a world of wrong, you must wrong something to be right, and Christians know it is better to wrong a man's right in order to fulfill God's right to speak to His creatures. Under the preeminence of God's command and courtroom, they do stand to testify to all who are in their God-given sphere of influence. You say they judge, but it should rather be understood that they do speak the judgment of God which they know through scripture, because it is by scripture they see the danger of God's judgment upon you. Christ came to save sinners, not leave them alone that they might hasten to hell because they love the devil's world of sin (2 Cor. 4:4). If God didn't want to interrupt the course of this world as 7 billion people race to hell, then He would END this world's existence - having no way to save it, He would no longer suffer it.

What do you think Christ is doing in Christians right now? Do you remember that He is still alive in us? Echoing in their illuminated mind is the eternal significance of souls. God, who is distant and removed from sinners, IS indwelling Christians to tell sinners what they don't want to hear. They cannot perceive that eternal life and death are consequential ends to how they hear Christ speak through Christians, but Christians know it's so. They weep, cry, pray, hope, fight, and tremble in this cause of witnessing. They hear their Commander's frightening word in their conscience, "Hear the word at My mouth and give them warning from Me" (Ezek. 3:17). "Speak unto them and tell them... whether they will hear or whether they will forbear" (Ezek. 3:11). "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3:18-19). And so, the righteous cannot be content to leave the wicked under the illusion of peace and play, when God is speaking from His written word threats, punishments, eternal burnings, and surprising disasters, with no assurance of another day.

As a Doctor contends with a failing heart to bring it to life, Christians contend with dead men with dead consciences to bring them to the Prince of Life. Wise men are not blind men. They see, therefore the eternal significance of time and eternal judgment compel them to **CONTEND**. "If a wise man **contendeth** with a foolish man, whether he rage or laugh, there is no rest" (Prov. 29:9). An obedient Christian does not leave sinners at rest - neither does God leave a disobedient Christian at rest as much as the Christian is leaving sinners at rest. Do you know this experience of walking with God who is ever-minding eternal judgment? When God

arises to speak, He enlivens His Christians to meet the cause without any other sense of relief but to do the deed. As Jeremiah said, "For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in His Name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:8-9). Paul said, "Knowing therefore the terror of the Lord we persuade men" (2 Cor. 5). A wise man contendeth with a foolish man (Prov. 29:9), as God contends with a foolish world; therefore, a Christian becomes "a man of strife and a man of contention to the whole earth" (Jer. 15:10)! What a lamentation! The world is against this unpleasurable good, so it is said, "every one of them doth curse me" (Jer. 15:10). Multitudes maximize our hurt and suffering in this cause, but God speaks soundly: "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest **judgment**" (Ex. 23:2). "Whether it be right in the sight of God to hearken unto you more than God, judge ye" (Acts 4:19). Take heed how you judge, lest God, in Christians, trouble you no more. Then this saying will be true of you, "it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46).

For a Christian, silence is murder, and speaking is guiltless innocence from the inevitable second death coming upon damned souls. We strive to be "free from the blood of all men" (Acts 20) who will enter into the eternal winepress of the wrath of God to be crushed in gnashing pain. Soul-murder, how terrifying it is! Yet even more, if you silence Christians from speaking you unknowingly participate in the soul-murder of all persons who this Christian would have been used to speak to. It is therefore, a soul massacre, a mass murder, even a hellish, whorish, devilish holocaust. If you seek to silence Christians, and implement circumstances where others cannot or will not hear their words, you are not only contrary to your own soul's eternal well being, but you "are contrary to all men: forbidding us to speak to the Gentiles that they might be saved" (1Thess. 2:15-16). The cry of your sins will reach high heaven if you do such a thing. You will get the attention of God. Even as it is said of these men, they "fill up their sins always: for the wrath is come upon them to the uttermost" (1 Thess. 2:16).

According to God, "The meek will He guide in **judgment**: and the meek will He teach His way" (Ps. 25:9). The meek love judgment even when it is upon themselves. "Rebuke a wise man, and he will love thee" (Prov. 9:8), "but a scorner heareth not rebuke" (Prov. 13:1). They, by grace, love what God loves, for "the LORD loveth **judgment**" (Psa. 37:28). They agree with God, therefore, that "the mouth of the righteous speaketh wisdom, and his tongue talketh of **judgment**" (Psa. 37:30). "It is a joy to the just to do **judgment**: but destruction shall be to the workers of iniquity" (Prov. 21:15). When saints obey God and seek the execution of all types of judgment, then righteousness and its light does shine forth to the salvation and eternal preservation of many. As God said, "Take counsel, **execute judgment**; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth" (Isa. 16:3). Judgment is the restraint and hindrance of wicked men and wickedness. Likewise, therefore, it is the defense of righteous men and righteousness which contend for the help and salvation of the oppressed, innocent, and needy. God, in His people, "doth execute the **judgment** of the fatherless and widow, and loveth the stranger, in giving him food and raiment" (Deut. 10:18).

If the righteous in the OT neglected judgment, they were damned. Those who refused its practice were the wicked. "An ungodly witness scorneth **judgment**: and the mouth of the wicked devoureth iniquity" (Prov. 19:28). "The robbery of the wicked shall destroy them; because they refuse to do **judgment**" (Prov. 21:7). When God is angry with a nation, whether they were His people or not, the negligence of judgment was part of the weighty sin (Matt. 23:23) which caused wickedness to reach the ears of God, sparking unrelenting wrath to fall. Judgment is a matter of eternity in the OT. Read carefully: "For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for **judgment**, but behold oppression; for righteousness, but behold a cry" (Isa. 5:7).

Speaking to His hellbound people, He saith, "Learn to do well; **seek judgment**, relieve the oppressed, **judge** the fatherless, plead for the widow" (Isa. 1:17). Again He saith, "How is the faithful city become an harlot!" What is their sin to deserve such a name? "It was full of **judgment**; righteousness lodged in it; but now murderers" (Isa. 1:21). When men judge themselves and others, the wrath of God is restrained from annihilation. God judges men here on earth so that they will escape His eternal Judgment. If, or when, God brings restoration and salvation, it is expressly stated, "I will restore thy **judges** as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with **judgment**, and her converts with righteousness" (Isa. 1:26-27).

So many were, and are, needlessly damned because they excuse the necessity of judgment, bow down to the fear of man, respect men's persons, and hate the hardship that accompanies its execution. Judgment has many adversaries, and its establishment requires many physical executions and deliverances for the oppressed in need. Hell's chief artificer, the Devil, is a sleepless inventor of riotous seditions against saving judgment. Never! Never is the night sky of this world clear, for, streaming through the atmosphere are fire-blazed arrows falling upon the shield-laden and armor-shod righteous. These arrows are strung, aimed, and shot by intelligent supernatural beings of pure wickedness. Heaven's war began with Satan's usurpation of a third of God's holy angels. This third were mistaken to admire Satan, for he was the most beautiful of God's angels. Nevertheless, GOD, the Highest of the high, expelled His one-time friend from Heaven like a lightning strike. Breaking forth like a flood of waters, a third of the angels rushed toward God, and let the reader understand - He did NOT arise from off His Throne. He did not stand up to engage the fight, He did not gasp before their angelic might - No! They could not take Him in the rush of surprise! - for with *one glance* He "beheld Satan as lightning fall from heaven" (Luke 10:18). The most beautiful angel turned into a hideous reptile-like creature left to wander in a war he cannot win. His unholy footsteps go to and fro throughout the whole earth to advance the gates of hell upon all men. World War against the human race began with the fall of Adam and never ceases until the extermination of the Adamic seed. Oh that man would awake to see a world at war and the race of most men employed in the Devil's instrumentality (Eph. 2:2-3)! Oh that man would consider this - that Satan and hell rule in men! Then perhaps they would have some kind of hesitation before they give themselves over to the emotional feelings of hurt, offense, and anger when they hear the word of God, because they would be frightened to think that Satan is working in their thoughts and feelings (1 Cor. 2:16, Rom. 8:5-9, Eph. 2:2-3, John 8:34-47). Sin was first in the Devil before it was in Eve. "He that committeth [is habitually enslaved to] sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the Devil" (1 John 3:8).

Judgment is condemning to the flesh because God condemns flesh, commanding all men to be born of and live in the Holy Spirit. In judgment is wellness and the good Spirit of God for peace, rest, and hope – **by death to the flesh** (Rom. 8:13). Men do always seem to downgrade the dangers that follow negligence. God reasons for judgment and therefore salvation, saying, "Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do **judgment** and justice, and then it was well with him?" (Jer. 22:15) "Therefore turn thou to thy God: keep mercy and **judgment**, and wait on thy God continually" (Hos. 12:6). "Hate the evil, and love the good, and establish **judgment** in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph" (Amos 5:15). "Seek ye the LORD, all ye meek of the earth, which have wrought His **judgment**; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger" (Zeph. 2:3).

Satan's weapons of war for damnation are false doctrines. These are typified to be wine and strong drink which intoxicates men inhibiting them from true judgment and its saving work. God says this: "But they also have erred **through wine**, and **through strong drink** are out of the way; the **priest** and the **prophet** have erred **through strong drink**, they are swallowed up of **wine**, they are out of the way **through strong drink**; they err in vision, they stumble in **judgment**" (Isa. 28:7). No prophet or speaker on behalf of God, who neglects or perverts judgment, is sent by God. God warns against their doctrines like He warns against drunkenness, "Lest they drink, and forget the law, and **pervert the judgment** of any of the afflicted" (Prov. 31:5). False prophets live to make men drunk and damned. They "gave the Nazarites **wine to drink**; and commanded the prophets, saying, **Prophecy not**" (Amos 2:12). In this way they do "turn **judgment** to wormwood, and leave off righteousness in the earth" (Amos 5:7). God's call of salvation in the midst of counterfeit Judaism or Christianity was and is, "But let **judgment** run down as waters, and righteousness as a mighty stream" (Amos 5:24). "It is better to hear the rebuke of the wise, than for a man to hear the song of fools" (Ecc. 7:5).

Those who know these things of judgment do tremble in its cause. They are likened to be the only sober men in a world of drunken men who stagger and swing fists of rage against friend or foe, who laugh and cry at nothing here, or something there, and without restraint pour forth every thought of their evil hearts only to forget it all on the morrow and excuse it as innocent, unregretful play. Have you ever met a drunken man who was able to reasonably attend to his God-given conscience? Sober men do know that judgment is the burden of the Lord, and that the Lord is in it. Every time there was a revival of salvation, the leaders of God's people revived judgment and clarified its meaning in truth. "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the Day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (1 Thess. 5:6-8)

In the Revival under Jehoshaphat he charged the priests and judges, "Take heed what ye do: for ye **judge** not for man, but for the LORD, **who is with you in the judgment**" (2 Chron. 19:6). Those who are saved come to know this truth that the Lord is in judgment. I remember the words of Elihu when he said, "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away" (Job 32:21-22). This is the sobriety necessary to judge and do the right! We live in a world of roosters caged together - relentless, animal-like mercilessness, bloody fights, and death are all for territory and trailing females devout to their worship. If someone could do the right, he would separate these roosters called men, but only God can save

these animal-like creatures by re-creation (2 Cor. 5:7). Salvation is another creature! Tame your animal-like nature and understand; you are in God's world and have no territory or right to be a sinner. You have no right for silence, privacy, free speech, or a long life. God sends Christians where they are uninvited to speak and preach, and they don't take orders from men which contradict God. There is no property to respect. Sinners are set on their own Godless pleasure, that is, happiness as long as they are without God. A sinner's wish list is to continue without bother from God's voice spoken through His cross-bound messengers. Men think the Devil is their friend, sin is their pleasure, hell is a far off dilemma, and their present livelihood is securely owned in their power. Shall a man leave lepers to gnaw off their numb feet as they sleep in the night? God has a call against this spiritual catastrophe! "Therefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). "And at midnight there was A CRY MADE, Behold, the Bridegroom cometh; go ye out to meet Him" (Matt. 25:6)!

God extensively taught on judgment: its ways, its balances, and its hindrances (Lev. 19:15, 19:35, Deut. 1:17, 16:19). If you feared the face of man, you were blinded in its correct execution (Deut. 1:17). If you favored some above others by class, financial status, and any category of honor, like familial relations of your own blood, all these things were a perversion of judgment (Lev. 19:15, Deut. 16:19). If you knew and feared that the Lord was in it, you would execute it faithfully.

The Hall of Faith in Judgment

The eye of God, His good plans, and merciful kindness is showered upon the righteous, and in Abraham's case it was because God knew he would be faithful to perform His **judgment**. God said of him, "I know him, that he will **command** his children and his household after him, and they shall keep the way of the LORD, to do justice and **judgment**; that the LORD may bring upon Abraham that which He hath spoken of him" (Gen. 18:19). Are you "Abraham's seed, and heirs according to the promise" (Gal. 3:29)? Few find the way of life, few find favor with God, few are those who, in truth, are Abraham's seed, and few find the way of **judgment** (Ex. 23:2).

The High Priest was clothed in "the Breastplate of Judgment" (Ex. 28:29-30). The sweet psalmist of Israel, King David, sang of judgment and its faithful executions (Ps. 101). "David reigned over all Israel; and David executed **judgment** and justice unto all his people" (2 Sam. 8:15, 1 Chron. 18:14). Solomon was bound by charges to judgment by David, and thus Solomon hotly pursued its perfect execution by the gift of wisdom and understanding which he obtained by fervent prayer and thousands of sacrifices (1 Kings 3:11). God makes kings, leaders, priests, and prophets that they might ever mind and faithfully execute "**judgment** and justice" (1 Kings 10:9). Jehu, an almost Christian, was famous and well-nigh saved by God in "executing **judgment** upon the house of Ahab," and though he completed this, he neglected other calls for judgment. As he forsook the completion of judgment, God forsook him, because for judgment he was raised up. The list could go on.

Jesus Christ Himself was raised up for judgment. It was prophesied of Him that He would, in Jerusalem, "establish it with **judgment** and with justice from henceforth even for ever. The zeal

of the LORD of hosts will perform this" (Isa. 9:6-7). This was one of the reasons for His birth; judgment was the term used to implement God's gracious salvation, and doubtless, as Christ performed it, so it is a NT reality for His followers (1 John 2:6) who are now known as His bodily hands and feet.

