

**STAND UP LIKE A MAN: I WILL MAKE A DEMAND AND YOU WILL ANSWER ME.
WILL YOU ALSO ANNUL MY JUDGMENT? WILL YOU CONDEMN ME SO THAT YOU WILL LOOK RIGHTEOUS?
Job 40:7-8**

Judgment - what is that - REALLY?

"Judge not that you not be judged" ([Matt 7:1](#)) must be one of the most quoted of verses in all scripture. More people have used it to defend the helpless, put into perspective the equality of sins and open the conscience. And its twin verse?

"He that is without sin among you, let him first cast a stone..." ([John 8:7](#))

These verses, good for pricking the conscience are also among the most abused of all God's word, when twisted to escape judgment for one's own actions and to excuse future actions. Shouting down the opposition with cries of "judge not!" is a very powerful weapon isn't it? It's a wonderfully effective device used in the heat of the moment. Except that the lawbreakers employing this ruse uphold law only as it suits their cause, discarding it when it's not convenient. This tactic works, precisely because most people don't hold these fakes to the same standards that law-abiding citizens are held to.

In the same vein, take note of people who attempt to say that morality is independent of a supreme being. People might say they're free to do as they wish, but lay one obstacle in their path and see how quickly they shame others into obeying rules they themselves never honored. There's an internal code that came with the human hardwiring, though many won't admit to this fact. The fallacy of human conscience is its fickle, corrupted self. Unless there's a higher authority from whom we derive our standard and to whom we're accountable, then law is all shadow and no substance.

Then what is judgment? How can law be understood and upheld if no one is worthy to judge? Shall no one be held responsible? Should we allow the enemies of God to boldly twist scripture and to mock us abusing Christ's words?

To answer this seeming contradiction, of when to judge and not to judge, look to what the Lord said concerning the law in context. The woman accused of adultery as told in John's account ([John 8:3-11](#)) was guilty and the law correctly condemned her. But men are not God, so what right have they to punish her? First it should be appreciated that sin has a dual nature. Physical manifestations of sin are punishable by human means, but spiritual judgment is left up to a divine power. The physical act of adultery has its parallel in idolatry, a spiritual sin. Not repented of, idolatry results in a divorce from God, which translates to eternal death. This is why sin on the spiritual level is far more devastating than the physical act, which merely reflects its type.

So how does this relate to the woman in our story? Because of the more devastating and everlasting spiritual consequences of disobedience, the Lord was more concerned that she get a chance to turn away from the sin and less concerned with her getting an immediate physical punishment. Recall: "death reigned from Adam to Moses" ([Romans 5:14](#)), and "he that despised Moses' law died *without* mercy under two or three witnesses" ([Hebrews 10:28](#)). Bear in mind though - those who despised Moses' law were the unrepentant. This word "despised" in the Hebrew means *rejected* as in some people actually rejected the law.

There's a world of difference between willfully rejecting law vs. breaking a law in a moment of weakness as confessed to by a repentant person. So there was *some* mercy under the law, just not for those who blatantly refused it.

The Lord offered mercy to a woman who didn't fight the judgment under which she submitted. He then admonished her to "sin no more." What He did was lawful by offering a second chance to a repentant sinner, and the men who turned away releasing her to Him knew this, else they'd have protested. There's more to the story - the woman accused was married. Under the law of Moses, an accused wife wasn't to be stoned, rather she was to comply with the law as spelled out in [Num 5:11-31](#). When you read that passage, you'll understand why the Lord "wrote in the dirt" ([Num 5:23](#)). Her accusers were twisting the law by applying a law specifically for betrothed women, not for a married one, as she was. This brings in another point - know the law because those who twist it to their purpose will prey on your ignorance.

