

Father, we just come to You, Lord. We need You Lord, we need You Father. Help us Lord, Speak to us Lord. Help us to understand the King and the Kingdom, that the sceptre of Your Kingdom is the sceptre of righteousness. Help us to walk in truth. Allow the Spirit of truth to work in us, that in any situation, we might experience Your freedom. Thank You, Father. Speak to us, Lord. For in Jesus' Name we pray, Amen.

So, in the morning, we were looking at how God judges. Judgment is not a bad word. If there is no judgment, how do we receive our rewards? We need rewards and rewards can come only after judgment and God takes us through all this, so that we can receive our reward. So, God says, "While living, judge yourself and do not judge anybody, anywhere you do not have authority. And even when you judge, judge in righteousness." Let your judgment be just. When you do not know, when you are not sure, extend mercy. Mercy is a part of justice. When you are not sure, don't make a judgment. There is a saying in English, "Let a thousand guilty go free, let not one innocent be judged." That is how the law is framed. Today, our minds are messed up, especially, because of newspapers and T.V. Nothing is reported; it's no longer reporting. By the time the T.V. and the newspaper is finished, that man or a woman is guilty and condemned. Case has not even gone to the court. By the time, his name or her name is destroyed. This is the world but when the world gets into the Church, it's even more dangerous. That's why Scripture warns us. In *Romans 2:1*,

Romans 2:1

¹ Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.

You are inexcusable. English uses the word, "You are inexcusable." Who is inexcusable? If you read *Romans 1*, every sinner is mentioned there. Is the thief inexcusable? Is the harlot inexcusable? No. "The one who judges God," it says, "is inexcusable." It's different how God looks at things because you have judged outside your authority. You have judged without judging yourself. It is interesting if you look at the Old Testament and the New Testament. Judging in the Old Testament, especially, is the only sin you get punished if you are wrong.

Deuteronomy 19:15-20

¹⁵ "One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established. ¹⁶ If a false witness rises against any man to testify against him of wrongdoing, ¹⁷ then both men in the controversy shall stand before the LORD, before the priests and the judges who serve in those days. ¹⁸ And the judges shall make careful inquiry, and indeed, if the witness is a false witness, who has testified falsely against his brother, ¹⁹ then you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you. ²⁰ And those who remain shall hear and fear, and hereafter they shall not again commit such evil among you.

You know what God is saying? It's a very important principle God is saying here. If I saw something, but I'm not very sure and I go and accuse that Vijay killed somebody but finally, it is proved he never killed anybody, according to the law, if he killed, he has to be killed. But God says, "Because I falsely judged him, I should be killed." This is the only sin in the Bible for which you got the penalty if you were false. Now, we don't do that under the law but the spiritual law works. When we make judgments, we condemn others, God's laws start working against us. He says, "The measure you use, the measure it will come back to you." So, understand, Old or New, God's Kingdom doesn't change.

Esther 7:10

¹⁰ So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath subsided.

What was Haman trying to do? With false accusations, hang Mordecai. What ended? Haman ended up hanging in the same gallows. I'll show you an interesting portion for pastors. Please understand and apply it only correctly because much of the

application of that Scripture has been wrong in history. The same principle we saw in *Deuteronomy 19*, we see in the New Covenant,

1 Timothy 5:17-20

¹⁷Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. ¹⁸For the Scripture says, “You shall not muzzle an ox while it treads out the grain,” and, “The laborer is worthy of his wages.” ¹⁹Do not receive an accusation against an elder except from two or three witnesses. ²⁰Those who are sinning rebuke in the presence of all, that the rest also may fear.

Remember, this is the same principle; if there is an accusation of somebody who is in leadership, with one witness, Scripture says, “Don’t even receive it.” Two or three witnesses, it doesn’t mean it is true. You receive it, like *Deuteronomy 19* says, “Make careful enquiry,” and deal with it. What has happened is, those who are sinning, people have taken it and misread it saying, “It is the elder who sinned.” Many elders in the Church have been rebuked publically. That’s not what Scripture is saying. When you find that this accusation was false, get that people and rebuke them publically so that they will never be a false witness. How do you establish this?