NT Personal Self-Judgment

Tracing OT judgment thus far, now look with me at certain typified forms of judgment which directly correlate to NT senses. It was said by God concerning Egypt, "I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute **judgment**: I am the LORD" (Ex. 12:12). In the NT sense it is still the burden of God to kill Egyptians. When the Egyptians were buried under the waters of the Red Sea, it was said by the Lord that this was the Israelites' baptism, emblematic of salvation (1 Cor. 10:1-2). This is one of two OT types directly referenced for the understanding of NT baptism. These are taught so we can understand the NT meaning of baptism.

Israel passed through waters and so do we in our baptism. The waters represent our death to sin, which is, our final freedom from its bondage. We are hotly pursued by sin as Israel was hotly pursued by Egyptian hosts, and by the power of God in regeneration (which is spiritual baptism, see 1 Cor. 12:13), we are freed. Israel passed through the waters and was finally free from Egyptian bondage, enabling them to meet with their God at Sinai. This, my reader, is a great act of salvific judgment accomplished by God - when He killed all the pursuing Egyptian armies! So it is with us, NT judgment is the execution of flesh, its death (Rom. 6:3-4), our death (Gal. 2:20), and walking in the power of the grace of God is a continual keeping of present progressive judgment against Egypt's sin-bondage. It is said in these terms, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). You are not Christ's spiritual property without a personal crucifixion (Gal. 5:24), and all Christians are called to the continual judgment of their flesh, which is the world (1 John 2:15-17), so it is commanded of those who are already Christians to presently and progressively "mortify therefore your members which are upon the earth" (Col. 3:5). God is in the holy business of killing sin and sinners. Christians agree with God, and kill themselves so that Christ can live. Salvation is when He kills you (Gal. 2:20), present progressive salvation is when He continues to kill you (Col. 3:5, Rom. 8:13), and if you don't kill your sin, it will kill you. God is a God of judgment and in this sense it is meant, "if we would **judge** ourselves, we should not be **judged**" (1 Cor. 11:31). A good, righteous, and truthful man would not leave those whom God has **judged** to death to go on safe escaped from justice. Like as the OT, so a Christian must never leave himself (that is, his flesh) alive. This is the sense of NT judgment which is a personal practice. We are told that sin is an Amalekite army of evil, and we must "fight against them until they be consumed" (1 Sam. 15:18). If we refuse, then God says, "because thou hast rejected the word of the LORD, he hath also rejected thee" (1 Sam. 15:23). God has a vengeance against sin; it is His sworn enemy - He lives that it might die like as the holy vengeance he had against the Amalekites that were oath-bound to total annihilation.

The other type of baptism presented in the NT, typified in the OT, is, when God killed the whole world in the days of Noah (leaving only 8 saved by the ark). Again, like as the Red Sea baptism, the wicked and guilty are left under the waters of God's judgment. These waters were salvation to Noah and death to the condemned. After the flood was the new world, like as Christians experience newness of life. This is taught in 1 Peter 3:18-22. God in this sense as well is a God of **judgment**.

Now, there are other forms of judgment in the NT which are equally as consequential, necessary, and, in part, saving. One form is corporate judgment, whether in the community of the righteous Christians (1 Cor. 5), or amongst the public of heathen outside of the Church. This form of judgment is still vital and saving, just in a different sense. This is typified in the time when it was said, "THEN STOOD UP Phinehas, and executed judgment: and so the plague was stayed" (Ps. 106:30). This judgment is a judgment of the body of Christ, a putting away of members who are diseased in unrepentant sin, and of this God spoke strictly in OT types that these judgments pacify plagues of wrath and corporate annihilation.

NT Corporate Judgment

God commands Christians to judge Christians - will you believe it? The exact word "judge" is used in the biblical teaching, and an entire chapter is devoted to it - this shows its necessity and vitality. This section is called "NT Corporate Judgment" because Christians are the corporate body of the true Church, and God requires a corporate holiness and sanctity to be represented by this body. To keep the corporate body of the Church pure and holy, judging whether persons are pure or impure must be done. It is impossible to keep a Church pure from persons who are impure, if there is no biblical means to judge purity. This is the plain point of the matter. I feel that it would be a detour from the immediate burden at hand to exposit the details of this chapter and the vast amount of NT instruction regarding Church purity, but please, let me press upon your mind the clear claims of scripture! I pray that God would not leave you alone, that He would break your pride and bow down your head to His word as the final judgment - that Christians judge Christians.

Oh professing Christian, do you not want to be judged? You have signed up for it! This form of judgment is for those who take upon themselves the honorable and privileged name, Christian. If you take it upon yourself to bear and represent God's name in this earth, an earth full of people that know Him not, you had better represent Him rightly! And when you don't, you better be ready to be confronted, corrected, and judged for your deeds which distort and profane His holy Name. Let a man injure another man's name, but when a man injures God's name before the public eye, he injures EVERY MAN! To injure the Name of God is to make odious man's only eternal lifeline. Nothing is more important to God than His Name! My reader, God hath said: "How should My Name be polluted" (Isa. 48:9-11)? Stop and think, Christian: do you represent Christ? What would your friends, family, and coworkers say, in the past, present, or future? The company of those who represent Him, Christians or the Brethren, these are subject to excommunication from Christian assemblies, ministries, prayers, praises, communion, and all things which are entirely understood to be Christian "company," because therein is the banner-Name: Jesus Christ. Thus the apostle Paul says, "But now I have written

unto you not to **keep company**, if any man **that is called a brother** be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat” (1 Corinthians 5:11). A professing Christian is one who is called a brother, and if they meet the characterization formerly described as a “wicked person,” this wicked person is representing the righteous Christ and participating in the corporate privileges solely reserved for righteous persons.

Paul says that this person is to be put away from their midst, altogether. He commands, “Therefore put away **from among yourselves** that wicked person” (1 Cor. 5:13). “**Among yourselves**,” is Christian company, and the act of putting away is excommunication; this is biblical **judgment**. Christians judge Christians who do not look like Christ. To excommunicate them is to strip them from the name and representation of Christ, and thus publicly denounce their claim on eternal life. Reader, wicked persons do not inherit eternal life whether they profess the name of Christ or not. “Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God” (1 Cor. 6:9-10). That is final! If the man who was excommunicated repents and is **THEREFORE** no longer a wicked person, then he is welcome back. One must judge if he is wicked or not by the fruits of true repentance which are biblically outlined and defined, free from personal opinion, and under the government of the Holy Ghost (2 Cor. 7:10-11). Judging whether one is a worthy name-bearer of Christ is to judge whether a man is holy or unholy, pure or impure, righteous or wicked, and on this basis a Spirit-filled Christian is to decipher who is to be excommunicated or welcomed into Christian company and companionship. This is NT corporate judgment. We judge those who are **within** the Church. Thus Paul says, “For what have I to do to **judge** them also that are **without**? Do not ye **judge** them that are **within**? But them that are **without** God **judgeth**. Therefore put way from **AMONG YOURSELVES** that **WICKED PERSON**.” (1 Cor. 5:12-13). My reader, whatever was your previous opinion about judging, however much this may irk you, put away your doubts and fears, your unrighteous amazement, and bow down to the written word of God. “It is written.”

"So thou shalt put the evil away from among you" - Deut. 17:7

"Therefore put away from among yourselves that wicked person" - 1 Cor. 5:13

This NT demand for corporate holiness is not *new*. The instruction of OT judgment within the corporate camp is in Deut, 17:5-7, 13:5-11, Deut 18:10, 13. Directly paralleling these OT judgments, is the exact same phrase and quotation in the NT sense (see Deut 17:7 and 1 Cor. 5:13). Paul reproves the Corinthian’s pride, that this was the reason they neglected judgment, and so they thought they would continue unaffected and uncorrupted even though a wicked man was in their midst. He says that they should have mourned immediately (1 Cor. 5:2), been indignant over the profanation of the name of God represented in their corporate body (1 Cor. 5:1) and frightened at the inevitable infection a wicked man has to the body of believers: an infectious harm such that all would become wicked through one sinner’s presence in the congregation of the righteous (1 Cor. 5:6-8). The Church today is oblivious to this humility, overtaken in this pride, negligent of NT judgment, and stubbornly confident in their oblivion. There is an understood necessity for “purging out” (1 Cor. 5:7), and if you become leavened, you too deserve to be cast out of the Church, the representative assembly of salvation - and “them that are without God judgeth” (1 Cor. 5:13).

There are many OT *types* which show the harm and corporate threat of spreading sin from sinners. The Israelites were forced to conclude that the presence of wicked persons within the corporate congregation of the righteous is of no small consequence. If wicked persons are an inevitable contagion of wickedness which will wholly spread throughout the corporate body, there are prophetic woes and promises of damnation for the community of Christians. These same things were taught in other types (see Deut. 18:9-14, Prov. 22:24-25). In 1 Corinthians chapter 5 the NT word "leaven" is used to show the violence of fretting infection which results in whole damnation. In the OT, it was rather called "snares, pricks, thorns, traps, and scourges" (Ex. 34:12, 23:31-33, Deut. 7:2-6, 16, 25-26, 12:30-32, Num. 33:51-56, Josh. 23:11-13); and these, like leaven, also result in corporate corruption and damnation (Judges 1:19, 21, 27-36, 2:1-3, Ps. 106:34-39).

"There shall not be found among you any one...
Thou shalt be **perfect** with the LORD Thy God"
(Deut. 18:10, 13).

"Wherefore come out from among them, and be ye separate...
perfecting holiness in the fear of God"
(2 Cor. 6:17, 7:1).

Judgment in the same NT sense, as seen in 1 Corinthians 5, is written again in 2 Cor. 6:14-7:1. It is the same teaching, though the word *judgment* or *judge* is absent. 2 Cor. 6:14-7:1 and Deut. 18:10, 13 are exactly parallel in phrase and principle, which reveals the mind of Paul when he wrote to the Corinthians. These NT writers had the OT on their heart like we have the NT on our heart. The scripture affected the way they spoke, made phrases, and wrote teachings. Look closely at Deut. 18:10 & 13 with 2 Corinthians 6:17 & 7:1. In both the NT and the OT there is a need to **perfect holiness**. Could the Lord be any clearer than this? We have heard the mind of God as He spoke to the Church, "**among yourselves,**" and now God says "come out from **among them!**" Read these verses carefully:

"Wherefore **come out from among them,** and be ye **separate,** saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, **perfecting holiness** in the fear of God." (2 Cor. 6:17-7:1)

In both Testaments you will find that when there is a breach of holiness, there can be a reactionary breach of Covenant promise. In these NT senses of judgment which I have addressed thus far, they are the sense of judgment commanded in 1 Corinthians 5 by *exact word*, taught in 2 Corinthians 6:14-7:1 by *exact principle*; furthermore, Matthew 18:15-18 (by *principle*) and John 7:24 (by *explicit command*). See below John 7:24 and Matthew 18:15-18:

"**Judge** not according to the appearance, but **judge** righteous judgment" (John 7:24).

**Note: Here is not the forbidding of judgment,
rather its command: only let it be righteous.*

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, **let him be unto thee as an heathen man and a publican.** Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:15-18).

As OT judgment was practiced by good, righteous, and truthful men, so in the NT it is explicitly stated that those who bear the fruits of "goodness and righteousness and truth" do exclude all fellowship with darkness and make it manifest by reproof just as their Lord did in John 3:19-20 (see Ephesians 5:7-17). This, again, is judgment *in principle*. For this cause, righteous men need much wisdom (see Eph. 5:15-16), and therefore it is said that Paul prays fervently to this end: "And this I pray, that your love may abound yet more and more in knowledge and in **all judgment**; that ye may approve the things that are excellent; that ye may be sincere and without offence till the day of Christ" (Php. 1:9-10). Such a prayer shows the vitality of "**all judgment!**" Oh! That all were burdened for it with such unceasing prayer. Oh, how necessary wisdom is needed to understand the call for judgment! To the flesh, judgment does not appear as love but rather hate. To carnal Christians (the regenerate who are presently overcome by the flesh), it appears the same. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

To the flesh and the world: Mercy is gentleness, compassion is acceptance and tolerance, and humility is a teachable spirit *always* ready to compromise. There is a place for gentleness, but not for the wicked (Christian or non-Christian). There is a place for compassion to motivate acceptance and tolerance (Jude 22), but not for the wicked who are strictly forbidden by God to go on without judgment. For, then, this is the toleration of a manner of sin which God warns is intolerable to overlook. Rather, true compassion and love *in these circumstances* is heaviness (2 Cor. 2:1), chastening (Rev. 3:9), the rod instead of a spirit of meekness (1 Cor. 4:18-21), sharpness (2 Cor. 13:10, Gal. 4:20, Titus 1:13), punishment through affliction instead of holy kisses (2 Cor. 2:6-8), and separation without sparing (2 Cor. 12:19-13:11). Such a man of God does just this! He is under the burden of God that professors of Christianity must prove their faith (2 Cor. 1:23-24, 2:9-10, 3:1-3, 6:3-4, 7:2, 11, 15-16, 8:6-9, 24, 9:8-10, chapter 10, 12:11-12, 12:19-13:4) or be excommunicated without sparing (2 Cor. 13:2). This form of pastoring is true love (1 Cor. 13:6). Practicing this judgment is a Christian soldier's decoration, even the medals of honor borne by our Lord and Captain - persecution, accusation, slander, hatred, and seditions (John 15:20, 2 Cor. 13:7). The wisdom of God standeth sure, "Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Prov. 27:5-6).

False prophets are trained in the treachery of Judas' kisses (Lk. 22:48). Did you know you can betray Jesus Christ with kisses? It is an appearance of love, service, humility, and religious devotion, but under this cloak of dramatized religion lies treachery as sharp as a dagger. Carnal Christians can't help to behave this way. Whether they are with near relatives or in friendly relationships, it is so often the same. They do appear to have true love, but it is hateful treachery in the anti-Christ spirit of this world. True preachers do not always bear the

gentleness of a kiss. “Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful” (Prov. 27:5-6).

To the feelings of the flesh, TRUE LOVE is painful as a wound. Charity does not seek laughter for the guilty (James 4:9). True pastors seek the godly sorrow of the guilty (2 Cor. 7:8-10), and therefore they are grave in their communications with such ones while others may be deluded to think that kindness is lightness. Oh, this wretched lightness! Is it righteous to be light before victims eternally endangered and soul-diseased, smitten by a plague of carnality? That infamous villain “The Joker,” it is he and all other insane murderers that laugh at the scene of death and harm, and now this nation of “Christians” crack jokes, slang entertaining sarcasm, and yoyo lightness in the midst of a world of men who are dead, dying, and heading for the second death, and is no one appalled?! Men behave as if they have never heard it said, “Blessed are ye that weep now: for ye shall laugh,” and, “woe unto you that laugh now! For ye shall mourn and weep” (Luke 6:21, 25)!

