

210127-4 Nu 25, Israel Commits Whoredom–CThurman

In chapter 21 we read that Israel, in a very short period of time defeated the great kings of the Amorities, Sihon and Og, taking possession of a stretch of land on the eastern side of the Jordan River that measured about 150 mi. in length and about 15-20 miles wide. All of this land was once Moab's, and the king of Moab, Balak, wanted it back. So chapters 22-24 is the unfolding of a corrupt scheme to attempt to bring Israel under a curse so that he might prevail against them and drive them out of the land. He, Ammon, and the Midianites conspire together and hire the false prophet Balaam to bring Israel under a curse.

But Israel could not be cursed because God had surely blessed them. (cf. Nu.22.12) So Balaam applies another crafty scheme against Israel. Since Israel can't be cursed, perhaps the nation can be corrupted. This is the very same scheme that Satan has always used against the children of God. (cf. Job1.9-11) Though the elect of God can't be cursed they can be corrupted. And if corrupted the LORD will move against us to chastise us until we are corrected again to a right walk with God. (cf. Lk.6.37; 1Co.11.31)

So, Balaam set out to corrupt Israel through the sin of fornication.

Nu 31:16 Behold, these [Midianite women] caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

The 25th chapter shows us the result of this wicked scheme. What the false prophet Balaam did in that day is quite the same as that which false teachers do in our day. And this appeals to carnal Christians.

2Pe.2.10 ¶ But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

...

*18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness (*ἀσέλγεια, see below:*

also tss. *lasciviousness, wantonness*), *those that were clean escaped from them who live in error.*

*Liddell & Scott, defines the use of the adv. form of the Gr. in extrabiblical literature with the word 'extravagently.' The LXXE, in Wisdom 14.26 tss. *shameless uncleanness.*

Jude 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness (ἀσέλγεια, see above: also tss, filthiness [filth], wantonness), and denying the only Lord God, and our Lord Jesus Christ.

...

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual (ψυχικός, adj. also tss. natural), having not the Spirit.

Christians that are unlearned and careless about the doctrine of Christ are particularly prone to being spoiled through the wicked schemes of false teachers because they make an appeal to the natural mind and to the carnal lusts of that old man, and this can ensnare the unsuspecting Christian, who though he is spiritual, has with him still the old, natural inclinations. The Christian is still inclined to the natural wisdom of this world, to the lusts of the flesh, and of the eyes.

Jas 3:15 This wisdom descendeth not from above, but is earthly, sensual (natural), devilish.

1Jo 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Else why are there so many warnings sounded? Why the commands to diligence (not slothful), be sober (not drunken), and awake (not sleeping)? Why the commands to become rooted and grounded in love and built up in Him and established in the faith if we could be corrupted? (cf. Eph.3.17; Col.2.7)

And now we consider the whoredom or fornication of Israel.

1 ¶ *And Israel abode in Shittim,*

According to the Oxford Bible maps Shittim lies north about 3-4 from the mountainous ridge where Pisgah is thought to be located. From Shittim, about 15 miles to the west lies the great city of Jericho. The Jordan River situated between the two cities.

Shittim, שִׁטִּים, shit-tah, a fem. noun. First used with reference to the kind of wood that was used in the construction of the tabernacle. This wood was overlaid with gold. As a type the shittim wood represents the humanity or flesh of Christ and the gold His Deity. It is interesting that here Israel abode in the place of the flesh (carnality). Christ's flesh was holy. (cf. Lk.1.35) His human nature was undefiled with Adam's sin. But man's flesh is defiled by indwelling sin. It is corrupt. In it is no good thing. (cf. Ro.7.18) So the idea is that in this place Israel *continued* in the flesh that was prone to sin. When the flesh is not constantly, purposefully put away or put off by an act of our will we will make provision for it, and we will fall into sin. Here Balaam puts before Israel the temptation and Israel makes provision to satisfy the flesh.

Ro 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Eph 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ...