²⁰Those who are sinning rebuke in the presence of all, that the rest also may fear.

Now, go back to *Deuteronomy 19:19-20*,

Deuteronomy 19:19-20

¹⁹then you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you. ²⁰And those who remain shall hear and fear, and hereafter they shall not again commit such evil among you.

In both cases, the only sin being mentioned is false accusations. If you are going to rebuke everybody for every sin, then Sunday service will be only for that. There will be no time for anything else but God is talking about false accusations and God took it very, very seriously. Why does God take it so seriously? Why does God take it so seriously in the Old and the New? One – it’s got to do with God’s authority; second – it’s got to do with judging. The main thing, the name of satan means ‘accuser of the brethren’. When people start making accusations, they are joining with the devil to harm God’s Kingdom and God took it very seriously. That’s why we have to be careful about the words we speak and it didn’t matter who it was. Look at *Numbers 12:1*,

Numbers 12:1

¹Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.

Did Miriam and Aaron speak against Moses? Did they judge him? Were they elders? Is he their younger brother? But are they judging him? Now, Pastors, listen carefully. Why are they judging Moses? Because of his wife. What is his wife called? Cushite. Is it written Cushite? In all your Bibles it is written Cushite? What is Moses’ wife’s name? Zipporah. Who is Zipporah? Who is her father? Jethro is a? Medianite. Is the wife Medianite or Cushite? Cush is the son of Ham; Median is the son of Shem through Abraham. Understand this. Moses was divorced and remarried. Zipporah is Midianite. This is another woman. She is not Medianite; she is a Cushite and the brother and the sister judged him because of his new one. Read Scripture carefully. Who is Cush? Son of Ham. Who is Median? Son of Abraham. Abraham is from the line of Shem; not from the line of Ham. People have to read Scripture carefully. And did God judge Moses, or did God judge Miriam and Aaron? He said, “You have no authority to judge him. He’s My servant. Who are you to judge him?” Understand God’s principles. God doesn’t even discuss the issue. You go to the court; you go to the Supreme Court; and then, you put a petition; the court doesn’t look whether your petition is right or nice. First, they look – do you have the right to petition? They will just throw your petition without even looking at it saying, “You have no right to bring the petition.” All these laws came from God. Sometimes, we judge people whom we have no right to judge. It is irrelevant that they are right or wrong. It’s none of our business. God says, “He’s My servant. He falls or stands before Me.” You need to realize, these are the reasons our lives are blocked from the grace of God. We have used our tongue to judge and to condemn no power and no authority and we did not even know the whole facts. In *Numbers 16:1-3*,

Numbers 16:1-3

¹ Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took men; ² and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown. ³ They gathered together against Moses and Aaron, and said to them, “You take too much upon yourselves, for all the congregation is holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?”

The whole leadership was there. It didn't make any difference to God. God judged the rebels; He didn't judge the leaders because he told them, “You have no authority to judge.” You have to be careful. This is how God's Kingdom works. If you study the New Covenant, so many Churches had so many problems. In the Church in Corinth, there was a man who was living with his step-mother, remember? You read *1 Corinthians 5:1*,

1 Corinthians 5:1

¹ It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife!

Read that carefully. This is Apostle Paul. Is he an Apostle? What does he say? He says, “It is reported.” He says, “I don't know; I heard a report.” For us, one report it is enough; it is truth. Immediately, we are on the net, on the phone, we call everybody and say, “Do you know the Church in Corinth, this is what is happening?” He says, “It is reported. I heard a report. A man is living with his step-mother.” Let me ask you this question: do we know his name? Does Paul ever mention his name? He writes about this man in *1 Corinthians* and *2 Corinthians* but never mentions his name. Is any sinners name mentioned in the Bible in the New Covenant? After Ananias and Sapphira in the beginning, do you know any sinner's name mentioned in the Bible? Yes. Everyone who slandered the leaders, their names are mentioned in. They are mentioned, only their names, because God takes it very seriously.

1 Timothy 1:20

²⁰ of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

What is their sin? The sin of slandering. Publically rebuke them. Like Paul, who publically rebukes them; Hymenaeus and Alexander.

