

Reverse Punitive Action: Review of Introduction, Matt 7:1–2; Jesus Prosecutes All Cases of Judging under the Law of Reverse Punitive Action; Intent: to Convince Gossips to Just Shut Up; the Sin Named Can Be either Real or Imagined; the Impact of Gossip Includes Causes, Conditions, Successions, & Relations; Yet Discipline for It All Falls on the Antagonist that Gossiped

Grace orientation enables the believer to rely on God’s policy to fairly prosecute the case. Your personal sense of destiny knows that you are in the plan of God and through grace you are allowed to overcome your failures.

You must continue to trust in God through personal love while maintaining unconditional love for the antagonist. This results in maintaining the copacetic spiritual life.

The honorable way to deal with verbal assaults is to allow the biblical system of justice to play out. Allowing God to deal with the antagonist keeps you out of the fray and permits God to deal with His children appropriately.

Every believer must remember the principle of the privacy of the royal priesthood. No believer should spread venom, true or imagined, about another believer.

Doing so violates his privacy and his right to live his life before the Lord without outside interference. His recovery – or not – is solely between him and Lord.

The second sentence in Matthew 7:2 expands on the Law of Reverse Punitive Action mentioned in verse 1:

Matthew 7:1 - “Stop judging, so that you will not be judged.”

Matthew 7:2b - ... by what measure you measure, it will be measured against you.”

1. The believer who is guilty of verbal sins will always be disciplined under the Law of Reverse Punitive Action.
2. You will always receive the discipline associated with the other person’s sins – that which you name and the mental attitude sin that inspired it.
3. Justice holds all believers liable for their sins in the divine decree. Their sins are forgiven by means of confession alone to Him. But their commission often involves others and justice must manage the resultant circumstances.
4. Divine discipline and punishment is inflicted in order to guide the cosmic believer back to doctrine and spiritual growth.
5. Therefore, the sins you assign to another person makes you the object of Reverse Punitive Action.
6. First of all, the one you judge is no longer under punitive liability from God. The liability is instead transferred to you and it includes the punishment associated with the sin you assigned to another.
7. The one you chose to slander will not be punished for the sin. Instead, God removes it from him and assigned it to you.
8. This means that you are punished for a sin you did not commit. You through gossip assigned it to another. It could have been true or, worse, it became a public lie.
9. So there are two categories that can be cited by a teller of tales: (1) a sin the victim did not commit and (2) a sin he did commit.
10. If your victim did commit the sin you cite, then its punishment is immediately removed from him.
11. If your victim did not commit the sin, then he will enjoy blessings to a degree equivalent to the level of punishment assigned to you.
12. These circumstances add up to triple, compound Reverse Punitive Action:
 - (1) Punitive discipline for the mental attitude sin that inspired the verbal sin.
 - (2) Punitive discipline for committing a sin of the tongue.
 - (3) Punitive discipline for the specific sin assigned to your victim.

13. Some of the verbal sins that are usually involved in Reverse Punitive Action include gossip, judging, maligning, slander, and those contained in the spreading of a public lie.