

LETTERS TO THE CHURCH

Volume II

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*Warnings, instruction and correction
for the people of God*

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B2-C03-S08 - A Letter to Those Who Preach a

Watered-Down Gospel and to all who call themselves teachers yet pervert the message of salvation. Grace be with the humble, and correction to the proud. You claim to preach the gospel of Christ, yet the message you carry has been stripped of its power. You tell men they are saved by “faith alone,” and by that lie you have silenced repentance, buried baptism, and denied the work of the Holy Ghost. Do you not know that the gospel of Christ is the power of God unto salvation to every one that believeth, obeyeth, and walketh in truth (Romans 1:16)?

The blood of Christ was shed for the remission of sins (Matthew 26:28), not for a license to sin without fear. Without the shedding of blood there is no remission (Hebrews 9:22). Yet you tell people that remission is automatic the moment they believe. Where is it written, “He that believes only shall receive remission”? Search the Scriptures. You will not find it. John preached the baptism of repentance for the remission of sins (Mark 1:4). Christ commanded that repentance and remission of sins be preached in His name among all nations (Luke 24:47). Peter obeyed and said, “Repent, and be baptized every one of you in the name of Christ for the remission of sins.” (Acts 2:38) You changed the message of remission to forgiveness, and forgiveness to presumption. But remission means more. God erases the past as if it never happened (Romans 3:25).

You say baptism is only a symbol, yet the Word declares it is the appointed moment of remission. “The like figure whereunto even baptism doth also now save us.” (1 Peter 3:21) How can you deny the words save us? Do you not read? “He that believeth and is baptized shall be saved.” (Mark 16:16) “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of

God.” (John 3:5) When you call baptism optional, you call the command of Christ unnecessary. When you make it symbolic, you empty it of purpose. Paul wrote, “Buried with Him in baptism, wherein also ye are risen with Him through faith in the operation of God.” (Colossians 2:12) At baptism, sin is buried, faith is demonstrated, and the conscience becomes clean before God (1 Peter 3:21). “Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:16) Without this washing, you leave men still clothed in guilt, still unburied, still unraised.

You say the Spirit fills those who simply believe. Then why did the apostles lay hands on the baptized that they might receive the Holy Ghost? “They were baptized, then laid they their hands on them, and they received the Holy Ghost.” (Acts 8:14-17) Paul asked the disciples at Ephesus, “Have ye received the Holy Ghost since ye believed?” (Acts 19:2). They answered no, and only after baptism in the name of Christ did they receive it. Even Christ, who had no sin, was baptized and the Spirit descended upon Him (Matthew 3:16). He established the order: repentance, baptism, then the Spirit. Faith begins it. Obedience completes it.

You teach that God’s love accepts all without obedience, but Christ said the opposite. “If ye love Me, keep My commandments.” (John 14:15) “He that hath My commandments and keepeth them, he it is that loveth Me.” (John 14:21) “This is the love of God, that we keep His commandments.” (1 John 5:3) Love is not tears or words. Love is submission. The same way the Son loved the Father by obedience even unto death (Philippians 2:8), so must we love Him. Anything less is emotional idolatry.

You boast, “Not by works!” and quote Ephesians 2:8-9, yet you refuse verse 10. “We are His workmanship, created in Christ unto

good works.” James confronted your doctrine long before you. “Faith, if it hath not works, is dead.” (James 2:17) “Ye see then how that by works a man is justified, and not by faith only.” (James 2:24) Even Titus testifies, “They profess that they know God; but in works they deny Him, being abominable and disobedient.” (Titus 1:16) Works do not earn salvation. They reveal it. Faith without obedience is the corpse of religion.

Christ Himself said, “Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father.” (Matthew 7:21-23) Your people cry “Lord, Lord,” yet continue in sin, excusing disobedience under the banner of grace. You make grace a cover for rebellion. But Paul wrote, “Shall we continue in sin, that grace may abound? God forbid.” (Romans 6:1-2) “Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin.” (Romans 6:17-18) Freedom came after obedience, not before it.

There is one gospel, one faith, one baptism (Ephesians 4:5). Every conversion in Acts follows the same order: 1) Belief (Acts 16:31), 2) Repentance (Luke 13:3; Acts 2:38), 3) Baptism for Remission of Sins (Acts 2:38; 22:16; Romans 6:3-4), 4) Receiving the Holy Ghost (Acts 8:17; 19:6), 5) Continuing in Obedience and Good Works (John 15:10; James 2:17). You removed steps two through four and left people standing at the door without entering the kingdom.