So having visited one end of the spectrum where people cry "stone her!" we travel to the opposite end, which is to say, the secular voice of reason. These progressives conveniently forget the Lord's parting shot to that adulterous woman... "[go and sin no more.](#)" They're often the same ones who coerce others into *tolerating* bad behavior. Naturally, they do this, not out of love for God (or for man), rather they do it to further perpetrate their own sinful existence. They're not stupid. They realize that by annulling the law, (inconvenient ones), that they *appear to be* righteous. Read again what the Lord said to Job... "[you would toss aside My laws, judgments thereby making ME look bad to make yourself look righteous?](#)" The case of the adulterous woman provides one more tidbit of wisdom: know God's law and think twice about ulterior motives when someone cries "we should not judge" just as you would pause on hearing cries of "stone her!"

Who to forgive?

Humanists alongside many Christians say that we should forgive everyone at all times on quoting [Matt 18:21-22](#), a verse describing where Peter asked the Lord how many times he (Peter) should forgive his brother. The Lord replied, [seven times seventy](#). This is an idiom for *indefinitely* relating to spiritual completion as denoted by the number "seven.". But Matthew's account doesn't give the specifics of this forgiveness. The same account is found in Luke, where the details of this forgiveness are more revealing:

[Luke 17:3-4](#)

Take heed to yourselves: "If your brother trespasses against you, [rebuke](#) him; and **if** he repents, forgive him. ([v.4](#)) And if he trespasses against you seven times in a day, and seven times in a day turn again to you, saying, '**I repent**', you shall forgive him."

Did you catch that? **Forgiveness is contingent upon repentance**. If you don't believe this, then don't ask for forgiveness from your Lord - then face Him later. Repeatedly throughout Old Testament and New, the Lord makes it clear that if we turn from sin and repent then He will be merciful. Realize too, that we are to [love our enemies and to pray for them \(Matt 5:44\)](#). This prayer for one's enemies and loving them that abuse you is done in the hope that your enemy will turn to the Lord and repent, so forgiveness from us only constitutes one-half of the equation. To complete the prayer, the enemy must

repent, then to forgiven by God. If a murderer is remorseful then I should pray that he repent, but even if he isn't remorseful I should pray for him. See the distinction? This thread bears out in the whole of scripture. But forgiving out of hand when there's no remorse on the part of the wrong party isn't borne out in scripture UNLESS THE SINNER IS IGNORANT of wrongdoing. For this latter reason, the Lord asked Father to "forgive them for they don't know what it is that they do" ([Luke 23:34](#)). Be mindful of distinctions. Blanket forgiveness is harmful to both parties, both to the perpetrator who is not made to see their sin (possibly missing an opportunity to repent), and to the victim for whom justice is withheld. If the enemy doesn't acknowledge that we are all subject to a higher Being (we being the created), then we can't do anything about their failure to acknowledge this fact. You and I can only pray and hope.

These components of forgiveness have caused much contention among Christians. You can ask someone to forgive **but you and I have no divine right to demand it**. When someone doesn't forgive on your timetable then you can't accuse them of sin. If I ask the Lord to forgive me and He knows it's not right to forgive me at *that* moment, then is my Creator a sinner for not complying with *my* request? Think carefully over this. There is privilege alongside recompense in Ezekiel's account, where the Levites who misled the people into idolatry will "bear their iniquity", yet they "shall be ministers in My sanctuary" ([Ezekiel 44:10-11](#)). It's disturbing that people comfort themselves with the thought that everyone will get off scot-free in the end. Our Father is merciful, but if He wants to make my lessons stick for eternity, then He's going to have to subject me to some humility that extends beyond my flesh. Why that scares people is beyond me; after all, the Lord disciplines those whom He loves, and doesn't bother with those who won't listen ([Prov 3:12](#)). Father knows each heart and He's not at our beck and call. [Matt 7:7](#) and [Matt 18:19](#) touch on requests made by saints yet that's predicated upon their request being in accordance with God's will, versus a prayer for something ridiculous or wrong.