Eph 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice ...

*Col 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.
9 Lie not one to another, seeing that ye have put off the old man with his deeds ...*

and the people began to commit whoredom
fornicate

commit whoredom, לְזַנּוֹת, liz-nōth, Qal infin. of זָנָה, za-nah, tss. to play the harlot, to go whoring, to commit fornication, to commit whoredoms, to play the whore, to fall to whoredom, to be an harlot, to be whorish, to be an whore.

with the daughters of Moab.

[but also with the daughters of Midian, Nu.25.15; 31.9, 16]

2 And they called the people unto the sacrifices of their gods:
these daughters

and the people did eat, and bowed down to their gods.

Just as the LORD said would happen if they fell for the women of other nations they would be led away to follow after other gods. So, at Shittim many of the sons of Israel begin to commit whoredom which opened the door to complete apostasy from the LORD.

Deu.7.3 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, and cut down their groves, and burn their graven images 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.

The filthiness of immorality is connected with all of the gods of these nations and these women were the instruments that led Israel away. Whoredom or fornication can refer to all manner of sexual uncleanness. (cf. Ac.15.20, 29, ... *abstain from ... fornication*; Ro.1.29, ... *being filled with all ... fornication ...*; 1Co.5.1, ... *there is such fornication ... that one should have his father's wife ...*)

1Th.4.3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence (or, 'throe of lust'), even as the Gentiles which know not God ...

There is only one way that the Lord allows that our bodies are to be used in this way and that is in marriage.

Heb 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

The LORD gave to human kind marriage between a man and his wife, they being a male and a female. (Comp. Ge.1.27; 2.22-25) This is not a Christian ordinance. It is an ordinance for all of mankind. Outside of this holy sphere God brings mankind into judgment. Those judgements involve all kinds of terrible diseases and result in untold suffering. (Ge.18.21; 19.5, 13) Fornication, adultery, lewdness, perverseness, sodomy, God will judge. (cf. Re.2.21; 21.8)

The scheme of Balaam was that through this sin the sons of Israel might be carried away to follow after other gods and thereby they would offend their God, and turn them away.

Ex.20.5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ...

You've heard it said in our day that marijuana is the *gateway drug*. Marijuana is the open door to exposing one to the whole, dark world of drugs. Like this, fornication is the gateway sin to all sorts of sexual perversions. (adultery, sodomy, bestiality, abortion, and even idolatry) It was so for Israel then, and it is the same for us in the churches today.

I'm not suggesting that Solomon was not a fornicator, but it is undeniable that he lusted after many women. Some of the OT brethren practiced polygamy, having more than one wife at a time, but that was not fornication or adultery. But Solomon's sin was in marrying women of the other nations. And through this practice he was led away to provide a means IN ISRAEL for his wives that were of other nations to worship and serve their gods, which worship involved immoral practices and human sacrifices.

Also, Abraham was not a fornicator for practicing polygamy.

[Parallel to this, the Christian that purposely marries an unbeliever puts himself in a spiritually compromising place when it comes to being able to serve the Lord freely; to have a sanctified home for his children. Young Christians sometimes don't think much about this in the beginning, and they choose to ignore the warnings of God word on this point. But as time passes and children begin to come along the differences and oppositions in the philosophies of their lives becomes sharper and sharper.]

1Ki.11.1 ¶ But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

...

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

Ashtoreth – the female counterpart to Baal. Goddess of love and war. Mother and ‘creatress’ of mankind. Associated with this goddess is the practice of prostitution. She was served with immoral rites by bands of men and women.