I marvel that you are so soon removed from Him that called you into the grace of Christ unto another gospel. “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed.” (Galatians 1:8-9) The gospel of “faith alone” is another gospel. It leaves men

unrepentant, unwashed, and unsanctified. It denies the command of baptism, despises the Spirit's indwelling, and mocks obedience as legalism. You have turned the cross into a slogan and stripped it of its covenant blood.

Return to the message preached at Jerusalem: repentance, remission, baptism, and the Holy Ghost. Preach as Peter did. Walk as Paul walked. Let your converts obey from the heart and rise in newness of life. For there is no salvation without remission, no remission without baptism, no baptism without repentance, no Spirit without obedience, and no faith without works. "Work out your own salvation with fear and trembling." (Philippians 2:12) "For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18).

I write not to shame you but to awaken you. The gospel you defend produces crowds, not converts; excitement, not endurance. Return to the apostles' doctrine (Acts 2:42), lest you be found preaching a faith that saves no one. Grace and truth be multiplied unto all who love obedience more than comfort, and to those who have ears to hear what the Spirit saith to the churches.

Written in Love and truth and instruction by John, servant and disciple of Christ, Zion's Roar Holy Spirit Ministry.

For a deeper understanding of John's message request study:
B2-C03-S08 - If You Die Today, Are You Ready.

B3-C02-S03 - When Faithfulness Feels Like Failure

Dear Brothers and Sisters in Christ;

I want to speak plainly, steadily, and without dramatics, because what is being carried here is weighty, and weighty must be handled with clarity, not emotion. There is one truth that cannot be ignored: the majority of those who call themselves believers have been taught a gospel that does not match the one preached by the apostles. That reality should sober every disciple, but it must never produce panic.

God has never advanced truth through fear or haste, and He has never entrusted correction to those driven by urgency instead of obedience. Truth does not spread because it is pushed; it spreads because it stands.

The first thing every disciple must understand is this: no one is called to correct the whole world. God has never asked one man or one ministry to do that. Every servant who tried to move faster than God ended up either softening the message, hardening his heart, or both.

Christ Himself did not try to retain the masses. He taught the truth clearly, watched many walk away, and then turned to those who remained and asked if they too would leave. That pattern still governs how truth advances.

Most people do not reject correction because it is unclear. They reject it because it threatens what they already believe will save them. It is uncomfortable. This is not a battle against ignorance, but against security. Arguments alone will rarely persuade. Evidence will not always convince. Urgency will often be misread as extremism. If the goal becomes to convince everyone, burnout

follows. When the goal is to make the truth visible so the honest can respond, faithfulness remains.

The task of a disciple is not to save people. God does not judge the world because they failed to hear a particular messenger. He judges according to whether truth was made available and then rejected. The responsibility placed on those who carry truth is to remove excuses, not to control outcomes. This is done by making the apostolic gospel plain, refusing to mix it with tradition, and allowing Scripture to speak without apology or embellishment.

When God corrected widespread error in Scripture, He never did it by winning the majority. Noah built an ark in public and saved eight. Jeremiah spoke truth knowing it would be rejected. Christ taught words that deliberately divided His followers. The apostles preached repentance and baptism without softening the message to preserve crowds. Truth has always advanced by witness, not by popularity.

For this reason, the message must remain simple, straightforward, not shallow, but simple. It does not require endless doctrines or constant debate. It requires one unmovable center. The apostles never preached salvation before baptism for the remission of sins. Everything else flows from that. Acts 2, Acts 22, Mark 16, John 3, Romans 6, 1 Peter 3. These passages are strong enough to stand on their own. They do not need to be rushed, defended emotionally, or softened. Tension should be allowed to exist long enough for honest hearts to feel it.

Those who teach will often find that questions are more effective than declarations. Declarations trigger defense. Questions expose contradictions. Asking where Scripture places remission, why baptism is commanded, or how baptism now saves if it is only

symbolic, forces the listener to wrestle with the text itself. Silence often does more work than argument.

It is also necessary for every disciple to distinguish clearly between teaching and judging. People hear condemnation first, and ears close. When they hear Scripture contradicting what they were taught, many will listen. God handles judgment. Disciples handle clarity. The calling is not to pronounce destinies, but to present truth and allow the word to judge the heart.

Speed must also be resisted. Speed creates movements, and movements fade. What lasts is truth that is repeatable, scriptural, and resistant to distortion. God spreads truth like yeast, quietly, not like wildfire that consumes and leaves nothing behind. This work is not about creating moments. It is about establishing standards.

Not everyone who claims the name of Christ is the audience. Those truly reached by this message are usually already unsettled, already sensing that something does not add up. Christ said His sheep hear His voice. No one makes them sheep. The voice is spoken, and recognition follows. Many will not hear. That is not failure.