More Examples of the Law

Murder

The Lord speaking => [Matt 5:21-22](#)

"You have heard that it was said by them of old time, You shall not *kill*; and whoever shall kill shall be in danger of the judgment: ([v.22](#)) But I say to you, That whoever is angry with his brother without a cause shall be in danger of the judgment: and whoever shall say to his brother, "Raca", shall be in danger of the council: but whoever shall say, "You fool", shall be in danger of hell fire."

a) This word for *kill* is from the Hebrew commandment, and the word in Greek is: Strong's #5407 *phoneuo* (to be a murderer of). And in the Torah, it is: #7523 *ratsach*: to dash in pieces, i.e. kill (a human being), *especially to murder*: put to death, kill, (man-) slay (-er), murder (-er). This is very different from the generic word for kill. Death penalty opponents often (conveniently), overlook this distinction and unfortunately, so did the King James scholars and still, many present-day pastors.

b) Anger toward another without just cause leads to the Lord's judgment. This is a spiritual word and is not used in a physical sense. Judgment will be addressed shortly.

c) "Raca" is from: #4469 *rhaka*; of Aramaic origin; "O empty one", i.e. "thou worthless" (as a term of utter vilification). In other words: (saying) that God considers another person to be worthless and unlikely to be saved from damnation. For the record, Satan, meaning "adversary" would love to condemn us.

d) "You Fool" is from: #3474 *moros-*; foolish, impious, godless, Heretic. This is distinct from the other word for a stupid person: #878 *aphron*: mindless, i.e. stupid, ignorant, egotistic, rash, or (morally) unbelieving (rarely used in the latter sense).

Therefore, you are a murderer if you kill an innocent person, but you are also guilty if you:

- 1) Hate someone for no good reason,
- 2) Count someone as worthless in God's eyes,
- 3) Imply that someone is a heretic who isn't. It might not be a good idea to call someone an idiot even if they are, but the Lord is referring *specifically* to denigrating someone as to their spiritual fitness and their spiritual future, not as it touches on their native intelligence or some physical attribute.

The evidence is in the language: *judgment, council and hellfire*. These terms are spiritual; likewise the offensive terms "raca" and "you fool" refer to spiritual attributes. As an example of a modern-day expression that will get the speaker in trouble there is: "go to hell". This is a spiritual term; therefore an offense toward God by its speaker.

Having made known that murder in the spiritual sense is a crime as bad as doing it in the physical sense - what judgment is there for this crime?

Many people believe capital punishment is morally wrong. By whose standard? I believe by their own and not the Lord's. The commandment is: "you shall not murder" (**Exodus 20:13**). As mentioned, this word is "to murder" (with intent), and is used in connection specifically with murder, never as 'sacrifice', self-defense or killing in battle. There are a handful of passages where "ratsach" is used in the case where someone unintentionally murders another (**Deut 4:42**). In the event of manslaughter, the perpetrator was banished for life from the territory where the crime was committed. Distinctions were made in all fairness to the defendant. Murderers were put to death, but never on the word of one person (**Num 35:30**). The law provided for circumstances and was not crude, unsophisticated or the result of a society without compassion. It's odd to hear people complain about our country having too many prisons, yet among the Hebrews, there were no elaborate prison systems. Most cases revolved around compensating the victim - not locking people up.

People today are egotistical enough to believe that we're too civilized to take the lives of murderers. But the Law of YHVH is not uncivilized. It is just. Murderers are not compassionate, civilized people. They are callous, immoral, unlawful persons who respect neither God nor man. Many victims are tortured and taunted prior to their often painful deaths. Comparatively speaking, state executions are usually more humane than undergoing natural death - at least in western civilizations.