Lightness, horrid lightness! In the name of “Christian love” it is useless, unedifying, eternally inconsequential chatter about carnal commonalities between person and person (Jer. 3:9, 23:32, Zeph. 3:4, 1 Kings 16:31, Ezek. 8:17). This is what is commonly known to be friendliness, but it is rather subverting and frolicsome conversation at enmity with the burden, grief, vexation, and sighing of the Spirit of God (Ezek. 21:6, 9:4, 2 Cor. 2:4, 2 Peter 2:7-8). “There is a Friend that sticketh closer than a brother” which would never show himself friendly in such ways (Prov. 18:24). Jesus Christ, spiritual men, and pastors who walk in His ways, they are not joyous but grieved over them who are in spiritual bonds as if they are in bonds with them. As it is written, “remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (Heb. 13:3). They have the grief of God in their heart, not joy, that men might behold the image of Christ through their earthen vessel and so lose their carnal joy, for heaviness over the deep concern of their present state (James 4:9). All of this is the emotional anguish you see in the prophets of old as they bore God's heart for His sinful and backsliding people. It is so painful and trying to the righteous that they are often in tears over it, like as the intensity of a woman's travail in birth (Gal. 4:19). Do you "travail", or are you careless in false Christianity (Gal. 4:19)? Do you live a carefree Christianity? “This wisdom descendeth not from above, but is earthly, sensual, devilish” (James 3:15).

For a more exhaustive address of personal and corporate judgment: “Here We Stand – The Promised Land,” a sermon by Sean Morris.

Familial Judgment & Familial Idolatry

“If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yes, and his own life also, he cannot be my disciple” (Luke 14:26).

Now I find, one of the hardest places to do judgment (which is true love) is in the midst of our immediate and extended families who are often outraged over the seeming hatred we have for them (Lk. 14:26). All they see is relentless and UNNECESSARY division and they blame us. On the contrary, we blame Christ because the scripture speaketh expressly, “So there was a

division among the people because of HIM” (John 7:43). “And there was a division among them” (John 9:16). “There was a division therefore again among the Jews for these sayings” (John 10:19). Are we relentless? Yes, and of necessity I must be with endurance, but not for unnecessary matters but the “sayings” of Jesus! There is a discrepancy of the gospel at hand in these divisions, and thus there is a discrepancy in every area of life. The gospel is fused with the living Lord walking in resurrected men. “The law of the Spirit of life in Christ Jesus hath made me free” (Rom. 8:2).

The divisions incited above which were in Jesus’ earthly ministry, were because the REAL and ONLY Jesus was confronting, exposing, and denouncing the religiously popular “messiah” which was a figment of their imagination. Their love for this imposter, a false Jesus, divided them from the true Jesus. Can it be any different today? “As then -” whether Abraham’s day or the first century, it will always be today - “As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now” (Gal. 4:29). Today it must be said again as it was then, “do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ” (Gal. 1:10). Shall we shrink back from being “followers” of them who were in “much affliction” (1 Thess. 1:6)? The good gospel must go forth into the lives of the gospel-less even if it is through the barking of the Devil and “much contention” (1 Thess. 2:2). “Even so we speak; not as pleasing men, but God, which trieth our hearts” (2 Thess. 2:4). I do solemnly resolve to FIGHT with beasts of men, even to my daily jeopardy. And, “if after the manner of men I have fought with beasts at Ephesus [or my “country-men” (1 Thess. 2:14)], what advantageth it me, if the dead rise not” (1 Cor. 15:32)? To all who are “awake”, this course is “righteousness” (1 Cor. 15:34), and yet, how prevailing is worldly wisdom in carnal Christians inspiring them to reject this course? Oh God, make me willing to drink Your cup always and all times be bound with them who are “baptized for the dead” (1 Cor. 15:29).

The Christ the Jews knew and worshipped then, is as the Jesus Christ the Christians know and worship today (generally speaking). He who they know and worship is not the true Jesus (2 Cor. 11:3-4), and they bear well the plethora of doctrines from this false prophet Jesus, and therefore when the True Jesus brings division and a sword it appears to them that their child has become hateful, bitter, divisive, and destructive. Which Jesus are you obeying? “Suppose ye that I am come to give **peace** on earth? I tell you, Nay; but rather **division**” (Luke 12:51). Following another morality and creed which unites that which Christ came to divide, bringing peace where there should be contention, this is a denial of the true Jesus for the false one, and if done in the family, it is none other than **Familial Idolatry**.

It is alarming to see the multitudes in oblivion to these doctrines! Woe to these dreadful seminaries! We are a world of expertise, and now, organized education proliferates us with doctors of “Divinity.” The professionals of each branch of society are deemed trustworthy because of their rigorous hours of schooling. Education is their high platform of authority, and in subjection with no objection the lowly laymen become loyal learners. Nevertheless, God is not like the world. God educates the poor to prudence by faith. God has set his face against the wise, saying, “I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent” (1 Cor. 1:19). What could be more alarming to today’s trusting laymen than this declaration of God: that He is intent on making higher learning (*wisdom*) utterly vain? “For after that in the wisdom of God the world by wisdom knew not God,” and

what will it profit a man if he learns the whole world and forfeits the knowledge of God (1 Cor. 1:21)?

The road to follow the True Jesus is costly, lonely, but exceedingly worth it. Oh reader! don't be apathetic toward seeking the truth. Avoid the sin of self-government, and resist relativism, which is the revelry of moral atheism. We are not dealing with mere *wrong*, normal humanistic *mistakes*, or perhaps something to *work on*. Wake up America! Upon the corridor walls on *the highway to hell* there is a graven saying that is *the devil's spell*, it is the bewitching and self-justifying excuse, "I am only human." Jesus said, "Broad is the way that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13). It is true! I speak executively by the written word of God - *sin dangerously provokes the eyes of His glory!* The words and deeds of men are under the observance of a Thrice Holy Creator and Judge of all; and, think of it: the concentrated shadow of impending justice may presently compass you about. As it is written, "their tongue and their doings are against the LORD, to provoke the eyes of His glory" (Isaiah 3:8). O let the sleeping conscience awake! Scripture will magnify our *habits to sin*, multiply the enormity of crimes times ten, giving wisdom to fear in the end, finally showing that personal opinion is often a decree of satanic dominion. We must reconcile ourselves to the God of the Bible!

Don't think positively about the Adamic man. Don't think this world is morally ok when God says it is intimately ruled by the Devil and Demons (2 Cor. 4:4, Eph. 2:2-3). Would you trust the devil as your pilot when traveling by plane? Could you have peace knowing the Devil's hands do steer? What of the Devil's intimate involvement in all carnal men? Carnal men are a hell-spring of iniquity, a haunting devil's den of rottenness with ambiguous, false righteousness, all these criminals of sin will be daunted by the Lord's righteous judgment of men. As it is written in Proverbs 16:25, "There is *a way that seemeth right unto a man*, but the end thereof are the ways of death." Christ will return with eternal life to bring, electrifying everlasting hymns to sing, but many with shamefaced disappointment will undergo condemnation *thinking they were innocent because they followed their congregation*. The late Leonard Ravenhill once said something near to this, "The fastest way to hell is down the center isle of the average church." Therefore it is necessary that, in defining morality, "the heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things" (Prov. 15:28). **What about you?**

Trace with me the biblical background of God's love as **a divisive sword** which inevitably comes to the family unit unless all are born again and walking spiritually, not carnally. It is necessary to look at the OT types of this difficult, and humanly impossible, call. This call is most explicitly given by Christ in two passages, Matthew 10:32-40 & Luke 12:49-56:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send **peace** on earth: **I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.** He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his **cross**, and followeth after me, is not worthy of me. He that findeth his life

shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you **receiveth me**, and he that receiveth me receiveth him that sent me" (Matthew 10:32-40).

"I am come to send **fire** on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? **I tell you, Nay; but rather division:** For from henceforth there shall be five in one house divided, three against two, and two against three. **The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.** And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not **discern this time**" (Luke 12:49-56)?

First, a true confession (Matt. 10:32-33) of Christ to your religious, yet unconverted, or carnal family is declared to be as sharp, hurtful, and peaceless as war with an unsheathed "sword" (Matt. 10:34). My reader, do not dismiss it to be the devil if it hurts or brings turmoil - soul and spirit "wounds" may be the faithful love of a friend (Prov. 27:6, Heb. 4:12)! In the passages cited above, which were spoken by Christ, when a man denies Christ (Matt. 10:32-33) he is damned for eternity because of it, but during his lifetime *before eternity* he reaps his reward of swordless peace in his carnal family. Laying down the sword is casting away Christ. Jesus Christ is "The Word" (John 1:1) which is "the sword" (Eph. 6:17). Also, "His name is called **The Word of God**" (Rev. 19:13). If the gospel is preached, the true Jesus is preached, and the word of God; thus, "Phillip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:25), the "quick, and powerful," He that is "sharper than any two-edged sword" (Heb. 4:12).

The sword of division (Luke 12:51) is part of salvation's call. So destructive, alarming, and vibrant is this sword wielding war, most carnal men are left in perplexity and horror over it. It is emotionally inconceivable that THIS house-dividing chaos is the blessed work of the Savior working through a member of your immediate family who is confessing Christ. In the account of Luke it is called a "fire on the earth" which Christ longs to kindle (Lk. 12:49). Satan seeks to make men rich, altogether unsavable camels (Mk. 10:25); but God seeks to kindle a spiritual fire on earth. Worldly wisdom cries the alarm, "FIRE, FIRE!" Crowds of companions rush and rage to stamp it out, and finally, the doctors of seminarian law conspire a case of religious "justice" against the innocent to crucify the Jesus-following, fire-starting, "pyromaniacs".

*Fan this fire with a heavenly flame for Christ longeth to see the same,
He was the foulest criminal in the Devil's Jerusalem and they thought to put out His Name,
But resurrected with Him are 7,000 in His Name and they live to bear the reproach of His blame;
Earthly infamy for His heavenly fame, and "how am I straitened till it be accomplished!"
(Lk. 12:50)*

Christ calls men out on what they "think" (Matt. 10:34) and "suppose" (Lk. 12:51), because He knows that men do not believe that this painful division is the goodness of a loving God. Jesus states that this confession saves the confessor (Matt. 10:40). Conversion and confession are a

life change, a death and resurrection, and as men are called to lose their lives (Matt. 10:39) to save them, the family is an inevitable cost therein. The unconverted man is a child of the devil, a practitioner of his lusts, an instrument of his will (Eph. 2:2-3), and therefore, conversion is a birth into another family which is at enmity to the former (John 3:3). Your household formerly could have been friendly, but at your conversion there must be immediate spiritual enmity. Jesus says, at the gain of Him and His family, your carnal family becomes your "foes" (Matt. 10:36). You must be divided from your family for your own salvation, because your family is united in the worldwide divide against God. We are born into a world at war against God, into a family energized by the Devil's perverse hatred of God. Jesus said you are not a child of your family name but rather of the Devil (John 8:31-51). A war begun by the Devil and allied by man, the sword of gospel power is God's battle plan to set the captives free. At the scene of war, division is "supposed." The violent point of a sword pierces through the fighting lines and no one "thinks" it strange, but if these are the spiritual circumstances surrounding a sinner's conversion to Christ, what shall we "suppose" and "think?" In this way, one may understand the spiritual circumstances surrounding true Christianity and conversion, and so, Christ reproves the astonishment that men have of these truths. He calls it blind hypocrisy, for such a one cannot see the spiritual climate of his own time. This is what Jesus meant in His reproofs in Luke 12:54-56. He is calling men to awaken to spiritual realities, and this is to "discern this time" which they are in (Lk. 12:56).

In a time of overwhelming righteousness, the circumstantial consequences of conversion would be the opposite of theirs and our time. Consider the climate and spiritual laws inherent in a wicked time. Yea, in this hour, because of prevailing wickedness, it is evil for a man to be full of laughter and glee, with no sorrow. Such men like this have blind eyes of ease, calloused hearts of careless, cold immorality; they are comfortable with the devil's spiritual brutality, they agree to his decrees and follow him in actuality. On these terms Jesus separated the saved and the unsaved: The Lord said, "Blessed *are* they that **mourn**: for they shall be comforted," and "Blessed *are ye* that **weep now**: for ye shall laugh" (Matthew 5:4, Luke 6:21). "Woe unto you that are **full**! for ye shall hunger. Woe unto you that **laugh now**! for ye shall mourn and weep" (Luke 6:25). Blessed are the saints, the forerunning messengers that proclaim a new world without end; they are the body of Christ. They walk the steps of their salvation in a Person, and "he is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isa. 53:3). The Lord calls out the contrary with woes because they are reveling in Satan's jubilee and power. They are partakers of Satan's commission - he has made them fat and full with the **pleasures of unrighteousness**, and they do "laugh now!"

The world is Satan's Egypt that afflicts God's people. The world is drunk to a stupor of laughing in lawlessness. It is a kingdom of criminal perversion deserving Sodom's fiery fate. Sobriety and sufferings mark the messengers of the Lord. Grave matters grip the mind of godly men, for they bear tidings of a fiery death or everlasting life. They are uninvited, unwelcome, uncalled by men, but sent by God.

An "understanding of the times" is "to know what Israel ought to do" (1 Chron. 12:32). When a man does not understand "his time", he is as dumb as a fish under a sinking net - "so are the sons of men snared in an evil time when it falleth suddenly upon them" (Ecc. 9:12). "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both **time** and **judgment**. Because to every purpose there is **time** and **judgment**, therefore the misery of

man is great upon him" (Ecclesiastes 8:5-6). Please read these verses carefully and note from what book they were taken.

"For I am come to set a man at **variance** against his father, and the daughter **against** her mother, and the daughter in law **against** her mother in law. And a man's **foes** shall be they of his own household" (Matt. 10:35-36).

"For from henceforth there shall be five in one house **divided**, three **against** two, and two **against** three. The father shall be **divided** against the son, and the son **against** the father; the mother **against** the daughter, and the daughter **against** the mother; the mother in law **against** her daughter in law, and the daughter in law **against** her mother in law" (Luke 12:52-53).

