

FEAST OF TABERNACLES – Day 4 – 2006

Judge Righteous Judgment #1

Fred R. Coulter – October 10, 2006

And greetings brethren, welcome to the 4th day of the Feast of Tabernacles 2006. Now, for today and tomorrow, and perhaps even up to the sixth day, we are going to cover Judge Righteous Judgment and this is the new booklet that we will have that we will send out for you so you be able to see it. Here it is. Judge Righteous Judgment. And why is that important. I think this is one of the most key things that we need to understand. And so, let's go back here to Revelation 20, and let's see that that's what is going to be given to us. Now, how are we going to judge the world, if we don't learn out of make righteous judgments now? How is that possibly going to be? How is God going to give us the rulership of the world, if we don't have a clue as to what we are supposed to do? Now we realize that when we're resurrected, and are spirit beings, yes, we're going to have added abilities and added things given to us, but the basic character that we need to build now and the basic decision-making process needs to be formulated now. Before the resurrection. Now, let's read it right here, Revelation 20:4 “And I saw thrones;” and remember Jesus said that He sat down in His father's throne and that if we overcome, we'll sit down with Him in His throne. That doesn't mean we'll all be sitting in His throne. That means, we will be under the judgment jurisdiction of Christ and we will administer, based upon His authority that He gives to us, judgment for the whole world. “I saw thrones; and they that sat upon them, and judgment was given to them;” (Rev. 20:4, *FV*). Now this becomes a very important thing for us to understand, how we need to exercise judgment; how we need to put it together today.

Now let's come back here to John the 5th chapter, and let's see what Jesus also said concerning judgment. So everything that we do, in judgment during the millennium and on into all eternity—because we're still going to have to continuously do judgments. Here, John the 5th chapter, let's come there and let's see how this also explains what I said, that whatever we do is going to be under the judgment throne of Christ. Now, He's going to delegate it to us, just like the rulership of the world, where it says “well done good and faithful servant” you'll be over ten cities and you will be over five cities and you'll be over two the cities. So we have to learn how to rule, we have to learn how to judge; we have to learn how to make right decisions, and we also have to realize and understand, all of this comes under Jesus Christ. Now let's come here to verse 27, John 5:27, “And has also...” that is the Father, “...has given Him authority to execute judgment because He is *the* Son of man” (John 5:27, *FV*). And of course the final day of judgment comes upon everyone, doesn't it? Those of us who endured to the end now and accomplish our mission and are put in the grave to await the resurrection, the final judgment has been rendered on us and as we will see, God is the great judge and there are varying degrees of judgments that He uses on the world, on nations, on individuals and upon His saints. Now, we'll see all that. Now, you'll be able to follow along with some of this in the new booklet, so everyone of you are going to have this for this sermon and we'll send it out for all the Feast sites. Now, here's a mistake that a lot of people make,