Lest anyone believe during Christ's flesh life, that capital punishment was immoral, then read on:

Luke 23:32

“And there were also two other malefactors, led with Him (Christ) to be put to death. (v.39) And one of the malefactors which was hanging railed on him, saying, 'If you are Christ, save yourself and us.' (v.40) But the other rebuked him, saying, 'Don't you fear God, seeing you are in the same condemnation?' (v.41) And we indeed *justly*; for **we receive the due reward of our deeds**: but this man has done nothing wrong.”

Summed up this way: physical deeds deserve physical sentences, spiritual deeds, spiritual judgment. Sentencing the body has no effect on spiritual salvation and eternal life. The soul can only be destroyed by the Lord (Matt 28:10). Juries sentence a man's *body*, not his soul. The body is part of the physical realm; therefore, it is in *our* province. We have the right and duty to judge that part of a person, where mercy is given without overstepping the rights of the victim(s). True mercy is handing an ultimatum over to the murderer and letting them learn quickly what it means to repent before they see their Judge. Letting someone fester in prison for many years only encourages prisoners to deny their crime and share more of their “moral values” with other prisoners. Many of these prisoners only grow worse, not better. Of course there are extenuating circumstances in sentencing. Most murderers in fact are not executed. That sentence is arrived at in only a few cases.

Saying that capital punishment is contrary to God's will is to forget that it is the Word that warns us of hell-fire...that there is permanent punishment. Apparently our Maker follows through with capital punishment on a higher level. Now before the **hellfire/brimstone damnation people** get excited, thinking that I somehow believe that God will have people scream in agony for eternity, I quickly add that after final judgment, hell and death will no longer exist - meaning those sentenced to it will simply cease to exist. I'm sure this will raise hackles to the nth degree, but anyone who understands God's overall plan should see immediately that it would be completely out of step with His nature to flame-broil people day and night for eternity while the rest of us party. That men believe in and practice eternal immolation is evidence of human wickedness - it is not God's plan. I refer you to the horror and shock expressed by the Lord as He commented on the widespread practice of people burning their children to death (Molechism) as recorded in **Jeremiah 32:35**. The language of torment given in Revelation as “day and night” is **an idiom**. Once something is burned to ashes, naturally it is “forever and ever” burned. My understanding of this is backed up by the passage in Revelation where all not found in the Book of Life **are cast into the lake of fire along with death and hell (Rev 20:14-15)** and that, **“...there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev 21:4)**. This cessation of death and pain refers to *all* not just to all those in God's kingdom. The Lord is just. The wicked will be punished eternally - but He is merciful. Unfortunately, this subject goes beyond this paper's scope but the reader can find many lively discussions first on the internet and then to books referenced describing quite a few views. I advise readers to examine all of the views with discernment. Authors on this subject often swing to one extreme or the other.

Divorce

Mark 10:2-12

“And the Pharisees...asked Him, Is it lawful for a man to divorce his wife? (Tempting Him).

(v.3) And He answered saying to them, What did Moses command you?

(v.4) And they said, Moses allowed (us) to write a bill of divorce, and to put her away.

(v.5) And Jesus answered saying to them, Because of the hardness of your heart (moral dullness), he wrote you this precept. **(v.6)** But from the beginning of the creation God made them male and female.

(v.7) Because of this, a man shall leave his father and mother, and cleave to his wife;

(v.8) And they two shall be one flesh... **(v.9)** What therefore God has joined, let no man put asunder.

(v.10) And in the house His disciples asked him again of the same matter.

(v.11) And He said to them, Whoever divorces his wife, and marries another, commits adultery against her. **(v.12)** And if a woman divorces her husband, and marries another, she commits adultery.”

The Lord comes down firmly on this law. But remember with whom He was speaking. To miss that is to misunderstand this most misunderstood of passages. He was addressing the *Pharisees*, who sought to entrap Him. This passage is recounted in **Matt 19:3** and mentioned in **Matt 5:31** and **Luke 16:18**. These lawyers wanted to see if the Lord would dispute Moses, the ordained lawgiver.