"For the son **dishonoureth** the father, the daughter riseth up **against** her mother, the daughter in law **against** her mother in law; a man's **enemies** are the men of his own house" (Micah 7:6).

In these verses, Jesus Christ is depicting the consequences of conversion in such a wicked time. Yet, what is even more amazing is that He is quoting directly from Micah 7:6! The time in which this was first spoken in Micah 7:6 was a time of prevailing wickedness in Israel. All of them were called "a brier" and "a thorn." A farmer cares not for a field of thorns but to burn it clear, and so God declares that the field of Israel is ripe for wrath. God commanded Israel to be united, obedient, lawful, faithful, and true, but this generation of Israel was utterly corrupted. You could neither trust your friends nor your wife, your son nor your daughter, for all men were enemies one to another. This is the point of what was spoken in Micah 7:5-6. Micah 7:5 is speaking to the friend, guide, and wife, "Trust ye not in a **friend**, put ye not confidence in a **guide**: keep the doors of thy mouth from **her** that lieth in thy bosom." Micah 7:6 you can take note of above. This was a woeful condition in Israel, and in this immediate context, those who rose in enmity against their **father** and **mother** were creating sword-like division for sin and against God. In this time, it was not the will of God that the children rise against their parents.

Yet, in the NT, when Christ quotes the passage from Micah 7:6, it is altogether in a different application than that of the immediate context of Micah chapter 7. The circumstances of widespread wickedness, or "the good man... perished out of the earth" (Mic. 7:2), is the current scene in the 1st century; notwithstanding, when Jesus Christ preached Micah 7:6, it was depicting those who rise in enmity against their father and mother because they are fulfilling the will of Christ. They, by this rising, are being saved, not condemned, and this was the declarative purpose for Christ's coming. What is being said by Christ? The widespread wickedness is so great, like as the time of Micah 7, yet those who rise in enmity against a confederacy and unity with the Devil are doing the good work of God to advance the cause of salvation. The enmity is speaking the words of the Savior, Christ Jesus - "The sword of the Spirit, which is the Word of God" (Eph. 6:17). The rising is the indwelling of the love of God, and its fervent, self sacrificing purpose to save those who hate God, the very ones who end up hating you because they are a people who altogether don't want to be saved.

"**Honour thy father and thy mother**: that thy days may be long upon the land which the LORD thy God giveth thee" (Ex. 20:12).

We know that Christ purposed to bring the sword and division, but in the terms of Micah 7:6 it is said to be a salvation through **the dishonoring of your father** rather than the submissive honoring of him. The most prominent argument in opposition to the doctrine of righteous division heretofore argued is from the Ten Commandments, saying, "**honour thy father and thy mother**: that thy days may be long upon the land which the LORD thy God giveth thee" (Ex. 20:12). Those who did dishonor their father were committing grievous sin in the Old Testament. "Impossible," says the family, "this can't be God and must be sin! God says to 'honour your father and mother.'" Yet, to say that honour to our fathers can be properly kept in the OT sense even while the NT call for a sword and disunity is maintained, this is declared by Christ to be impossible. Jesus Christ interprets "dishonour" in Micah 7:6 to mean a "sword" and "division" in the gospel accounts. Therefore, the Lord is saying that it is righteousness compelling the saints to rise in enmity against the Satanic tyranny of their unconverted parents, and thus they fulfill the saying, "the son **dishonoureth** the father" (Micah 7:6). Christ is calling for a **sword** and **division**, which is a **dishonoring** of our fathers.

Unconverted parents, who believe themselves to be righteous, think it is outrageous and insulting to have boldness, reproof, and contention with them, even if it is for the sake of mercy and salvation, or to show the true Jesus Christ in distinction from the false. They view it as such an insulting and rotten disrespect. They wonder where all the appreciation and honour due to them is in their children, the honour that they once had for all the carnal wisdom and ways they were raised up in.

Fathers and mothers, please listen to what God says. No matter the person, if a man's mouth speaks a false gospel, it must be stopped from leading others astray (see Titus 1:11). Therefore, God the Father takes preeminent honour to Himself in commissioning his blood-bought, spirit-born, son-servants to dishonour those who seek their own honour by the dishonoring of God. If, in honoring our earthly father we dishonour God by allowing an atmosphere of spiritual submission to a fallen head, this is spiritual murder and the defamation of God. This is no time to be silent. If your father forbids you to speak the true gospel and contends with you against Christ, even if it is out of an honest misunderstanding of how hurtful and dishonoring you are being to him, you must call him out and expose his sin through the word of God because his actions and honour, if followed, will damn those who follow him. This must not be tolerated in the name of the Father God, the Father of fathers. He cares more about your family's spiritual life than the fading peace of emotional satisfaction men love to maintain. Though fathers and mothers rage in anger to forbid you from speaking the true gospel, you must expose their false Jesus!

This True Jesus confirms or condemns them. The triumph of Christ (read carefully 2 Cor. 2:14-17) ought not to be forfeited by obedience to your family who holds the line of the gate of hell (1 Thess. 2:16). "I will build My Church," Jesus said, "and the gates of hell shall not prevail against it" (Matt. 16:18). Your parents may say, "Trust me," but you must trust God. Would you commit your eternity to the trust of insane men? What about dead men? What about devilish men? Once-born men are the living dead who slam the door of eternity and angrily leap into hell for the pleasure of eternal suicide. All once-born men are, to God, "dead in trespasses and sins" (Eph. 2:1). God demands Christians to speak (Acts 4:19), even if it is to your suffering and sorrow (Luke. 6:21, Rom. 9:2-3). It is to the inheritance of a spiritual family and Father which far exceeds carnal familial bonds (Mark. 10:30, Matt. 12: 48-50). Christian, your eternity is not safe if you decide to go on silently before any man in your witness-sphere,

which boundary is a God-judged responsibility and mark - for you would be guilty of eternal soul murder (Acts 20:26-27).

Jesus Christ never compromised the truth and integrity of God's spiritual work and gospel for His earthly half-family. He did not put his carnal mother and brethren on the same plane of honour and respect as God and His family. He dishonored the earthly to esteem the heavenly. His time, investment, and duties were supremely to His spiritual family and Father, and in the right place His carnal family was to be neglected but not in all senses and times. You can see such a time in Matthew 12:46-50. He showed dishonour to his seeking mother and brethren when He ignored them and caused them to wait, when honour would demand an immediate attention and response to their earnest pursuit and outside-call. Jesus Christ makes His mind plain on the matter of his family. He did it in truth, in sinless wisdom, because he ever beholds the spiritual climate at hand so as to never honour the dead above the living. Read the passages below side by side and see this clear practice of understanding in Christ, and so know the dangers of carnal, familial idolatry.

“While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, **Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother**” (Matt. 12:46-50).

“And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God” (Luke 9:57-62).

Are you offended at Jesus Christ? In all necessary circumstances, and especially after Mary was born again, the Lord did not neglect the responsibility to care for her (John 19:25-27). At another time Jesus rebuked the Pharisees for carnal wisdom resulting in their negligence and *unrighteous* dishonour to their family (Matt. 15:3-6), and so it was regarding the passage in John 19:25-27. Yet, at another time, leaving without saying goodbye to your family, and the forbiddance of their burial, these are likewise very dishonoring in another sense. Therefore, it is needful to walk in the Spirit of God in circumstantial wisdom from heaven. “Wisdom is justified of her children” (Matt. 11:19, Lk. 7:35). Look closely at the words of Jesus Christ in these instances, and how distinctly He is drawing a line between those in the Kingdom of God and those outside of it, between those who are alive and those who are dead. Men always seek to honor the flesh, and Christ sought ever to hold in preeminence the Spiritual family of God, thus we have the instance below:

“And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. But he said, **Yea rather, blessed *are* they that hear the word of God, and keep it**” (Luke 11:27-28).

In regards to judgment and the gospel, circumstances where eternity is at stake, or the commission of servitude to God pressing upon you, the message of Christ toward family relations is clear. So many are oblivious to the good God of judgment! When judgment is executed, there is room and hope for salvific mercy. When judgment is neglected, there is sweeping damnation and peaceful haste into hell-fire. Merciless judgment must be accomplished upon those found worthy of it, and then God will have mercy!

The false prophets have made their Jesus out to be one who does not burn in zeal to burn the earth in judgment. They say that Jesus is dislocated from the OT God, that this is in a new age, and that Jesus has a new mind on things because it is the New Covenant, thus the OT God is an ancient and evil god – I speak foolishly. They are the same God! One popular misrepresentation of Christ is preached from John 8:3-11:

"And the scribes and Pharisees brought unto him **a woman taken in adultery**; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, **in the very act**. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (John 8:3-11).

Is Jesus Christ against stoning the guilty? Is He opposed to justice and **judgment** in this way while the NT covenant is not yet enacted by the death of the Testator (Heb. 9:16)? He wrote the OT out of the righteous goodness of His own heart! How then can He be against it? First, you must understand something about the biblical command of stoning. It was used as the most common OT form of public execution (Deut. 21:21). When a crime which lawfully demanded death for the sinner was committed, and you witnessed it, even if this person was your wife, mother, son, or daughter, God commands merciless judgment against them no matter how dear and near they are to you carnally. As it is written:

“If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; **thine hand shall**

be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you" (Deut. 13:6-11).

No familial idolatry is allowed! No pity, sparing, or hiding of the criminal. If you were the witness, you must expose him to public execution. If you were the only witness, your hand laden with a stone must be first to stone him, and after you then all the people (Deut. 13:9). This is what is meant by the saying, "thine hand shall be first upon him." Can you imagine the eyes of your guilty family member - your dearest one - looking into his or her eyes that cry out for the slight of judgment, for just a one-time pitiful pardon, and yet all those who wished to live must walk out the mercilessness of God's good **judgment**. The principle that this judgment by stoning hinges upon is the *first-hand* witnesses of the crime. Those who caught the crime in action must be first to stone them, or in other words, to "first cast a stone" - says Jesus Christ. The others will not follow except by the surety of the witness himself striking the confident blow which initiates the execution.

Now what happened in John 8:5-11 with the stoning of this adulterer? Why was it withheld? Now listen. The Pharisees brought a woman who was said to be caught in adultery, "in the very act." In such a circumstance of catching adultery "in the very act," it is required by law that *both the man and woman* engaging in this act must be brought to die. So, since you caught them in the very act both of them were there on the scene - the man and the woman. "If a man be found lying with a woman married to an husband, then **THEY SHALL BOTH OF THEM DIE, both the man** that lay with the **woman**, and the **woman**: so shalt thou put away evil from Israel" (Deut. 22:22). The Pharisees broke the law. They caught a man with the woman in the very act, yet, they only brought the woman to be executed. They let the man go probably because he was of esteem or honour, or, there was some negative repercussion which they were not willing to bear that would come by his lawful execution. As hirelings this is a natural compromise, and all those men which do love their lives will follow in their footsteps (Rev. 12:11).

Jesus knew the law and understood that the man's absence disqualified the justice of stoning, and therefore the sifting, heart searching, and disbanding question the Lord rebuked them with, "He that is without sin among you, let him first cast a stone at her" (John 8:7). He was not disagreeing with stoning! He was calling out the witness who caught the adulterers in the act of adultery and boldly declaring that he is in sin for not bringing the male as the law states for terms of stoning, and the first stone thrower is the witness, so with him lies the sin! "The eldest" among them knew the scripture the best, therefore beginning with them was the disbanding of the group. All were disheartened and convicted because their sin was found out. None had the boldness to go through with the execution knowing the male was unlawfully left out. If there had been a sinless witness, Jesus' agreement with the law would have exacted it and they both would have been executed by the first stone and all others following it. Jesus called out the first stone thrower because with him lay the sin, but He did not deny the sinless and lawful throwing of stones while the NT was yet to be enacted. The woman's faith left her worshipping at the feet of Jesus Christ, thus Christ gave her mercy.

The Sword of Judgment

"Think not that I am come to send **peace** on earth:
I came not to send **peace**, but a **sword**" (Matt. 10:34).

My reader, it is vital that you have a proper OT sense of judgment by sword and salvation thereby. There is a biblically rich OT background to justify this saying of the Lord Jesus. I call it, **salvation by a sword**.

The Lord Jesus was the prophet like unto Moses (*viz.* Acts 3:22; 7:37). Jesus came from heaven to the Jews like as Moses came down from Mount Sinai. They came with judgment and a call to salvation. Look at the nature of their call to salvation, the cry of mercy before judgment, the ark of escape before wrath. Look how Moses contradicted the wave of idolatry when he came down from the Mount and ponder this: if Moses had such a contradiction, and likewise Christ had such a contradiction, than what of your witness of Christ to this adulterous, wicked, playing generation? Moses *barely* pacified the wrath of God through intercession!

“And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) **Then Moses stood in the gate of the camp, and said, Who is on the LORD’S side? let him come unto me.** And all the sons of **Levi** gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, **Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.** And the children of Levi did according to the word of Moses: and there fell of the people that day about **three thousand men.** For Moses had said, **Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day**" (Exodus 32:25-29).

Moses came down from the Mount with a message of salvation by division for the wicked and idolatrous. Thousands of Israelites were in the streets and open areas together as a mass, in the very act of reveling, idolatry, and playing. They had been emboldened to rebellion, thinking Moses died on the Mountain, supposing that He could not be sustained by God for forty days. A man of God seeking salvation with the True God, he went to the gate to confront the mass. "Moses stood." And where? "In the gate," beside all his brothers who through the centuries found their place at the city gate as the voice of rebuke to the land. His call: "Who is on the LORD'S side?" What Moses beheld was enmity against God. Therefore Moses heralded the only hope for salvation - **separation!** "Let him come unto me," Moses said. From this reveling mass wherein all were guilty, the tribe of Levi came forth! As they went from this crowd, they were probably mocked, laughed at, and persecuted. Friends and family supposed they could make them turn back and stay with them by verbal or physical restraint. Splitting a mass of thousands like this was probably a noisome eruption of contention and crying.