Chemosh – to this god human sacrifices were offered. (cf. 2Ki.3.27)

Milcom & Molech – to this god sons and daughter were burned in the fire. (cf. 2Ki.16.3; **also this god is called Baal**, Jer.32.25; Ez.16.20; 20.26, 31; 23.37, 39) King Manasseh offered his own son to this god. (cf. 2Ki.21.6) The site of this place where this god was situated is called Topheth. (cf. 2Ki.23.10)

Molech was an image made of metal. It had a human figure and the head of a bull, with outstretched arms. The inside of this image was hollow so that a fire might be kindled from within. The image was heated until the arms began to glow red hot. This was done in order to prepare to receive the sacrifices. During this sacrificial service flutes were played and drums were beaten loudly. Then mothers standing by without tears or sob showed their voluntariness to offer their babies to their god. The children were taken and placed upon the red hot arms of Molech, but none could hear their cries because of the noise of the flutes and drums. And eventually the dead bodies would roll off into the fire below and there be consumed. (See the Int'l Standard Bible Encyclopedia) Today the world offers their children up to the gods of humanism and hedonism.

This is what the nations did because they put away the natural revelation of God to mankind and chose to have all sorts of creatures to worship instead.

Ro.1.21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Unlike true faith, man in his spiritual blindness and unbelief has a confidence and conviction about things that were false. People without Christ do not perceive the darkness in which they are imprisoned. But God would spare His people from such abominable practices. But they fell into this again and again. Eventually the Lord took the nation away into Babylonian captivity. Only after this did Israel finally put this wickedness away from them. They NEVER did these things again.

Note: The purpose for the LORD delivering Israel into a 70-year Babylonian captivity was to finally put this wickedness away from them. It is a matter of fact that the nation never never did these things again. (cf.Ez.23.23, 27)

3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

bowed down [themselves], Hithpael (reflexive) fut. of the verb הִתְפַּשֵּׁן , tss. *to bow down, to humble, to stoop, to worship*.

joined himself, Niphal (simple pass.) fut. of the verb תָּמַץ , tss. *to join himself, to be joined, to fasten, to frame*. (see also v.5)

ראש

4 And the LORD said unto Moses, Take all the heads of the people, chiefs, principals

Them that lead others have the responsibility to set a right example before others. When they fail in this the LORD will bring them first into judgment.

Ex.34.12 Take heed to thyself [a warning to Moses, and applicable to all the leaders in Israel), lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their groves:

14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice:

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

ליהוה

and hang them up before the LORD against the sun,
or, 'to' in the presence of [so, out in the open]

hang ... up, Hiphil (causative) imper. of the verb יָקַע, tss. to hang, to hung up, to be out of joint, to depart (marg. loose or disjoint), to alienate.

against, נֶגַד, a preposition tss. before, against, in the presence of, over against, about, in the sight of, in, far off, to the view, on the other side, aloof from, from the presence of, from before, from.

Hang up all the heads of the people in broad daylight for all to see.

that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.

judges, Qal part. of the verb טָפַט, tss. to judge, to deliver, to rule, to defend, to condemn, to plead, to contend.

were joined, cf. v.3, here a Niphal (simple pass.) part verb of יָצַד, to join, to fasten, to frame; the noun יָצַד, is tss. a couple of, two of, a yoke of, together,

And so the burden of capital punishment was the duty of lawful authority and legitimate process.

Ge.9.6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses ... (cf. Deu.17.2, 6)

R-L יִשָּׂא מִבְּנֵי

6 ¶ And, behold, one of the children of Israel came and brought unto his a man from the sons

לְעֵינָי

brethren a Midianitish woman in the sight of Moses,
before the eyes

וּלְעֵינָי

and in the sight of all the congregation of the children of Israel,
before the eyes company, assembly

congregation, of the fem. noun עֵדָה, tss. congregation, company, assembly, people, swarm, multitude.

2Pe.2.13 ... as they that count it pleasure to riot in the day time.

who were weeping before the door of the tabernacle of the congregation.
tent

As the judges of Israel hanged up the prominent men in the sight of all for their sin against the LORD, there were some that came and wept at the door of the tabernacle. And I think this provoked the zeal of Phinehas for the LORD's sake to act swiftly against this man and woman's brazen act.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it,

So Phinehas is Aaron's grandson.

he rose up from among the congregation, and took a javelin in his hand;
company, assembly

javelin, רֶמֶחַ, roh-mach, tss. also, a spear, a lancet, buckler.