But as it was God’s law to begin with, Moses was merely the mouthpiece. Christ shows that He understood the divine law and that He discerns men’s thoughts.

The Lord knew, that those who “sit” as judges often abuse the law themselves. They are the types who would divorce at their pleasure, falsely accusing their wives of adultery so that they could remarry as they pleased, and on the other hand, these men would judge unjustly those who had a legitimate right to a divorce (wife-beating, child-abuse, deadbeat, spouse is a crook, a loveless tormentor etc.). Furthermore...

People forget...the Lord divorced Israel (Jeremiah 3:8**)**

...for her infidelity, but for many other abuses as well. The Lord will also remarry “her” as noted in **(Isa 54:5-7, Rev 21:2)**:

[This remarriage refers to the fold] (**John 10:16**), i.e. ALL the world who learns of Him and who repent. He will marry “her” at the judgment, *after the millennium of teaching* (**Rev 21:2**). To understand this prophecy, remember that the Firstfruits (Feast of Weeks, Pentecost) is a small harvest for this age.

The great harvest will occur after the 1000 years of rule by the Lord and His Firstfruits. It is the Lord’s will that *all* come to salvation, (those who respond to it not just those called *now*).

God hates divorce (**Mal 2:16**), but according to what several churches have deemed, there is limited forgiveness for those divorced, and these folks are relegated to the back of the church. Under Christ’s grace, all sins are capable of forgiveness, save one (**Matt 12:31, Mark 3:29, Luke 12:10**). Were it up to some churches, the Lord even though totally justified in *His divorce*, would be sitting at the back of the church or perhaps not at all, simply because He is divorced.

HOMOSEXUALITY

This topic and abortion have been debated to an extent now as never before. Many things have been said in defense of aberrant sexuality and murder of the unborn, using tactics ranging from privacy to legal “rights” to scripture-twisting. Some defenders of homosexuality say that Lord Jesus Himself never said anything to condemn the acts. Is that so? Some have even accused Paul of being a homosexual. Examine scripture for yourself to find the answers.

The Lord called Himself, “Lord of the Sabbath” ([Matt 12:8](#)), “the way, the truth and the life” ([John 14:6](#)), the “living bread” ([John 6:51](#)), “the resurrection and the life” ([John 11:25](#)). Many other passages indicate unequivocally that the Lord claimed to be *the* Son of God. If true, then He was also the divine law’s author and the fulfillment of those prophecies given to the prophets of old. In other words, those words written in the Old Testament and specifically, the Torah, were from Him. It’s important to understand the extent of Christ’s authority. He didn’t begin His life in the flesh ([John 1:1-14](#)), rather He *became* flesh, to establish a New Covenant fulfilling the old and bringing in His priesthood to usurp the old, Levitical Order ([Heb 7:22-24](#)). That the Lord, while in His flesh said nothing directly as touching homosexuality or abortion in fact tells us that the Old Testament’s teachings were well-known and sufficient. It was never disputed among Israelites that homosexuality was anything but wrong. The Lord didn’t mention bestiality either. Yet we know this was forbidden in the Torah and even today in most societies, it’s unlawful...*without reservation*. These are not unlawful because they are “distasteful” or contrary to social mores. Unnatural acts speak for themselves. Actions taken against homosexuals are recorded in scripture (the burning of Sodom and Gomorrah, ([Gen 19:24-25](#)) and via various edicts to oust sodomites ([1 Kings 15:11-12](#), [1 Kings 22:45-46](#), [2 Kings 23](#)).

In the Old Testament, homosexuality is clearly forbidden ([Lev 18:22](#), [Lev 20:13](#)). Furthermore, the Lord stated: “one jot or one tittle shall in no wise pass from the law, till all be fulfilled...Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom” ([Matt 5:18-19](#)). Saying that Christ never banned homosexuality is a baseless argument. That it was forbidden is clear from scripture from the one who was always *with* Father ([Matt 11:27](#), [Rev 22:13](#)).