they say, because God is love and especially under the doctrine of eternal security, that there's no such thing as the unpardonable sin. There is no such thing as conditional security. But when you read the Bible and you read the New Testament and you look up all 1200 of the "ifs" in the Bible you're going to see, everything is conditional upon our response to God. That's why Jesus told the young man, "If you will enter into life, keep the commandments." That's why Jesus said, "If you love Me keep My commandments." So a lot of people make the mistake that God will not execute judgment. God has to execute judgment. Now, yes there is mercy and when there is forgiveness and when there is the blotting out of sins, then God will suspend the judgment. Now, let's take for example, Manasseh, the worst king of all the kings of Israel and Judah. And he reigned for 55 years and got involved in demonism and spiritism, the occult, sacrificing children to idols, building idols in the temple of God, and everything. So what happened, God sent the Assyrians and they carried them off into captivity into Babylon and there he repented, and God brought him back to the throne. But after he repented, God's judgment was, though you come back and are on the throne, you are going to be a vassal king under the Assyrians. And what he did with that repentance, he went in and he destroyed all the idols that he made, he took out all the things that he had made to pollute the temple and the whole area. And so, even though God executed judgment, then when he extended mercy, there was still a penalty upon him in God's judgment so that he would not sin again. Likewise, when David sinned, when he orchestrated the thing with Bathsheba's husband, Uriah the Hittite, and had him killed in the battle, and got Bathsheba pregnant, remember what happened. God forgave the sin, but he gave a disciplinary thorn in the flesh for the rest of his life, which was this, "And your whole household will be against you." And it began that very day, with Absalom and Tamar. Even though he repented, repented deeply, so all of those things are part of the judgment of God. Today, the whole church is living under the judgment of God; the whole church is being judged by God, as we'll see a little bit later. But part of the things that God has done for good and for punishment, is this, He has scattered the church, and there are many, many, many, many churches of God with varying degrees of understanding of doctrine, and understanding of the Bible, and different things like this, because as we will see, free choice is an important part of judgment. But, because of that, and because of God's judgment, though he has given mercy and kindness and forgiveness to those who have repented, there is still the judgment that God has determined that the churches are going to remain small, so that, we can all learn the lesson; our relationship is with God the Father, and Jesus Christ. It is not in an organization. It is not in the corporation. It is not in a social setting. It is not, that if you belong to this corporate church, you are guaranteed salvation. No, the only way that anyone is guaranteed salvation, is with a humble heart and contrite spirit and loving God with all your heart and mind and soul and being, keeping His commandments. See, that's the guarantee, and that's what God wants us to learn because of the circumstances we find ourselves in. And that's why, that even though the heavy-hand of God's judgment has come, we need to realize this; in everything that happens, whether in the world, whatever nation we live in, whatever is with our family, whatever is in our lives, all things work together for good to those who love God, to those who are called according to His purpose. And so, God is the judge.

Now, let's see about God being judge. Let's come to Psalm 75:7. Now this is a very important verse to understand. So let's really put this all together. So let's, as it were, sharpen our pencils, and by that I mean, sharpen our minds. And you can follow along with the booklet. Most all of the scriptures are in the booklet, but rather than just read the booklet, let's turn to the scriptures. Psalm 75:7. It says; well let's go back to verse 4. "I said unto the fools, Deal not foolishly:" And here's a very important thing today, everyone is dealing foolishly. And one of the things is this, you are going to see how absolutely devoid of right judgment that most people in the world are—how shall we say—devoid of, yes. "And to the wicked..." he said "...Lift not up your horn: Lift not up your horn on high: speak *not with* a stiff neck. For promotion *cometh* neither from the east, nor from the west, nor from the south." Now you see, everyone wants a promotion, don't they? Human nature likes to be uplifted, and when you get uplifted in vanity, in pride, and in everything like this, look at Nebuchadnezzar, what happened to him. Daniel the 4th chapter, when he got lifted up in pride and he looked around and he saw this great Babylon and he said, "Oh, look what I have done." God struck him down and said, "The proud are going to be brought down." That's God's judgment. And so that's why from verse 4 down to verse 7, it leads up to it and says, "But God *is* the judge: he putteth down one, and setteth up another" (Psa. 75:4-7, *KJV*). So that's why it is foolish to put yourself forward. Any of us, to exalt ourselves and think now about how the ministry has done that with the brethren, and think of all the damage and problems that have come because of that, you see. So, God is judge.