There are dangers that must be guarded against. New labels should not be created. Individuals should not be elevated as discoverers of truth. Teaching must not extend beyond what Scripture specifically states. Baptism must never be reduced to ritual language instead of obedient faith. And anger must not take root when resistance appears. Anger reveals attachment to outcome. Faithfulness accepts rejection.

Success must be measured correctly, not by numbers, not by agreement, not by affirmation. Success is Scripture left open, falsehood exposed, obedience offered, and the conscience clear before God. Ezekiel was called faithful even when the people refused to listen, because he spoke what God commanded.

Judgment also has a necessary place in understanding this work. God is not only merciful, He is a just judge. Scripture consistently ties judgment to light received and light rejected. When truth is presented clearly and knowingly refused, accountability increases. This does not make the messenger harsh; it makes judgment righteous.

When truth is spoken, a witness is established. That witness serves two purposes at once. It opens the door for the honest and removes the excuse from the dishonest. Both outcomes are just. Christ Himself said that those who heard His words and rejected them will face greater judgment than those who never heard at all. Their guilt was not ignorance, but refusal.

This understanding frees the disciple from a false burden. Responsibility lies in faithfulness, not results. Once truth has been spoken clearly, the matter moves from human hands into God's court. That is why the disciples were instructed to shake the dust from their feet when rejected. It was not bitterness, it was testimony.

In God's courtroom, truth spoken becomes either mercy or evidence. Truth accepted leads to life. Truth rejected seals accountability. Either way, God's justice stands. This is why rejection is never wasted labor. This calling is not to correct the entire world, but to bring truth to those prepared to receive it and

to stand as a witness against falsehood for those who refuse it. Both roles serve God's righteousness.

Understanding this keeps the heart steady. No disciple is the judge. No disciple is the savior. No disciple divides destinies. Each is a servant bearing witness to what is written. God alone weighs the hearts and motives.

So, truth should be spoken without fear, without apology, without bitterness, and without the need to control response. Some will hear and live. Some will hear and harden. Both outcomes testify that God is just.

If anyone tries to save the world, he will break. If he stands where the apostles stood and speaks only what they spoke, truth will move without being forced. Keep it anchored in Scripture. Refuse to soften it. Refuse to weaponize it. Let God separate hearts.

Truth does not need mass acceptance. It needs no alteration. Keep this close as a reminder of how God works and what He asks of every disciple who carries truth.

Written in Love, Truth, Instruction and Steadfastness for the strengthening of those who carry truth, by John, servant and disciple of Christ, Zion's Roar Holy Spirit Ministry.

For a deeper understanding of John's message request study:
B3-C02-S03- Continuing in the Apostles' Doctrine.

B3-C01-S03 - The Fear of the Lord Is the Beginning of Wisdom

To the church,

I write to you so that you may walk in the light and not deceive yourselves. For the Scripture is true when it says, “The fear of the Lord is the beginning of wisdom.” Proverbs 9:10. Where the fear of God is absent, wisdom cannot remain, no matter how sincere the words or how active the faith may appear.

This letter is not written to expose how the church has replaced the cross with comfort. That darkness has already been named. I write to you about something nearer and more serious, the responsibility of each soul before God. No one will stand before Him as part of a crowd. Each will stand alone. Deception does not excuse disobedience, and influence does not replace obedience.

Many say they love God, yet they do not keep His commandments. Many speak of grace, yet they make peace with sin. Many desire eternal life, yet they continue in paths that Scripture says lead to death. These things cannot live together. Truth does not change because it is believed sincerely.

This is how deception grows among believers. Sin is no longer called sin. It is called weakness, struggle, trauma, or personality. But Scripture does not speak this way. Sin is lawlessness. It darkens the heart and blinds the understanding. What you refuse to call sin; you will never turn away from. And what you do not turn away from will rule you.

Love for God is not measured by words, but by obedience. Christ Himself said that those who love Him keep His commandments.

Persistent disobedience is not a small matter. It is a matter of life and death. If a person does not love their own soul enough to turn away from the path that leads to destruction, how can they claim to love others while their life quietly teaches compromise. A divided walk produces a divided witness.

Light does not remain hidden. And neither does sin. What is done in the dark affects the whole body. Sin weakens prayer. It dulls discernment. It steals authority. When a person speaks truth but refuses obedience, their words lose weight. This is not weakness, it is hypocrisy, and hypocrisy is worse because it harms those who hear it.