The Levites were not saved by merely gathering unto Moses. Moses gave them a charge for repentance – **Judgment** – by a girded weapon and bloody sword. Moses sent them back into the mass of rebellion which included their brethren, companions, and neighbors. They armed themselves for war and "put every man his **sword** by his side." Those who were guilty may have scattered or shamelessly continued in their evil play, and whatever the case, the Levites

engaged in war and death before they became the beloved tribe of God who never went to war alongside all the other tribes. It was here that the Levites were saved and supremely honored by the preferential love of God above the other tribes. They set their face to do judgment by a sword and to mercilessly slay their family and friends, withersoever the guilty were found "in and out from gate to gate throughout the camp." Three thousand men were slain. This sword was their salvation and an official consecration which resulted in them being granted the offices of the Tabernacle. This is what blessing was rewarded to them, by the blood of their sons, brothers, and family, which they slew with the sword. This is the blessing of supreme exaltation above other tribes. They were consecrated because of the slaying of their son and brother, and so the pleasure of God is awarded to them in another place, like what is said in Exodus 32:29, God said of the tribe of Levi, "It is he who was rewarded because he 'said unto his **father** and to his **mother**, I have not seen him; neither did he **acknowledge his brethren**, nor knew his own **children**: for they have observed thy word, and kept thy Covenant. They shall teach Jacob thy **judgments**, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar'" (Deut. 33:9-10). Like Asa was famed when he judged and dethroned his own mother for idolatry (1 Kings 15:13, 2 Chron. 15:16), so the Levites were famed.

"If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke 14:26).

Now, will you be brought near to salvation if the cost be the NT sword coming upon your dear loved ones - your sons and daughters, mothers and fathers, your friends and neighbors? The Levites, in this sense, forsook, "hated" (Lk. 14:26), and forgot about their family, so God desired them to be His nearest friends and family. As it is written, "Hearken, O daughter, and consider, and incline thine ear; **forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him**" (Ps. 45:10-11).

*"Who is on the Lord's side," was cried aloud,
From the reveling masses the meek left the proud.
Those who had ears to hear did hear salvation's calling sound,
The Levites did leave their sin and gather around.
They came to the Lord and forgiveness was granted,
Their revelry was over-passed, though for **the golden calf** they had chanted.
Christ came preaching "come," he left preaching "go,"
Likewise this divine commission did apprehend these saints to count their family a foe.
Their sword was taken from their side; it was raised for God as their family tearfully cried.
Blood was mercilessly shed and wrath was pacified in those who died.
For justice the impenitent bled, and the streets of sin did run red.
Idolatry had an enemy, it was the intercessor Moses who had no unrighteous affinity. His Captain was the Lord, the All-Consuming Trinity, whom justly saves or burns his enemies, even for a timeless infinity.
Moses did conquer rebellion; he brought a sword to the unrighteous, impenitent battalion.
Those who found mercy by repentance were sent to do merciless judgment against the impenitent.
Their family members did cry, likewise ours don't want to die, but we are soldiers in arms already crucified, doing the commands of our Master who hath brought forth the sword.
If Moses declared a consecration and salvation by a sword of vengeance, therefore what saith the Prophet like unto Moses to his generation?*

God said of Jesus, while speaking to Moses:

“I will raise them up a **Prophet** from among their brethren, **like unto thee**, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that **whosoever will not hearken** unto my words which he shall speak in my name, **I will require it of him**” (Deut. 18:18-19).

Truly, those who did not hear Moses died without mercy under the commissioned Levite sword. As it is written, “he that despised Moses’ law died without mercy under two or three witnesses” (Hebrews 10:28). What can be said of Jesus Christ, and those that resist his words? They of whom are included in, “whosoever will not hearken unto my words which he shall speak in my name,” will surely undergo the gauntlet which God spoke of, saying, “I will require it of him” (Deut. 18:19). Therefore, “to day, if ye will hear his voice” through God’s written word, “harden not your hearts” (Hebrews 4:7). “See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven” (Hebrews 12:25). “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord” (Hebrews 2:1-3)?

Jesus Christ came to destroy the works of the devil, not dwell peacefully by them. “He that committeth sin is of the devil,” scripture says, “for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil” (1 John 3:8). Jesus, the Prophet like unto Moses, called a line of allegiance against the prating fools and Pharisaical parties. Hear ye his words: “Think not that I am come to **send peace on earth: I came not to send peace, but a sword**. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s foes shall be they of his own household” (Matthew 10:34-36).

Enmity, War, and a Sword!

Christ Jesus brought enmity in deed that sinners might be freed.

He testified with valiant opposition, and the loving expression of a truthful, sword-wielding disposition.

A Christian must reconcile himself with the tribulations of truth. The word of God brings a sword of division, and if you speak it in love, it will happen to you as it is written: “Am I therefore become your enemy, because I tell you the truth” (Gal. 4:16)? Thus it can be said, “For my love they are my adversaries: but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love” (Psalm 109:4-5). Nevertheless, in Christ we partake of so great a love for others, we verily can say in response to all the affliction and repercussions of righteousness, in first person, “I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved” (2 Cor. 12:15).

Pick up sword in hand and follow your Lord; either that, or recognize you are of the world. If Jesus came to “destroy the works of the devil,” and “the carnal mind is enmity against God,” what great enmity will the followers of Christ have with the carnally minded (1 John 3:8, Rom. 8:7)? **The sword brings division, sharp separation, a contrast as light to darkness**. “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither

cometh to the light, lest his deeds should be reproved” (John 3:19-20). Light is distinct in that it is bright, yea, it scatters the night by effectual reproof against the works of darkness!

Today Christ lives - he hath brought many sons to glory - and his light still shines. This sharp sword is still **dividing**, the word of God is still living and active, and the only question is: “Which side are you on?” Today, nothing new under the sun from yesterday, we are at enmity as darkness is to light, and **whosoever is on the Lord’s side is in the Light!** Many “beasts” have made a religious fort and they do on every person “creep forth” while darkness has shrouded the land. But Christ is “for a covenant of the people, for a light to the Gentiles,” that the declaration of salvation would metaphorically and spiritually be a fulfillment of the words spoken by the prophet Isaiah: “the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up” (Matthew 4:16, Isaiah 42:6).

Verily, they which are saved are awakened by this light, as it is written, “awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Eph. 5:14). However, citywide night through cultural and religious darkness pollutes the earth in perpetual days of spiritual darkness. In such a case the multitudes do sit in darkness under the “rulers of the darkness of this world” that are “spiritual wickedness in high places” (Eph. 6:12). The devils are the authors of these religious faces and they steal the light of true graces. However, we must not forget the forewarned Sovereign plan that is now manifest in man: Firstly, that “Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth” (Psalm 104:20). Secondly, “And God saw the light, that it was good: and **God divided the light from the darkness**” (Gen. 1:4). Therefore it is true today: “But he that doeth truth cometh to the Light, that his deeds may be made manifest, that they are wrought in God” (John 3:21).

**"Then Moses stood in the gate of the camp, and said,
Who is on the LORD’S side? let him come unto me."**

To the unbelieving Jesus said, “the world cannot hate you; but me it hateth, **because** I testify of it, that the works thereof are evil” (John 7:7). This was the Prophet like unto Moses, and he says to you today, “**who is on the Lord’s side?**” Will you come, and then will you go? Will you come to the Light, will you walk in the Light, and will you become a light? If you come to the Light you will pass from death to life, for “in him was **life**; and the **life** was the **light** of men” (John 1:4). “Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee **light**” (Eph. 5:14). Bask in this Light, for it makes all the dead “partakers of the inheritance of the **saints in light**: who hath delivered us from the power of **darkness**, and hath translated us into the Kingdom of his dear Son” (Col. 1:12-13). If you have this **Light** that is life, it shines with a brightness that is **righteousness**, “and if Christ be in you, the body is dead **because of sin**; but the Spirit is life **because of righteousness**” (Rom. 8:10). This light has a righteous effect of reproofing evil deeds, “and all things that are reproved are made manifest by the **light**: for whatsoever doth make manifest is **light**” (Eph. 5:13).

Can you say to God, “my soul **followeth** hard after thee: thy right hand upholdeth me” (Psalm 63:8). If so, and your words are true, it will be as the Lord said of such a man, “I am the light of the world: **he that followeth** me shall not walk in **darkness**, but shall have **the light of life**” (John 8:12). Moses and Jesus Christ ground the golden calf in their day, and now we must follow them. As Christ was a **light**, so art thou, regenerate Christian. Hear your commission:

“Be not ye therefore partakers with them. For ye were sometimes **darkness**, but now are ye **light** in the Lord: **walk as children of light**: (For the fruit of the Spirit is in all **goodness** and **righteousness** and **truth**;) Proving what is acceptable unto the Lord. And have no **fellowship** with the **unfruitful works of darkness**, but rather **reprove them**. For it is a shame even to speak of those things which are done of them in secret. But all things that are **reproved** are made **manifest by the light**: for **whatsoever doth make manifest is light**. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee **light**. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is” (Ephesians 5:7-17).

Salvific light is a sin remover and a righteous intruder. This light is righteously bright, and therefore an expeller of sin; it is not relatively defined by men. It is no candle in a devil’s den, to give a warmth of light to help them sin. Costly hugs and kisses are the harlot’s love and wishes (Prov. 7:6-27). Feasts of peace on the eve of judgment are no banquet of the Lord (1 Sam. 28:22-25). They extinguish the fervency and every possibility of fasting; they replace the need of mourning with meat. This is the devil’s method of madness; he is a master builder making prisons of gladness. If there is no repentance, there is no life; therefore, preach repentance that they may have life! The comforts of this life are the witch’s love and harlot’s ways to steal repentance from sinners all throughout their days.

Nevertheless, blessed be God! rays from His countenance are shed abroad; they circle, astound, and clothe His saints with the armor of God. “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on **the armour of light**” (Rom. 13:12). “There be many that say, who will shew us any good? LORD, lift thou up **the light** of thy countenance upon us,” **and He has**, therefore we are victory bound!

*Your enmity with the world
Is defined by a drawn and bloody sword
If you are a friend of God, you are a soldier- saint clad in the armor of God
Protection is needful against the surrounding innumerable foes
That rage in sin under impending woes
This day is a fight, there are endless days after night
At the Son-split sky all saints will fly
O what bliss there will be, in the great By and By*

It is peculiarly hard when one must take the sword of truth **to the family**. **You become the enemy of false Christianity’s creeds which dictate uncompromising family unity and goodly, comfortable, inoffensive morality**. God desires family unity, but not at the expense of righteousness and truth; Christ declared a sword and disunity. The trial of keeping your eyes fixed on the Lord, not looking back to the cursed Sodom of this world, is undergone by every saint that sees the godly call to take the sword of truth to the family. How will your family have hope to see the blindness of their idolatry if you do not grind this golden calf to powder like war against a Satanic tower? **“Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood” (Jeremiah 48:10).**

Our Master Jesus Christ has given us an example and he was forsaken and cast out of the camp of false Judaism. “Let us go forth therefore **unto him** without the camp, **bearing his reproach**. For here have we no continuing city, but we seek one to come” (Heb 13:13-14). We are

commanded, “go forth therefore **unto him**”- therefore what happened to him must happen to us; as he was hated we must be hated. Christianity is not merely imitating Christ; no, rather walking **in him**. Thus as he was, we are. For, “he that saith he abideth in him ought himself also so to walk, even as he walked” (1 John 2:6). Will you come to the Lord’s side? The honour of men is a path of wickedness, truly: “**how can ye believe, which receive honour one of another, and seek not the honour that cometh from God only**” (Jn. 5:44)? Jesus said, “I receive not honour from men,” and knowing this, will you come to him? Don’t let this be your indictment from Christ, the one he gave to the Pharisees: “search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And **ye will not come to me, that ye might have life**” (John 5:39-40). Will you come to the Lord? Do you follow Christ already? Hear now the test. Do you believe, and therefore **seek the honour of God**? To this man God shows his **honour**: Jesus said, “If any man serve me, **let him follow me**; and where I am, there shall also my servant be: if any man serve me, **him will my Father honour**” (John 12:26).

In a real degree, go where Jesus went on earth and you will be with him in heaven. Jesus said, “the disciple is not above his master: but every one that is perfect shall be as his master” (Lk. 6:40). “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also” (Jn. 15:18-20).

Persons Disqualified to Judge – Matthew 7:1-5, Romans 2:1-3, 17-29

“Judge not, that ye be not judged” – Matt. 7:1

I dare to declare that, anyone who is compelled in sincere love to share the gospel of Christ to lost sinners has heard Matthew 7:1 quoted by scores of souls headed for hell – “Judge NOT!” they holler. Why? These people think they are good persons, thus in actuality they believe they don’t need a Savior for the present conduct they are engaged in – whether it be drunkenness, drugs, clubbing, sexual immorality, etc. In many states, most of those souls which stream into the clubs on Saturday night will stream into their “churches” on Sunday morning as faithful, tithing, pew dwellers with X’s on their hands. I have heard it screamed at me as I’ve pled with club lines, “I am going to Church tomorrow!” as if that excused their behavior. Is the heresy of the Roman Catholic Church any different? Would it be any different for these persons to say, “I will confess my sins to my father-priest tomorrow at the confessional,” as if that is all that God demands? Their minds are halfway or fully intoxicated by alcohol or drugs, indulging in unspeakable sensuality this world calls dancing, their minds numb to shame as sight is impaired by darkness and strobe lights, and the booming bass rhythms the energy of hell as hell’s preachers rap and rhyme of sex, drugs, gangster violence, rape, killing, and death! My soul cries to God as I think how many of these people will be in church tomorrow singing hymns or “christian rock and roll.” The pastor sets the stage of “Christian worship” under the night lights of the wicked. Sinners go from the club lights and strobes, florescent beaming rays in contrast and motion across a pitch black arena, and they wander into the same scene on Sunday morning “worship” – pitch black, beaming light shows, and stage performances big-screening the house’s

most beautiful women. Hell rages in the night house and perfumes the morning house. Oh God have mercy.

“For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Rom. 16:18).

The stage brightens only for more darkness as the preacher steps up to deliver his snapping and moving motivational speech. With fair words, he justifies the masses and scores for himself the happy admiration of the hypocrites. The people leave in peace, remembering his fair speeches. His glazed smile of peace is magical to the congregation’s mind, but they “know not what they do” (Lk. 23:34). This preacher’s image and doctrine mummifies dead men to keep them from the powerful stench of decaying flesh and somehow preserve the rottenness of depravity. His preaching makes their depravity look good, even look alive, so men flock to his aura and deception. The “church” is an atmosphere of acceptance which is tolerance of the unrepentant, which is forgiveness to those whom God has not forgiven. The pastor’s sermons paint pictures of God through twisted biblical exposition integrated with elaborate stories which skillfully causes everyone to forget about their sins, and so, the people leave remembering an imaginary God that does not exist (Jer. 23:27). They are preachers of dreams to a dreaming people. Forgetting about their sins, eternal judgment, and repentance, the people salivate for next weekend’s sinful liberties while the God of the Bible is ready to slay them with merciless wrath for all eternity. The catholic father-priest confessional, which is a sure absolution of sin, is now a peace-preaching, protestant pastor who attains the same result all in one meeting. Singing, dancing, and praying in church, everyone leaves saying, “God is good!” So it is so, and the people think they are allowed to commit the infamous lusts of hell. “And for this cause God shall send them strong delusion, that they should believe a lie: that all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Thess. 2:11-12). Oh Lord God, have mercy.