8 And he went after the man of Israel אֶל-הַקָּבֶה **into the tent,**
chamber

into the tent, אֶל-הַקָּבֶה, אל, into, & קָבֶה, qoob-bah, a fem. noun only this once in the OT. Note that belly in this verse is a fem. noun, קָבֶה. So, the idea of an inner chamber.(?) It is not אֹהֶל, oh'-hel, tent.

and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.
shut up

her belly, אֶל-הַקָּבֶה, אל, unto, her belly, a fem. noun, קָבֶה, qoh-vah', only this once; see another fem. noun, בֶּטֶן, beh'-ten, to, belly, womb.

was stayed, a Niphal (simple pass.) fut. of the verb עָצַר, tss. to restrain, to close up, to shut up, to recover, to refrain, to retain, to detain.

the plague, מַגֵּפָה, a fem. noun tss. a plague, a slaughter, a stroke.

9 And those that died in the plague were twenty and four thousand.

Compare this to 1Co.10.8, which reads:

1Co.10.8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

There is not a contradiction between Nu.25.9 and 1Co.10.8. Notice what the verses say. Nu.25.9 states the total of how many died in the plague. 1Co.10.8 tells how many died in a single day. Some folks are quick to cry out by saying, See here is a contradiction. People will only see what they want to see. Believe the Book!

10 And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous

hot displeasure, fury
indignation

wrath, אַחַז, a fem. noun tss. fury, wrath, heat, hot displeasure, poison, anger, indignation.

אֶת־קִנְאָתִי

for my sake among them, that I consumed not the children of Israel
marg. with my zeal destroy utterly

consumed, a Piel (intensive act.) pret. verb of כָּלָה, tss. to consume, to make an end, to destroy utterly, to do, to finish, to accomplish.

בְּקִנְאָתִי

in my jealousy.
by

for my sake & in my jealousy – the difference is only in the prepositions prefixed, **אֶת**, with, and **בְּ**, in, to my jealousy, **קִנְאָתִי**, qin-ah-tee.

12 Wherefore say, Behold, I give unto him my covenant of peace:

One man says that this essentially means that there would be no repercussions for his actions by any, though these two were children of prominent men. (see Gill)

Set to read L-R: **וְהָיְתָה לוֹ וּלְזַרְעוֹ אַחֲרָיו**
13 And he shall have it, and his seed after him,
And it shall be to him, and to his seed after him,

And Phinehas did have peace. He was never troubled by anyone concerning this matter. There was no hint or suggestion of any attempt at retribution by anyone in Israel or of Moab or Midian.

even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

and made an atonement, Piel (intensive act.) fut. of the verb **כָּפַר**, tss. *to atone, to make an atonement, to be merciful, to purge, to reconcile, to pacify, to appease, to pardon, to forgive, to disannul, to cleanse.*

the covenant of an everlasting priesthood – I’m not sure what this means except that the priesthood was sealed to Phinehas, and his sons.

and made an atonement for the children of Israel – The actions of Phinehas appeased, satisfied, or pacified the hot displeasure of the LORD against Israel for the sin of whoredom. What does this mean, that Phinehas’ act atoned for the children of Israel? Could the act of Phinehas be considered as an addition of the saving work that Jesus Christ did on the cross to save Israel? That is not the meaning. What Phinehas’ did resulted in the LORD lifting His chastening hand from among the nation, in much the same way as the LORD lifts His chastening hand from upon His NT church

when they act for love of Christ to put away from its body an unrepentant member.

1Co.11.30 For this cause many are weak and sickly among you, and many sleep.

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

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

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

Re 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Again and again we have seen the LORD judge Israel for sins and then become satisfied (as by this zeal, or capital punishment, or some other chastening act) so that He lifted His chastening hand from them.