Silence in the face of sin is not love. It is participation. When fear of rejection or discomfort keeps a believer silent, that silence becomes testimony against them. Love that abides in the light does not protect darkness. The fear of the Lord drives out the fear of man and calls us to walk in truth even when it costs us peace with others.

Even the spirits that oppose God tremble at His authority and obey when He commands. Yet many who claim to know Him resist His commands when obedience costs their will. This reveals the heart of the matter. The issue is not understanding or opportunity. It is the absence of the fear of the Lord. Obedience that is delayed or negotiated is still refusal.

True repentance is not sorrow alone. Tears without change do not cleanse the heart. Repentance is turning away from darkness and walking into the light. It cuts off what feeds sin. It abandons excuses. Obedience always costs something, because light and darkness cannot share the same place. Grace was never given so

that we could remain unchanged, but so that we could walk in truth.

Faithfulness before God is not measured by results or acceptance. It is measured by obedience. Many will hear truth and turn away. That does not release us from walking in the light. When God speaks, obedience is required, whether others receive it or reject it. This is settled by the fear of the Lord.

Hear this and understand it clearly. Every time truth is revealed and resisted, the heart hardens. Light rejected does not disappear; It becomes witness. What is heard and ignored will stand as testimony. There is no place where truth can be known without consequence.

The fear of the Lord is not terror without hope. It is clarity. It is seeing God as light, sin as darkness, and obedience as the way of life. That fear leads to repentance, discipline, and truth. Without it, faith becomes words only, prayer loses power, and love becomes a lie we tell ourselves.

Yet hope remains. God is faithful and just to forgive those who turn to Him. He strengthens those who submit. He restores those who walk in the light. No one is beyond repentance. But no one is saved by delay. Life is not promised tomorrow, and light is not given so that it can be postponed.

I write these things so that you may respond, not merely reflect. The study that follows does not soften the truth. It explains from Scripture how the fear of the Lord is formed, how it governs the heart, and what must change when a person chooses to walk in the light. What you do with this truth will determine whether it brings life or stands as witness.

Do not read these words to feel affirmed. Read them so that you may have life. Do not measure them against others, but against the Word of God while there is still time. Eternal life is too precious, and the soul too valuable, to walk carelessly.

May God grant us hearts that turn toward the light, strength to put away darkness, and wisdom that begins with fearing Him.

Written in Love and truth and instruction by John, servant and disciple of Christ, Zion's Roar Holy Spirit Ministry.

For a deeper understanding of John's message request study:
B3-C01-S03 – The Fear of The Lord.

B4-C02-S02 - The Gray Area Church “How Unity Became an Excuse to Avoid Truth”.

I write to expose a pattern that has repeated itself throughout church history and now dominates much of the modern church. It is not confusion, it is not imbalance, it is intentional containment. Obedience has been relabeled as “legalism,” not because Scripture condemns obedience, but because obedience threatens systems built on tradition, comfort, and unchecked authority. Christ did not separate love from obedience, He joined them. “If ye love me, keep my commandments” (John 14:15).

When obedience becomes inconvenient, the label changes. The command does not disappear, it is buried. The charge of “legalism” has been deliberately weaponized. It is used to silence believers who ask biblical questions, to discourage careful examination of doctrine, and to protect teachings that cannot survive open scrutiny. Scripture praises the opposite spirit: “Search the scriptures daily, whether those things were so” (Acts 17:11). When examination is discouraged, truth is no longer guarded, authority is.

One of the most effective tools used to shut down correction is the phrase, “This is a gray area.” When concerns are raised, when Scripture is brought forward, the response is often the same: “We do not go there.” “That causes division.” “We focus on unity.” But this appeal to unity is not biblical unity, it is silence disguised as peace. Scripture never defines unity as agreement without truth. Unity is agreement with the Word of God. “There is one body, and one Spirit... one Lord, one faith, one baptism” (Ephesians 4:4–5). Unity is built on shared doctrine, not shared avoidance.

Division does not come from clarity, division comes from ignorance. “My people are destroyed for lack of knowledge” (Hosea 4:6). When doctrine is left unexamined, multiple interpretations multiply. When interpretations multiply, division grows. The refusal to address gray areas does not preserve unity, it guarantees fragmentation beneath the surface.

The claim that correction causes division is itself a distraction. Correction exposes division that already exists, it does not create it. “Think not that I am come to send peace on earth: I came not to send peace, but a sword” (Matthew 10:34). Truth cuts, it separates what is aligned with God from what is not. That separation is not failure, it is purification.

Another hiding place is the appeal to “love.” Correction is avoided in the name of love, while Scripture defines love as obedience. “For this is the love of God, that we keep his commandments” (1 John 5:3). A love that refuses to correct is not love, it is fear. And fear keeps people comfortable, not holy.

