

## Day Three—Feast of Tabernacles—2012 We're going to be Judges!

Fred R. Coulter—October 3, 2012

Greetings, brethren! Welcome to the Feast of Tabernacles, day #3, 2012! Yesterday we saw how important it's going to be with what we will be doing as kings and priests in the Millennium. We also saw one of the things that has caused a great deal of the problems in the world.

Let's just review a bit; let's come back to Luke 11. Here Jesus was correcting the Pharisees for not having the understanding of the Law of God, the Truth of God, the love and mercy of God. One of the major things that happens, and then we will see the result of it as it is in our day today:

Luke 11:42: "But woe to you, Pharisees! For you pay tithes of mint and rue and every herb, but you pass over **the judgment...**"

### IV. What we're going to be doing as kings is priests is:

#### **B) Judging—**Judgment takes

- wisdom
- knowledge
- discernment
- understanding the Laws of God

—all of those things together. What was it that God set up as the system for His people Israel in the first place? *He gave them judges!* If there were judgments too difficult, they were to take them to the high priest. Then they were to make a judgment based upon the facts. They *passed over* the judgment and the love of God.

- What happens when you do this?
- How does the society turn out?

Matthew 24—this is exactly what's happening in the world today, not only in the world, but in America in particular. People do not know how to make righteous judgments because *they've gotten rid of God!* They fail to understand that God made us so that we *need Him!*

- We need His Word!
- We need His Truth!
- We need His Spirit!

We're incomplete otherwise in the flesh. The world today likes to have everyone be autonomous, meaning *you're a beginning and an end unto yourself.* When that happens, and when society enacts unrighteous judgments, what does it do to the society? Let's see what happens, and let's see how things come about. Look at the world today and

understand that one of the most lacking things that there is, is *righteous judgment.* When you have unrighteous judgment here's what happens:

Matthew 24:10: "And then shall many be led into sin..."—because they're not told right from wrong, good from evil; they're not told that they *need* God, that they're dependent on God.

- God made you to *need Him!*
- God made you to *need His laws*
- God made you *His commandments*
- God made you *His Spirit*
- God made you *His Truth*

beyond that:

- God has made you for a fantastic purpose *to eventually be His sons and daughters in His kingdom*

That's why we're called, brethren. To understand judgment, we need to learn it now. Let's see what happens when there's no judgment.

"...shall many be led into sin and shall betray one another, and shall hate one another" (v 10). Don't we have that today? hatred? betrayal? even anonymous 911 calls that you can do, or police calls that you can do to report some activity?

- What happens in the realm of 'religion'?
- What is one of the most fundamental things that is said of Christianity in the world today?
- *They have abolished the laws of God!*

You can't abolish them, because they are still in force. What they have done is they have *abolished preaching them!* Now let's see what happens when that occurs:

Verse 11: "And many false prophets shall arise, and shall deceive many.... [Truth falls into the street] ...and because lawlessness shall be multiplied..." (vs 11-12). Think about all the lawless decrees that are on the books today. Think of what the final judgment of the Supreme Court of any nation does with any judgment that is not true, *or* is not law-abiding, *or* is not righteous. Look at what has happened to the world.

Show me one nation that has a good judgment, that has a good government, that has a loving and law-abiding people, that has the blessing of God. That aren't any, because *lawlessness has been multiplied.*

Let's see what happens in individual lives and in the society and in the world in general. Isa. 59

tells us the result of it. If you went on the street and did a survey on the street; you had your little microphone and cameraman with you and you go up to someone and say, ‘Do you know why you’re here?’ I can imagine the answers you might get, but none of them will know *why* they were created, what is the purpose in life. After all, if you are alive and God has given you this life, shouldn’t you know the One Who has given you life? Yet, with our absurd, insane scientific world—which it is—oh, they discover a lot of things, but they reject God. When they reject God, they reject Truth! We’re in a desperate situation in the world, because it’s filled with lawlessness, because of lack of judgment. Let’s see that right here:

Isaiah 59:1: “Behold, the LORD’S hand is not shortened that it cannot save, nor is His ear heavy that it cannot hear. But your iniquities have come between you and your God, and your sins have hid *His* face from you, that **He will not hear**, for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness” (vs 1-3).

Stop and think! Is that not a perfect description of this society? Granted, there may be a few out there trying to do what is right. However, they get enacted into law. Try abortion. The absolute most perverse, lawless, insane judgment of the Supreme Court of the United States that it has ever made, to legalize killing of the most innocent: *the unborn!*

I do believe that the Constitution says that we have the right to the pursuit of happiness—*life, liberty and the pursuit of happiness!* That should be enough to overturn *Roe vs Wade*. But we have murderous women and lecherous men and godless politicians and judges who judge *unrighteous* judgment. That’s why the Kingdom of God is going to come and take over this world.

