

Expose 103 K67

You Be The Judge

Hello viewers this is the moment of great exposition where we made clear the mind of God. So we are not just going to give in to any scholastic iteration that does not give weight to the clarity of the scriptures. I know a lot have been happening lately, we have heard rumors, we heard news and all this kind of... this is a time of balance reporting. This is time for us to hear the other side of the story. This is a time to hear the good news. We need the good news at this moment.

And what better news than to know that we can pray to our God and there is a model of prayer that we know that is a kingdom as it is done. So we know that we are not just praying in an abstract way, where we don't even have any picture on mind. We know that there is a picture in mind. There is a model. So how it is easy to use the prototype.

So praying shouldn't be a hard work. It shouldn't be an exercise in darkness. That nobody knows what? We don't know what works, or what doesn't work so let go trial and error. No! it isn't a trial and error exercise. We have the prototype. The kingdom prototype and we know that there is something we are working towards in the place of our prayer, as it is in heaven so it is on earth.

And again another interesting thing about it is that, in that prayer it covers all, even our bread. Now, I know some people are just plying up, maybe in the area where they have to get bread for times like this. We have the bread for sustenance for life and for what this season demands. So we have the kind of bread and we've shared that in our past exposition, in our Pass the Bread to know the different kinds of bread if you really don't know.

At this time and age you need to know some bread that can last for this season, for what you are facing now, for what can last eternally. So you really need to be concerned to know what kind of bread is that. If you missed it, you need to refresh your memory about it. You know where to go. Get our Expose page on Facebook and all the social media sites and all the website to listen to that great story. The gospel is a great story. Too good to be true story.

And again we talked about the table manners. You know, we really want to do the kingdom table manners, how to come to the table. And I want to tell you that the last has not been heard about this bread and table. And so today I believe we will be

drawing the curtain to know about this communion table. Is it a slaughter table? Because some people still have the hesitation about this. Because we see some things that... the program that government gives, some people have hesitation about it, they can change your mind about it, there is exclusion, criteria like are you born in this place? Do you have this passport or something like that? They promise this, but when people come around, you see government retracing their mind and people change the policy.

So people are really skeptical when you give people good things. When you give the promise of come to the table, you can eat and everything but they know, is it really going to be, if I approach it? Is it as you say it? Is it really true like that? Is it as the way it is? Is there is not going to be an exclusion there. Will you now say Oh, you are not really fit into this and this and everything.

So people are really hesitant and people are even thinking, you know the 1 Corinthians 11 that we read was talking about people dying and statement and all those things. Is it a table they really want to approach? So this communion table is it a slaughter table? So many people are hesitant about this. Do you agree? Do you think they should be worry about that?

Well, one thing you need to understand is, there is a picture that Christ came to present of the Father. You know if you are a student of the Bible or you are people who do exposition on the scriptures. One thing that stands out is, God himself said in Hebrews Chapter 1 that in divers' manner and sundry times God has spoken to us through the prophets, but the scriptures says in these last days, not in those days, not in those previous days, in this last days...

So if you are listening to this today, or if you are watching this transmission, you are in the last days. And the scriptures says in this last days. Don't talk about the days of Elijah, the days of Ezekiel. In this last days God has spoken to us by his Son.

So whatever Jesus said, whatever picture of God Jesus presented to us, that is the real picture of God. Can you see? Don't hold God accountable to any other picture as you see apart from what Christ came to present. And what picture did Christ present? That is to answer your question. Christ Jesus presented a Father that loves us not because of ourselves, but because of how He actually see the Son of God, Christ Jesus. So all we deserves which is death, Christ took it. And all Christ deserves is what we deserve.

So even if you come to the communion table, and you see sickness, weakness and death. One thing you can be assured about is, it didn't come from the Father, based on the picture that Jesus presented of the Father. How did I know that? James 1:17 says

“every good gifts and perfect gifts come from above.” Can you see? Every good gifts! Every perfect gifts! He didn’t says every good gifts, every perfect gifts and then maybe some bad ones, or maybe some horrible ones or maybe some disastrous ones. Or may be some slaughtering effect could come with the good gifts. He said every good gifts.

And then I know some people are saying... you might be thinking in your mind, it doesn’t matter maybe sickness, or weakness or death could be a good gift from the Father. If you say that, have a rethink about that mentality because 1Corinthians 15 categorically said that death is the last enemy. There is no missing words about it. Death is an enemy. There is nothing good about death. You couldn’t make death a friend and say well, maybe is a good gift. If you say that, you are going against the scriptures. Death is an enemy. It’s a bad thing.

In fact, when Jesus was dying on the cross, there is a statement He made. He said this is the hour, the power of darkness. There is nothing not clear about it. Jesus said death is a darkness. So the fact is the Bible says from the Father. It is always a good gift. It is always a perfect gift from the Father. It will mean that if you see sickness and death at the communion table. It could not have come from the Father. We have enough evidence from the scripture to prove that.

So there are many things you don’t know about God but you couldn’t indict him for any weakness or sickness or death at the table. That is what we are going to look at today.

Let’s go on.