Lev.26.27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.
father's

Zur, צור, a masc. noun, is tss. a rock, strength, mighty God; the verb צור, is tss. to bind up, to besiege, to lay siege, to fashion, to distress, to fortify. This is not the same man in Nu.31.8.

Here are two children having prominent parents that have sinned by committing a crime against the law of the people of God. Imagine how this would play out today. Often such children receive *favoritism*. The law turns

a blind eye to their crime or imposes a punishment that is far less than what the everyday citizens might receive.

Something similar to this just happened in our land. A couple of Hollywood figures (Lori Loughlin & Felicity Huffman) schemed to gain for children access into prestigious universities through wealth and fraud. The result of this was a slap on the wrist compared to what the everyday citizen would have received. And the children, young adults, received nothing for their involvement.

But Phinehas, grandson to Aaron, made a righteous judgment. What mattered to him was that righteousness prevailed among the LORD's people and his nation. Having no favoritism, no partiality he would have done the same no matter who would have committed the crime. Phinehas didn't have double-standard, one for the children of the renowned and another for the others. He made a just judgment. Will we do the same?

Joh 7:24 Judge not according to the appearance, but judge righteous judgment.

We must guard ourselves from unjust judgments. What is right for one is right everyone in this church. There are warnings against wresting judgments.

De 16:19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

Pr 17:23 A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

Wresting judgments is a failure in our love for the Lord, this church, and our brethren. If I need correction and you know it, if you love me you will tell me the truth. That can be difficult to do, but if you love me and I love you we will.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:

Trouble, afflict, oppress

vex, a Qal part. of the verb צָרַר, tss. *to vex, to distress, to be in a strait, to trouble, to bind, to afflict, to make narrow, to be an adversary, to oppress, to become an enemy, to besiege, to cause pangs* (of childbirth).

18 For they vex you with their wiles, wherewith they have beguiled you

with their wiles, בְּנִכְלֵיהֶם, b^e-nik-leyh-hem, a masc. pl. of the noun נִכְל, neh-kel, only this once in the OT, but see the verb form here.

they have beguiled, נִכְלוּ, nik-loo, a verb in Piel (intensive act.) pret. of נִכַּל, tss. *to be a deceiver, to beguile, to be subtil, to conspire*.

עַל־דְּבַר־פְּעוֹר וְעַל־דְּבַר כּוֹזְבִי
in the matter of Peor, and in the matter of Cozbi,
the daughter of a prince of Midian, their sister, which was slain in the day of the

their sister – Cozbi, being the daughter of a prince in Midian but evidently related to Moab (Peor) is called sister. In verse 1 she appears to be counted with the daughters of Moab.

עַל־דְּבַר־פְּעוֹר
plague for Peor's sake.
in the matter of Peor

This reminds me of an old publisher's error in a printed 1638 edition of the KJV Bible. Instead of reading, *for they vex you with their wiles ...* It read, '*For they vex you with their wives ...*'

Trouble Moab and for the schemes contrived at Peor and enacted by Cozbi. This war against the Midianites will be the last campaign of Moses before he dies. We'll come to it in Numbers chapter 31.

Closing Remarks:

First, concerning fornication: *Eph 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints ...* This sin is so common I think we do not much longer see it as the LORD would have us to see it. It is sinful. It should not once be named among the membership of this church. (cf. Eph.5.3) The Spirit of God commands us to *Flee it.* (cf.1Co.6.18)

Second, being zealously affected in good things is right. Phinehas is an example of well-directed zeal. (Gal.4.18) Be zealous for the name of the Lord, His truth, and His people.

Third, make just judgments. Don't be partial in judgment. In other words, the word of God is to be applied justly, evenly, or fairly. Not adding any more to it or taking anything away from it. If we are unwilling to judge sin in them that are closest to us, but freely judge them that are beyond, we make unjust, unrighteous judgments. We have a double-standard. What do we do? Do justly.

Mic 6:8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?