

THE ACCURSED PRINCIPLES

TEXT: Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another** gospel: 7 Which is not **another**; but there be some that trouble you, and **would pervert the gospel of Christ**. 8 **But** though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, **let him be accursed [present imperative]**. 9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, **let him be accursed [present imperative]** . 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται [ὑμῖν] παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. 9 ὡς προειρήκαμεν καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. 10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

THE GREEK CONCEPT:

ἀνάθεμα

(1) **in a positive sense** — what has been dedicated to a deity — *an offering (often concerning a vow)*, often set up in a temple such as *a gift consecrated to God*, LU 21.5;

(2) **in a negative sense** — someone or something delivered over to divine wrath — *a curse, one accursed* (GA 1.8)

anathema = refers to something which is **irrevocably devoted** or consecrated to God — if an animal it is devoted to be slain. *Anathema* in its negative sense refers to a person or thing doomed by God to destruction. A man who is *accursed* is **devoted completely** to the most horrible of woes.

In the text of Galatians 1, the word *accursed*, then, denotes something which is hateful or detestable to God and which is therefore irrevocably dedicated or consecrated to God's special purpose — something delivered over to the judicial wrath of God, dedicated to destruction and thereby brought under a curse. And that which is devoted to divine destruction in this way is taken completely out of ordinary human circulation and given up to destruction. Man is no longer in control of its disposition.

THE HEBREW CONCEPT:

charam חָרַם = as a verb 1) to permanently ban, devote, destroy utterly, completely destroy, to consecrate or dedicate for destruction, exterminate.

cherem חֵרֶם = as a noun 1) something permanently devoted or dedicated, something banned.

The basic idea in קָדַשׁ is the excluding of an object from the use or abuse of man followed by its **irrevocable** and **permanent** surrender to God for whatever purposes He has in mind whether positive or negative, and prohibits treating it in an ordinary way.

This word is sometimes used positively, to indicate **objects to be set apart for His use** as holy, because they were pleasing to God and useful.

The word **usually** means a ban [act of prohibiting by law, interdiction] for utter destruction, the **compulsory dedication** of something which impedes or resists God's work, which God personally considered to be fit only for judgment or complete destruction — total annihilation.

In respect to the various **objects to be destroyed**, they were considered to be offensive to God and injurious to His work.

Therefore, this word means, *solemnly setting something apart to God and His divine purposes, to be dealt with as He thinks fitting. No substitutions or other arrangements may be made!*

This word emphasizes that whatever action is prescribed must be radical and total — whether consecration for God's use and pleasure — or for destruction and removal.

This is not something I would personally initiate. God in His infinite and divine wisdom makes this determination. The word always indicates that **God has already set something aside for a special divine purpose, whatever that may be. It is my responsibility to agree, to concur with His purpose and see that it is carried out!**

In our text in Galatians 1:8&9, **Let him be accursed** therefore **means: Let him be being devoted completely to divine judgment!** God has already devoted this person to divine judgment. **It is my responsibility to be in full agreement with God in this matter. I am to let this person be what God has already declared him to be — devoted to divine judgment!**

NOTE ESPECIALLY HERE: the destructive nature of all sin – including the preaching of a false gospel. God is against sin because of that which it does to mankind.

- ◆ This issue in this Epistle is the corruption and changing of the gospel in such a way that it has no saving power — specifically by adding the requirement of circumcision.
[Fri] μεταστρέφω as turning something to its opposite state *change, alter*,

DEVOTING TO DIVINE JUDGMENT -- MOSES' COMMANDS TO ISRAEL.

Deuteronomy 7:1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2 And when the LORD thy God shall deliver [give] them before thee; thou shalt **smite** them [cause them to be attacked], and **utterly destroy [destroying you shall utterly destroy]** them; thou shalt **make no covenant** [treaty, alliance, pledge, agreement] with them, **nor shew mercy** unto them: 3 **Neither** shalt thou **make marriages** with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy

thee suddenly. 5 But thus shall ye deal with them; ye shall destroy their altars, and **break down their images** [pillars, obelisks], and **cut down their groves** [**Asherah***], and **burn their graven images** [idols] with fire. 6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7:2 ד וַיִּנְתְּנֶם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם תְּחָרֶם תְּחָרִימם אֹתָם וְלֹא תִתְחַתֵּן

***Asherah** = The Canaanite goddess represented by a carved wooden image implanted into the ground, usually adjacent to an altar dedicated to the God Baal and located on a hilltop under a leafy tree. Baal was the son of Asherah.