Can we carry on please?

Now viewers thank you for joining us today. If you noticed, if you check our last transmission which is **TableManners** where stopped. You will noticed we stopped at verse 30 of 1Corinthians 11.

So today we are going to kick on from verse 31. We trust the Lord to give us direction and utterance as we do that. And we trust that if you are listening to this today, after this transmission, resurrection power and resurrection life will actually be released in your spirit man and energize within you as you listen to this today.

Now, let’s go on quickly to verse 31 and verse 32.

Can you read please, 1Corinthians Chapter 11 verse 31 and verse 32? That is where we are reading at the moment.

Go on please,

1Corinthians 11

30. For this reason many are weak and sickly among you, and many sleep

For this cause

Now, I want you to take note of the word, “for this reason.” Can you see that?

Go on please,

For this cause many are weak and sickly among you, and many sleep

Already we’ve seen the nature of the Father regarding that. So let’s go on. What is in verse 31?

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

Now mark that word or look at that word. “For if we would.” Can you see that? He used the word **for** to tell you about the fact that, see what happened in verse 30. See, why some people are weak. See, why some people are sick and some people are dying.

Now, please take note of one thing, he wasn’t talking to unbelievers. These were Corinthians Christians. These were believers. These were people that have heard the gospel. So the book of Corinthians was written to Corinthian Christians. I know he says book of Corinthians. Is not just written to Corinthians in general. Anybody from Corinth is a Corinthian. But this specifically was written to Corinthian Christians. So these were believers. But he says these people are believers, they were going through terrible experiences. Some were weak, some were hungry.

And if you’re wondering what kind of weakness is he’s talking about. Well, it makes sense to think the weakness in this place has to do with weakness that affect their health, because he says some are weak, some are sick and some slept. The word sleep in that case, if you read other translation, he will say some have died.

So these are people going through conditions that nobody wants to go through. They are going through situations in their lives that nobody wishes for themselves. They are in a condition where they are going through a lot of physical, psychological impediment, limitations and conditions at the moment. That is their condition. And the Apostle Paul was going to give us an insight into what he thinks was the reason why a believer, a Christian will be going through such a thing like this.

You know people talk about the fact that, what will be will be. There are some things that happened that you can't do anything about them. Well, in some cases that could be true, that there are some things that happened in your life, in your environment, they are things that you need to go through. They do happened. But may I say this, according to the truth of the scriptures, there are some things that also do happened in our lives that, if you have done some things right, they should not have happened. It is in this kind of classification that this experience of verse 30 fall into. Apostle Paul was claiming by apostolic instruction that what happened in verse 30 could have been avoided.

So I don't know about you as you are listening to this today. I don't want to go through terrible things that I could have avoided. Is that ok? There are some things I cannot avoid. Some things that will happen in my situation in my environment. Some things that will happen in my circumstances. They happened because we are humans. They happened because we are in this world. That is perfectly fine. But there are things that you could avoid in your experience. Terrible things that you are going through at the moment. Circumstances that are not convenient at the moment that people go through that, they could have avoided.

So the Apostle Paul is claiming in this verse 31 that for this cause. He says I know why some of you are weak. I know why some of you are sick. I know why some people die before their time, premature death. And he is going to give the reasons. That is why verse 31 he says...

Can you see verse 31?

For if we...

He then give us the reasons what people in verse 30 did not do. Can you see? This is avoidable. This is something they could have dealt with.

So verse 31 is going to give us an insight into what they could have done differently.

You know people always ask a question, people who do what we call analysis or self-development. Or they tell you to do critical thinking and they asked you a question, what would you have done differently, if you go through that experience again? They asked people that question.

Here is Apostle Paul telling the Corinthian Christians, this is what you could have done differently, "for if we would judge ourselves." Can you see? Verse 31. They could have done that differently and it will have actually made verse 30 not to have existed in the very first place.

Yes, am talking about verse 31, the judgment. And you already know that the judgment connote a negative feeling even among Christians. They tell you... they quickly run to battles. And tell you judge not so as not to be judge. So actually judging ourselves, I don't know how to balance this verse 31 with the general notion of judgment?

Well, that is a very good thing. Thank you for that insight. You know again, like you said. The word judge is a very popular word and people will always assume we know what that word mean. And I think is time for us to investigate the implication of that word in this statement.

Now look at verse 31 he says,

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

Now, there are two things you want to actually think about this word **judge**. The first thing is, you have to understand the fact that the Bible was not originally written in English. It was written in different languages. The Old Testament was majorly in Hebrew. Sometimes in Aramaic, in Syrian. But the bulk of the New Testament was written in Greek.

So it means atimes we will get a better insight by looking at the original Greek words. Now, if you have any concordance with you, especially a Greek concordance. You could get something like a Strong Concordance. If you check that word "if we would judge ourselves," He tells you that word in Greek means **diakrino**. And if you check the meaning of the word **diakrino**. It will tell you something about to make a distinction, to separate. That is what he said. To conclude about anything. That is **diakrino** means. If you tell a Greek person, **diakrino** he is not even thinking about condemnation. It doesn't even cross his mind. He is saying **diakrino**, make a judgment about this.