Paul, being a chosen vessel of Christ’s ([Acts 9:15](#)), addressed homosexuality directly. He made the analogy between homosexuality and self-worship (narcissism).

[Rom 1:23-27](#)

(v.23) “...And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.”

[Worshiping animals and nature and making God over in mans’ image. Anthropomorphizing].

(v.24) “Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves”:

[Fornication and unnatural acts amongst themselves].

(v.25) “Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen.”

[Narcissism, self-worship, mother-nature worshippers. Those who mistake flesh for spirituality].

(v.26) “For this cause God gave them up unto vile affections: **for even their women did change the natural use into that which is against nature: (v.27) And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly,** and receiving in themselves that recompense of their error which was meet.”

Look at verses 26 and 27. That word “use” is **chresis Strong’s #5540**. It has only one meaning: “**sexual intercourse**”. This unnatural “use” speaks specifically of homosexuality. “Like loves Like” is a narcissist trait. Heterosexuality in contrast, demands that two “unlikes” learn to accommodate one another. Narcissism is a form of self-worship and insecurity colluding in a reluctance to change one’s nature. If we are to become the “wife” of Christ, we must bend to His nature in order that we become one. Homosexuality, from the spiritual standpoint espouses the desire to retain a person’s corrupt nature rather than submit to a new union. Paul showed us that these mindsets have a very real spiritual side.

Every human is capable of committing *all* types of sin. Even if the physical act isn’t possible because of handicap or some other constraint, the thoughts and desires are still present, even if suppressed. *Tendencies* to homosexuality or alcoholism or gambling addiction or some other sin are higher in some persons because factors in the environment and genetics for these individuals favor it. People are hoodwinked into believing that homosexuality is *strictly* a biological phenomenon. However, given a chance to break down cultural/societal barriers and, to do away with all laws, everyone would be tempted to partake in these acts and many who normally would not participate, nor have such tendencies would in fact engage in these behaviors. Just imagine, if one day some so-called god passed an edict that nothing was considered sinful or criminal. No holds barred. Even the elect would be severely tested. It would be like setting children loose in a candy store. The temptation would be incredible. Many people think these actions aren’t possible. They say: “I would never...” but that’s a deception showing just how many people do not understand mans' fallen nature because they’ve suppressed their thoughts out of fear they’d lose the respect of others.

In order to have an honest relationship with God and to benefit from His salvation, humans must understand what sin is and its spiritual connections, not just the physical manifestations, which are secondary! Is it the physical act that the Lord finds more offensive? Or is the underlying spiritual corruption preceding the physical act more offensive? From scripture it should be clear that what lay in the heart offends the most. It is there, that problems begin - not in the act itself (**Matt 5:28**).

This is why homosexuality can’t strictly be put off to genetics. Nor can any sin be solely attributed to biology. For every study proving a genetic tendency, there are an equal number that contradict a genetic basis for human behavior. Those studies that contradict rarely get the media attention that others defending homosexuality as inborn do. Overcoming these problems is often beyond human strength. Conquering them requires supernatural help...precisely *because* their root is spiritual, not physical. Instead, the world would have us accept and think of homosexuality as natural and wholesome. We are chastised as “unchristian”, intolerant and unkind when we point out that their

lifestyles are actually killing them. The contradictions in mindset are astonishing. I once knew a woman who vehemently opposed tobacco and supported outlawing it because it kills people (a choice), but was very supportive of abortion (killing the unborn who have no voice). She saw nothing contradictory in her statements. Likewise, homosexuals vehemently deny being the reservoir for all sorts of venereal diseases including AIDS, yet medical science has known for decades that the male homosexual community in particular, is the gateway for these diseases before reaching the promiscuous heterosexual mainstream.