Another distraction is endless emphasis on secondary activity. Churches stay busy, programs multiply, services increase, language sounds spiritual, but business replaces obedience. Activity replaces alignment. Scripture warns of this very condition: “Ever learning, and never able to come to the knowledge of the truth” (2 Timothy 3:7). Motion without direction becomes a smokescreen.

Another tactic is redefining doctrine as personal interpretation. Clear commands are reframed as matters of conscience. Apostolic instruction is treated as cultural. This allows everyone to remain right in their own eyes. “There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Proverbs

14:12). Doctrine cannot be preserved if it is constantly personalized.

Another method is warning against “extremes.” Those who insist on obedience are called rigid. Those who insist on holiness are called dangerous. Yet Scripture says: “Be ye doers of the word, and not hearers only, deceiving your own selves” (James 1:22). Moderation toward sin is not wisdom, it is compromise.

This is not humility, this is containment. The remedy is not softer language, broader tolerance, or better intentions. The remedy is the restoration of apostolic verification. Doctrine was never meant to be protected by position, tradition, or tone. It was meant to be tested by Scripture, examined openly, and obeyed without negotiation. When teaching is no longer verifiable from the Word, it becomes untouchable, and what cannot be tested cannot be trusted.

Biblical unity is not maintained by silence, it is maintained by shared obedience. Unity is not the absence of disagreement, it is agreement with the commands of God. Where Scripture is clear, obedience is required. Where Scripture has been neglected, it must be studied until clarity is restored. Unity does not come from avoiding doctrine, it comes from submitting to it.

Correction must return to its rightful place among the people of God. Correction is not an attack, it is a safeguard. It does not create division, it exposes it. A church that cannot receive correction has already chosen preservation over truth.

When error is revealed, the response is not explanation or reinterpretation, it is repentance. Repentance requires change, in teaching, in practice, and in direction. Anything less preserves the appearance of righteousness while denying its power.

Authority in the church is not proven by immunity from questioning, but by submission to the Word. True authority welcomes examination because it rests on truth, not control. Where leadership refuses to be tested by Scripture, it ceases to be apostolic, regardless of title or structure.

This is the path that ends the gray area, truth verified, error corrected, obedience restored. The refusal to verify doctrine is not unity, it is negligence. The refusal to study is not peace, it is avoidance. The refusal to correct is not love, it is abandonment.

Scripture calls the church to one mind, one judgment, and one doctrine. “Now I beseech you... that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment” (1 Corinthians 1:10). That unity is not achieved by silence, it is achieved by verification, correction, repentance, and alignment with the Word.

Obedience is not legalism. Disobedience is lawlessness. “Sin is the transgression of the law” (1 John 3:4). Truth divides because light always separates from darkness. “Every plant, which my heavenly Father hath not planted, shall be rooted up” (Matthew 15:13).

The call is not to avoid division. The call is to remove deception. Not partial obedience. Not delayed obedience. Not negotiated obedience. “He that saith, I know him, and keepeth not his commandments, is a liar” (1 John 2:4).

Let those with ears hear. Written in truth and instruction by John, servant and disciple of Christ, Zion’s Roar Holy Spirit Ministry.

For a deeper understanding of John’s message Request study:
B4-C02-S02- Legalism and the Gray Area Church.

B4-C02-S03 - Psychology Within the Church

The modern church has replaced the cross with comfort. What once demanded repentance now offers therapy. The altar that once called sinners to die has become a stage for emotional comfort. The gospel of deliverance has been traded for the gospel of self-discovery. Psychology has entered the pulpit dressed as compassion, and the power of the Spirit has been replaced with the reasoning of man. There is nothing wrong with understanding emotion, but when emotion replaces obedience, it becomes idolatry. Sin is now treated as trauma, conviction is called shame, repentance is replaced with coping, and obedience is reduced to emotional regulation. The result is a generation that feels spiritual but never changes, because psychology manages the flesh instead of crucifying it.

When conviction is replaced with coping, repentance disappears. The soul may feel comforted but remains unconverted.

Psychology redefines sin as sickness, trauma, or unmet need, but Scripture calls it rebellion that must be crucified. But sin cannot be treated, it must be crucified. “They that are Christ’s have crucified the flesh with the affections and lusts” (Galatians 5:24). The cross does not manage the old nature, it destroys it. Emotional relief may ease guilt, but it does not cleanse it. “He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy” (Proverbs 28:13). Godly sorrow produces repentance, but emotional comfort produces deception. When the church begins to treat sin instead of confronting it, it stops producing disciples and starts creating patients.