And if you noticed in our even everyday language, we always say one thing about somebody having a good sense of judgment. Can you see? And when you said somebody where is your sense of judgement? Nobody thinks about condemnation when you say that. You are asking about their capacity to make a distinction, to make a separation, to make choices. That is what you are addressing. This is exactly what the word **diakrino** means in Greek. And that is the word that was translated to "for if we would judge ourselves." That is what we see there.

Thank you for bringing that up. And to extend people lexicon range and so they should not have narrow judgment. Even in the English word, it is choices. Yes, in the dictionary definition it will have more choices for the meaning, that judgment. And so

we should just not read it just one way like that. It's just a lesson for us to look for the meaning of words and really not to the popular use of words. So just not take everything for it.

In fact, you can use the word appraisal. How you appraise things. How you look at things. How you see things. And then you know even if you want to use the scriptures to interpret scriptures. We've only use the case of using the Original Greek words.

Now, the Apostle Paul by the spirit of grace use this same word judgment specifically referring to distinction or making separation between things. Yes, am glad you asked.

If you go to 2Corinthians Chapter 5 verse 14. He used the same word judge.

2Corinthians 5:14, is the same word that was translated **diakrino**. But this 2Corinthians 5:14 can give us a better clarity in the context in which it was used. What does it say there?

14. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead.

Can you see that? I like that. Paul said we judge.

Now, when he says we judge. Judge what? That if one died. We came to a conclusion. We reflected on the fact that, we concluded that the death of Christ has an implication. That if one died... you know people talk about the fact, it is not about what happen that matters. It's about the way you see things that matter. People talk about... for example, you know people that give talks about self-development, motivation talks they can say well, if you have a cup of water that is fill up to the middle. Somebody can say well, they say an optimistic person will say well, that is half-full. A pessimistic person will say that is half-empty. Same situation, but the way they see it is different.

The Apostle Paul said even though people are thinking about the fact that Christ died, but he said we judge that, if one actually died, the implication of Christ's death is not all about Christ's death. It is about our death as well.

Now, Paul said that is the way we judge. That is the way we see it. It means somebody else has a bad sense of judgment about the death of Christ. The same death of Jesus, Paul said is the way I interpreted it to be.

So in this case is the same word **diakrino**. So we can see another evidence from using scriptures to interpret scriptures that the word judge or the word judgment has been

used many times by the Apostle Paul to be means sense of choice, how you analyses, how you come to conclusion about things.

So Paul was talking to the Corinthians brethren in 1Corinthians 11 verse 31. He said if we have a sense of judgment. If we have an accurate sense of judgment. If we see things the way we should see them, then what happen to you in verse 30 shouldn't have happened. That was avoidable.

If you are watching this today, does that mean that there are some things that we are going through at the moment that could have been avoided, if we only we saw things the way it should be?

Now, what was Paul talking about seeing? What sense of judgment? Because that is a good question because the word sense of judgment is a big word. What was Paul taking about from verse 24? You go back and check it.

He talks about Jesus broke the bread and say this is my body broken for you. He gave them the cup and said this is my blood that was shed for you. And the Apostle Paul was talking to them in verse 31 of 1Corinthians 11. He says the reason why you are what you are today or what is happening to you Corinthians is how you seeing this body that was broken. How are you seeing this blood that was shed? How do you see? Did you not notice that the body of Jesus that was broken simply means that He was being put to death, and in being put to death means you also have been put to death.

And let me say something, why is it that the way Corinthians didn't see that correctly, why is it affecting their health? That is the big question you want to ask. Am glad you asked the question. Think about this. Just think about this. If a man is married, am quoting Romans Chapter 6. The Bible says if a man is married and the man dies or if a woman is married and the woman dies, the scriptures says the spouse that died is release from the law of the marriage. So what death does, it releases people from any obligation that they have before they died.

Have you noticed that some people who kill other people, some serial killers, some murderers, when they shoot someone or they stab someone to death. In some cases they want to stab themselves to death as well. And the reason they do that is to release themselves from the obligation of bearing of the responsibility of killing somebody else. Death releases people. And in the natural and that is why some people hold death, anything happened. Once you die, you're automatically releases from whatever held you bound before you die.

Now, Apostle Paul used that illustration in Romans Chapter 6. And that is very powerful. How does that affect you? Paul said in 2Corinthians 5:14 that when Christ

died, we judged. We came to a conclusion that not just He died, we also died with him. All the things that hold people bound, the things that put humanity in bondage were released from them

So he is saying to the Corinthians brethren, the reason why some of you are weak, sick and died is because you have not been released from the power of sin or knowing that you are released. You've not been released. You've not come to that understanding. You are not judging. Can you see? If we judge ourselves we would not be judged.

You've not come to that understanding that you've been released from the things that hold people bound. Can you see? Death releases people from every law that they are bound to before they died. And that is what Apostle Paul says. He says if we judge then some things shouldn't happened to us.

So the question should be where is your sense of judgment? Where do you place it? That is the question. That is the point. What can you make out of this death of Christ? What are you thinking about it?