Deuteronomy 7:16 And thou shalt **consume** all the people which the LORD thy God shall deliver [give to] thee; thine eye shall **have no pity** [compassion] upon them: **neither** shalt thou **serve their gods**; for that *will be* a ****snare** unto thee.

****snare** = a figure of speech meaning something that allures one from his real purpose and then destroys him.

Deuteronomy 7:25 The **graven images** of their gods shall ye **burn with fire**: thou shalt **not desire the silver or gold that is on them**, nor take *it* unto thee, lest thou be snared therein: for it *is* an *****abomination** to the LORD thy God. 26 **Neither** shalt thou **bring an abomination into thine house**, lest thou be a **cursed [devoted] thing** like it: *but* thou shalt **utterly detest it**, and thou shalt **utterly abhor it**; **for it is a cursed [devoted] thing**.

*****abomination** = that which is loathsome, detestable, abhorrent, repugnant, greatly disliked

Deuteronomy 20:16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth: 17 But thou shalt **utterly destroy [devoting, you shall utterly devote them to destruction]** them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: 18 **That they teach you not to do after all their abominations**, which they have done unto their gods; so should ye sin against the LORD your God.

Deu 20:17 פִּי־תְחָרֶם תְּחָרִימם תַּחֲתֵי וְהֵאֱמַרְי הַכְּנַעֲנִי וְהַפְּרָזִי
תַּחֲתֵי וְהִיבֹסִי כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ:

DEVOTING TO DIVINE JUDGMENT -- JOSHUA AT JERICHO.

Joshua 6:15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. 16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. 17 And **the city shall be accursed, even it, and all that are therein, to the LORD**: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. 18 And ye, in any wise **keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse**, and trouble it. 19 But **all the silver, and gold, and vessels of brass and iron, are consecrated** [קִדָּשׁ] unto the LORD: they shall come into the

treasury of the LORD. 20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. 21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. 24 And they burnt the city with fire, and all that was therein: **only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD [devoted to divine service, not destruction].** 27 So the LORD was with Joshua; and his fame was *noised* throughout all the country. — (on to Ai)

Joshua 7:1 But **the children of Israel committed a trespass in the accursed thing:** for **Achan**, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, **took of the accursed thing:** and the anger of the LORD was kindled against the children of Israel. 10 And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? 11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for **they have even taken of the accursed thing**, and have also stolen, and dissembled also, and they have put *it* even among their own stuff. 12 Therefore **the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed:** neither will I be with you any more, **except ye destroy the accursed from among you.** 13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, **until ye take away the accursed thing from among you.** 14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. 15 And it shall be, *that he that is taken with the accursed thing* shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because **he hath wrought folly in Israel.** [[20 So Achan answered Joshua and said, "Truly, I have sinned against the LORD, the God of Israel, and this is what I did: 21 when I saw among the spoil **a beautiful mantle from Shinar** and **two hundred shekels of silver** and **a bar of gold fifty shekels in weight**, then I coveted them and took them; and behold, they are concealed in the earth inside my tent with the silver underneath it."]]

◆ **Devoting to Divine destruction can be a very uncomfortable matter!**

Deuteronomy 13:1 If there arise among you **(1)a prophet, or a dreamer of dreams**, and giveth thee a sign or a wonder, 2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; 3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you . . . 5 And **that prophet, or that dreamer of dreams, shall be put to death**; because he hath spoken to turn *you* away from the LORD your God . . . So shalt thou put the evil away from the midst of thee. 6 **If (2)thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend**, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods . . . 8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: 9 But **thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.** 10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. 11 And all Israel shall hear, and fear, and shall do no more any such

wickedness as this is among you. 12 If thou shalt hear say in (3) **one of thy cities**, which the LORD thy God hath given thee to dwell there, saying, 13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; 14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be truth, and the thing certain, that* such abomination is wrought among you; 15 **Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.** 16 **And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.** 17 **And there shall cleave nought of the cursed thing to thine hand:** that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