This is why, brethren, we need to understand everything that we can concerning the laws and commandments of God and know how to make *righteous judgments*, beginning in our own lives; begin to see and analyze things in truth. God is going to give judgment to us. We saw how Jesus said to the 12 disciples that ‘you’ll be sitting on thrones judging the 12 tribes of Israel. In spite of all of these sins; in spite of these difficulties in vs 1-3:

Verse 4: “None calls for justice...” Anyone who says:

- Let’s outlaw abortion as a terrible sin and crime and God is judging us because of it.  
*Oh no! We’ve got to have that!*
- Let’s have marriage defined as one man and one woman.

*Oh no, we can’t have that. Our minds are so perverted that all of the evil abominable love of homosexuals is accepted!*

Look what that has done to the world and to the nation. Notice the next phrase: “...nor does anyone plead for Truth...” (4). The Truth! Who can speak it? And if you do, you’re an evil-minded lecherous, narrow-minded, bigot! *That’s what they think of God*, but look at their lives.

“...they trust in vanity and speak lies. They conceive mischief and bring forth iniquity. They hatch adders’ eggs... [these are their schemes and their laws and their plans] ...and weave the spider’s web... [all of the intrigue that goes on politically, religiously and economically] ...he who eats their eggs dies, and that which is crushed breaks out into a viper” (vs 4-5). Every time you think that you’re going to solve a problem—BOOM!—up pops one even worse.

God says it isn’t going to work. The truth is *everyone in the world is under God* The truth is *God is judging everyone all the time on their behavior!* These judgments are automatic because His laws are spiritual and automatic, and they function automatically. God doesn’t have to come down here and personally do a single thing. The time is going to come when He’s going to intervene and send Christ, and He’s going to do it.

Verse 6: “Their webs shall not become clothing, nor shall they cover themselves with their works; their works *are* works of iniquity, and the acts of violence *are* in their hands.” Isn’t that true? I think it would be interesting to run an analysis.

- When was it that the Scopes trial took place? 1920s
- When was it that prayer and Bible reading was taken out of schools?

with lawlessness multiplying:

- How many mass murders have we had since then?
- How many millions and million—upward of 55 million—abortions in killing babies have been performed?
- How about the prisons filled with incorrigible wicked?

And some are so incorrigibly wicked that they must live in a permanent place where they cannot get out to the public and be under medication 25-hours a day, seven days a week. What’s going to happen when the day comes when they can’t be taken care of? That’s why Christ has to return. This is why, brethren, we need to learn *righteous judgment*.

Verse 7: “Their feet run to evil, and they make haste to shed innocent blood; their thoughts

*are* thoughts of iniquity; wasting and destruction *are* in their paths.”

- Doesn't that sound like the movies that we have today?
- Doesn't that sound like the entertainment that people are putting in their minds today?
- *Yes, indeed!*

Verse 8: “They have not known the way of peace, and *there is* no justice in their ways. They have made crooked paths for themselves; whoever goes therein shall not know peace.”

- What's the result of it?
- Everyone says, ‘What's wrong?’

*What's wrong is there is not the judgment!* This is why we need to learn it, brethren. Always remember this, and the reason we keep the Feast of Tabernacles: *So we learn and know and understand that*

- God has called us to rule this world!
- He has called us to learn of His Word!
- He has called us to learn of His laws!
- He has called us to learn of His commandments!
- He has called us to learn of His judgments!
- He has called us to put in our mind—write indelibly in our mind with Holy Spirit—all of those things!

These come from God! These are the characteristics that God wants us to have. Today we have a perfect opportunity to see and view what is wrong on a vast scale—daily, hourly—around the world, so we can learn the lesson, so we can see why we need the judgment of God.

What happens when it's like that? Verse 9: “Therefore, justice is far from us; nor does righteousness overtake us.... [How can good come out of evil? ‘*Let us do evil so that good may abound!*’ Does that make any sense? That's the way the world is run.] ...We wait for light... [we hope things will get better] ...but behold, darkness; for brightness, *but* we walk in deep shadows.”

When it comes to massive problems, when it comes to trying to figure out what happens when there's a mass murder like there was this summer—12 killed and 58 wounded. And on the same day, by the way, 106 were killed in Iraq with Al-Qaeda bombs. How many were killed in Syria? In Darfur? Brethren, this world is waiting for us to take it over and to show and teach what is right.