Such men and women in this mad and blasphemous blindness do criminalize the truthful while they defend their lying pastors. They say, “Judge not, that ye be not judged,” but is this the correct interpretation of the passage (Matt. 7:1)? This passage does not forbid judgment! It disqualifies those who are hypocrites from practicing biblical judgment, and rather, it affirms those who *are* righteous to continue to judge. Look at the entire passage in context –

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye” (Matthew 7:1-5).

Judgment in this context is judging what is right and wrong or who is right and wrong, in their actions or character. The Divine forbiddance, “Judge not,” is circumstantial depending on which of the two individuals you are. Each individual spoken of has two different **seeing capabilities** – one who sees clearly and one who has a beam in his eye which is blinding him. The ability a man has to correctly judge right and wrong when it is observed in another, this is said to be as the capacity a man has to see clearly. Let the reader note, every man has his own

sense of right and wrong and holds others to it according to his own desire, even if he holds others to the standard of no standard. It is a judgment for club-line persons to judge that it is wrong for the preachers to judge. When they are saying, “judge NOT,” they are judging the judgment of the judgers – the preachers. They are using this passage to exclude the judgment of themselves as if it is unbiblical to hold a person accountable to saving truth and righteous deeds consistent with true salvation. The principle behind the warning, “judge not, that ye be not judged,” is connected with which person you are: the one who sees clearly...or the one who has a beam in his eyes. If your friend or family member had a beam in his eye, would you help them remove it?

A man’s capability to see is their accuracy, qualification, and capability to judge. In scripture, if you are a hypocrite, you will be blinded from truthful, honest, and righteous judgment. By righteous judgment I mean what Jesus meant when He said, “Judge not according to appearance, but judge righteous judgment” (John 7:24). Romans 2:1-3 shines more light on why God forbids a hypocrite from the practice of judgment. He teaches there, in other words, that if you judge while being a hypocrite you will be judged by God with greater severity, and therein is the meaning of the passage in Matthew 7:1 – “That ye be not judged. **For** with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.” Romans 2:1-3 puts it this way: “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?” Again in Romans 2:21-23, “Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?” Do you see the principle being preached regarding judgment? It is rebuke of hypocrisy! When a hypocrite judges, he will be judged by the truthfulness of the law that they preach, for, they commit the same or other sins of equal punishment, but by self-confident hypocrisy they are boasting themselves of the ability to see clearly and judge – and God says they are thus disqualified from judgment.

Look again at Matthew 7:1-5. Christ questions the confidence of the hypocrites: “Why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or, how wilt thou say to thy brother, let me pull out the mote out of thine eyes; and, behold, a beam is in thine own eye?” This hypocrite is confident in himself to pull out a mote from his brother’s eye when he cannot even see the beam blinding his own eyes. “Why beholdest thou the mote,” is to say, “Why do you judge your brother,” which is to mean, “don’t judge him. You can’t see clearly to judge, and you are a hypocrite by covering and hiding your own sins which are greater than the person that you are judging. You are so concerned about this other person’s sins which are not damnable, and your sins are far greater and damnable to your own soul.” “Lest you be judged” is the hypocrite’s endangerment by the *judgment* of God. A man tainted in sight by a mote is a righteous man who is still qualified to judge, and thus, He is not under the danger of the warning of God – “Lest you be judged.” The mote is not disqualifying the man from the holy duty of judgment. According to the passage He can still see “clearly.” So Christ justifies the one and condemns the other when he says, “Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote

out of thy brother's eye," or in other words, "judge ourselves" that "we should not be judged" of God (1 Cor. 11:31). Self judgment, or, "judge ourselves," is the mortification of self-hypocrisy which is a sight impairing beam, and when such is removed, righteousness of heart is restored to qualify a man to righteous judgment. The passage does not forbid judgment, but only hypocritical judgment, as Christ says - "THEN shalt thou see clearly to cast out the mote out of thy brother's eyes" - which is judgment without hypocrisy. So, to hypocrites it is said by God, "who art thou O man," and, "judge not," because God will judge such a man, but if a man is not a hypocrite and sees clearly, he doeth righteousness by caring about his brother so as to show him his sin and deliver him from it. To shout "Judge NOT" to those who are not hypocrites is rather to say, "Love not, help not, and preach not!" Nevertheless, if you see clearly, you must cast out the mote and beam "in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

The scripture says, "if thy brother trespass against thee, go and tell him his fault" (Matt. 18:15). God's preachers are always preachers against sin! God commands, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgressions, and the house of Jacob their sins" (Isa. 58:1). "Preach the word; be instant in season, out of season; reprove, rebuke, exhort" (2 Tim. 4:2). When a man sins, is it business between him and God alone? God says again, "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). There are damnable consequences for the negligence of NT judgment, and such men who cry out, "Don't judge me," are preaching the Devil's anarchy against God's goodness, and so they crucify the right, so as to stay undisturbed in the night. Rather, God says, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works" (Prov. 24:11-12)? God will get for Himself fame by remembering and repaying all sinners' sins, whatsoever they are (Psalm 137:7, 2 Thess. 1:6), and God says He will repay men who neglect the blind as they are drawn to eternal death.

A club line is no different than a church line in these modern day "churches." They "err in every work thereof, as a drunken man staggereth in his vomit" (Isa. 19:14). The Lord likens the pastors and members of these churches to those who are physically drunk, so as to depict the horror of spiritual drunkenness: a senseless, sightless staggering in the devouring perversity of a sin-loving nature called death (Rom. 8:6-8). Pastors should be "vigilant, sober, of good behavior;" yet these "watchmen are blind" (Isa. 56:9). "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant;" (Isa. 56:12). Their doctrines are strong drink, and those that tarry long at their fountain will behave in heartless enmity to true preaching and righteous, saving conviction. "Whoredom and wine and new wine **take away the heart**" (Hos. 4:11). God judges in the heavenlies and has decreed it in the fierceness of His wrath, "If a man walking in the spirit of falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people" (Mic. 2:11). These drunken prophets are against the sober truth of righteousness and holy living. They have "commanded the prophets, saying, prophesy not" (Amos 2:12), which is to say, "Judge not!" The righteous do "turn the battle to the gate" but the false prophets "have erred through wine, and through strong drink." "The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the

way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (Isa. 28:5-8).

Those who have come speaking another thing than biblical judgment are the "mockers" who have come "in the last time," and that time is now (Jude 18). Mockers are sin-loving, raging men, confidently deceived. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). They walk after their ungodly lusts (Jude 18), "turning the grace of our God into lasciviousness" (Jude 4). They do declaratively state and preach, "**This is the amazing thing about the Grace of God:**"

"You don't have to obey the word of God to be saved" –The scripture saith, "**LET NO MAN DECEIVE YOU WITH VAIN WORDS**" (Eph. 5:6)!

"God is not so much burdened about works as long as you have imputed righteousness which is apart from works. By this you are justified, and therefore don't burden yourself, and rest from considering what works of righteousness God requires of you. Some men die daily and others aren't so disciplined and we are not under the law but under grace" - The scripture saith, "**BE NOT DECEIVED**" (1 Cor. 6:9-10)!

"God wants you to rest from fear and doubt of your salvation even when you don't do righteousness. He alone did righteousness! There is no standard of works righteousness which declaratively must be kept for you to make it to heaven, because all sin is equal in the sight of God." - The scripture saith, "**LET NO MAN DECEIVE YOU**" (1 John 3:7)!

"You don't have to care so much about your words and tongue, they are irrelevant to your eternity" - The scripture saith, this man "**DECEIVETH HIS OWN HEART**" (Jas. 1:26, Matt. 12:36-37)!

"Who you spend time with is of no real consequence on your soul because God has called you to be a light. Therefore go out into the world and salt it by being in the places where they celebrate iniquity like bars, clubs, entertainment parks, etc. They will not corrupt you, but you will be a witness to them in a dark place" - The scripture saith, "**BE NOT DECEIVED**" (1 Cor. 15:33)!

Sin & Error in Judgment – Romans 14:4, 10-13, James 2:1-4, 9, 12-13, 4:11-12

In Romans 14:4, 10-13, the word judgment is used. The question appertaining to its use was this, "Who art thou that judgest another man's servant" (Rom. 14:4)? It is clear that Paul is preaching against judgment in this instance, but why? Paul is speaking against those who judge a judgment which disagrees with God's judgment on minor matters such as the worship and esteem of Jewish holy days, pure and unclean foods, and the like. Some Christians felt compelled to keep the unclean laws concerning foods and others observed holy days, while others of the opposite decision disagreed, felt free in conscience to dismiss them, and so they did. When two parties judge a matter and clash, then God's judgment on the matter IS WHAT MATTERS. This is the main thrust of Paul the apostle's writing in chapter 14.

He is desirous to show the people the proper humiliation before God's throne, and that God is able to judge the matter soundly, righteously, and finally, and who are we to disagree with it and make our own, false, corrupt judgments instead? Can man compete with the competence of God? Some believed these doctrines were a matter of standing or falling before God, but Paul preaches against their false judgment and says, "who art thou," in the sense to say, "who art thou to disagree with God in your own corrupt judgment?" Men bent by their cultural ideologies were incited to make minors into majors, because for them, they were inescapable mentalities to be dealt with daily. Self oft intoxicates judgment and robs the accuracy and precision of spiritual sobriety (Rom. 12:3). Those who are of the audience of Paul's confrontational question and rebuke are those who believe one will fall for such deeds which God judges to be liberty. Paul says, "God is able to make him stand" (Rom. 14:4).

These people are incorrectly judging their brethren if they disagree with the judgment of God. God judges that there IS liberty to practice either side of the disagreeing convictions and still be right with God. These men disagree with God and falsely condemn men for their convictions, but they are condemning God for not condemning men and puffing at the "Judgment Seat of Christ" (Rom. 14:10). To these people God says, "But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ" (Rom. 14:10). Paul pleads with the proud, citing the ground zero plane on which all men will finally stand: "The Judgment Seat of Christ." At this judgment seat we will bow to God's judgment (Rom. 14:11) and give an account of our deeds and false judgments (Rom. 14:12), so who are we, or, how proud are we, if we disagree with what God says there is liberty to do concerning the ceremonial laws of the OT and matters of conscience? This is what judgment Paul is forbidding: judgment which disagrees with God's judgment on a matter - judgment that is therefore corrupt, sinful, and in error. Thus I have titled this section on judgment, "Sin & Error in Judgment."

"Judge this rather" – Rom. 14:13

Judgment is not forbidden in the matter, only incorrect judgment is; therefore Paul says, "judge this rather" in Rom. 14:13. If Paul is saying "judge this rather," the word and practice of "judgment" itself is not the sin, but what judgment you make is sin. The judgment Paul argues for in the rest of the chapter from verses 13 to 23 is for the behavior of charity to reign as sole dictator in circumstances which differ as matters of freedom and persons of different stability of conscience are present. Paul seeks to detail the deeds of charity which establish "the bond of perfectness" (Col. 3:14). "And let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful" (Col. 3:15). If you believe you have liberty to eat unclean foods, don't do it in front of a person who does not have liberty of conscience, lest they are emboldened to do it against their conscience, and Paul forewarns against this result and your uncharitable stimulation of his sinning against conscience and God. To Paul, this is called putting "a stumbling block or an occasion to fall in his brother's way" (Rom. 14:13). It is serious. In this way he teaches not to destroy the brethren who are weak (Rom. 14:15), no matter if you have liberty of conscience to eat unclean things. Charity holds as preeminent each other's spiritual safety through the maintenance of a pure conscience before God. God's judgment on this matter eradicates occasion for destruction and establishes edification (Rom. 14:19), peace (Rom. 14:19), and the avoidance of offense (Rom. 14:20), thus faith is preserved in both parties rather than one being possibly destroyed.

The judgment which is spoken of in James 2:1-4, 9, 12-13, 4:11-12 is in the same sense as Romans 14; only, it is on a different matter of judgment which the brethren are erring in making, and or, disagreeing in. A twin circumstance of rising sin requires the same humiliating scenes of God's majestic finality in judgment on all matters of faith and practice.

There is a judgment of brethren being made that is sinful and incorrect, in need of correction and address by the apostle James. In James, what is their error in judgment which disagrees with God's judgment and law? They are having "respect of persons" toward rich men to the abuse and mistreatment of poor men in the Church (James 2:1-4). Those who commit such error in judgment are therefore said to "become judges of evil thoughts" because God favors the poor rather than the rich. Even the wicked favor the rich! Should not the spiritually poor favor the physically poor? These judges are not walking in charity (James 2:8) or wisdom. Christ – "The Great Equalizer of men" – He is the level plane for all rich and poor men, and these men have lost themselves in the proud luster of perishable riches and colorful luxury, and so they have disagreed with God. If they disagreed with the judgment of God then the word of God, or "the law" (Jas. 2:9), would expose this. Therefore they are said to be transgressors of the law (Rom. 2:9-11). Such persons that do this need to be humbled like the Romans 14 persons who erred; therefore Paul seeks to exalt the finality of God's judgment – "So speak ye, and so do, **as they that shall be judged** by the law of liberty" (Jas. 2:12).

The perverse favor that these men give to the rich is said to be alongside weighty sins like adultery and murder (Jas. 2:11). The nature of the sin is a lack of mercy toward the poor, therefore a lack of love. It is a damnable sin. Mercy is dangerously important to God, and vitally real in a regenerate, righteous man of God. God says, "Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7). There is a burden of blessing and a burden of woe, and to the rich God says, "woe unto you that are rich! For ye have received your consolation" (Lk. 6:24). And again, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you" (Jas. 5:1). Mercy is an inseparable chunk of the tree trunk – charity – and without it, all branches of work, sacrifice, knowledge, revelation, or any Christian experience, "profiteth nothing" (1 Cor. 13:3). Can you see that these men are dislocated from the humiliation of the Divine Judgment that will transpire in another world? "Naked came I out of my mother's womb, and naked shall I return thither" – thus the soul flies into eternity stripped from all worldly gain or honorable enterprise (Job 1:21).

