

All the Nonchalant will be Punished

From: “Hey! God never intended the church to turn out this way.”

The reason the church turned out the way it did was because:

The first church turned out to *become* Christianity. The word *become* indicates a transition, a change from one state to another. A transition took place in the hearts of the first church, as we can easily ascertain in the Epistles and the Book of Revelations, chapters 2 and 3. For instance: Rev 2:4, 3:1,4, 14. Staining one's garment involves a transition, a process of not seeking God (Heb 11:6), not confessing one's sins (1 Jn 1:9), not loving one's brothers (1 Jn 3:14). It involves a transition from the state of knowing God (1 Jn 4:7-8), to the state of not knowing Him (1 Jn 2:4). This transition involved all that the Epistles gave correction to in the first church, but was not heeded, like Phil 2:1-8.

2 Cor 10:6 (NKJV) — Obedience means listening, hearing, as Rev 1:3. The one who hears with the intent of obeying. So the problem is always as 1 Sam 15:22,28 — those who do not *qashab* (Acts 13:22). All boils down to this: how we hear (Mk 4:24; 8:18), and what we hear, as the exhortation at the end of each message to the seven churches, and Rev 3:20. 1 Sam 15:22,23,28 is proverbial for all of us. Even now, some are hearing and some are not. Some are careful, attentive to what they hear and some are not. Rev 1:3 and Rev 22:17-18 begin and end with what it takes to be God's Holy people.

2 Cor 10:6 — This obedience is that the Edah would heed or listen attentively to what is being spoken. God will punish all nonchalant hearing of the word, unconcerned, and indifferent — cool or apathetic, detached, dispassionate kind of listening — when the Word is being read or spoken. The word in 2 Cor 10:5-6 is the Hebrew meaning in 1 Sam 15:22. It means to hear, it signifies attentive hearing, to listen with compliant submission — as Jn 8:51 and Jn 3:36. Rom 10:14-17 — For the faith to live eternally comes to us by hearing the word of Messiah, what He says must be what we hear or what we hear must be what He is actually saying to us (Rev 3:22).

He will punish all nonchalant hearing only when we no longer listen or hear nonchalantly ourselves. Obedience in 2 Cor 10:6 is the word 5218 in Strongs, “to hear” as Rev 1:3; 2:7,11,17,29; 3:6,13,20-22.

We overcome by hearing heeding (*qashab*) hearkening.

All disobedience comes from being nonchalant in hearing His voice when He speaks, even through the least of the brethren.

Disobedience, according to Strongs 5218, means not heeding what you hear because you listen nonchalantly. If you listened with an intent to obey no one would be disobedient because God's grace would reach your heart and strengthen you to obey Him (Acts 13:22; 1 Sam 15:28; Rom 10:16-17).

HEED = to give your attention to. Heedless is to not give your attention to what is being spoken or commanded. Heb 10:24 — This is a command, not to obey this command could be a serious sin if your disobedience causes the spiritual death of your brother. Both you and he could be guilty of the same kind of sin in Heb 10:26,

especially when you knew the right thing to do (Jms 4:17), but disobey for fear of him, or intimidation from the Evil One, since you know the truth (2 Cor 10:5-6), or have come to the knowledge of the truth as Heb 10:26 says

Heb 3:13 or 12:15 are commands to be heeded, lest you be heedless or inattentive to your brother, which is a form of hatred, and could result in “murder” (1 Jn 3:15,17,18-23 and verse 24). Obedience is listening, heeding His voice, His commandment. 1 Jn 4:20 — Not loving, failing to love your brother is hating him because we live in perilous times in which the enemy is looking for someone to devour (2 Tim 2:24-26).

Jms 5:19-20 — This is an example of loving your brother. To ignore his plight is to hate him, and even cause his death by your indifference. No nonchalant believer has any inheritance in the kingdom, but shall dwell in the abode of the condemned in conscience. Rom 6:2 — Sin is not loving your brother. 1 Jn 3:16 says this is sin, since we died to sin our conscience is pure, as we die daily. It is only when we fail to die to ourselves daily do we stop loving our brothers and start hating them. We do this by simply not giving our attention to their need (1 Jn 3:17). If you see an ox in a ditch would you get him out? 2 Cor 2:14 — What about your brother — only if you have spiritual eyes to attend to his need. This is the reason the church turned out to be the way it is today (Rev 18:2-5).

“So, come out of her my people,” God says.