DEVOTING TO DIVINE JUDGMENT -- SAUL AND THE AMALEKITES

1 Samuel 15:1 Samuel also said unto Saul, The LORD sent me to anoint thee *to be king* over his people, over Israel: **now therefore hearken thou unto the voice of the words of the LORD.** 2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

◆ **This is God's war!!!**

Exodus 17:8 Then came Amalek, and fought with Israel in Rephidim. 9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13 And Joshua discomfited Amalek and his people with the edge of the sword. 14 And the LORD said unto Moses, **Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.** 15 And Moses built an altar, and called the name of it Jehovahnissi: 16 For he said, Because **the LORD hath sworn that the LORD will have war with Amalek from generation to generation.**

Deuteronomy 25:17 **Remember what Amalek did** unto thee by the way, when ye were come forth out of Egypt; 18 How he met thee by the way, and smote the hindmost of thee [all the stragglers at your rear], *even all that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God. 19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, **that thou shalt blot out [wipe out, obliterate] the remembrance [memory] of Amalek from under heaven; thou shalt not forget it.**

- ◆ It is God's prerogative (divine right) to bring about His own judgments through His servants

3 Now go and smite Amalek, and **utterly destroy [devote]** all that they have, and **spare them not**; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

[[[4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. 5 And Saul came to a city of Amalek, and laid wait in the valley.

6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.]]] 7 And Saul (1)

smote the Amalekites from Havilah *until* thou comest to Shur, that is over against Egypt. 8 And he (2) **took** Agag the king of the Amalekites **alive**, and (3) **utterly destroyed [devoted]** all the people with the edge of the sword. 9 But Saul and the people (4) **spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good**, and would not **utterly destroy [devote]** them: but **every thing that was vile and refuse**, that they **destroyed utterly [devoted]**.

- ◆ Selective obedience.
- ◆ A renunciation of God's wisdom — God's declaration of what was *good* or *bad*.

10 Then came the word of the LORD unto Samuel, saying, 11 It repenteth me that I have set up Saul *to be* king: for **he is turned back from following me**, and **hath not performed my commandments**. And it grieved Samuel; and he cried unto the LORD all night.

- ◆ Partial obedience is disobedience.

[[[12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.]]] 13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD. 14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 15 And Saul said, They have brought them from the Amalekites: for the people spared **the best** of the sheep and of the oxen, **to sacrifice unto the LORD** thy God; and the rest we have **utterly destroyed [devoted]**.

- ◆ A major disagreement with God — what God had devoted to destruction, Saul declared to be good enough (*the best*) for a holy sacrifice.
- ◆ Offering a corrupted sacrifice to God.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. 17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel? 18 And the LORD sent thee on a journey [mission], and said, Go and **utterly destroy [devote]** the sinners the Amalekites, and fight against them until they be consumed.

- ◆ Saul was personally commissioned to avenge a gross offence against God. God had a score to settle with the Amalekites.

19 Wherefore then [why] didst thou (1) not obey the voice of the LORD, but didst (2) **fly upon the spoil**, and (3) **didst evil in the sight of the LORD**?

- ◆ A threefold charge:

- (1) Unwillingness to obey.
- (2) Covetousness — personal gain vs. God's will and pleasure.
- (3) Wicked conduct.

20 And Saul said unto Samuel, **Yea, I have obeyed** the voice of the LORD, **and have gone the way which the LORD sent me**, and have brought Agag the king of Amalek, and have **utterly destroyed [devoted]** the Amalekites.

- ◆ Saul's insensitivity and blindness to His responsibility.

21 But **the people took** of the spoil, sheep and oxen, the chief of the things which should have been **utterly destroyed [devoted]**, to sacrifice unto the LORD thy God in Gilgal.

- ◆ Blame shifting.

22 And Samuel said, Hath the LORD as *great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken [heed] than the fat of rams. 23 For **(1) rebellion is** as the sin of **witchcraft [*divination]**, and **(2) stubbornness [insubordination — refusal to obey orders]** is as **iniquity and idolatry**. Because **(3) thou hast rejected the word of the LORD**, he hath also rejected thee from *being* king.

- ◆ Another list of fearful, terrifying charges against Saul (note the three listed above):
 - ***Divination** = Complicity — making common cause with Satan and wicked spirits — a rejection of the true God.
 - A rejection of God's:
 - Wisdom.
 - Purpose.
 - Authority.
 - Power.
 - Word.