Verse 10: “We grope along the wall like the blind, and we grope as if *we had* no eyes. We stumble at noonday as in the night; among those

who are strong, we are like dead men. We all roar like bears, and mourn grievously like doves; we look for justice, but there is none, *we look* for salvation, yet it is far off from us; for our transgressions *are* multiplied before You...” (vs 10-12). Put this together with: *Lawlessness shall be multiplied, therefore, the love of many shall grow cold!* “...transgressions *are* multiplied...” Lawlessness results in transgression.

Without repentance there is going to be no solution. Without a mass turning to God, the hand of God's judgment is not going to be held back. We come to a point—that's called a *tipping point*, just like a teeter-totter—and you reach the point where everything gets out of balance and BOOM! it all collapses.

- we are at a *tipping point in law and order*
- we are at a *tipping point in lawless government*
- we are at a *tipping point generationally*
- we are at a *tipping point financially*

What's going to happen when they're all swirled together in one great mammoth problem? *That day is going to come! That day is coming!*

Verse 12: “For our transgressions *are* multiplied before You, and our sins testify against us; for our transgressions *are* with us; and *as for* our iniquities, we know them.” Yes, they know what's right and wrong, but they deny in their ‘make-believe reality’ that sin is *sin*.

Verse 13: “In rebellion and denial of the LORD, and turning away from our God, talking perversity and revolt, conceiving and speaking from the heart words of falsehood.”

- Isn't that the way most people are today?
- Doesn't this describe our entertainment world today?
- Doesn't this describe the things that people run after today?

And are running after—headlong—not knowing they're running to their own destruction.

Verse 14: “And justice is driven backward, and righteousness stands afar off; for truth has fallen in the street, and **uprightness cannot enter.**”

The #1 thing concerning judgment: ***You must have and you must know the Truth!*** In judging any situation we're going to see that ***you must know and have the Truth!*** You must get all of the facts.

Verse 15: Yea, truth fails...” A lot of people have tried truth, but it fails, because they're not willing to repent. Or they're willing to take some truth and intermix it with their lies and try to have a combination that will work. But it's all going to

collapse.

“...and he *who* departs from evil makes himself a prey....” Look at that person; he wants to be honest! She wants to really do good! Yes, you become a victim! In this world try being faithful sexually until you get married, and make it a public point that you’ve discussed with other people and you will be ridiculed, you will be laughed out, you will be looked upon as dumb, stupid and ignorant. *But that’s what they are!*

“...And the LORD saw, and it was evil in His eyes that *there was* no justice.... [So, God looks! God knows what’s going on in the world!] ...And He saw that *there was* no man, and was astonished that there was no intercessor. Therefore His own arm brought salvation to Him; and His righteousness sustained Him” (vs 15-16). Christ is going to have to come and bring this about.

Let’s talk a little bit more about *judgment and righteousness*. Let’s see what it says about God. We said that God was judging everyone all the time. Let’s come to Gen. 18—right before Isaac was born. As a matter of fact, God came with a couple of angels and they were on their way down to destroy Sodom and Gomorrah. God began to tell Abraham what He was going to do. This is how God judges the world today. I want you to think about things that take place in the world.

Genesis 18:17: “And the LORD said [to Abraham], ‘Shall I hide from Abraham the thing which I do, since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?’.... [We’re here because of Abraham!] ...For I know him, that he will command his children and his house after him, and they shall keep the way of the LORD, to do justice and judgment, that the LORD may bring upon Abraham that which He has spoken of him” (vs 17-19).

Now notice how important justice and judgment is in our relationship with God, because Abraham said, ‘God was Judge of the whole earth.’

Verse 20: “And the LORD said, ‘Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous.’” Take any city you like; take some of the most sin-infected cesspools called cities in whatever nation you want to look at, and is their sin very great? very grievous? *Yes!* Remember, God’s judgment is coming, as we saw on Feast of Trumpets.

Verse 21: “I will go down now and see whether they have done altogether according to the cry of it, which has come to Me. And if not, I will know.... [because God knows] ...And the men

turned their faces away from there, and went toward Sodom. But Abraham still stood before the LORD” (vs 21-22).

Notice how this ties in with Isa. 1:18<sup>[transcriber’s correction]</sup>, ‘Come now, let us reason together.’ Here Abraham reasons with God.

Verse 23: “And Abraham drew near and said, ‘Will You also destroy the righteous with the wicked?.... [Of course, Abraham knew that He wouldn’t do that.] ...Perhaps there are fifty righteous within the city. Will You also destroy and not spare the place for the fifty righteous who are in it? Far be it from You to act in this manner, to kill the righteous with the wicked. And far be it from You, that the righteous should be as the wicked. **Shall not the Judge of all the earth do right?**’” (vs 23-25).

Notice how boldly he talked with God. You know the rest of the story, He bargained with God all the way down to ten. That probably was the complete number of the family of Lot, his wife and his daughters and sons. God said, ‘I won’t do it.’ But you know what happened. Yes, indeed, God did it!