Sin is defined, not by physical manifestations; rather, by what's in the heart. But physical manifestations do follow; therefore, the law concentrates on those acts, rather than on the heart of the sin. It was the Lord who drew attention to the heart of it, so that we could understand its nature closely and become free in that knowledge, instead of fighting Him every step of the way for our salvation ([Matt 23:37](#)).

The Lord knows that we can't be perfect. In a nutshell, He wants us to trust and believe that when He promises something, that we know He can do it. **Faith is our work now.** [John 6:27-30](#) "Labour not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of Man shall give to you: for Him had God the Father sealed. [v.28](#) Then said they to Him, What shall we do, that we might work the works of God? [v.29](#) Jesus answered and said to them, **This is the work of God**, that you believe on Him (Christ) Whom He (The Father) has sent."

Suicide - biblically speaking

Suicidal ideation and completion seem like the ultimate solution to someone who has lost all desire to live. After all, life is demanding and confounding, and if you're not impressed with flesh and all its trappings, then you might (or should) struggle with determining **why** it is you are here. It seems such a waste when your knowledge consists only of fleshly functions because you lose all that once you depart the flesh. Will you perform surgery in eternity? Sell deli goods or trade stocks in Eden? Rather, this temporal knowledge is merely a template for learning greater things beyond here and now. If nothing exists beyond this dimension in terms of "knowing" then why go to the trouble of acquiring knowledge at all? It would seem then that cockroaches and unrepentant sinners have it right. Yet were their world view correct, discussion would be a moot point and there'd be no reason to read this, because we, as mere animals would never think of anything beyond the present. But in reality, we think well beyond and into the future - and that is something uniquely human that links us to the divine.

Perhaps then, it's the spiritual suicides who seem the sanest at times because deep down, those in spiritual agony know something is missing. They know that the world is a frustrating contrast of intense beauty and senseless horror. Yet suicide, though highly appealing at times and seemingly rational, **is exactly what Satan wants us to do.** If you live for nothing else until you can find something more to live for - then live, knowing that you are a **threat** to Satan and to his purpose. People often fail to realize this, but **it's vital to remember that the fight here is spiritual.** It's not a fight for the flesh. [Ephesians 6:12](#). As soon as flesh falls into the earth it's taken care of. But the soul in its spiritual body returns to relate further with each other and to our Creator. Just remember: Satan is evil, but he's not stupid; he knows where the true fight is. You're a part of this game whether you like it or not; therefore, you must know this. The Lord said:

“Look, I send you forth as sheep in the midst of wolves: be therefore wise as serpents, and harmless as doves” in other words...[Matt 10:16](#) -

know the enemy and discern any ulterior motives.

The Word of God mentions several people who committed suicide (King Saul, Judas of Iscariot) but silence in scripture on the fate of these individuals does not indicate that damnation is an automatic sentence - that's between the individual and their heavenly Father. Though St. Paul mentions fornication as the one sin that is “against one's own body”, suicide isn't mentioned in the same regard. At first glance it would seem that if any sin could be against the body it would be suicide! Many folks think of suicide as being in the same category as murder, per the commandment “You shall not murder.” At face value this makes sense, yet in all truth, the sin is more along the lines of *theft* because one less spirit embodied in a functioning body/soul is one less to witness the Holy Spirit's work to others and to that one who killed themselves.

Will the Lord condemn all suicides? Based on a thorough review of the bible and on what I personally know of our Lord, I don't believe so, because circumstances are individual in nature, and He can forgive most anything. Disease that leads to suicide claims many. Demonic possession is another situation, likely self-appointed yet we can't judge even these people. That's for the Lord to do. After all, He won't destroy murderers if they repent. Can one repent after death? The answer is likely - “no” yet God knows what's in each heart, as the soul returns to God and we will all speak with Him at some point. A word of warning - to do something with a *mind to repent* of it later is the sin of tempting the Lord. Like standing on a cliff daring the Lord to save you as you deliberately fall off it.