A soul dislocated from God's eternal judgment is emboldened to rely on his own deceitful rationale. If a man wanders into the realm of his own heart's wisdom, he will be bound again in the death grip of depravity. If you will do what you think is right, or righteous, then you are dead, and *living* for the second death, and because you are dislocated from eternity, your sight is blindness. "There is a way which seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12). James seeks to terrify these judges of the guilt and criminal danger at hand, which is their lack of charity in defiance of "the royal law" (Jas. 2:8). He seeks to show the damning nature of God's judgment against such corrupt judgments of transgression in mercilessness; thus James says, "He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment" (Jas. 2:13). This judgment and other evil eyes like it are said to be "evil" (Jas. 4:11), and "he that speaketh evil of his brother, and judgeth his brother" in this way "speaketh evil of the law, and judgeth the law" (Jas. 4:11). Why? They are disagreeing with the judgment of the law like as in Romans 14:13. Therefore it is that they disagree with God's judgment and are exalting themselves against God, judging God and His

law to be wrong. So James warns, “There is one **Lawgiver, Who is able to save and to destroy**: who art thou that judgest another” (James 4:12). Those who judge another against God’s judgment need to be stripped naked before the “One LAWGIVER,” in Whose hands is all salvation or destruction! Don’t judge against the Judge and thus judge the Judge; “Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the officer, and thou be cast into prison” (Matt. 5:25).

Men and women often quote this verse in James 2:13, “He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.” Sadly, they use it to advocate an unbiblical mercy toward those who God demands no mercy toward, in the sense of fulfilling the judgment commanded in 1 Corinthians 5 (the whole chapter) and 2 Corinthians 6:14-7:1. Don’t be mistaken; it is not that we are not forgiving them from our heart. It is not that we are cold and merciless in the sense that we have ceased to wish, pray, love, and hope for their salvation. Mercy in judgment is NOT a failure to excommunicate those who God is demanding to be judged in this way (1 Cor. 5:9-13). It is NOT a continuance of company with those who God is damning - “with such an one no not to eat” (1 Cor. 5:11). It is NOT judging a man a righteous companion when he is in unrepentant sin: such a man (after the due process of judgment) should be judged to be as “an heathen man and a publican” (Matt. 18:15-17).

You see, we must always be merciful in our hearts so as to forgive (Matt. 6:14-15) and love every man, but true love afflicts (2 Cor. 2:6) in this way of mercilessness, in the sense of uncompromising, afflicting excommunication. To execute upon them this due recompense for sins is called unforgiveness in a different sense than the forgiveness taught in Matthew 6:14-15. One sense is a forgetting or remembering of sins committed against you personally, but the other is in regard to the offense done against the Person of Christ. Paul calls it forgiveness (2 Cor. 2:10) because it is the act of *forgetting* or a *remembering* sins committed against Christ – and if they are remembered, it is to hold the individual to the penalty of excommunication. When Paul judged to excommunicate a man he says he “judged” (1 Cor. 5:3), and when he received an excommunicated man back in the church he called it forgiveness (2 Cor. 2:10). In this peculiar sense of the meaning, the Church is not always supposed to exercise forgiveness toward all men and women (see 2 Cor. 2:7) unless proper repentance is attained (2 Cor. 7:10-11). If any man leaves off forgiveness in the other sense, he will have a personal grudge and hatred – and this is severely condemned (Matt. 6:14-15, Jas. 5:9). This kind of forgiveness is never to be left off because it is personal, but when God takes personally some man’s sins which he has committed against Him, when God says He is jealous, angry, and holding in memory a man’s sins so as to condemn him, this is a time to exercise the merciless judgment of God, which, in 1 Corinthians 5, is called judgment. It is an execution of God’s judgment in reality NOW, a holding of men to it, and we are mere ambassadors doing it in His majestic name. Mercy in judgment, as it is written in James 2:13, is the sense of mercy and love toward the poor Christians that James wrote to, and this mercy rewards merciful judgment between you and God. In contrast to this mercy, to have mercy and forgiveness which compromises and corrupts other forms of righteous judgment formerly addressed - this is fearful sin, circumstantially dangerous enough to damn the whole community of the saints! This ought never to be done! Let this verse give correction and warning concerning the balance of true judgment, whatever the sense: “He that **justifieth the wicked**, and he that **condemneth the just**, even they **both are abomination** to the LORD” (Prov. 17:15).

Varying Degrees of Severity in Judgment

“If we saw that such would reform without reproof, we would gladly forbear the publishing of their faults. But when reproofs themselves prove so ineffectual, that they are more offended at the reproof than at the sin, and had rather that we should cease reproofing than that themselves should cease sinning, I think it is time to sharpen the remedy.” - Richard Baxter

I desire to write in very plain terms of our dealings with family so that any of a sound mind can understand why we do what we do. NOTE: This was not written for our own edification and learning, but has been written as a response to the inquirers and accusers on matters of judgment. We do solemnly, to our hurt and self sacrifice, to the defamation of our closest kindred and friends, stand with Richard Baxter, and concur, there must be varying degrees of severity as the circumstance demands. There are varying degrees of severity in judgment which results in varying degrees of division, contention, and the peaceless sword. Why are there varying degrees? There are varying degrees of sinners! If there are varying degrees of sinners, then there must be varying degrees of judgment proportionate to their sinfulness. It is my hope that some of those who have misunderstood our behavior, slandered our motives, misrepresented the events, or oversimplified our intent into cultish insanity, would be reprovved. Nevertheless, I cannot help but sit quietly under the shadow of the Sovereign who said, “He that hath ears to hear let him hear.”

First, let me emphasize this again: we do love our Lord Jesus Christ in a true biblical love because of His infinite grace toward us, and loving men through Him seems to be hated by others; nevertheless, let it be understood, if anything threatens His glory, the good of the gospel, the good of ours or other’s souls, or any other cause of our precious and dear Savior, no matter how much we did love such and such a person in our former lives...God granting us continual grace, we cannot and will not compromise the will of God. Everything we once loved is so incomparable with the magnitude of our love for God that it is as if we “hate” it (Luke 14:26). Can I tell you that I am dead, and that Christ liveth in me? Oh, what a wonder! All of our past lives, reputations, accomplishments, and gains are now as dung to us (Php. 3). All things that contend with the good will of our God are hateful to us, and we can love a person’s soul with the utmost sincerity and yet hate everything from, or about them, except for the wooing and working Spirit in or upon them. As God takes pleasure in nothing outside of Christ, so His servants are taught the same “mind” (1 Cor. 2). Also, we hate our own lives and all other things that are evil. We do hate with a godly hatred, which is actual love for souls and the greater good of God and man. We do not use methods of modern church “tactics” to win sinners, but we trust that if we obey God and honor Him, then He will save them in His own good pleasure. Men don’t need a brainwashing but a heart-washing, even the “washing of regeneration” (Titus 3:5), and this only God can do.

I desire to address FIVE scenarios of familial judgment, why they are different in the severity of judgment necessary, and the consequences of judgment – peace, contention, division & warlike hurt. The five scenarios are listed below in a decreasing order of circumstantial peacefulness which is able to be attained based upon our experience and the logic that scriptural and spiritual laws demand.

- 1) The 1st and most peaceful familial life - All persons in the family are regenerate & right with God.
- 2) 2nd Most peaceful – All persons in the family are regenerate but not all are right with God; however, the principles of fellowship, judgment, reproof, and repentance are understood and accepted by all persons to be the inevitable devotion and obligation for all professing Christians.
- 3) 3rd Most peaceful – All persons in the family are unregenerate, yet they are humbled, turned by God in a measure, and drawn toward Him, making such unregenerate men what we call “seeking sinners.”
- 4) 4th Most peaceful – All persons in the family are unregenerate and humbled to a lesser measure, and so they are not yet “seeking sinners”, but they have been tempered into listening sinners which are capable of a conversation with a river of words from a Christian in the Holy Ghost.
- 5) 5th Most peaceful (which is no peace at all) – All persons in the family are unregenerate and proud, ruthless, vengeful, and raging persecutors, consciously or unconsciously; they cannot help themselves, because they are dominated by the compulsion of emotional hate to invent evils and advance sin and Satan, to the damnation of men and the resistance of the loving Lord Jesus.

There are three spiritual principles which we are governed by in all these circumstances, which change our behavior based upon the intensity of each familial situation. These are listed below:

- I. The grounds or laws which establish and sustain “fellowship” amongst professing Christians.
- II. Understanding our capability to be evilly affected by the influence of sin and sinners who do or do not profess Christ.
- III. The commandments of God which promise the continuance of our souls in righteous perseverance through the demand of separation of any influence of the world which is to our backsliding destruction, whether it be family, friends, or any man by any medium of communication worldwide.

The grounds and laws for spiritual fellowship have been addressed through the scriptures written in 1 Corinthians 5, 2 Corinthians 6:14-7:1, Ephesians 5, and 1 John 1. For all those who truthfully confess the Name of Christ, we do desire and are obligated to keep these God-written Church rules. God is concerned about our fellowship with Him and one another (amongst those who profess the name of Christ). I will remind you that it is written, salvation is to be “called unto the fellowship of His Son Jesus Christ our Lord” (1 Cor. 8:9). As a Christian, I must confess, I have lost everything for Christ (lawfully, spiritually, and in heart), and now I have gained Christ! Alleluia! Therefore when there is ANYTHING that threatens to discontinue fellowship with HIM it is hatefully avoided at any cost! Those things include sin from unregenerate sinners, otherwise called, “the unfruitful works of darkness” (Eph. 5:11). It is written, “Have no fellowship with the unfruitful works of darkness, but rather reprove them.” By works of darkness, it is meant: those things which include damnable, unrepentant sin from

Christians which merits excommunication from Christian fellowship (which is anything under the name of Christ, or anything where there is a mutual understanding that this is a religious practice which insinuates such a person is accepted and right with God) – such as eating (charity feasts or holy communion), intercession, singing, exhortation, accountability, witnessing, spiritual edification, and assemblies (1 Corinthians 5, 2 Corinthians 6:14-7:1).

Remember, we cannot have fellowship with anyone who is not “in the light” (1 John 1:7). “If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7). We do make it our priority to maintain an atmosphere of “light” with all professing Christians, but if (God forbid) there ever be an occasion where regenerate Christians refuse to acknowledge the necessity for light and they are walking in some kind of darkness, and yet they still desire to have fellowship, **this is an impossibility for us** and for all those who seek to obey these principles. If such a thing was done it would be a denial of, and offense to, the living Christ, who is Light, who is the supernatural unity and power that wills, moves, speaks, and lives through all of us. This is a deed warned to be of such criminal weight that it endangers such ones to be expelled from the safety of the cleansing blood. With one darkened soul mingled about within, so comes the promised curse that others will fall with him. “One sinner destroyeth much good” (Eccl. 9:18). This must be avoided at all costs. For us, bound in Spirit, it is an impossibility; thus we avoid it as long as God gives us grace. We seek to persevere by the grounds of a biblical assurance, free from the mockery of sowing to the faithful curses warned of in scripture. “God is not mocked, whatsoever a man sows that will he also reap” (Gal. 6:7).

Could men like Joshua and his generation rightly forget the horrible execution of Achan, and all the other instances when thousands fell under God-sent plagues? Such plagues were sent because the doctrines of separation and holiness were transgressed! Could those men ever forget the sure curse of infection from Canaan after their self-participating in the public execution of Achan and his family, including the children, all killed by stones thrown by all Israel? They learned to hate loose-mindedness, a mentality which lacked carefulness and trembling, making room for the slightest slip into disobedience where biblical separation is breached. At times, such fierce wrath broke forth upon Israel that the plague could not be stayed without the immediate execution of the guilty persons. Israel was weeping as Phinehas ran such men through with a javelin: a highly regarded, reputable man and woman at the same time!

“Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly” (Genesis 13:12-13).

We do fear the awful fate of Lot who pitched his tent toward Sodom, who later found himself lodging within Sodom, and had he stayed with Abraham he would not have been lingering after hearing the warnings spoken by God’s destroying angels who entered into Sodom that woeful eve. Had he immediately heard their command to flee, had he not been so deep in sleep that his conscience would have awakened sooner, his salvation would have been much less scarce (1 Peter 4:18). Instead, he lost all of his possessions, was nearly burned alive, lost his dear wife to hellfire, and was raped in a drunken dark night of soul by his two daughters who had learned the ways of sexual perversity in Sodom. Reader, we do not want to mock God. Lot should have feared and been humble, he should have known he would be affected by Sodom’s wickedness,

and so we do the more earnestly take heed to such warnings of infection written in the NT. There are centuries of testimonies like this which make plain the cost men did pay for ignoring the contagion of a too-close relationship to sin or sinners, and so such persons unconsciously were snared over time.

“And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death” (Judges 16:16)...

Samson was unwittingly stripped of God and grace for a long period of time. His hair was cut, his eyes gouged out, his wife lost, and calling forfeited, until the sovereign grace of God granted him repentance and the fulfillment of his calling just before he died. The unity of spiritual enemies who operate by two different natures will result in an intoxicating vexation, which, if it is left as it is to continue daily, the saint will be corrupted and liable for damnation.

“And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? Therefore is wrath upon thee from before the LORD” (2Ch 19:2).

Jehoshaphat also, he joined in a “yoke” which God forbad (2 Cor. 6:14) and was doomed to die because of it (1 Kings 22:32), and had he not called upon the Lord for special mercies to pardon the due recompense at hand for his union with God’s criminals, he would have perished with them. “And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: **but Jehoshaphat cried out,** and the LORD helped him; and God moved them to depart from him” (2 Chron. 18:31).

“The people of Israel, and the priests, and the Levites, have not **separated** themselves from the people of the lands” (Ezra 9:1).

“And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice” (Ezr. 9:3-4).

Our gracious Lord has overwhelmingly given us the heart of Ezra in these times of dangerous neglect of the doctrine of separation and “perfecting holiness in the fear of God” (2 Cor. 7:1). Astonishment, trembling, mournful sitting and speechless prostration are often seizing us concerning the NT transgressions by the regenerate worldwide. Whatever we have been through or attained by grace, wisdom, past experiences, esteem, influence, and our usage by God - these things do not substantiate the bold disregard that so many people have concerning the doctrine of holiness and the consequential infection which comes by its transgression. We do conclude that we are lesser than Solomon, and even he fell! “Did not Solomon king of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin” (Neh. 13:26). “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Cor. 10:11).

“Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch” (Matt. 15:14).

“Beware ye of the **leaven** of the Pharisees, which is **hypocrisy**” (Lk. 12:1).

Did not Jesus warn of the Pharisees’ hypocrisy, its danger, and the vitality of separation? Have we no NT instruction through the apostles which warns of “leaven” (1 Cor. 5)? All those who have eyes to see on this matter will remove themselves from the congregation of the dead and so reward to themselves the salvific, revelatory grace of the risen Lord Jesus who is able to save – but in HIS WAY. Thus was the blind man’s experience in John 9:1-38. Is this all that we have to be alarmed about? Reader, there is more!

“From such turn away.” – 2 Tim. 3:5

“From such withdraw thyself.” – 1 Tim. 6:5

“Have no company with him...” - 2 Thess. 3:14

“Receive him not into your house, neither bid him Godspeed...” – 2 John 1:10.

May the Lord ever forbid us to be, in the NT sense, “mingled among the heathen” so as to be damned, having “learned their works” (Psa. 106:35). But many of you will say the proud (1 Cor. 5:2) saying, “I will not learn their works.” You are deceived! The scripture says, “Be not deceived: evil communications corrupt good manners” (1 Cor. 15:33). This verse represents the source of the near damnation of all of the Corinthians, who, after they were mingled amongst the worldly-wise false prophets, were made carnal and worldly-wise (which is to be wicked), so much so that they (many of them) forsook the apostle Paul as a reprobate. Who are your religious “companions” (Prov. 13:20)? It is time to take your religious “company” seriously and fulfill the command of NT judgment and accountability, establishing laws of fellowship and saving unity (1 Cor. 5:11). “He that walketh with wise men shall be wise: but a companion of fools shall be destroyed” (Pro 13:20). This is the way of understanding that we are compelled to hold. On account of the transgression of these doctrines, scores of regenerate souls abide still in congregations that are dead, and consequentially, they are left fighting to keep their head above the drowning water while they ought to be walking on water, and further, they don’t know the reason for their powerless sinking in evil, therefore they remain in a dead congregation. They justify themselves, in ignorance, and many do not make it out alive because “GOD IS NOT MOCKED” (Gal. 6). “The man that wandereth out of the way of understanding shall remain in the congregation of the dead” (Prov. 21:16). Such men faint for thirst while dwelling in this wilderness of a congregation, not knowing, but ever longing, for the real Church where judgment and purity sustain personal holiness and fruitfulness. As it is written, “Therefore the ungodly shall not stand in judgment, nor sinners in the congregation of the righteous” (Psalm 1:5).

“Now thanks be unto God, which always causeth us to **triumph in Christ**, and **maketh manifest the savour of his knowledge by us in every place**. For we are unto God a sweet savour of Christ, in them that are **saved**, and in them that **perish**: To the one we are the savour of **death unto death**; and to the other the savour of **life unto life**. And who is sufficient for these things? For we are not as many, which corrupt the word of

God: but as of sincerity, but as of God, in the sight of God speak we in Christ” (2 Cor. 2:14-17).

Reader, you must understand this! We, at the Church of Wells, have bound ourselves to the conviction that the Lord is not pleased with us unless we (by grace) do make manifest who HE is, or in other words, “the savour of His knowledge by us in every place.” We do believe that we must make known who He is in such a way that those who are saved come to know it and are edified thereby, and those who are lost come to know it and are miserably experiencing the sad woe of their dead estate. The unsaved men in every place should come to know their unsaved estate, or at least be bothered by the convicting power of the Spirit through the word and thus smell some smell of death while we are around. It is for their own good and it can be effectual for their salvation according to God’s sovereign will. We call this, as the scripture says, “THE TRIUMPH OF CHRIST,” and it is the purpose of our existence in this dark, hellbound, satanic world (2 Cor. 2:14). We cannot have fellowship with professing Christians in any way which inhibits this supreme purpose, though many deny its need, significance, and vitality. Shall we wonder why? Read again the passage above and understand the law of triumph that YOU need to abide by if you are a regenerate Christian – with your family, friends, parents, grandparents, children, cousins, uncles, aunts, etc. Don’t corrupt the word of God! Fear God whom you represent, and speak, not as men-pleasers but “in the sight of God.”

Now, please let me recite again the 5 scenarios of familial circumstance with the appropriation of these truths in mind; my additions are in italics.

- 1) The most peaceful familial life - All persons in the family are regenerate & right with God.

Those who are not right with God have unclear eyes (Matt. 7:1-5), are as the Corinthians forsaking Paul and receiving false prophets, are as dangerous as enemies against God (James 4:4, Heb. 10:27), are as leaven in the midst of the holy (1 Cor. 5), dangerous to the touch (2 Cor. 6:17-7:1), and blinded from discernment of good and evil as they ought to be able to discern it (Heb. 5:13-14).

- 2) 2nd Most peaceful – All persons in the family are regenerate but not all are right with God; however, the principles of fellowship, judgment, reproof, and repentance are understood and accepted by all persons to be the inevitable devotion and obligation for all professing Christians.

If these principles are accepted by the regenerate and backslidden individuals, then they will be humble (1 Cor. 5:2), willing to endure judgment if necessary (1 Cor. 5), desirous for the restoration available through the instrumentality of spiritual Christians (Gal. 6:1), and they will not trust in their own discernment of who is spiritual or not because they recognize the blindness which is characteristic of a backslidden state - and thus they are willing to hear and learn of their blind estate, even unto heart-wrenching humiliation before God and man (Heb. 5:13-14).

- 3) 3rd Most peaceful – All persons in the family are unregenerate, yet they are humbled, turned by God in a measure, and drawn toward Him, making such unregenerate men what we call “seeking sinners.”

Seeking sinners are those who perceive their lost estate and are not angry about it but thankful for it, recognizing that this is for their salvation by a loving God. They are willing to be lost if that is the truth of God's word and now they have come to know they are lost. They are set to seek God until, haply, in His mercy, He saves them. Not all sinners are the volatile persecutors you see in the Pharisees. Some of them are more increasingly drawn by the mercy of God than others so as to have a more noble spirit to search the scriptures and seek God in sincerity (Acts 17:11). It can be said of these unregenerate sinners what was said in Mark 12:37, "the common people heard Him gladly." Seeking sinners are "blind," which is to say, they are in a position where they can be guided by one who sees, that their sin may be taken away (John 9:41). These people hold true Christian preachers in "honour" (2 Cor. 6:8), they believe them to be "true" (2 Cor. 6:8), they are "well known" by them because they observe their lives and doctrine with devotion (2Cor. 6:9), therefore they do give a "good report" of them to others (2 Cor. 6:8).

- 4) 4th Most peaceful – All persons in the family are unregenerate and humbled to a lesser measure, and so they are not yet "seeking sinners", but they have been tempered into listening sinners which are capable of a conversation with a river of words from a Christian in the Holy Ghost.

It is written, "He that believed on Me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38). For men to endure the striving, preaching Spirit of the Holy Ghost without violence, uncontrollable anger, and twitching aggravation unto blind, slanderous, fury, is absolutely a blessing of God in a measure. If God left all men to themselves, all would be as murderous and treacherous as the Scribes and Pharisees who continually sought out means to kill God incarnate. Such individuals who are not seeking sinners, but listening sinners - they are far from the kingdom of God and have not yet been thoroughly convinced of their lost estate. Yet, because they are such men who can have a conversation by a willingness to be silent - and so swallow their pride - with such persons in the family there can be a good continuance of communication by all mediums, and the danger of being infected by their evil behavior is greatly decreased. The peacefulness with these family members is magnificently different comparatively to those unregenerate family members who are neither seeking sinners nor temperate listeners. Such individuals who are temperate listeners, are usually not the religious who have been accustomed to the wine of false teachers throughout their years. They are those who are not so proud of their religious stature, or, not so confident that they are righteous and soundly standing in the truth of what the Bible teaches. Peace is maintained to a very large degree, comparatively to those who fit scenario #5.

- 5) 5th Most peaceful (which is no peace at all) – All persons in the family are unregenerate and proud, ruthless, vengeful, and raging persecutors, consciously or unconsciously; they cannot help themselves, because they are dominated by the compulsion of emotional hate to invent evils and advance sin and Satan, to the damnation of men and the resistance of the loving Lord Jesus.

These individuals are passionate persecutors. They will not cease without making a large impact against the way of truth. They affect others by their preaching so as to make others bound under their evils, which leave them ill-affected to the truth. They slander (consciously or unconsciously), they hate in emotional hurt, jealousy, anger, and rage. They often scream,

lose peaceful control, and so they meet the description of Nabal – “He is such a son of Belial, that a man cannot speak to him” (1 Sam. 25:17). Many parents become such persons after the conversion of their children. They will call every day to preach false doctrines, weep, plead, and do whatever they can do in their power to turn their children from the truth, whether their child is a seeking sinner or a converted Christian.

They will call the law enforcement with slanderous reports, they will rail with the word “cult,” they will think there is brainwashing at use, evil spirits involved, and more. They will call their pastors, send messengers, track their cell phones, haul them to psychiatric wards for an examination, and even kidnap their children by surprise attacks in coalition with police who are willing to break the law. They will track them down, stir up the neighborhood, start blogs, call pastors in other churches to create rallying pity and strength in numbers. They will pray, fast, and write. Oh! How hard it is to relate to such a dear family member like this. All of these things mentioned have happened to one or more individuals in our Church.

During the time that the child of such a parent is seeking the Lord for salvation, drastic measures are taken (by the child’s own will and decision) so that such a person is able to keep their mind on the Lord. The power of the parent’s corrupt speech can make their conversion impossible. After salvation, certain saints are weaker in conscience, faith, and steadfastness than others, and so, with each person and case the severity of separation is different. All decisions of severity in judgment surround the health of the individual Christian’s soul, that righteousness would be maintained at any cost, even if this dog (Php. 3) of a parent misunderstands everything. They are angry and dangerous men to the souls of saints! “Make no friendship with an angry man; and with a furious man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul” (Prov. 22:24-25).

These parents are swine who are ready at any circumstance to outwit you, turn again, and then “rend you.” They must be dealt with accordingly! “Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you” (Matt. 7:6). If these parents were not so passionately bent on their child’s damnation, and had a willingness and peaceable nature to talk, things would be very different. Sadly, these individuals often lead astray most other family members and so many others: “they are of the world: therefore speak they of the world, and the world heareth them” (1 John 4:5). So many are deceived because of this individual that there must be a contending against them, disrespect for their spiritual influence and authority, lest all the family and others are destroyed. These become men and women worthy to call out by name in public rebuke (2 Tim. 1:15, Tit. 1:13, 2 Tim. 4:14-15), infamy, and humiliation, “men whose mouths must be stopped” (Titus 1:11), men not to peaceably entertain in the Church for one hour (Gal. 2:5).

They are Ishmaels that must be “cast out” for the safety of God’s people (Gal. 4:30). There must be a measure of separation made, and because of the parents’ persistent zeal for perpetual talking and contact so as to evilly effect the child of God, such actions as ignoring them, refusal to speak, or such like things are necessary at times. We cannot engage in such perpetual contentions and folly to the subversion of our souls and the hindrance of our growth – “Answer not a fool according to his folly, lest thou also be like unto him” (Prov. 26:4). “Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease” (Prov. 22:10). The uttermost severity is required for the continuance of personal and corporate

holiness while at odds with such a one like this. Their sins are dangerous and snaring. Do you hear the voice of God today for such ones? "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

Suffering is often hard to endure as a Christian. There are few means like suffering that are so used by Satan to shake a soul's eyesight from the Living Lord. For this reason Paul forewarned, "No man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter [Satan] have tempted you, and our labour be in vain" (1 Thess. 3:3-5). We must not be ignorant of Satan's devices. We must always encourage ourselves to "consider HIM"- Jesus Christ (Heb. 12:3-4).

To all such parents who read this, we love you dearly. Please change your behavior... Please. Oh, that we could just sit down and talk about the Bible (for those who refuse to talk about it)! Oh, that we could just calmly speak together about the scripture, gospel, heaven, and hell (this is to those who lose control and dominate all conversations with angry refusal to allow sensible speech and scriptural logic). Oh, Lord have mercy. I do not know one Christian in the Church of Wells, according to my knowledge, who has not wept in utter, devastating love over their parents.

"You Don't Know My Heart."

In this section I will just paste the plain text of scripture for your careful observance, because on this matter there is no minor address, and to deny this matter is to deny all these passages, practices, and assurances.

Works Are a Revealer of the Heart

Matthew 7:15-27

(15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

(16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

(17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

(18) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

(19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

(20) Wherefore by their fruits ye shall know them.

(21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

(22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

(23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(24) Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

(25) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

(26) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

(27) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Matthew 10:32-33

(32) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

(33) But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Matthew 12:33-37

(33) Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

(34) O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

(35) A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

(36) But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

(37) For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Matthew 15:16-20

(16) And Jesus said, Are ye also yet without understanding?

(17) Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

(18) But those things which proceed out of the mouth come forth from the heart; and they defile the man.

(19) For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

(20) These are the things which defile a man: but to eat with unwashen hands defileth not a man.

1 John 3:7-10

(7) Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

(8) He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

(9) Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

(10) In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Practices

2 Corinthians 13:5

(5) Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

1 John 4:1

(1) Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

1 Corinthians 5:9-13

(9) I wrote unto you in an epistle not to company with fornicators:

(10) Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

(11) But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

(12) For what have I to do to judge them also that are without? do not ye judge them that are within?

(13) But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

2 Corinthians 7:10-11

(10) For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

(11) For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

2 Corinthians 13:1-2

(1) This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

(2) I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

Matthew 18:15-17

(15) Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

(16) But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

(17) And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Assurances

2 John 1:1

(1) The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth.

2 John 1:13

(13) The children of thy elect sister greet thee. Amen.

Philippians 4:3

(3) And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

On behalf of the Church of Wells in hope for the good of all men and women, families, and all bounds of society – that in these ways the most would be compelled to God for salvation. Tragically it does not please lost men that through this they would be saved, to come to God. Even so, “do I seek to please men? For if I yet pleased men, I should not be the servant of Christ” (Gal. 1:10).

Sean Morris