2 Timothy 4:14-15

¹⁴ Alexander the coppersmith did me much harm. May the Lord repay him according to his works. ¹⁵ You also must beware of him, for he has greatly resisted our words.

You see, the same person Alexander is mentioned. He is also somebody who slandered Paul and resisted his work. Do we know the names of any murderer, any thief, any adulterer in the New Covenant? But we know the names of those who judged and blasphemed. Even the gentle Apostle John when he writes, in *3 John 9-10*,

3 John 9-10

⁹ I wrote to the church, but Diotrephes, who loves to have the pre-eminence among them, does not receive us. ¹⁰ Therefore, if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, putting them out of the church.

So, who is the only one mentioned there? Even John also mentions only one man who was slandering him. We have to see sin as God sees, because the devils main sin is – he's an accuser. He accuses God and he accuses man. He accuses the justice of God, the truthfulness of God. Those are his first words, “Did God really say?” He's an accuser. Then, he is standing before God day and night and accusing men. And if we join with him, we are not condoning sin; we are putting emphasis on where God's justice is. We have to understand the principles of God's justice. If you ever have to take a stand, stand with the accused if you don't know the truth. Stand with the accused; don't stand with the accusers. Do not investigate outside your authority. Outside your authority, don't even hear; don't even investigate. “I don't want to know. I'm not interested.” It will save you from a lot of trouble. Why do you want somebody else's garbage in your house? Your head will stink. If you

learn to do this, nobody will come to you and talk ill about others. We have learnt to guard our ears so that we can be careful about what we say.

Another thing – even if it is proved true, don't spread the accusation. What is true, is a fact; it is not the truth. The truth is, how a person ends. The fact is – at forty, Moses was a murderer. The truth is – at eighty, he is the redeemer of Israel. So, we don't know. Even if you know something is true, do not go around spreading. Jesus had the greatest compassion for sinners and yet, He had no sympathy for those who spread their sins. He had compassion for the woman caught in adultery; He had no compassion for the Pharisees. Jesus came to seek, to save the sinners. God came to save the sinners and we need to see it His way. Abraham did many terrible things, but he is still called 'the father of believers'. Jacob was a crook; yet, he's the one who is called Israel. Moses killed a man; yet, he's called that great prophet. God's harshest judgment is reserved for those who judged where they had no authority. If I steal your gold, you'll call me a thief. If I steal your silver, you'll call me a thief. But there is something of greater value in the Bible than gold or silver. In *Proverbs 22:1*,

Proverbs 22:1

¹ A good name is to be chosen rather than great riches, Loving favor rather than silver and gold.

When we slander, judge somebody, we are stealing their name, which is more precious than gold or silver, of greater value than riches. God says, "When you do that, you are inexcusable." In *Revelation 12:10*, this is what the devil is called,

Revelation 12:10

¹⁰ Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.

Do we want the salvation of our Lord? Do we want to experience the Kingdom of God? Do you want to experience the power of His Christ? Then, cast down the accuser of the brethren in our lives. If we accuse somebody falsely, we are like the devil. If we accuse somebody truly, when we don't have authority, we are still like the devil. Why? Because when the devil accuses somebody before God, he doesn't bring false accusations. He speaks the truth, but God doesn't receive. Because He says, "You have no jurisdiction over My people." Do you remember Balaam and Israel? Are Israel rebels? They are rebelling against God? Yet, when the accuser comes through Balaam, do you know what God says? "I see no iniquity in Jacob." Why? "You have no authority to accuse My people." That doesn't mean the people are right. "They are My children. I will spank them on the way. You get out." Understand God's Kingdom works that way. So, God says, "Understand."