Let’s understand something else about God. Everyone wants the love of God. Everyone wants the blessings of God though they live in their sins. That’s kind of an incongruous contradictory thing to believe—isn’t it? Think about that for a minute. God says this to all those who are sinning, wherever it is. Even now at this late day, if in any of the nations of Israel, or any of the nations of the world, if there would be a mass repentance and turning to God, God would hold back His hand of judgment.

Here’s what God wants; this is the message that goes out with the Gospel. This is preached into the world, Jeremiah 4:1: “**If** you will return, O Israel,’ says the LORD, ‘Return to Me.... [Come back to God. I made you. You’re My people. I called Abraham, Isaac and Jacob; you’re their offspring.] ...And **if**... [conditions are always upon us] ...you will put away your abominations out of My sight, then you shall not be removed.” I’m not going to send you off into captivity.

How close are we to this same point in the modern descendants of the tribes of Israel? *Very close!* You’ve heard the talk of a ‘financial cliff’? That’s only part of it. There’s the

- financial cliff
- governmental cliff
- righteousness cliff
- judgment cliff
- sin and abomination cliff

All of these things are coming together to create a perfect storm of judgment.

Here's what they have to do, v 2: "And will swear..." In other words, you *give up* your way, your thoughts, your attitudes, and you change and come to God. That's what it means to return.

"...‘As the LORD lives,’ in **Truth, in judgment, and in righteousness...**" (v 2).

- come back to God
- come back to His laws
- come back to His Truth
- come back to His righteousness
- let the fear of God be there everywhere
- let God be over the government again
- let God be over the schools again
- let God be over the churches again

Think of what is going to have to happen in all of those institutions in order to return to God. Since that isn't going to happen, it's got to happen on an individual basis for those whom God is going to call.

If they do that, "...then the nations shall bless themselves in Him, and in Him they shall glory" (v 2).

Let's see what we are to do. Let's see about the things of *judging righteous judgment*. In the Gospel of John, chapter 7, we find that there was a confrontation between the Pharisees and Jesus at the Feast of Tabernacles. Jesus exposed the real truth that the scribes and Pharisees were not willing to admit.

John 7:19—Jesus said to them: "Did not Moses give you the Law... [Of course, it was the One Who became Jesus Christ Who gave Moses the Law to give to them.] ...**and not one of you is practicing the Law?**..." That's a real key thing in understanding the difference between Judaism and the Law of Moses. Just like in the world, everyone professes to be Christian, but they're not.

The Pharisees and scribes professed to be those who were the servants of God, but they had *their own traditions* and they weren't practicing **the Law**. They were practicing *their traditions* and thinking that they were righteous. Just look at every religion in the world and isn't that true, even Christianity today? *Yes, it is!*

"...Why do you seek to kill Me?... [v 22]: ...Now then, Moses gave you circumcision—not that it was from Moses, but from the fathers—and on *the Sabbath* you circumcise a man. If a man receives circumcision on *the Sabbath*, so that the law of Moses may not be broken, why are you angry with Me because I made a man entirely whole on *the Sabbath*?" (vs 19, 22-23).

He was giving cause to show what they were lacking. They had their traditions. They had their

opinions. Everything they did and thought was judged by their traditions and not the Law of Moses, not the commandments of God.

Here's what Jesus told them, v 24: "Judge not according to appearance, but **judge righteous judgment.**" We're going to see some things of *righteous judgment*. We have a short two sermon series that I've done on that: *Judge Righteous Judgment*. Let's see how we are told to do this.

Let's look at some things concerning judging. Let's come back to the book of Proverbs and we'll find several that will tell us about this. This is what it's going to be for us when we begin the Millennium, because the first thing we're going to have to do is start judging, start making decisions:

Proverbs 21:15: "*It is* joy to the righteous to do justice, but ruin to the workers of iniquity." If righteousness and justice is carried out, there's no room for iniquity.

Here's a basic thing we need to learn concerning judgment, and righteous judgment: ***Always get the facts!*** Here's we are today in too many things.

Proverbs 18:13: "He who answers a matter before he hears it, it *is* folly and shame to him." This last summer when the name of the shooter [of the Colorado movie massacre] became known—James Holmes—George Stephanopoulos of ABC looked up the name quickly and found a James Holmes in Colorado who belonged to the Tea Party. So, immediately began broadcasting that it was the Tea Party. Sound a little bit like the shooting the year before in Tucson, where the crazy man was supposed to be associated with the Tea Party.