The wisdom of the world says, “Heal your inner child.” The wisdom of God says, “Crucify the old man.” “Knowing this, that our old man is crucified with Him, that the body of sin might be

destroyed, that henceforth we should not serve sin” (Romans 6:6). The world teaches that self-acceptance leads to peace, but Scripture says peace comes only after repentance. “There is no peace, saith the Lord, unto the wicked” (Isaiah 48:22). When peace is offered without purity, it is no longer the Spirit at work but the spirit of deception. Christ did not come to help people feel better about sin. He came to set them free from it. “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36).

Many now measure faith by what they feel instead of what they obey. They pursue worship that stimulates the senses but not the spirit. They confuse excitement for anointing and comfort for conviction. But the Spirit of God does not flatter the flesh, He crucifies it. “Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Galatians 5:16). The heart is deceitful above all things, and those who follow feelings will always drift from truth (Jeremiah 17:9). The church was never meant to entertain emotion but to expose rebellion, call for repentance, and lead men to holiness.

Psychology and the cross cannot coexist. Psychology seeks to preserve what the cross commands to destroy. It may improve behavior, but only the cross transforms nature. “If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me” (Luke 9:23). Psychology comforts what the cross crucifies.

The wisdom of this world comforts what God commands to die, and every doctrine that explains sin instead of crucifying it denies the power of the cross. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Colossians 2:8).

The early church understood what many have forgotten: repentance removes guilt, baptism washes away sin, and the Holy Ghost empowers holiness. “Repent and be baptized every one of you in the name of Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). This was not therapy; it was death, burial, and resurrection. They did not counsel the old man, they crucified him. They did not study emotions, they surrendered them. The gospel they preached produced obedience, not coping. It called men to die daily, not to feel better weekly.

Today many claim inner peace while living in disobedience, yet Scripture is clear: there is no peace for those who refuse purity. Anything that offers peace without cleansing is false grace. “If ye love Me, keep My commandments” (John 14:15). The Holy Ghost does not comfort rebellion, He convicts it. He brings rest only after surrender. When the church replaces holiness with happiness, it replaces salvation with self-deception.

James wrote that the wisdom from above is pure and peaceable, but the wisdom from below is earthly, sensual, and devilish (James 3:15–17). Modern Christianity often follows the latter. Psychology begins with self and ends with self. It teaches men to trust their feelings, to define truth by what feels safe. It is the same deception that entered the garden when Eve trusted perception over revelation.

Truth cannot be discovered through comfort; it must be proven through obedience. The wisdom of men may comfort the heart, but only obedience to truth cleanses it. “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15).

The fruit of this new gospel is false fire. Many are emotional but not spiritual, stirred but not sanctified. They substitute expression for transformation, and emotion for obedience. They weep during worship but return unchanged. As Nadab and Abihu offered strange fire before the Lord, so do many offer emotion in place of holiness. The true fire of God burns sin away; the false fire excites the flesh. Worship without obedience is rebellion disguised as devotion. “Having a form of godliness but denying the power thereof: from such turn away” (2 Timothy 3:5).

The psychology-centered gospel promises salvation without surrender, grace without transformation, peace without purity, and faith without obedience. It flatters the flesh and silences conviction. It promises freedom while strengthening bondage. But the gospel of Christ still demands death to self. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?” (Romans 6:16). The believer must die daily, not cope daily. The old man cannot be counseled; he must be crucified.

Paul warned that believers would be corrupted from the simplicity that is in Christ. That simplicity remains: repent of sin, be baptized in the name of Christ, receive the Holy Ghost, and walk in obedience and holiness. Anything more is distraction, and anything less is deception. True disciples welcome correction because they love truth more than comfort. “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Timothy 3:16). Simplicity does not mean ease; it means purity of message and clarity of obedience.

The Spirit is calling the church to return to the cross, to trade comfort for conviction and therapy for truth. God is raising a remnant who prefer holiness over hype, repentance over applause, and purity over peace with the world. They will not seek peace without purity, love without obedience, or faith without the cross. They will bear the reproach of truth rather than enjoy the praise of compromise.

The modern church no longer trembles before the cross because it no longer preaches it. But the Spirit is calling a remnant back to the altar, where tears of repentance replace the applause of men.

Peace without purity is deception.

Love without obedience is rebellion.

Faith without the cross is counterfeit.

The cross has not lost its power; it has been replaced in the minds of men. But those who return to repentance, baptism, and the Holy Ghost will rediscover what psychology never could, the miracle of transformation that only comes when the flesh dies and the Spirit reigns.