Jesus talks about two people – one is a Pharisee; the other is a tax-collector. Everything the Pharisee says is true. "Lord, I pray, I fast, I tithe, I do this, I do that," everything is true. And then, he said something, "I'm not like this tax-collector." The tax-collector wouldn't even lift up his head and he is just crying out his sins. One man is judging his brother; the other man is judging himself. But Jesus said, "He is righteous." He judged his brother. He accused his brother, even in his prayer. "Hello Pastor! Bagunara (Are you fine)? How are things in your Church?" "Huh! Everything is fine. Did you hear about Pastor Thomas? You didn't hear? O brother, you must pray. He's fallen very badly." Accuser of the brethren. Now, you are being very prayerful, just like the Pharisee. That's our problem. We sound very spiritual on the phone. You are not spiritual at all; we are religious like the Pharisees. That's why these blocks are there in our lives and our God is just. In *James 4:11*,

James 4:11

¹¹ Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.

Are we getting what God is saying? Are we understanding where God is taking us? This is a very serious issue for God. One of the reasons Churches don't have power, it's because houses of God where His Holy Spirit dwells has become the house of the accusers of the brethren. We have to be careful. O' man, what does God desire of you? To walk justly. First thing is that we walk justly. The justice of God has to be upheld. So, God says, "Without two or three witnesses, don't even entertain it and also entertain it, only if you have authority. Otherwise, don't even listen to it." We'll keep ourselves out of a lot of troubles. First thing God says about judging is our tongue and this is our problem. And we sin with our tongue more and more after the mobile has come. Earlier, we use to sin across the wall. Now, phone has come. We will call up America

and sin. That's the problem. And then we cry, "Yesaiyya (Jesus)! When will my breakthrough come?" God says, "Your breakthrough is not coming is because you are breaking through." God's grace is more than sufficient. All the grace we need for any situation is there, it is written. But why don't we receive it? One reason – truth has fallen in the streets, truth about ourselves. Understand the importance of God's justice. Righteousness can come only when justice comes. In *1 Corinthians 11:31*, what does Scripture say?

1 Corinthians 11:31

³¹ For if we would judge ourselves, we would not be judged.

This chapter is connected with the Lord's table. Why is the Lord's table instituted? So that we may judge ourselves. And Jesus said, "Do this in remembrance of Me until I come." I'll give you another Scripture which is not there. James has a lot to say about this. In *James 3:2*,

James 3:2

² For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body.

He's a perfect man that can control his tongue. Read from *verse 6*,

James 3:6

⁶ And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.

If you want to see hell fire outside hell, today, go home and look at your tongue, that's the other place it is found. This is not talking about temperature; it is talking about the damage hell does. You should read that whole chapter. Scripture says, "How can you praise God with one mouth and then curse your brother, talk ill about your brother with the same mouth?" That is the devil; he will speak from both sides. He will one day talk good, and next day, he will accuse you. His tongue is split; he's the snake. His tongue is like that. That is why it is written, "On the Day of Pentecost, when the Holy Spirit came," when the Holy Spirit came on Jesus, His tongue was perfect. Therefore, it came down like a peaceful dove, "when the same Holy Spirit came upon His disciples, it did not come as a dove; it came as cloven tongues of fire." Because their tongues had to be cleansed first and had to be made whole. If God can get hold of our tongue, then He can lead us through life. That is how the Holy Spirit leads; not by the neck; by the tongue. This is my interpretation.

When we pray in tongues, we don't understand. You know why? Because the Holy Spirit is putting right all the terrible things we said with understanding. With our known tongues, with our mother tongue, we accuse our brethren. But then, we get into our prayer closet, as you start praying in tongues, you don't understand but the Holy Spirit is saying, "Father, forgive him. He cursed his brother." Half the time, Holy Spirit has no time to pray for others through us; He's praying for us. Because with our tongues, life and death is in the power of our tongues. It is not quoting Scripture; it's being very careful about what we say. Why? It's God's Kingdom principle. With the measure you give, the same measure you will receive. So, to walk justly means to control our conversation. Husbands, so, you have authority. Husbands have been given authority. The question is this: husbands, do you exercise your authority with justice? *Ephesians 5:25-27*, read carefully, okay? It's in Telugu also.