What George Stephanopoulos didn't know—he didn't have enough judgment, not enough sense to think: 'I wonder if there's more than one James Holmes in Colorado.' Sure enough there are over 20 of them and the James Holmes that he found on Twitter was 58-years-old and he belonged to the Tea Party, not the insane shooter.

Verse 13: "He who answers a matter before he hears it, it *is* folly and shame to him." Well, Stephanopoulos did have to come back and apologize for that.

The book of Proverbs is really an excellent think to study and learn, especially for young people. These things also are for the wise. Remember this:

Proverbs 24:23: "These things also *are* for the wise: To have respect of persons in judgment **is not good.**" You can't do that! You can't favor a cause; you can't favor a person; because

righteousness looks at *the facts and the truth*, and gets to the entire heart of the matter. We're going to see that is what God commanded the priests to do, and the judges to do, in their judgment. They weren't to have respect to the rich, to their influence and power. They weren't to have respect to the poor, because of their circumstances. But what are the laws of God, what are the commandments of God and how do we establish judgments based on *truth and righteousness*.

This is what we have to learn. This is why God has called us to be in the Kingdom of God, so that *we* can be the judges; *we* can be the rulers. Think how important that is going to be.

(go to the next track)

As we covered the day before yesterday, the kingdom is going to be given to 'the saints most high,' and they are going to do the judging. Let's see the commands that God gave Moses to give to the judges that He commanded to be appointed. Of course, we have a whole book of Judges, because that's the system that God setup for the children of Israel to live under. They weren't to have a king like the nations. They were to have judges.

Of course, here in America, we came close to that system, because we have the courts make the final judgment. This is why judges cannot be political, they cannot be partial, they cannot pervert the truth, they cannot twist and distort things to please the mighty and the powerful.

Deuteronomy 1—Moses is covering some of the things that God already told him before, but He's covering it again because this is the second giving of the Law. Deuteronomy 1:16: "And I commanded your judges at that time saying, 'Hear *the causes* between your brethren, and judge righteously between a man and his brother, and the stranger with him.... [no partiality; everyone expects that] (notice the command): ...You shall not respect persons in judgment. You shall hear the small as well as the great. You shall not be afraid of the face of man, for **the judgment is God's....**'" (vs 16-17).

Let's understand something very important: If we're going to be making judgments with the Laws of God, with the precepts, with the statutes, with the commandments of God, then whatever judgment is done, *that is God's judgment*.

Let's understand a very important thing here first, and don't forget this: ***Before mercy is given, there must be judgment first!*** That's why we are all judged as sinners—correct? ***Yes! Mercy cannot be shown unless there is repentance!*** Never forget that! You do not give mercy when there is restitution to be made from someone who has been harmed

financially, or physically. You don't let them off the hook. They have to make that restitution.

"...And the cause that is too hard for you, bring to me, and I will hear it.' And I commanded you at that time all the things which you should do." (vs 17-18).

Deuteronomy 16—he repeats it: He's saying, 'Now you're going into the cities. Now you're going into the *promised land*, and there are cities there that you are going to occupy. You're going to take over what the Canaanites have built. Actually, they didn't know it, they were building them for you.' And God said to the people, because of that, 'don't get all lifted up. Don't get smart-alecky and cocky about it because God is giving it to you as a gift.' In other words, to keep everything right, you must have law and order.

I wonder how it is that so many 'religious' people who call themselves 'Christian' demand law and order in the land, but they do not demand law and order with the Law of God in their own lives? Think on that!

Deuteronomy 16:18: "You shall appoint judges and officers for yourself in all your gates which the LORD your God gives you, tribe by tribe. And they shall **judge the people with righteous judgment**. You shall not pervert judgment; you shall not respect persons, nor take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. You shall follow that which is altogether just so that you may live and inherit the land which the LORD your God gives you" (vs 18-20). Quite some instructions— isn't it? ***Yes, indeed!***

What does God want us to learn as Christians today? This is why whenever there's something to understand and know you must get all the facts. Never answer a matter before you have heard it, because it's 'folly and shame' to you if you do. Then someone is going to come and reprove you for that.

Let's see how God wanted things to be carried out by the judges. What we're going to do with this is let's project this forward to what it's going to be like when we are judges in the Kingdom of God. We've been promised rulership over cities. We've been promised to be kings and priests. In both cases there has to be judgments made.

Now let's see what God says if there is sin found, and even those going after other gods, what were they to do. Deuteronomy 17:4: "And if it is told you, and you have heard and inquired diligently, and, behold, it is true and the thing is certain, that such abomination is done in Israel; then you shall bring forth that man or that woman who has committed that evil thing to your gates, even that

man or that woman, and shall stone them with stones until they die. At **the mouth of two witnesses or three witnesses** shall he that is worthy of death be put to death. At the mouth of one witness he shall not be put to death” (vs 4-6). This is violated over and over and over again in the courts of law today.