And you see, like they always say one thing, in nature there is no vacuum. This is where it gets a bit really concerning for us as believers in the 21st century. In nature there is no empty space. If you think something is empty, chemistry or science will tell you, you still have gases all over the place. So he says, if we don't come to a sense of judgment about the death of Christ, there is no vacuum, something will be judging us. Can you see?

He said if we judge ourselves, we will not be judged. There are things that are there that are going to hold us bound. They are there. That is the point. There is no vacuum in the realm of the spirit. That is why we said when we started today, that sickness and death cannot be from God. Every good gifts and perfect comes from the Father of light. But it means as long as we don't come to that sense of judgment, some things are already waiting. There is no vacuum in the realm of the spirit.

Now, please before we carry on we are not saying this to condemn anyone to say well the reason why you are going through what you are going through, if you are even dealing with sickness, or you are dealing with weakness at the moment. It doesn't mean we are saying that you are not a good Christian, or you have not been walking in the fullness of these things. That is not what we are saying.

We are at least saying that even if you are going through those things, that you have the right perspective to know what is your standpoint in the midst of those things.

That even as you are going through and you are taking the right stand point and dealing with the situations. Can you see that? That is what we are talking about.

Yes, the right judgment in this place, the right appraisal in this place is to know that because Christ has died, there is no second place for dying for you. To know that Christ is already beaten with stripes for your healing, so there is no room for sickness. Somebody has borne that for you. That is the judgment we are talking about. The appraisal! So you don't need to bear the full weight. Because you are already dead here. You have already paid the price anyway. You've satisfy the demand.

So if you have the right sense of judgment, if you are really good with your sense of judgment, you really know that place, and with that understanding being in that place, anchor on that revelation actually has closed the door against sickness because you actually know you are completely in mode free from the hold.

So who will not... like you said the vacuum, there is no vacuum here because you have the knowledge that fill that place and so there is no way sickness can creep in into your ... that is the right appraisal.

And challenging us today that we need to and go and sit down and have the right appraisal about this death and resurrection. It is not a fantasy story. It is not a fictional story. This is reality. It is about matter of life and death in this place now. We really need to have the right sense of appraisal or judgment. We will be able to separate issues, we will be able to separate facts from fiction in this place, because it is about life and death. There is no vacuum. You cannot just play or hide your head in the sand and say well, this judgment, if am not going to understand now, I will do it by and by. No! You don't have the time for something good to fill that up.

Thank you for that contribution. That was quite really great because you talk on some things that actually open up the door way for some other things we should discuss on this particular transmission.

You know for those who are familiar with the judicial system, the legal system in most countries. One thing is this, if anyone is indicted for any wrong doing by a judge, and they are sentenced. Now it could be a spent conviction, or none spent conviction. If they are convicted, what happen is, even if further evidences come to light regarding that matter.

Let's even imagine whether they are convicted or not convicted, whatever it is. If other evidences come to light regarding the same situation, the same case, the judge cannot place any new sentence on that same person, for the same offence that the judge already sentenced him for.

I repeat that slowly. Except there is a new count. It has to come with a new count. Even if any solicitor will actually charge that person. He had to come up with a new count, a separate count and not the same count that the judge already sentenced him for. The judge will refuse to do it because he is been sentenced for that exact count even if anything else comes to light. Now, that is the judicial system of man. Now, how much more the way God works.

And the Apostle Paul something. He said if one died, can you see? Then all are dead. Apostle Paul said when I see Jesus on the cross, I don't know what you see. Paul said I see myself having the price for my own sin as Christ paid. So he says, I see myself died with Christ. I see myself paying the price in Christ. I see myself discharging my conviction duties as required by the law of sin and death that I broke. I see myself discharging those duties in Christ.

So if sickness comes again, if death comes again. And I tell them you know what? Have been already convicted for that. Because Bible says Christ became a curse for us by taking our sins upon himself. And He did it not just for himself, but for us.

See! what we are trying it share today is to make you understand the fact that, Jesus being put to death on the cross or let's use a much more legal term, being convicted for our sins on the cross. Paul said I didn't just see that. I saw myself in that place. So when anything comes knocking I tell that thing, see! I was already convicted. So sorry, I have spent my terms. I have already spent my terms. I have done my terms. What again? What do you want again? What again do you want? It is a spent conviction. I have done my terms.

And that is what the Apostle Paul was saying to the Corinthian Christians in 1Corinthians 11. The body was broken, the blood was shed where is your shed of judgment. No wonder many are sick, no wonder many are sick, no wonder many are dying.

Are you aware of this, I even read it somewhere, that even there is a case, there is a conviction on a particular case and there is a new evidence coming to light that show that is somebody else that is responsibility for it. Because somebody was convict before, they cannot break that. Am not sure how it works. But I think I heard it somewhere that it can even happened because sentence is pass on someone for that offense, though in the light of the new evidence is another person, he cannot really brought into sentence for it. And if that is true in the legal world that way, it happens for us. Even if for us, bringing it to Christian reality because the sentence have been passed over Christ for our sins.