Ephesians 5:25-27

²⁵ Husbands, love your wives, just as Christ also loved the church and gave Himself for her, ²⁶ that He might sanctify and cleanse her with the washing of water by the word, ²⁷ that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

Husbands, you have authority, but when you exercise your words, do you edify them? Do you cleanse them or do you just judge them? How do you use your authority? This is how Jesus uses – even when Jesus judges, is because He loves and the purpose is always redemption. Jesus never uses words to accuse His bride. Even to the Laodicean Church, He says, "Whom I love, I rebuke," and He tells this Church, "If you repent and you overcome, you will sit on My throne as I sit on My Father's throne." That is not accusation; that is chastening because He loves the Church. So, God says, "Do we use our words that

way? To edify, to cleanse?” Is it so that we would have a wife who is without blemish so that we can present her to us? That’s how Jesus does. It’s better if my wife, the more she becomes prayerful, the more she becomes spiritual, it’s first good for me. Do we see it that way? Do we exercise our authority that way? That’s what God is saying. Yes, you have authority, and that authority, you exercise through words. This is how Jesus exercises authority over His bride. Yes, parents have authority over children, but He says, “Parents have to be just.” First, it is told to the children, “Children, obey your parents,” and now, it is told to the parents, *Ephesians 6:4*,

Ephesians 6:4

4 And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

Be just; don’t be unjust. Deal with your children justly. Do not provoke them to wrath. Jacob was not just. All are his children. Mothers may be different, but father is the same. Why should one son alone get a new coat? If he had given all children coats, they wouldn’t have been in anger. “Reuben, you take this coat. Simeon, you also take this coat.” Isn’t that what we do? We buy only for one child? We try to buy for all the children. What did Jacob do? He was not just. Therefore, the children rose up in wrath. God says, “Parents, you need to be just. How you exercise your authority in words and in deeds?” Employers have to be just.

Ephesians 6:9

9 And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.

Are we just? “Maid servant, come at six o’clock.” Poor lady has a home, she has children and she has to work in six houses. “Come at six. Otherwise, I will get somebody else.” You continue like this. One day, you tell her, “You don’t come.” Few years later, you realize God also has terminated you from service because you forgot – you also have a master in Heaven. Are we just when we deal with people God has kept below us? Because God says, “The same measure... O, you want justice from Me, but you don’t want to extend justice to those whom I’ve put under you.” This is all New Testament Scripture. None of this is Old Testament. That’s what God is talking about. How do we deal? Because if we judge ourselves, repent and come through, then we can stand before God with confidence. That’s what God is talking about. God keeps talking about this.

Pastors have to be just. Then, husbands have to be just. Parents have to be just. Pastors, don’t show partiality. There will be poor; there will be rich. The eyes of God are the same. We see through those same eyes. When you see rich people, don’t see offerings. No. Ask my children. From the beginning this Church has begun, for ten years, the same announcement: “When you put your offering, don’t write your name. I don’t know who gives. I don’t want to know who gives. Just keep giving. Because if I know who is giving, then I’ll smile as though, “You gave much last time.” Because in the Kingdom of God, there is no partiality. You read the *Book of James*, he will write about all these issues in the Church. Then, they will pervert justice. For the same wrong; will be hard with the poor and gentle with the rich. We pervert justice. That’s the problem. That’s why God teaches us all these principles. God is not a respecter of persons. We have to learn to walk before God justly and one of the things about justice, only God knows the truth. Often, we do not know the truth.

I don’t know how you will put it in Telugu, but somebody may help you or Pastor might know. We have two words in English called ‘evidence’ and ‘proof’. We may have evidence but we don’t have proof, but based on evidence, we judge people. You saw Pastor Vijay in the evening at Suchitra outside Jonny Wines. Immediately, you decided, “Grace Tabernacle Associate Pastor drinks.” Do you have proof? No. You only saw him outside a wine shop. You didn’t ask him. Before that, you went on the phone and said, “Did you hear? Pastor Vijay drinks.” Why is he standing there? Because he has a one thousand rupee note and he heard you get change there. They are still taking the old note. What did you judge? Evidence without proof.