Verse 7: “The hands of the witnesses shall be *the* first on him to put him to death, and afterwards the hands of all the people. So you shall put the evil away from among you. If a matter *is* too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of strife within your gates, then you shall arise and go up to the place which the LORD your God shall choose” (vs 7-8)—right to the tabernacle; right to the priests. They have the Laws of God right there before them.

Notice what was to be done here, v 9: “And you shall come to the priests, the Levites, and to the judge that shall be in those days, and ask. And they shall declare to you the sentence of judgment. And you shall do according to the sentence which they declare to you from that place which the LORD shall choose. And you shall be careful to do according to all that they tell you. According to the sentence of the law...” (vs 9-11).

Whatever the law says. You can go back and tie this in with Exo. 21-23, all of the judgments that were given in cases of manslaughter, murder, mayhem, goring of animals, thievery, lying, false gods. What is the sentence? What is the judgment? That’s what they were to do.

“...which they shall teach you and according to the judgment which they shall tell you, you shall do. You shall not turn aside from the sentence, which they shall show you, to the right hand or the left. And the man that acts presumptuously and will not hearken to the priest who stands to minister there before the LORD your God, or to the judge, even that man shall die. And **you shall put away the evil from Israel**. And all the people shall hear and fear, and do no more presumptuously” (vs 11-13). That’s quite a thing!

Look at what we have today! There is no judgment! There is no justice! There is no truth! It begins in the pulpits and it continues on with the governmental offices from the top to the bottom, all the way through.

Let’s see some other things concerning judgment. God is very particular in this. God says this over and over again. Think what we are to do. We’ll cover some of the things that God says we’re going to do.

Leviticus 19:15: “You shall do no

unrighteousness in judgment.... [has to be righteous; that’s what Jesus said in John 7:24, **judge righteous judgment**] ... You shall not respect the person of the poor, nor honor the person of the mighty, *but* you shall judge your neighbor in righteousness.”

Something else, and the press needs to learn this, v Verse 16: “You shall not go *as* a slanderer among your people; you shall not stand idly by the blood of your neighbor. I *am* the LORD. You shall not hate your brother in your heart. You shall always admonish your neighbor, that you may not bear sin because of him. You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself. I *am* the LORD” (vs 16-18).

This is how we’re going to run the Millennium. This is exactly what’s going to happen. God is going to say, ‘You be over five cities, you be over two cities, you be over this district, I want you to be judge here, I want you to be judge over there.’ Think about it! That’s what we’re going to do. That’s really quite a thing! Let’s understand the judgment.

Now let’s see how Jesus did the judgment in John, the eighth chapter. We’re going to learn to put together some of the things that we’ve already learned in covering *judging righteous judgment* and the instructions given to the judges and the priests.

This was quite a thing. Here’s what happened, John 8:3: “Then the scribes and the Pharisees brought to Him a woman who had been taken in adultery; and after setting her in *the* center, they said to Him, ‘Teacher, this woman was caught in the very act of committing adultery. And in the law, Moses commanded us that those who commit such *a sin* should be stoned. Therefore, what do You say?’ Now they said this to tempt Him, so that they might have *cause* to accuse Him....” (vs 3-6). I want you to think about you must get all the facts. You must have all the evidence. You can’t be partial in judgment.

“...But Jesus stooped down *and* wrote on the ground with *His* finger. And as they continued to ask Him, He lifted Himself up *and* said to them, ‘Let the sinless one among you cast the first stone at her.’ And again He stooped down *and* wrote on the ground” (v 8).

Everyone wants to know what did Jesus write? *Well, I think we can pretty well suspect what it was that He wrote!* Some people say he was writing the sins of all the different scribes and Pharisees there. I don’t think so! He must have been writing something pertaining to the particular question of bringing this woman caught in the act of adultery—wouldn’t you say? What do you suppose

those questions might be?

Verse 9: “But after hearing *this*, they were convicted *each* by *his own* conscience, and went out one by one, beginning with the older ones until the last. And Jesus was left alone, with the woman standing in *the center*.” Here’s a big crowd around there and here’s the woman who was brought to Jesus. Pharisees were all around. The people were all around. ‘What is this going to be? How is He going to handle this? Boy, it looks like they’re really going to get Him caught this time.’

Verse 10<sub>[transcriber’s correction]</sub>: “And when Jesus lifted Himself up and saw no one but the woman, He said to her, ‘Woman, where are your accusers? Did anyone condemn you?’” Now notice how He is following what He commanded the children of Israel to do. Do a diligent search for all the information. Get all the facts.