Let the church return, not to comfort, but to the cross, where self-dies and the Spirit lives.

Written in Love and truth and instruction by John, servant and disciple of Christ, Zion's Roar Holy Spirit Ministry.

For a deeper understanding of John's message request study:
B4-C02-S03- Psychology in the Church - Replacing the Cross with Comfort.

B4-C05-S01 - A Personal Reflection: Open Rebuke Is Better Than Secret Love

There are moments when I have found silence easier than truth. It feels safer to keep the peace, to let things go, to believe that avoiding conflict is love. Yet silence in the face of sin is not compassion, it is complicity.

I know the Spirit of God never called us to protect comfort at the cost of righteousness. Each time I held back what needed to be said, it was not mercy, it was fear pretending to be kindness.

The Word says in, Proverbs 27:5 “Open rebuke is better than secret love.” I have learned that a wound from a friend or family member may hurt for a moment, but the pain of silence cuts far deeper. If I truly care for the souls of those around me, I must be willing to speak even when I know they will not want to hear it. Love that never risks rejection is not love at all. True love exposes darkness so that light can heal what it reveals. Why would I stay silent and let them perish without even trying, simply because I fear being rejected?

The Scripture says, “Whoever turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.” (James 5:20)

This truth should encourage us to keep fighting for those we love. If helping someone return or come to the faith can save their soul, then obedience to that calling also restores something in us. Perhaps part of that covering is mercy for the times we stayed silent, afraid to speak when God prompted us.

When we finally act in love and truth, we partner with Heaven's mission to rescue what was nearly lost. In that obedience, even our past hesitation can be redeemed.

I have tried to bring truth to those closest to me, brothers, sisters, parents, even my own children, and more often than not, the conversation goes nowhere. Before I can finish a sentence, the wall is already there. I speak of Christ and His salvation plan, yet their hearts close like a door locked from the inside. Sometimes they twist my words, or assume things I never said, and answer with disrespect or anger. What began as an effort of love to bring them truth, salvation, and a chance at eternal life turns into rejection and conflict. It feels as if the very message meant to save them becomes the thing they despise most.

I have learned that it is not always their own stubbornness or pride that shuts them down. There are spirits attached to them, unseen influences that whisper comfort to their flesh and resistance to the Spirit. These demonic attachments defend the very chains Christ died to break. They convince the heart that what feels good must be right and that conviction is judgment. The enemy twists discernment until correction feels like control and truth sounds like attack.

Every person alive faces some measure of this darkness. There is oppression and there is possession, and they are not the same. Those who have never been born again may still carry spirits within, because sin gives them ground to dwell. Those who have never been born again may still carry unclean spirits within, because sin gives them ground to dwell. But those who have been baptized into Christ and received the indwelling of the Holy Spirit cannot be possessed, for no demon can share the same house where God's Spirit resides. The warfare they face is no longer

internal possession, but external oppression pressures, temptations, and thoughts meant to weaken faith and exhaust obedience.

There are moments when God allows and grants authority to bind or cast out unclean spirits from a person. Yet Scripture warns us to proceed with great care. Christ Himself taught that when a house is swept clean but left empty, the spirit may return with others more wicked than itself. Deliverance without obedience, and freedom without surrender, leaves a soul exposed. I have witnessed this firsthand. A person received baptism through us, yet they believed it was nothing more than being dunked again. They never abandoned the doctrine of once saved, always saved, and never submitted to the full salvation plan. Months later, demonic attacks returned stronger. Intercession was made, and spirits were bound, but when that binding passed, the oppression returned stronger than ever before. What was offered as baptism was rejected through unbelief, and the condition of the soul became worse than it had been at the beginning. This is not the place to unfold the full difference between demonic possession and demonic oppression, but it is a truth that must be handled with the Fear of God, and it is already addressed more fully in a study.

I have seen this in myself. Oppression comes as mental warfare, thoughts of fear, accusation, anger, or self-pity. These are not random emotions; they are targeted arrows designed to pull the heart away from obedience. Yet those who walk in the Spirit should be able to overcome, because Christ's sacrifice has already stripped these powers of authority. In His name and through His power, we can overcome. And I said should, because most believers walk believing they are saved, when they truly are not

because they do not know and have not submitted fully to God's plan of salvation. (My people are dying because of a lack of knowledge, said our Heavenly Father.)

But for many of my loved ones who have not surrendered to truth, these attachments still rule. They cannot hear truth because the voices ruling them drown it out. They cling to what feels good and resist what convicts. They defend their pain, justify their sin, and protect the strongholds that destroy them. When I speak, I am not confronting their personality, I am confronting the spirits that governs them.