One little child, I tell the Church this, small baby, biscuit tin, the tin is empty; no biscuits. Look at the papa (baby), biscuit’s crumbs all over. What will we do as a parent? “Kalla papa!” In Malayalam, we say, “Kalla papa!” Means – You stole. What could have happened? Older brother came and ate everything, then he took the crumbs and put it on the chinna papa’s (small baby’s) face and he went away. Do you have evidence? Yes. Do you have proof? No. That’s why God says, “Be careful.” In small things and big things, we spread without knowing the truth. That is why God says, “Judge not.” Do not

judge because God alone knows what's the truth. The witness of two persons does not mean it is true. It only means it has to be inquired. Turn with me to *Matthew 26:57*,

Matthew 26:57-60

⁵⁷ And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. ⁵⁸ But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end. ⁵⁹ Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, ⁶⁰ but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward

Why was Jesus crucified? On the mouth of two witnesses, both false. So, don't take Scripture and say, "On the mouth of two witnesses, it is established. Two people came and said; therefore, it is true."

Acts 6:8-11

⁸ And Stephen, full of faith and power, did great wonders and signs among the people. (Whenever you have a successful ministry in the eyes of the devil, there will arise someone who will come to fight with you. And they started disputing with Stephen.) ⁹ Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen. ¹⁰ And they were not able to resist the wisdom and the Spirit by which he spoke. (And what did they do?) ¹¹ Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God."

What did they do? They brought false witnesses. But how did it end? Read *Acts 7:57-58*,

Acts 7:57-58

⁵⁷ Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; ⁵⁸ and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul.

The false witnesses were there and they were responsible for the death of Saul. This is continuous in the Bible. So, when Scripture says, "Anything should be established in the mouth of three witnesses," it doesn't mean if two people say something, it is true. One – don't even enquire if it is not your business. Don't talk about it. If it is under your authority, carefully go through the whole situation. Be absolutely sure before you pronounce verdict. Otherwise, you'll be considered a false witness. Remember Naboth. King Ahab wanted his vineyard, but he wouldn't give. Ahab was very upset and Jezebel said, "You don't worry. I'll get it for you." She held a feast, seated the elders, put Naboth in the middle and got two false witnesses. And she wrote letters in the king's name. King did not write; she did not put her name; she put his name. Even today, people do that. They keep on sending accusatory letters about Church leaders to other people. They won't write their name; they will write other people's name. That is a Jezebel spirit. It's a murderous spirit.

Much of the trouble for the Church within India has not been caused by the people outside; it has been caused by the people inside, who went and falsely accused. Somebody will fight with the Pastor and then, he will go out and he will write to the Mandal President, "This man is converting people." It didn't start from outside. Most of the trouble has started from inside. The accusers of the brethren. The Jezebel spirit, who will write anonymous letters. And Naboth is killed and Ahab will take. Understand this. We are guilty. Churches are guilty of doing terrible things. And God says, "Remember the punishment for false witnesses." In *Daniel 6:24*,

Daniel 6:24

²⁴ And the king gave the command, and they brought those men who had accused Daniel, and they cast them into the den of lions—they, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they ever came to the bottom of the den.

What is the principle here? If you try to destroy a righteous man of God with false accusation, it will not stop with you; it will go on to your whole family. God says, "Be careful." It is not as light as you think. It is not as light as we think.

As we go towards the end, briefly, I will put this across: there are two words in English – one is sin; the other is evil. What's the Telugu word for evil? "Acchevdu." The tree of knowledge of good and evil. It is never called the tree of knowledge of good and sin. It's never called. In the Bible, sin and evil are completely different. They are not the same. It's never used interchangeably. Sin is different; evil is different. When I sin, I usually harm myself. But when I become evil, I join with others to harm somebody else. Let me warn you – Jesus is called the friend of sinners; He's never called the friend of evil one. He's not the friend of evil ones. You look through the Bible, He refuses to speak to the evil ones. When He spoke, He had harsh words for the Pharisees. He would not even speak to the high priest because they were evil men, coming together, plotting to destroy somebody else. It's only when the high priest said, "Answer me in the name of the living God," then only, He opened His mouth. He refused to speak to Herod. God does not speak to evil men; God speaks to sinners. He came to save the sinners; He did not come to save the evil ones. Understand this difference. It's very easy if we don't guard ourselves to move from being a sinner to being an evil person. Sin is when you do something on your own. Evil is when you are plotting to destroy somebody else. This is how David cries out in *Psalms 51:4*,