Satan actually tried the above ploy on the Lord, ([Matt 4: 4-7](#)) and lest you think our Lord wasn't tempted to kill Himself, then try starving yourself for forty days first, putting yourself at the brink of death, then submitting yourself to the taunts of a smooth talker who makes suicide *look* good. Tempting the Lord will get you nowhere fast.

Each life is a gift, yet we're blind to it often since we only see our individual frailty. Gifts of the flesh aren't earned so don't chastise yourself because you're not “spectacular.” The Lord can use even the weakest person to work miracles. In fact He told Paul as seen in [2 Cor 12:9](#) “ My grace is sufficient for you: for My strength is *made perfect* in (your) weakness.” “Most gladly therefore will I (Paul) find joy in my infirmities, that the power of Christ may rest upon me.” Mozart didn't earn his genius anymore than a model earns her looks. Gifts can be a trap as well as a blessing. Maturity is working with what we're given and that getting to know our Father is the ultimate goal.

The other side of this equation is that God didn't need us before He thought to create us. Instead, He artificially created a void within Himself that can't be filled by anyone except by each of His children. (This should give you an idea of how “large” God is, seeing that He has billions of children). If you're a parent, then you immediately understand this. Before you had children, you filled your life with many things, and perhaps you wondered if you really needed children. But once you held your child, you created a space that can't ever be filled by any other person. You're stuck forever having that space and it can only be filled by that person you brought into your world or adopted into your home, regardless of how that child turns out. Absalom might have been an evil son, but King David was afraid for his son's safety and very much mourned his death ([2 Sam 18:32-33](#)). It's like that with our Heavenly Father. He has a vested interest in us - each void within His heart needs filling. Don't think this fact isn't lost on Satan either. He causes the Lord pain in any way he can, one child at a time - by

convincing people that “there is no Creator” or that “the Lord doesn't care.” It's a trap to allow yourself to lose faith. Stay the course and win the race.

The most striking examples of suicidal thoughts came from those who didn't complete the act. These are found in [Job 3:3](#) and [Jeremiah 20:14-18](#). In those passages, the men lament that they were born at all and in their pain, each cursed their birth. Yet they did not end their lives and hung in there. David was subject to depression at times as is evident in Psalms. Other writers of Psalms lamented their existence at times but each time sought the Lord's counsel and His shoulder. Persecution can come from within yourself as well as from the outside.

[Psalms 73](#) describes someone who was bitter over life and tired of having to watch evil people “get ahead” while others struggle. The writer finally sought God's wisdom instead of his own ideas of what he thought life “should be.” Once he did this, he gained understanding of what happens ultimately and in his humility he was comforted and strengthened. It's my favorite one because I was often tempted in the past to end my own life. I hated my own faults and was angry over the world's cruelty. Then on studying the Word of God I learned what life really is about and that the world often opposes life. Even after decades of intense study - I'm still astonished at the info the Lord gives.

As to those who have killed themselves: the Lord knows each soul better even than the individual who committed suicide. Don't torture yourself with worry. Instead, express faith that our Lord will do what is right and that He hears our concerns and grief. Get to really *know* your heavenly Father like you've never experienced before and give Him a chance to heal your heart.

Judgment, just as all important things in life deals with the dual facets of spiritual and physical realities. Scripture before the new covenant forced us to face the harsh reality of what it is to choose living "under the law" where physical manifestations of sin and their punishment were emphasized. Christ with the new covenant redirected this emphasis to highlight spiritual blindness, the necessity of salvation and forgiveness. He said: “[For I would have mercy and not sacrifice...](#)” echoing His words from [Hosea 6:6](#). He reminded us that sin begins from within all of us as derived from our fallen nature. That mercy toward the repentant is warranted, *but* that the unrepentant guilty should not and *will* not go unpunished. Spiritual judgment is God's province and we are not to sit in His seat judging another's eternal destiny, yet He clearly does not give critics a loophole from culpability when Christians demand justice in this world.