So even the new evidences that is coming, bringing us as really the offender, there is nothing the law can do. The law has no hold on us anymore even though the new evidence points to us that, we are the offender. But because the sentence have already been already been passed, somebody has done the term fully. He has done the full weight of the law for that case, for that offence. So we are free from that obligation.

And that is the sense of judgment we are asking you to have today. A sense of judgment to know that you are free whichever way you think about it. You are already free. You've spent your term. You've done your term. Whichever way you think about it.

And then I need to think to stress this because some of us know the situation he was bringing up was about bringing evidences and that is what the devil will do. He is always trying to bring new evidences for them. Can you see your family pattern? Can you see the new evidences? So you need not to be scare about the new evidences coming to light. So devil is trying to bring story, trying to look around your circumstance to bring new evidences, why you should go to trial again.

So you need to know and you have to have your good sense of judgment and you have the spiritual brain on your head to take this truth, to know that the term is already done. You've done your term. If one dies, then all died. No matter the evidences. Because some people get scare, some people there sense of understanding is just lock up in the way that oh, at the point of when Christ died, that was all the evidences that were before then, they really understood to that point why they should not be convicted again because Christ was there.

But in the light of new evidences coming in they get terrified and they panic, and they are losing their ground, opening themselves up to sickness, to weakness and to death. So you need to really balance this sense of your understanding. Having good sense of judgment to be able to understand, to be able to separate the truth from the lie, the fact from the fiction no matter the evidences. You can try as you will. Devil bring up anything, you know that this term is done already and my case is closed. That is the thing. The case is closed. Because, how do we know that the case was closed? Jesus said it is finished. That is cased closed! And that signify the end of the case. You know when you hear case closed, case dismissed. That is the equivalent for cased dismissed. There is nothing you can do about it. Term spent! So when Christ went to the cross and die, you've spent your term. The death case is sorted out.

Now you see, this is quite a bit for those who want to walk in victory, for those who want to lay hold upon the benefit of the cross, this kind of discussion we are having today is not something you can shove aside. You know people always say what you

don't know cannot hurt you. Well, this particular 1 Corinthians 11 verse 31 and verse 32 we are looking at today actually dispel that fact, that what you don't know cannot hurt you. Paul is saying because you didn't judge, can you see? You are already hurt in verse 30.

So not judging in verse 31... so it means what you don't know can hurt you. He says the reason why some are weak, some are sick and some are dead is because they didn't judge. So just not judging, just not seeing things the way they should be seen. Not being able to come to a conclusion about the implication of the body of Christ that was broken, and about the blood that was shed. Not coming to that conclusion was enough reason to make some people weak in verse 30. So it means what you don't know can hurt you. That is the point. That is what we see in the kingdom of God.

And there was one thing you mentioned. Just to throw a bit more light on that. Is that you see what happened in the law court is... have seen some situations, read in newspaper and see some examples where anytime somebody is convicted for a particular offense and they bring a count or a charge against them. That is what it happen. They talk about five counts, six counts or seven counts.

Any time they did that. Even if the person was discharge by the judge. If there is a solicitor that want to still indict the person, they look for a separate count. They didn't just look for a new evidence. They try to look for another separate count completely because they know, they cannot come again with the same count, the judge is going to push it out.

So you have to understand that the enemy has one major counts, and the Bible talks about in Romans Chapter 8, he says "there is therefore now no condemnation for those who are in Christ Jesus, for the law of spiritual life in Christ Jesus has set us free from the law of sins and death." You see, that is the counts of the devil. It's the count of sin and death. And that is the very same counts that the Bible says went to the cross to spent. Jesus spent his term. That is why Bible says for three days and three night, He was in the belly of the earth. Jesus did his term. Can you see?

And the Bible tells you and I, when Jesus did his term, we did our term. Because Paul said we judge if one died, then all were dead. Can you see? He didn't just spent his term, we spent our term with him on the cross. And Bible says if you see it that way, any time the enemy comes with that same conviction or the enemy comes with that same indictment...

You see, sickness is an indictment to humanity. You know why we said that? The Bible says that by one man's disobedience, sin enters the world. (Am quoting Romans Chapter 5). By one man's disobedience, sin enter the world, and he said death by sin. Can you see? He didn't put sickness in the middle. But actually you know between sin and death there is something in the middle.

The reason people die today, old age or sickness, whatever, it is in the equation. He says sin entered the world, and death came by sins, spiritual death, physical death all were consequences of sin. And he says that was the question that Christ answered on the cross. The enemy cannot bring against you the same counts. It is already a spent conviction. That is what we see there.

So we see the reason why these people came under the judgment of sickness and death was because they were not judging. So what you don't know can actually hurt you. That is what we can see in the scripture there.

Yes, let me excite our viewers the more and tell them that the Jury work is in their future because if we are an overcomers, we are going to judge angels. Book of Corinthians where Paul was addressing them, that if you cannot handles some things among you, don't you that you are going to judge angels?