“...‘Woman, where are your accusers? Did anyone condemn you?’ And she said, ‘No one, Lord.’ And Jesus said to her, ‘Neither do I condemn you. Go, and sin no more’” (vs 10-11). That’s interesting— isn’t it? Some people say this is a case of mercy. Not true! This is a case of righteous judgment.

If a woman is caught in the act of adultery, does she not have to be with a man? *Yes, indeed!* What do the Scriptures instruct if something like that comes up? If they are guilty, **both** will be stoned. Not one! In this case, and in every other case like it, ‘it takes two to tango.’

Jesus may have been writing, ‘Where is the man? Does not adultery take two? If you’re going to bring the woman, why didn’t you bring the man? If she was caught in the very act, why did you let the man go?’ This was a case of the scribes and Pharisees wanting a partial judgment. They wanted a condemnation of one, the woman and not the man. So, what do we have here? Today it would be called ‘case dismissed.’ The evidence is not complete. No one is bringing a charge. That’s what Jesus said.

“...Did anyone condemn you? And she said, ‘No one, Lord.’ And Jesus said to her, ‘Neither do I condemn you. Go, and sin no more’” (vs 10-11). He did not say, ‘I forgive you.’ If He would have said, ‘I forgive you, then that would have been mercy *before* judgment. But this is judgment and no mercy required. But He did give a warning and how conduct should be in the future, because He knew that she really was caught in the act. But the unrighteous scribes and Pharisees were partial in the evidence, wanting to get a partial judgment.

Jesus is going by His own laws that He gave the children of Israel. Let the judgment be just. Let

all the evidence be true. Do a diligent search of the matter. And since the witnesses were gone, the man was not there, He said, “...‘Neither do I condemn you. **Go, and sin no more**’” (v 11). This was a dismissal in a judgment rendered by Jesus, because of the lack of complete evidence. Since there was no man to condemn, and the Word of God says, ‘in the mouth of two or three witnesses everything shall be established.’ Case dismissed! That’s quite a thing!

Here we can find in the Bible Jesus acting upon His own laws that He gave the children of Israel; Jesus being righteous and just and understanding. Here He said, “...‘Neither do I condemn you. Go, and sin no more.’”

One of the things that was lacking in the Church at Corinth was proper judgment. Those who should have been the judges, because they were spiritual, should have been able to make judgments with the problems and cases that they had. Especially here with a man who was committing sexual immorality with his stepmother. The Church could not even make the decision to tell him to stop attending, ‘go repent!’ Paul had to intervene and tell them to put the man out of the fellowship.

They had another problem, so Paul writes to them, 1-Corinthians 6:1: “Does anyone among you who has a matter against another dare to go to *a court of law* before the unrighteous, and not before the saints?” If there’s a problem among the saints we should solve it.

Verse 2: “Don’t you know that the saints shall judge the world?... [That’s why we’re going through this; we’re going to judge the world!] ...And if the world is to be judged by you, are you unworthy of the most trivial of judgments?” You can’t even make a righteous judgment concerning something that is plain as day before your very eyes.

Verse 3: “**Don’t you know that we shall judge angels?...**” Think on that for a minute! Think what that means and what we need to be doing—right? How is that going to be done? *We don’t know, but we do know that we’re going to do it!* With what then will we judge them? *The laws of God!* Very simple!

“...How much more then *the* things of this life? So then, if you have judgments *concerning the* things of this life, *why* do you appoint *as judges* those who have no standing in the Church?” (vs 3-4). The ones who thought they were important in the Church, ‘Oh, we didn’t want to get involved in any of these judgment lest I lose a little face and honor and prestige among the people who looked up to me.’ So, they set the ones who have no standing in the Church.



Verse 5: “Now I say *this* to your shame. *Is it* because there is not a wise *man* among you, not even one, who is able to decide between his brothers? Instead, brother goes to a *court of law* with brother, and this before unbelievers” (vs 5-6).

We’ve had some pretty infamous cases before the judges of the land, in the churches that we’ve been associated with. How did that go down? Look what happened within the Church when they didn’t make judgment concerning adultery and fornication, when they didn’t make judgments concerning thievery, when they didn’t make judgments concerning doctrine. When they allowed men to rule over them and put them down and to rob and steal from them.

So, Paul says, v 7: “Now therefore, there is altogether an utter fault among you, that you have lawsuits with one another. Why not rather suffer wrong? Why not rather be defrauded? Instead, you are doing wrong and defrauding, and you are doing these things to *your brethren*” (vs 7-8).

Then he gives a warning, because that kind of conduct is unrighteous. That kind of handling problems and difficulties and making right judgments is what should be done. But they weren’t doing it. They couldn’t even do the simplest one.