Now since we're in Psalms, let's come to Psalms 96:13, and of course Psalm 96 is one of the millennial Psalms, so this tells us about judgment that God is going to do. Psalm 96:13, behold, it says "Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with the righteousness, and the people with his truth" (Psa. 96:13, *KJV*). Now that's really very profound. This is why brethren, this is why, the whole process of our growing and changing and overcoming and the process of conversion, it is a spiritual thing that takes place. It is a spiritual education that takes place. It is a spiritual thing that occurs in your mind, to build the character of God. And it is based on faith and hope and love and then we grow and we develop in the way that God wants us to. See, because God has called us to rule the world. So, the apostle Paul also said that he is judge of all. Now let's come back here to Hebrews the 12th chapter and let's see that. That involving the resurrection, involving our eternal spiritual life, in coming before the throne of God, God is judging. Let's look at it this way, as I have said before, when we understand it, God is judging every one, everywhere, in all places, in the whole world for what their conduct is; varying degrees of it. Those who know the truth of God are going to have the severest judgment because they know. Those who reject the Word of God are going to have an even more severe judgment upon them. Those who do not know the word of God, in sin, as it says, "The one who knew to do good, and did it not, will be beaten with many stripes. The one who did not know to do good, and did it, will be beaten with few stripes." So the judgment and the penalty still comes. We need to understand that. So here in Hebrews 12, God is judging us all the time. Now you don't need to be in fear of that. You don't need to sit back and say "Oh, God is judging me. How am I going to make it?" No, don't do that because God gives mercy. God gives grace, and if you are in a relationship with God, the way that you ought to be, through

prayer, through study, through keeping the commandments of God, through living by every word of God, in loving God with all your heart, mind and soul and being, your judgment is going to be for eternal life. But notice what it says here. Let's pick it up here in Hebrews 12. Let's begin in verse 22, "But you have come to Mount Sion, and to *the* city of *the* living God, heavenly Jerusalem; and to an innumerable company of angels; To *the* joyous festival gathering; and to *the* church of *the* firstborn, registered in *the* book of *life* in heaven; and to God, *the* Judge of all" (Heb. 12:22-23, *FV*). Everyone. Now, you go back and as we've covered, leading up to Pentecost, and you go through day 49 again, and you will see the whole message to the seven churches, is what? One of encouragement; one of repentance; one of judgment. All the way through. And we need to realize that is how God deals with us in all of our lives.

Now let's come here to Psalm 50 and this also tells us about God in judging the world, in judging the earth, and so forth. And we're going to see a little bit later on, that God made us, so that we must make judgments. Psalm 50, and let's pick up here beginning in verse 3, "Our God shall come, and shall not keep silence: a fire shall devour before him..." Now, what I want you to do is just put in your margin right here, Revelation 16, seven last plagues. What does it say there? All of those horrible and devastating plagues that are going to come upon the enemies of God, what have the angels said, "Righteous and holy are Your judgments O God, for they are worthy for they have shed the blood of the Saints." So God is going to render His judgment, "...a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." (Psa. 50:3-4, *KJV*). And also judge for His people. So when Christ returns, after the resurrection, of course now, judgment is on the house of God, as we know. He is going to judge the enemies of Israel, for Israel on their behalf. And then he's going to judge all of those nations that refuse to repent, and as we saw yesterday, and the day before, if they don't come up to the house of God to learn of His ways, He is going to judge them. So it is very important that we understand that. It's important that we understand just how God judges and what forms the basis of His judgment. Since He is judge how is God going to do it? Well, let's look at it this way, since God is judge of all the earth, as God, His way is perfect. So He's got a perfect standard to measure by.

Let's go to Psalm 18. Now, let's amplify this just a little bit, when we get to Psalm 18, because this is important for us to understand and this is what we need to realize, concerning God's way, and this is a judgment that every person needs to make when they approach the Word of God, when they approach how to interpret the Bible, whatever they do. Let's read it, Psalm 18:30, "*As for* God, his way *is* perfect: the word of the LORD is tried" (Psa. 18:30, *KJV*). Now hold your place right there because we'll come back, and come over here to Psalm 12:6. "The words of the LORD *are* pure words: *as* silver tried in a furnace of the earth, purified seven times" (Psa. 12:6, *KJV*). So the word of the Lord is tried. Back here to Psalm 18, now, "He *is* a buckler to all those that trust in him." Now let's come down here, continue in verse 31, "For who *is* God save the LORD? or who *is* a rock save our God? *It is* God that girdeth me with strength, and maketh my way perfect" (Psa. 18:30-32, *KJV*). So the Spirit of God is going to lead you into the perfection of Christ. And of course, that's what Jesus said back there in Matthew 5:48,