So you really not be scared about judgment about this and running away from judgment. The word judgment should not just set you in panic mode because you are to judge. That shows if you do your work right well, you will earn more right to judge angels. We have seen that simplified in many parables of Jesus and said because of this talent, come into my Father. Be a ruler of cities and everything. This judgment thing, you really need to do it well. So you just have to do it well so you can at the end of the age for the overcomers, we will be able to judge angels.

Thank you for that.

Now let's go on to the next verse which is verse 32.

Now, verse 32 then says

32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

See now again, the word there you... if you look at the Greek concordance for verse 32,

He says

when we are judged

Again he used the word **krino**. The other word was **diakrino**.

Now, again the word **krino** and **diakrino** are very similar in usage. He says the word **krino** also means to properly distinguish. Again, that is what is saying. He is saying by implication, he says to conclude, to decree, to determine.

So he says,

But when we are judged.

See what he says,

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

So we then know again that this judge, he was talking about in this case from the word **krino**. This thing is what the Lord does. I repeat that slowly. If you have your Bible there, you can look at it.

But when we are judged we are chastened of the Lord,

So this judge again in verse 32 is the operation of the Lord. When we are judged, we are chastened of the Lord or if you have the other versions by the Lord. Mine says of the Lord.

Now, the word chastening is another word that has been in most cases misunderstood or misconstrued or abused by believers who read this scriptures.

He says when we are being judged, this is the chastening of the Lord.

Now, I don't know if you have some... even without we going through the Greek Concordance here or even reading other scriptures in context where the word chastening has been used, by just looking at some other translations. If you have the New Living Translation, Good News Bible, Amplified, some of these translations don't even use the word chastening. Some of them used the word, we are being trained by the Lord. I mean I can read this for you so that you can hear from different translations of the scriptures. That is 1Corinthians 11 verse 32.

So you can see this.

Now, 1Corinthians 11 verse 32, I will read from different translations so you can see that.

Now again, see what the English standard version says

1Corinthians 11

32. But when we are judged by the Lord we are disciplined so that we may not be condemned with the word.

Now, he changes the word chasten to the word discipline. And then, don't forget that the word discipline is where you get the word disciple from. That is a question, how do you discipline? By trying to condemn them and say No! You are of no use or you are not going to make it or is not going to work. We don't use that right?

But this one says the word chasten, this translated the word as discipline. He says when we talk about disciple, we talk about people getting training or instructions, set of instruction. Thank you.

That is why we said even without even we going through any kind of lexical study, the word chasten here is nothing negative.

In fact, if I go to the Greek concordance of that word, like I said before we even check the concordance, you can see the word they used as chasten in this case, which is 1 Corinthians 11 verse 32 he says is the word *paideuo*. And the *paideuo* is to training up a child. That is what the Greek concordance says. (Greek Strong's Concordance) He said the word is the word *paideuo* and it means to train up a child. That is why some other translations use the word when we are being trained by the Lord. When we are being discipline by the Lord. I don't see anything negative about that word.

I know when we hear chastisement, we always think about ah! If you do that, the Lord will smash your head to pieces. There is nothing like that. He says we are being disciplines, we are being trained. In fact, the Greek concordance says like a child. Can you see? He even specify like a child. You while he said like a child. Any time you tell a Greek person *paideuo*, he is thinking about gently handling somebody. Because he says like a child so that we don't think is not just discipline because when we says discipline, people know military, they do regiment where you have to.... training like a soldier is a different world of training and discipline. Exactly! Because people might just be thinking the brutal regime.

In fact, he says like a Father his son, that is the Greek again. The Greek concordance gave us different interpretation, he says to train up a child, to instruct, to taught or learn, to cause somebody to learn. Can you see? He keeps using the same word. And he says like a father will keep instructing his son.

Even before we go into Strong concordance, we have scriptures, we see even the psalmist talking as a father, the Lord chastise his son. This is not punishment. That is the word we are trying to bring out. This is training. This is instruction. This is discipline like a child.

So he says when we are being judged, we are being chastened of the Lord. So he is saying that the Lord... and that is why if you noticed... and the interesting part is, he says that we may not be condemned with the world. So it tells you that it is a good thing so that the bad thing will not happen.

Exactly! You know what you just said. I think we can look at the whole thing together. That word condemn is the word **katakrino**. You see! Have you noticed that this word **katakrino** is completely different from **diakrino** and **krino**. Greek says **katakrino** means to punish, to condemn, to sentence somebody. This is a complete switch of language.

I don't even need listen to that for me to know, for something to say that, you may not, get this so that you don't get that. To tell you that there are two contrasts. They are not in the same line. They are...get this. Be discipline by the Lord so that you don't get this. Just like you want to train a child so that he does not become what the world will do and the implication of him, the person not receiving training and set of instruction from the parent. You know it's going to be catastrophe. I don't even need to go into Strong Concordance.

But why then do people then give God responsibility or paint a picture of a Father that does exactly what the world will do? No! I think people just stop in A part and they did not get to the other part. I think they are not reading the other part, they just stop by we are chasten by the Lord and they close their eyes and ears. So they don't even know there is a condemnation beyond that. And they felt it ended that way.