Psalms 51:4

⁴Against You, You only, have I sinned, And done this evil in Your sight—

When he committed adultery with Bathsheba, he sinned. When he plotted with Joab to kill Uriah, he became evil. Understand the difference. Sometimes, people gather together to destroy another Pastor, another Church. You are no longer a sinner; you are moving into the company of evil people. Cry out before you go to hell. Cry out. Understand Scripture. Sin only destroys you; evil is destroying somebody else. Sin is criticizing somebody; evil is joining a group to slander and destroy somebody else. The sons of Jacob were evil. That's the first thing that we hear. First thing we hear about them in the Bible when we hear about Joseph. Joseph went out one day with his brothers and when he heard them talk, he was shocked. He didn't realize how wicked his brothers were. Scripture says, "He brought back an evil report to his father." "Aiyya, your sons are like this." Are they sinners or are they evil? They are evil. Many days later, when they saw Joseph coming, what do they say? "The dreamer is coming! Let's kill him." They are not sinners; they are evil. Sin and evil are not the same. In the Garden of Eden, Adam and Eve sinned. Outside the Garden, Cain became evil. He plotted and planned the murder of his brother. Sin happens to all of us but evil is planned out carefully. So, be very careful. Walk away from those crowds. You know when the first judgment came on earth, Noah's time, do you think it's because everybody was a sinner? No. Read *Genesis 6:5*,

Genesis 6:5

⁵Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.

The thoughts of his heart were only evil. Everyone is lying there in his bed, walking around, how to harm his brother. Think. How are our thoughts? Do we lie in our bed, think good thoughts or we are thinking about plotting, "I wish I could do this"? What do we think? When that time came, when it was evil, God said, "It's time for judgment." God said, "It is time." Do you know when Sodom and Gomorrah were judged? Not because they were sinners. Because they were evil. Homosexuality is a sin but see what happened. In the mouth of two witnesses, it is being established. In *Genesis 19*, you will see. God sent two angels there. *Verses 4-5*,

Genesis 19:4-5

⁴Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. ⁵And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally."

Did you see? When two men have a homosexual relationship, they are sinners. When two angels have come, what does Scripture say? From every quarter of Sodom came the men; young and old; and they surrounded the house. They said, "Bring them around!" They are not sinners; they are evil. God says, "Time has come to judge this city." How do we know the time will come for God to judge this world? When our thoughts become continually evil and how we are planning and plotting to harm somebody else. That's when God judges. The woman caught in adultery; she had sinned. What about the Pharisees? The Pharisees were evil. They caught her and brought her, they threw her before Jesus. Why? Because they wanted to trap Him. "What does the law say?" If Jesus says, "Let her go," then, they can accuse Him, "You went against the

law of Moses.” But if He says, “Stone her,” then, they can go to the Romans and say, “He has killed this woman,” which only the Romans can do. They had no authority to kill under the Roman law; only the Romans could do it. The woman was a sinner; they were evil. The Church has to do everything like Jesus to reach the sinner and lift him or her up. But with the evil, stay away from them. You will save yourself a lot of trouble.

Why was Israel judged in the desert? Because a set of sinners who were redeemed out of Egypt became evil. Sinners became evil.

Deuteronomy 1:35

³⁵ ***‘Surely not one of these men of this evil generation shall see that good land of which I swore to give to your fathers,***

Evil generation. They are not sinners, evil generation and this evil generation cannot enter the Promised Land. Sinners can. They are all sinners saved by the grace of God. No evil one will enter. That’s why He told the Pharisees, the tax-collectors, the prostitutes all are entering, “You guys are outside.” Why? “Because you are evil.” Understand this. It all outwardly begins with this: *James 3:8*, listen to what God says about the tongue,

James 3:8

⁸ ***But no man can tame the tongue. It is an unruly evil, full of deadly poison.***