“Therefore, you shall be perfect, even as your Father Who *is* in heaven is perfect” (Matt. 5:48, *FV*). And that is the whole over arching goal of everything that we do. And I need to emphasize again, because I see a time when the Word of God is not going to be here, as a matter fact it is prophesied, there is coming a famine of the hearing of the Word. And when we have it, when we understand it, when we have got all of God's word, and we have the opportunity to put it together, what are we going to do with it? Are we going to become lazy? Are we going to go to sleep at the switch, or are we going to be so involved in the world and things of the world, that we slack up on growing in character, and grace and knowledge. What is it that we're going to do? He wants to make your way perfect. Now, think about that, and righteous judgment is part of the perfection of God. “He maketh my feet like hines’ *feet*, and setteth me upon my high places. He teaches my hands to war...” Now, we have a spiritual warfare today, don't we? Yes indeed. Now, when we're resurrected and we come down and fight with Christ, He is going to teach us how to fight, right? Yes indeed. “...so that a bow of steel is broken by mine arms...” Verse 35, “...Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great” (Psa. 18:33-35, *KJV*). See, so that's the judgment to God. When we understand, first of all, His way is perfect. Now let's come over here to the next Psalm. Psalm 19, let's see something else, concerning the law of God, verse seven. This is the standard that He uses. God does not give some kind of judgment that He has not already declared in His word. We need to understand that, because where no law is, there is no sin, as we'll see here later. Psalm 19:7, “The law of the LORD *is* perfect...” Now, when you go back and read about the laws of God in the Old Testament, those are perfect for a carnal society. When you go to the New Testament and read how Jesus amplified the law, magnified it, made it honorable, made it spiritual, giving it a higher standard. It is perfected even more. Now notice, “...The testimony of the LORD *is* sure, making wise the simple.” So this is how then, we began to understand how to make righteous judgment. “The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightning the eyes. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.” Now, notice how important that it is, “More to be desired *are* they than gold, yea, then much fine gold: sweeter also than honey and the honeycomb” (Psa. 19:7-10, *KJV*). See, because, what it is doing, it's just like Jesus said, “If you come to me you'll never hunger and you'll never thirst.” So you see, that's what's important, we keep coming to Jesus, we keep coming to Christ, in everything that we do. Now also, we need to realize, just put in your notes there, as we covered this earlier, that God is the high and lofty one that inhabits eternity. His name is holy yet He dwells with the humble, Isaiah 57:15. Now here's something we need to understand about the very character of God. This is important to understand. Not only is God love. But love then, brings out all of these other things. Let's come to Jeremiah 4, so before we get in how to judge righteous judgment, we need to have the basis and the foundation of how God does it, because that's the way He wants us to do it, and then He gives us more detailed information on how we carry it out and we'll look at many of the things there.

Now, let's pick it up here in verse 2, Jeremiah 4, very profound and important verse. “And thou shalt swear, the LORD liveth...” God lives forever, eternity. Now notice, “...in truth, in judgment, and in righteousness” (Jer. 4:2, *KJV*). Now those are the

three pillars upon which everything hangs that God does. You have, God is love, from there comes truth, judgment and righteousness. From there also comes mercy and grace and forgiveness. So you see, in going through these things, we don't have one scripture fighting the other scripture, but we put it all together to get the whole picture and understanding of it. Now, so truth, judgment and righteousness then are, what you would say, they are actually expressions of God's love. And then what happens—this becomes the substance or the basis for the criteria of righteous judgment. So therefore, since God is love and God is true, and God is merciful and God is just, all of His judgments are just. And then of course, we need to understand that with our relationship with God, when we come before Him in prayer, we have direct access to God the Father through Jesus Christ. And our prayers go directly to God the Father.