You know is there to make the devil happy so that we can see how people think about this kind of verse. For example, somebody is sick, somebody is weak or somebody died prematurely and they said well, that is the way of God trying to show you that the person has done something bad or the person committed a sin or the person did something that was wrong in the sight of God.

In fact, it is not uncommon these days for them to say the reason why that man of God died, the reason why that Christian died is because they committed a sin in secret. So that is the way of God chastising or they do something openly. They say yes! That is God's chastising. It has come upon them. And they look for verse like this and quote 1Corinthians 11.

And they say yes, that is how God did it. And they said you see that is how God chasten them in Corinthians church when they were eating and drinking unworthily of the Lord, some of them were weak, sick and dying. And they said the reason why God does that, they now interpret that verse 32 and says the reason why God does that so

that they don't get condemn with the world, so they don't lose their eternal life or lose their eternity and that is why it happen. Can you see that?

Now, what is the problem with that line of thought? So it's good to look at how people see it, how people think about it. What is wrong with that line of thought? Well, so many things are wrong. Let's speak of few things of them. There is a lot of inconsistency if you think that way.

What is the first thing we have to look at? The very first thing is, we would have thought because the first thing the Apostle Paul said is, he said in verse 30 for this cause some of you weak, sick and many sleep. And he says am going to tell you what to do so that it doesn't happen that way. That shouldn't be your story. Can you see that?

And he says if we judged ourselves, and he says talk about the fact that, if we come to make conclusion about the death of Christ, because when we say judged, if the word judge is the word conclusion or **diakrino** or the word come to a conclusion. Again, it's not talking about anything about sin. Have you noticed that there is nothing about sin or falling into any form of sin in that place?

Now, if you think so, I want you to get your Bible and read all the way from 1Corinthians 11 from verse 24 all the way to verse 33. Apostle Paul did not make mentioned of any sin that the Corinthians Christians were falling into. You might want to claim that just because somebody came and they were eating and drinking, they didn't wait for each other, if you call that a sin because some people say the sin is, some of them were eating disorderly. The way they were eating, they didn't wait for each other. Except you want to call that the sin in this Chapter 11.

And if that is the case, it means even for you, yourselves, I don't think you are exempted even in the way you eat your food, if that is what you are going to call sin because that is the only thing you can pick on, in this Chapter 11 from verse 24 that may sound like they were doing something wrong. But apart from that you could not see the Corinthians brethren in this verse 24 to verse 33 that the Apostle Paul said you know what? it's because you have done something wrong.

And even because they might wish...some people will accommodate that, even if that disorderliness is a sin, but we did not see Apostle Paul raising that disorderliness from that particular sin or any form of sin whether it was evidence in Chapter 11 or not because some people might say previous Chapter as a basis for them to think... He said that it is the way they were judging.

So the judgment, they should not base the judgment on a particular sin or this disorderliness or whatsoever sin they might feel the Corinthians. Just base your judgment on the death and resurrection. Are you seeing it that way? That Paul said if you are seeing that way you are going to be weak.

So what are you watching, making judgment of? That is a new light that has come in that the judgment, what you are to do is to make the judgment of the death and resurrection. Not just some other issues. Is very important. Disorderliness, yes is an important issue. Other things might be an important issues. Any other sin or any other thing. But what we should bring on the table to do judgment on, is about the death and the resurrection of Jesus. That is what he is saying. Because you can go on with long list of what you want to judge here.

But we see some people now, they are not actually saying they are not doing the work of judging, but they are judging the wrong thing. They are not judging the death and the resurrection of Jesus. They have some other substitute and they have come up with their own list of what to judge. Instead of limiting it to the death and the resurrection of Jesus that people could have the right appraisal and right conclusion on it. They are forming conclusions on any other thing.

So we see people they are talking more, they are being more vocal or disorderliness, or some kind of things that will take them and they are having stiffer or any sense of judgment about this. They have conclusion about this appearance of any other thing, leaving out the death and the resurrection. And that is what is lifted here. In 1 Corinthians 11, we cannot read our own imitation into it. Examine yourself if Christ be in you, that is the question.

So that is what it should be. That is the marking scheme. So we cannot just try to create something for ourselves. We are to judge base on that death and resurrection. We cannot add any other thing to it

Thank you for that.

Like you said, I said there are still some problems with such a mentality that I described before regarding people say this is about.... the sickness is God's way of chastening. Those people have to deal with the word chastisement again in verse 32. Like we saw to train up as a child. Can you see? I mean I want to ask you a question, which of you has a child that you want to instruct him and the way you instruct them is when the child decide to do something wrong and you want to teach them on how to do it right, you just give them death? And you say that is the way am going to train them up. Who does that?

So people that has such a notion I described before, you have some issues to deal with in this verse. Unless you want to be dishonest with this scriptures. He said to train up as a child, to instruct. There might be some cases, but that is not the norm where somebody says am going to train up my child in the way he should go, if he does something wrong, am going to put sickness and death on my child and when they die, it means I have given them right instruction. That is not a training.

