

# WHO'S ON THE LORD'S SIDE? – Part 4

[Exodus 32:26–27](#) , [29](#)<sup>a</sup>(KJV 1900)

<sup>26</sup> 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. <sup>27</sup> 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. <sup>29</sup> 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.

In order to fulfill their act of consecration (dedication), the Levites were required to take up their *sword* against their household. This command to take up their sword against their family sounds very *similar* to what we read in Matthew.

[Matthew 10:34–35](#) (KJV 1900)

<sup>34</sup> Think not that I am come to send peace on earth: I came not to send peace, but a sword. <sup>35</sup> 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.

Jesus did not come to bring *peace*. He came to bring a *sword*. One of the effects Christ (the word) has on the world is that it divides families by causing men to choose sides!

[Matthew 10:37](#) (KJV 1900)

<sup>37</sup> 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.

This word “love” is the Greek word *philéō*. This is the kind of love or affection that causes a person to prefer one thing over another.

[Romans 12:10](#) (KJV 1900)

<sup>10</sup> Be kindly affectioned one to another with brotherly love; in honour preferring one another;

We bring a “sword” against our family when we learn to prefer or show more affection to Christ and His body than we do to anyone else, even our own family!

### [Matthew 10:38](#) (KJV 1900)

<sup>38</sup> And he that taketh not his cross, and followeth after me, is not worthy of me.

Notice how the command to “take up the sword” has basically been replaced with “take up your cross!”

### [Luke 8:20–21](#) (KJV 1900)

<sup>20</sup> And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. <sup>21</sup> And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Jesus wasn't afraid to take the sword against His natural family and show a distinction between them and those who did the will of His Father. We will never be able to show our full commitment to God until we learn to fully commit to His people.

Just like there is a sword we must bring against our natural family, there is a sword we must bring against our spiritual family. We bring a sword against our spiritual family when we learn to judge and bring correction against them. In fact, the word **judge** means *to separate or divide*. In this way it is very similar in imagery to a *sword*!

### [Luke 12:13–14](#) (KJV 1900)

<sup>13</sup> And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. <sup>14</sup> And he said unto him, Man, who made me a judge or a divider over you?

This is what we do when we judge, we form an opinion by separating two things from each other. Again, most people are afraid to make a judgment (form an opinion), especially when it comes to their family. However, we will never fulfill our commitment to God until we bring a sword and learn to judge sin.

Now, understand what I am saying. I'm saying that we need to learn to judge *sin*. I *did not* say that we need to learn to judge *people*.

### [Romans 2:1](#) (KJV 1900)

<sup>1</sup> 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.

The word “condemn” means to declare guilty (pass judgment). We are not permitted to pass judgment against people (unless we have received authority from God). In fact, when we pass judgment against people we bring ourselves under judgment!

**Matthew 7:1–2** (KJV 1900)

<sup>1</sup> Judge not, that ye be not judged. <sup>2</sup> For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

We will be judged by the same judgment (and standard) that we use to judge others!

**James 4:11** (KJV 1900)

<sup>11</sup> Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

Anyone who “speaks against” (passes judgment on) their brother is guilty of judging according to the *law*. What does this mean?

**Leviticus 5:17** (KJV 1900)

<sup>17</sup> And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

Under the Old Testament men are judged according to what is written in the law, whether they know what it says or not! However, under the New Testament men are judged only by what is written in their heart.

**James 4:17** (KJV 1900)

<sup>17</sup> Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

In New Testament, we are only condemned for the sins we commit *knowingly* and *willingly*. Therefore, unless you know what a person knows and what their intentions are, you cannot *rightly* judge them. Those who do are infringing upon God’s judgment.

### Romans 14:4 (KJV 1900)

<sup>4</sup> Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

Although we are not permitted to pass judgment on men, we *are* permitted to judge sin, particularly when we find it among those in the household of God.

### 1 Corinthians 5:1 (KJV 1900)

<sup>1</sup> It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

The Corinthians were notorious for being tolerant of men's sins. They refused to bring the *sword* against sin, particularly when they saw it in the Church. In fact, they were "puffed up" and gloried in the fact that they didn't make a distinction between sin.

### 1 Corinthians 5:2, 6 (KJV 1900)

<sup>2</sup> And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.<sup>6</sup> Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

Notice that this man's sin was "leavening" (i.e. having a negative effect or corrupting) the rest of the church.

### 1 Corinthians 5:9–12 (KJV 1900)

<sup>9</sup> I wrote unto you in an epistle not to company with fornicators: <sup>10</sup> 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. <sup>11</sup> 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. <sup>12</sup> For what have I to do to judge them also that are without? do not ye judge them that are within?

Notice, we're expected to bring judgment (a sword) against those who are "within." Moreover, we are to direct our judgment, not so much against *people*, but against people's *sin*. (Now, if it *seems* like this is passing judgment against men, it's only because the people who are committing sin refuse to depart from their sin.)

**Luke 17:3 (ASV)**

<sup>3</sup> Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him.

If a brother or sister repents of their sin, we are to forgive them.

However, if they refuse to repent or depart from their sin, we must treat them like we treat sin—separate from them.

**1 Corinthians 5:13 (KJV 1900)**

<sup>13</sup> But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Again, we're not showing a commitment to Christ if we're not showing a commitment to God's people. Also, we are not showing a commitment to Christ if we're not showing a commitment against sin.