Alright, let's see something else too, that God loves. Let's come here to Isaiah 61. God loves judgment. And it also says, one of the Psalms says, “It is joy to the just to do judgment.” Why? Because you're doing it because you have the knowledge of God, the spirit of God and to make a right and a proper judgment. Now, let's pick it up here Isaiah 61. Let's come down here to verse 3, because we covered the first verses earlier. “To appoint unto them...” That is all that come out of the tribulation, “...that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the LORD, that he might be glorified” (Isa. 61:3, *KJV*). Now, let's add to that, Psalm 11, and put this together, because that's God's judgment when He comes back. That's what He is going to do. His judgment is going to be one of forgiveness, of grace and mercy, especially after the punishment that He extracted and brought upon all mankind. Then He's going to give mercy and judgment. He's going to change their hearts and minds and soul, and so forth, so that they will be converted.

Now, let's come over here to Psalm 11. Let's pick it up here in verse 4, “The LORD *is* in his holy temple, the LORD'S throne *is* in heaven: his eyes behold, his eyelids try, the children of men.” Now, you get the sermon that we did, “The Spirit of God, The Holy Spirit, The seven spirits of God.” And how God judges the world, what He's doing, how He's communicating with the world. And this ties right in with that, you see. “The LORD trieth the righteous.” Yes, that's why we have tests and decisions to make, and things to overcome, because He wants to perfect our character. “But the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup. For the righteous LORD...” Notice verse 7, “...loveth righteousness; his countenance doth behold the upright” (Psa. 11:4-7, *KJV*). In other words, we are righteous in that, and we read that all of His judgments are true and righteous today.

Now let's see something else that is important, because we will come down to judgment of individuals, but since God is looking down upon the whole world, let's see how God weighs in the balance, the things that He's doing. So let's come to Jeremiah 18. Now, I know we've been here in this place in times past, but let's put it in conjunction with what were doing today because this is important for us to understand. Jeremiah 18 and let's come here to verse 7, now here this renders God's judgment. Verse 7, “*At what*

instant I shall speak concerning a nation..." So God is involved in all the nations of the world. And let's understand what God is doing right now, because Satan wants to develop his whole world government, his whole world religion, and of course that's prophesied that it would take place, so we know it's going to happen. So God is going to let them raise themselves up, and in doing so, all the way along we are going to see lack of righteous judgment. We're going to see corruption, greed, killing, all of these things, because that is the way of Satan. And then when he finally gets it where he wants to get it, then he is going to raise up the beast, who will come in with a great peace plan for whole world, be declared the savior of the world, and the false prophet will have miracles. So right now, as God has done all the way through history, He judges the nations. When you read the history of the world, you read a history of different nations, you will see that through it, all of that is a result of God's judgment. And what are the sore judgments that He uses? We will see that in just a minute there in Ezekiel 18:7, "*At what instant I shall speak concerning a nation, concerning a kingdom, to pluck up, and pull down, and to destroy it;*" Now you think about what is going on in the world, and realize that all of it is the judgment of God. And realize that God is going to take care of the final judgment of this, through the Great White Throne Judgment, in the second resurrection, as we will see on the Last Great Day. "If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Now we have a perfect example of this, with Jonah and the Assyrians and the capital city of Nineveh, Jonah was sent there and he preached "Repent because God's destruction is coming upon you." And lo and behold, greater than—and that's in there—this Gentile nation and its repentance is in the Old Testament and book of Jonah, to show and to use as an example against Israel because very rarely did Israel repent, with this kind of repentance. So what happen? "The King said declare a fast everyone every human being, man, woman, beast, everything do not eat anything you, do not drink any water, dress in sackcloth and ashes and petition the Lord that He would take away the punishment that He said." And so what happened? God was merciful and He held off His judgment. So that's in action here. That he would repent of the evil he thought to do. "And *at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight.*" Based upon His righteous laws, based upon His righteous judgments, based upon the things that He has given. And of course, He judges all the nations according to the letter of His law, doesn't He? Because in reality, God expects all the nations of the world to keep His laws in the letter of the law. This would give them God's blessing, this would give them peace and security. But you see, because they don't, then death and disruption comes, as He says here. "If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them" (Jer. 18:7-10, *KJV*).