Bible says this word chastisement, the word *paideuo* is the word to train up as a child. Can you see? To instruct as a child. So you could not.... You see may I say this, some of the scriptures are so clear that you need help to misunderstand them. You need religious help, religious psychology to misunderstand some scriptures.

And that is why when people talk about the fact that, if there is an earthquake or tsunami somewhere or I think at the moment there is something going on social media where some people think well, the reason why there is earthquake or tsunami somewhere is because God is trying to punish people, God is angry and trying to punish them. And when people say things like that, and you wonder that runs contrary to this. Jesus said your heavenly Father is so good that He let the rain to fall on both the righteous and the wicked. Can you see that? That is the nature of our Father.

So if anybody dies out of condemnation, or somebody is weak and sick, you have to simply say they are not receiving the offer that is on ground. There is no any institution in the world that I know of effectively, that for any of their training, it just have to be death because they are training. There first line of training, it doesn't work that way. So how much more our Father in which people even learn to copy from. Who train? Because the future work is just like the person will be established... So if the person is no more, it doesn't make sense. Thank you for that. What is the training that put people to death, people that come into it?

Thank you for bringing that light, because there is something that just came to mind when you mentioned that.

Now, the reason why this thing we are talking about today. We should actually look at it from different angles so that people can get light on this thing. A particular verse just came to mind now.

You know Hebrews Chapter 12 verse 6 is a very common verse where we talk about being chastised of the Lord and all that. You want to read that so that we can

I am just thinking for time before we go to Hebrews 12, like what we are sharing about and the analogy like there is no training institution that put people to death. But some people mind might be taken going to the Old Testament and that is why we have

to re-reiterate it, and see God there and God was just putting the people to death. The whole army of Israel that lead through the wilderness that only two people, that the training of the Lord, how He suffered them with this and everything, and people interpreted it and they bring that same mentality to the New Testament way of thinking that, that is God's kind of training. The kind of training is even more devilish than even the world system, the way they can train people. He is ready to waste the whole congregation about it and everything. So do you want to bring clarity to that before we can round up with that?

Thank you for that.

The fact is when people have such a kind of understanding of notion or mentality about the way God trains. I think it will have to amount to the fact that such people are not actually walking in line with 2Corinthians Chapter 3 verse 6 where he says we are able ministers of the New Testament, able minister of the New Covenant. What that means is, there are ministers of the old covenant. You are not a minister of the old covenant. If you are born before Jesus came, you would have been a minister of the old covenant. I don't think anybody listening to this was born, I don't think anybody is over 2000 years old. So if you were born less than 2000 years ago, you are definitely supposed to be minister of the New Covenant. Because when the blood of Jesus was shed, Hebrews Chapter 9, we had a New Covenant.

So it means, you are a minister of a New Covenant. And a New Covenant is a game changer. In the New Covenant Jesus received the punishment and every consequences of sin and death was on Christ Jesus. All we have to receive from the Father is all that Jesus Christ deserved. And that is why it changes completely the way we see the Father with the lens of Jesus Christ.

Yea, because people have instances in the Old Testament where they says Elisha about all the forty-two children... again Old covenant...

Well, you've made the distinction, those people, anybody propagating that these days, they are not able minister of the new minister. No matter the title they give themselves, no matter what they are quoting from. And there is a implication from that. The implication is, it spells death. If you follow that it's just minister death.

So if you stay on that way, they have actually excluded themselves. They are not able minister of the New Testament because what they are preaching is the Old Testament and that is the perception of God that people have. And they approach this New Testament verse with that Old Testament mentality and ideology. And if you have been listening to Expose and some of our expositions, we've talked about this. We've

come up most of the times about understanding the New Testament. So you have to use the New Testament spectacle for the New Testament text. As you cannot use the Old Testament google to read New Testament text. Just using another prescription or somebody's else prescription, you are not born there. It wasn't your dispensation. It is a new dispensation, new era for you.

Because I know some people might be having that question. And you can see that 1Corinthians 11 for time, we will not be able to go further than this. We just actually hope in the beginning that we will just conclude this. So we can't have this conclusion on this table and this sleeping, death and weakness on the table.

So we do hope you will be able to join us next time for our next transmission as we continue this series. And if you want to know what we've been sharing about from the beginning, we are in the Knock out season where we knock out false ideologies and we are particularly on prayer. From prayer we followed the Lord's prayer and it is the Lord's prayer that brought us to 1Corinthians 11. And so it is good for you to know where we are coming from, you might want to follow our train down from when we started the prodigal father series to all the Knock Out season. And you want to continue to follow us.

And we do encourage you to follow us and share this with your contacts. We want you to like our page so that you will be the first to know whenever we are transmitting. So you get our YouTube, and all our social media sites and our websites.

So we do hope to receive questions, comments and clarification even for the legal people in the house to bring more light, talk more about the legal implications and use them as analogy where you need to shed more light on it, as it pertains to our life in Christ.

So till we see you for the next transmission, what do you want to say?

Well, we're just saying as you have received Christ Jesus the Lord, so make sure that you walk in him. God bless you.

Use the New Testament spectacle (google) with the New Testament text. And that is what am saying today.

Ok.

Bye!!!