1 Samuel 28:16 Then said Samuel [brought up by the Witch of Endor], Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? 17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: 18 **Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.**

24 And Saul said unto Samuel, I have sinned: for **I have transgressed** the commandment of the LORD, and thy words: **because I feared** the people, **and obeyed** their voice.

- ◆ Pro 3:5 Trust in the LORD with all thine heart; and **lean not unto thine own understanding**. 6 In all thy ways acknowledge him, and he shall direct thy paths.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26 And Samuel said unto Saul, I will not return with thee: for **thou hast rejected the word of the LORD**, and the LORD hath rejected thee from being king over Israel. **[[[27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.]]]** 28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and

hath given it to a neighbour of thine, *that is* better than thou. 29 And also **the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.**

- ◆ God is not fickle! His commands are firm and final!

[[[30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. 31 So Samuel turned again after Saul; and Saul worshipped the LORD.]]] 32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. 33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And **Samuel hewed Agag in pieces before the LORD** in Gilgal. [[[34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. 35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.]]]

- ◆ **Pulpit Commentary** on Saul's disobedience: *Man's preferring his own will to the clearly-declared will of God is positive rebellion against God's Supreme Authority. Saul thought his sin was merely a preference of his own methods in dealing with the Amalekites. He thought it best to modify the command in the details of carrying it out. No doubt there were reasons which seemed to render such a course beneficial. It is clear that He did not realize all that was involved, but that was his own fault. To him as a king, whose word was supposed to be law to his subjects, there is something very appropriate in the prophet informing him that this preference of his own will — however reasonable it may have seemed — was not simply a weakness or fault. It was nothing less than rebellion — a term of fearful significance under a properly-constituted government. Saul's preference for doing things his own way was virtually a setting up a counter-authority impeaching the wisdom of God. . . . When carefully looked at, this is nothing but the deliberate setting up of man's will as a better, more-to-be-desired will than God's. It is the direct rebellion of a subject against a king — a complete setting aside of the Supreme Authority of the universe.*
- ◆ Isaiah 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!
- ◆ Proverbs 17:15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

DEVOTING TO DIVINE JUDGMENT — THE PROFOUND CONSEQUENCES OF **NOT** DOING IT.

1 Kings 20:42 And he [a certain man of the sons of the prophets] said unto him [Ahab], Thus saith the LORD, Because thou hast let go out of *thy* hand a man [Ben-hadad] **whom I appointed [devoted] to utter destruction, therefore thy life shall go for his life, and thy people for his people.** 43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

Principles Regarding That Which is “Accursed”

1. God is the only one who fully knows everything. Therefore, He is the only One who is qualified to determine what is good and what is evil, what is useful and what is not useful, what is acceptable and what is not acceptable, and what is desirable and what is not desirable.
2. It is our primary business to be in absolute agreement and concord with God in every evaluation and pronouncement He makes. Cf. I John — *Fellowship = Partnership*
3. God has enemies!
 - ◆ We are to relate to God’s enemies in a totally different way than we do to our own personal enemies. The Scriptures give completely different instructions for each.
 - ◆ It is wicked for us to embrace God’s enemies, or for us to relate to them in a way differently than God does. It is wicked and wrong to *bless* someone whom God has pronounced *accursed* – devoted to judgement.
4. It is a crime against heaven and earth to reject God’s declaration and disposition toward His enemies. The issue is not whether something seems to be *negative* or *positive*, but *what God wants done!*
5. God has sovereign rights over all men to dispose of them as He pleases.
6. God’s authority over our ministries and Christ’s lordship over the church are absolute.
7. When we consent to the sin that brings others under the judgment of God, we ourselves will become unusable to God and as a result will find ourselves ultimately rejected by God (not necessarily by men) as to our own personal ministries.
8. Complicity with evil in the present destroys the prospect of victory in the future.
9. Partial obedience is disobedience.
10. Selective obedience is not an option for us.
11. We are responsible to enter into God’s battles as a part of God’s work.
12. There is never a good reason for doing a bad thing.
13. God’s commands are firm and final.
14. Disobedience, for whatever reason given, amounts to complicity — making common cause — with Satan and demonic powers; and is an act of direct rebellion against God.
15. Disobedience is an outright rejection of God’s wisdom, God’s purpose, God’s authority and God’s Word.