Some fear losing themselves, not realizing that God is calling them to bury the old man. What they see as death is actually the beginning of life. Every disciple walked this same road, surrendering the old self to be made new. Each of them changed. They died to what they were so they could live in the newness of Christ. The process that feels like loss is actually resurrection.

When that rejection happens, I remind myself not to lose heart. I am not wrestling with flesh and blood. I am facing powers that have built invisible walls inside the soul. So, I rebuke the darkness, but I do not abandon the person. I pray through what my words could not reach, because some chains only break in silence before God, not in arguments before men.

Even while standing firm in truth, the warfare can grow heavy.

There is also the quiet weight of discouragement that comes from the absence of encouragement. At times, there are no words of strength from friends, no support from family, and no reassurance even from brothers and sisters in Christ. The silence can feel isolating, as though standing alone while carrying a burden meant to be shared. Yet the lack of encouragement does not mean the

path is wrong, only that obedience often costs companionship. Encouragement is a vital gift within the body of Christ, and its absence leaves wounds that deserve to be addressed. This is not the place to unfold that truth fully, but it is a matter I will return to, because the call to encourage one another is not optional, it is commanded.

I am reminded of the story told in *The Pilgrim's Progress*. Though the plan of salvation presented there is watered down, the people and the journey it describes are very real. The one called Christian represents each of us individually as we walk toward the narrow gate. Along the way, he meets evangelists who point him forward, but he also encounters many who try to pull him off the path, those who discourage him, distract him, mock him, or offer easier roads that lead nowhere. These figures are not fiction in practice, they are the very people we meet in our own walk, voices that sound reasonable, caring, or even religious, yet draw us away from obedience and truth. The danger was never only the obvious enemy, but those who claimed friendship while quietly steering him from the way that leads to life. When I see this pattern repeat in my own life, I understand more clearly why silence is not an option and why resolve must follow discernment.

Our walk with God was never described as easy, and God knows this well. Christ Himself said the way is narrow and difficult, and few find it. Yet many churches have distorted what that narrow road truly means. It has been reduced to holding the right beliefs or identifying with the right group, while the daily cost of obedience is minimized or ignored. The narrow way is not narrow because it is unpopular, but because it leaves little room for the flesh to rule. It presses against self-will, comfort, pride, and compromise at every step, and that is why many turn aside.

This difficulty is not a sign of failure, but of alignment. Resistance, pruning, and discomfort do not mean God has abandoned the walker, they often mean He is shaping them. When the narrow road is softened, people are unprepared for the weight of obedience and assume something is wrong when the path becomes hard. But Christ never promised ease, He promised life, and life comes through death to self. Those who endure are not those who found an easier road, but those who accepted the cost of the true one.

Still, I must not let their rejection or misunderstanding silence me. To stay quiet in the face of deception is not love, it is surrender. If I see my family bound, I must still speak truth, even when it costs me peace for a time. Truth spoken in love may not be received today, but the Spirit can awaken it tomorrow.

There comes a point when the Spirit says, “Now be silent and let Me speak.” We are called to speak and plant truth, not to force its growth. Even Christ told His disciples that if a city would not receive them, they were to shake the dust from their feet and move on. This was not rejection of people but release of burden. There is a difference between giving up and letting go. When hearts are hardened and every word turns into conflict, the battle must shift from conversation to intercession. Words may fall on deaf ears, but our prayers still reaches God and God is the only one that can reach those souls if there is a chance of salvation for them.

I understand now why the Scripture says open rebuke is better than secret love. Secret love watches destruction quietly. Open rebuke risks rejection to rescue. If correction comes from pride, it only hardens hearts. But when it is born of love, it pierces darkness when the Spirit wills.

I will walk this lonely path unshaken, refusing to retreat when truth offends or love is misunderstood. Even when the valley is carved by the hands of my own family, the power of God walks with me. If I must be misunderstood, let it be for standing with God.

In the end, the wounds caused by truth will heal, but the comfort of silence would become my own betrayal. So, I will speak when God prompts me, and when my words are rejected, I will fall to my knees. What my tongue cannot reach, prayer still can.

2 Timothy 4:2-3 Preach the word; be ready in season and out of season... for the time will come when they will not endure sound doctrine.

May the Lord give us eyes to see beyond flesh, courage to confront darkness, and strength to love those who cannot yet love us back.

Written in Love and truth and instruction by John, servant and disciple of Christ, Zion's Roar Holy Spirit Ministry.

For a deeper understanding of John's message request study:

B4-C05-S01- Correcting Error and Calling Out False Teachers; A Biblical Mandate

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