

ACCUSATIONS



Our launch of NEWPRO – as well as all the things that have transpired around that ministry – including those who first began attacking us, has led to a plethora of accusations against our church. Most specifically against me (pastor), but also you (the congregation) since when they attack me (as a false teacher), they are also saying something about you (e.g., you are incompetent, mindless lemmings, suffering from a strange version of Stockholm syndrome). Such accusations are meant to cause alarm, to trigger doubt in the mind – or even feelings of panic. Like the most recent Deepfake stunts that have crippled some of our banks and businesses, these attacks against our church are meant to make you think that something is now wrong (when in reality nothing has changed), that the foundation is rotten (when in reality it is as rock solid as ever). It is the manipulation of Satan, the “accuser of the brethren”, a powerful tool that has destroyed many lives over the course of human history. It is in fact, where things originally all went wrong. Satan accused God, of keeping from Adam and Eve, what they (or the human race) needed to be happy. And because they believed this accusation, they (as well as the rest of humanity), forfeited not only their chance at immortality now, but gained the pain and suffering of bodies now vulnerable to disease, damage and death. Because they failed in the realm of accusations, Paradise itself was lost. Conceivably then, the eternal end may prove to be as its beginning. A person’s place in heaven or hell, will most be determined by how they handled accusation – specifically those levelled against God, His church, pastors or gospel. This is the dark waters where the *real* sea dragon lives. And only those committed to God’s protocol and prescription, will safely navigate their way to the shores of heaven.

1. All accusations of a crime – especially those that are serious, must be taken seriously:

1) conduct a thorough investigation (Deu 17:1-4a; this includes accusations made against your pastor/gospel - e.g., pastor owns the building; e.g., a man in our church is acting as a mole, fueling the false narratives and slander being propagated by the apostate and those on the outside [pastor is doing arranged marriages of our young people]), 2) require evidence necessary to convict of a crime (Deu 17:4b-6; 1Ti 5:19 - What this implies: such evidence can be obtained and understood so as to secure a just verdict [Contra., e.g., pastor makes people believe they problems in their marriage or twists Scripture in such a way that it is impossible to see how he is wrong; e.g., “the logic being used in the Bible is different than our logic”), 3) issue swift, pitiless and fitting punishment to those found guilty (Deu 17:5, 19:21; e.g., 1Ti 5:20 and Tit 1:11-13), 4) expect congregational affirmation and involvement (Deu 17:7).

2. All those claiming to be Christians who make false accusations – especially in relation to serious crimes, must be responded to severely.

(1Co 5:11-12) “so-called brother” = Any person who claims to be a Christian (versus the confirmed brother: any person whose claim is confirmed by their baptism and good standing in a legitimate covenant community). “Do you not judge those who are within the church” = Based on Paul’s previous reference, this includes anyone claiming to be a Christian (in or outside our particular church). Paul’s point: By taking the name of Christ, you are putting yourself under the church’s authority, expectations and judgment. In relation to severity see (Deu 19:15-21; Also 2Ti 2:16).

3. When we don’t take accusations seriously or respond severely to those who make false accusations – especially against our leaders or gospel, we are:

1) giving the impression that we are a cult (2Co 11:19-20), 2) creating doubt in the minds of God’s people (2Ti 2:18 w/Tit 1:10-11), 3) fueling the spread of such accusations and behavior – i.e., more people will believe them to be true (2Ti 2:16-17a – “spread like gangrene”).

4. Making false accusations – or accusations lacking the necessary evidence, against a church’s pastor and his teaching, attempting to cause doubt in the minds of his congregation – or separate his people from him, is the bona fide behavior of a wolf.

(Act 20:28-30; Rom 16:17)

5. Biblical protocol requires that those accusing a pastor of preaching a false gospel (or being a false teacher) must give him the chance to defend himself before his accusers – even when they believe they possess irrefutable proof that he is guilty.

(Joh 7:51-52: Notice how they thought they already had evidence Jesus was wrong. They missed the other piece: the chance for the accused to defend themselves before their accusers; The biblical principles mentioned in John 7 are the basis of this country's court systems: 1] innocent until proven guilty, 2] the accused has a right to defend themselves before their accusers; hence Gal 2:11. Like Jesus, the verdict levelled against God's pastors or people happens in "kangaroo court" Luk 22:53 w/Mat 26:55-68).

6. Anyone claiming to be a Christian and accusing a pastor of preaching a false gospel (or being a false teacher) though they failed to follow biblical protocol or provide the biblical prescription (the evidence necessary to make the conviction) could be guilty of the unforgiveable sin.

We know this is true for all confirmed Christians of a particular covenant community aware of the crime of insurrection and guilty of committing it, but what those not in our church? What about those who are not a part of our covenant community yet also claim to be Christian—the "so-called brother"? Based on what Paul says about the "so-called brother" (in 1Co 5:11-13), they too can be guilty of committing the unforgiveable sin/insurrection should they refuse to repent after being made aware of their crime (Mat 12:22-24 w/30-32; until they are made aware, it is the sin of ignorance – e.g., Act 23:1-5). "Whoever" = Whoever from the covenant community. "Speaks against the Holy Spirit" = Insurrection, condemning/standing against those spiritual authorities ordained w/the authority of the Holy Spirit in the covenant community (Num 15:28-30, 16:1-3; Deu 17:12-13; Joh 20:21-23). Similar to Paul's instruction to the Corinthians, the Pharisees were not a part of Jesus' new covenant community, but they were "so-called brothers" (Jews claiming to be a part of the old covenant community). As such, this made them liable to the charge of insurrection/unforgiveable sin. Why does Jesus claim these individuals to immediately be guilty of this sin? Because of all the Jews, the Pharisees were experts in the Law and therefore already knew the crime they were committing (if Jesus was indeed Who He said He was.) Most so-called brothers today, have no idea that condemning legitimate spiritual authorities in the church could make them guilty of such a crime. Hence once more the reason they must be told before such a judgment could be declared against them (revelation establishes obligation). Why we need to warn the ignorant "so-called brother" of this crime: because, their ignorance still has the consequence of eventually leading them to the place where they are locked in their sin by God (i.e., their day of grace is over – Eph 4:17-19). Why does 2Ti 2:24-26 not apply to this situation? The person in these verses stands in opposition yet follows the biblical protocol and attempts to bring the evidence. Hence the reason the ordained pastor is not to quarrel with them, be equitable ("kind") and able to teach them.