Full of deadly poison. When Scripture says, “No man can tame it,” believe it, no man can tame it. None of us can. That should not make us hopeless. What is impossible with man is possible with God. God can tame our tongue. Ask God. Today, outside, somebody was asking me, “Pastor, what is baptism of fire?” Ask for it here. “Lord, cleanse me here every day. Baptize it with fire. I don’t want hell fire; I want the Spirit’s fire. Cleanse my tongue. Control my words.” I’m telling you, your lives will change, your homes will change, your ministry will change because *life and death is in the power of the tongue. And those who love it will eat its fruit.* These simple principles of God’s Kingdom, doesn’t change for anybody. That’s why Scripture says, “Jesus never sinned with His tongue, in His word, in His work, in His intention, in His thought.” He never did. How? Because of the Spirit. And that’s what Scripture is talking about.

So, this eleventh month, let’s ask God, “Lord help me.” See, God is not worried about our problems; He’s more concerned about our tongue. He says, “I want to help you but you don’t give Me a chance. I will help you. I will not bend My justice.” All of eternity, everybody will say, “You are just.” So, I have to bend to His justice. Moses agreed He’s just. The song of the Lamb will also say He is just and we can start it today. “Lord, help me that I am just and I walk before Thee just.” We will not look at the other two. We will close now. Because that’s what *Micah 6:8* says,

Micah 6:8

⁸ ***He has shown you, O man, what is good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God?***

Do we love mercy? What does it mean, ‘love mercy’? “I believe he is innocent. Somebody said he did this. I don’t know. I’ll only extend mercy. If he falls, he will fall on his own. I won’t judge him because I don’t know the truth.” In my life, many times, when people came to me for ministry, people called me and said, “Pastor, never take him. You don’t know what he is.” I said, “I don’t know. I don’t want to know. I will always give him a chance. If he falls, he will fall on his own. He will not fall because of me. I’ll always give a chance.” Why? Because God always gives us a chance. Guard your ears. We don’t want to hear any ill report of anybody. We don’t join with the other side. The only thing we judge is doctrine. Because doctrine can be dangerous. One more thing and I will stop. If you, by mistake, teach a wrong doctrine, you are a sinner. But if you deliberately, knowingly, willingly teach a wrong doctrine because there is gain for you in it and you can make a lot of money; you are not a sinner, you are evil.

There are evil men in ministry. From the time of Balaam till today, they know exactly what they are teaching; they know it is wrong, they know people will perish but they don’t care because they know they will make a lot of money. They are not sinners, they are evil. So, if you go wrong in doctrine, go as a sinner, don’t join the company of the evil. Stay away. It will save you that day. Shall we stand? Shall we pray?

Closing Prayer:

Father, this evening, we just come to You. You are a good Lord. You came to save, to seek and to save the lost. As Paul said, "You came to save the sinners of whom I am the chief." Even Paul was a sinner but he was not evil. I pray, Father, in this house now, all the people who stand are only sinners, there is no one evil. If there is one who is evil, I pray he or she will cry out as David cried out before it was too late. King Saul began as a sinner and ended as evil. He wanted to pin David to the wall but at the end, his body was pinned to the Philistine wall. He began as a sinner because he was jealous of David but he ended as an evil man, plotting and planning to murder an innocent man. I pray we will repent of all known sin and evil in us. Spirit of God, cleanse us, our minds, our ears, our tongue. O Father cleanse us that when we speak, we speak words that edify, that build up, that even when we judge where we have been given authority, it is to save not to condemn. Help us, O Lord. Cleanse us with Your holy fire. Cleanse our lips so we can speak the true words of God and walk without fear, judge ourselves daily and one day, stand before You confidently, hear from Your lips, "Well done My good and faithful servant; enter into My joy." That we finish our race with joy. Thank You, Father. As Your servant, I bless Your servants in Your Name. May the hand of the living God rest upon them, strengthen them, empower them and keep them, let their foot not slip, let them not fail, let them not quit, let them run that race with endurance, fight that good fight of faith and finish their race. Thank You, Father. We bless Your Holy Name. For in Jesus' Name we pray, Amen.

Benediction:

In the Name of our Lord Jesus Christ, the Father and the Holy Spirit, may They protect you and keep you till the hour of His coming. Amen.