Some of them were quoting Matthew 7:1: “Do not condemn *others*, so that you yourself will not be condemned; for with what judgment you judge, you shall be judged; and with what measure you mete out, it shall be measured again to you” (vs 1-2). This is saying that if you do not do what is right, it’s going to come back on you.

Here’s the problem; here’s what a person would say: ‘I’m not qualified to judge.’ *or* ‘Jesus said to judge not lest you be judged.’ Jesus didn’t say that. Here’s what He said:

Verse 3<sub>[transcriber’s correction]</sub>: “Now why do you look at the sliver that *is* in your brother’s eye, but you do not perceive the beam in your *own* eye? Or how will you say to your brother, ‘Allow *me* to remove the sliver from your eye’; and behold, the beam *is* in your *own* eye?” (vs 3-4).

Here’s what Jesus said. Here’s what was to be done. Not to avoid judgment, not to refrain from judgment, not to give unrighteous judgment; v 5: “*You hypocrite*, first cast out the beam from your *own* eye, and then you shall see clearly to remove the sliver from your brother’s eye.”

They were doing wrong. Instead of saying, ‘Well, let’s look at the problem. Let’s get all the facts. Let’s talk to all of those who are involved. Let’s see what was actually done, and take it from

there. Well, they didn’t do it, so notice what Paul says:

1-Corinthians 6:9: “Don’t you know that the unrighteous shall not inherit *the Kingdom of God*?.... [Think about that. That’s why we’re to have *righteous judgment*.] ...Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves as women, nor homosexuals, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit *the Kingdom of God*” (vs 9-10). They knew that, but why let these things go on in the Church.

Maybe for those of you who have been in the Church a long time, you wonder what happened to the Church—that big Church of God that was doing so great. Well, the thing is, it wasn’t doing so great, and the truth is they did not have *righteous judgment*. And the truth is, they did not get rid of the *evildoers*. So, God sent infiltrators to take them down. If they didn’t get rid of the infiltrators and repent and change their way—which they didn’t do—the Church was scattered. Same thing here.

We’re not to be as the scribes and Pharisees, hypocrites, and have nitty-picky little things without understanding the truth, without getting all the facts, without realizing what really needs to be done.

Verse 11: “And such were some of you; but **you were washed, you were sanctified, you were justified** in the name of the Lord Jesus, and by the Spirit of our God.” Therefore, you should be able to make these judgments. How do you do that? *You do that*

- with the Word of God
- with the love of God
- with all of the instructions on righteous judgment
- get all the facts
- don’t give an answer before you’ve heard the entire matter
- don’t jump to conclusion until you have had two or three witnesses

—maybe more if it’s necessary, if it’s a serious matter

These things then become part of our character to do what is right, part of our thinking to think what is right so that we can *look upon* the laws of God, *know* the laws of God, *study* the laws of God, *understand* what we need to do. Then when you do what is right, that’s what God wants us to learn. Are we not going to judge the world? *Yes!* We’re going to judge the world; we’re going to judge angels. *Think of that!*

How are we going to do it? *With the laws*

*and commandments of God!* That's why we have to have them written in our heart and mind.

Proverbs 21:15: "*It is joy to the righteous to do justice...*" Justice comes from judgment, to do the right thing.

- Christ is coming to judge the whole world
- Christ is coming to setup the Kingdom of God

These are some of the things that we need to learn now so we can have them inculcated into our heart and mind to:

- know how to make righteous judgment
- know how to get all the facts
- know how to think things through
- not answer a matter before we hear it
- not give credence to a loose tongue or a slanderer

*to be able to*

- know the Truth
- understand the Truth
- judge with the Truth
- judge with the judgment of God
- judge with the commandments of God

Then it is "**...joy to the righteous to do justice...**" *That's why God has called us to be in the first resurrection and to rule and reign with Him!*

Scriptural References:

- 1) Luke 11:42
- 2) Matthew 24:10-12
- 3) Isaiah 59:1-16
- 4) Genesis 18:17-25
- 5) Jeremiah 4:1-2
- 6) John 7:19, 22-24
- 7) Proverbs 21:15
- 8) Proverbs 18:13
- 9) Proverbs 24:23
- 10) Deuteronomy 1:16-18
- 11) Deuteronomy 16:18-20
- 12) Deuteronomy 17:4-13
- 13) Leviticus 19:15-18
- 14) John 8:3-11
- 15) 1 Corinthians 6:1-8
- 16) Matthew 7:1-5
- 17) 1 Corinthians 6:9-11
- 18) Proverbs 21:15

Scriptures referenced, not quoted:

- Isaiah 1:18
- Exodus 21-23

Also referenced: Sermon Series:

*Judge Righteous Judgment*

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