Now, let's see how God executes His judgments here. Let's come to Ezekiel 18, and we will see this. You look at any war, you look at any nation that is brought down, plus you couple that with what we discussed a little earlier, which is this when God gave the blessing. Ezekiel, I don't think it's 18, I think it's Ezekiel 14, yes, Ezekiel 14, let's go there. You look at all these things here, and then you couple that with what God promised Abraham, where He said, "I will bless those that bless you," and that means all of his descendants, "I will curse those that curse you." And of course those that hate us

God is going to meet out His correction and His destruction upon them. Now let's think about this in relationship to the war on terror, and let's think about this concerning some of the events that have taken place. Who has hated us the most? The radical Moslems. And one of the nations that has caused the greatest trouble, has been Indonesia. And the next one is Pakistan. Now because they've cursed us, even though we're not righteous before God as we ought to be. But because of God's promise to Abraham He said He would curse those that curse us. Now what happened to them? Look at the tsunami that took place, and look at the problems and difficulty still going on in Indonesia. Look at the earthquake that took place in Pakistan, and where did it take place? Right up in the high mountains, where all of the radical Moslems and those of al-Qaida are. And it makes you wonder, how many of the enemy died because of the hand of God, which was much more, perhaps, than we could do through our munitions. So, let's think upon that.

Now here, Ezekiel 14. Now let's pick it up here and see, let's begin in verse 6. You see, God always offers repentance. That's what we need to understand. God offers a way out before judgment comes. So this is why it's very important when you're going through an experience and a difficult thing, do not harden your heart to God. So here, the men of Israel came before Ezekiel and said, "Oh we want to hear to hear of the Lord." And God said to them, through the prophet Ezekiel, "Why do you come to me? You that have idols in your minds and in your hearts." See because God is interested in the heart, God is interested in the repentance. So here's what God says, beginning in verse 6, because the idols estranged them from God. So as we're going through here, you use some of this as some correction upon yourself, ask yourself, what are the idols I have? How can I get rid of those? Etc. "Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations. For every one of the house of Israel..." Now what we're seeing is this, individual judgment and national judgment, right? Yes. Let's see how God does it. "...Everyone of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me..." Going away from God, "...and setteth up his idols in his heart..." Which can be anything, "...and putteth the stumblingblock of his iniquity before his face..." See because, people sin, make wrong judgments, it's just like laying stumbling blocks out there. You're destroying and ruining your way. "...And cometh to a prophet to inquire of him concerning me;" Now listen to what God says, "I the LORD will answer him by myself:" Which is this, if there is not repentance, then you're going to fall to the harsh judgment of God. If there is repentance, then the judgment of God based on truth and righteousness and mercy, is what? Forgiveness. That's how God always works. But if not, He says, verse 8, "And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD." Now, verse 9 is very important in this too, "And if the prophet be deceived when he hath spoken a thing..." Anyone preaches, you see. If God's way is perfect, if God's way is righteous, if God's way is judgment and righteous judgment, what can man do to add to it, to make it better? You see, that's kind of a ridiculous thing, isn't it? When man who is sinful by nature, inadequate by himself, is facing death, what can he add to God? Nothing. But through repentance, and a contrite spirit, and a humble heart, and loving God, God can add to him, or to her. So the prophet, God says, "I the LORD have deceived that prophet, and I will stretch out my

hand upon him, and will destroy him from the midst of my people Israel.” Now, let's continue right on here, verse 10, “And they shall bear the punishment of their iniquity:” Judgment, “The punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;” Now you see, one of the judgments of God is this, if you want evil and lies and deceit, you will have them. And if you come along and try and add to the perfect way of God, the lying and deceitful things of human nature, and false teachings, you will have them. And those will become a snare and a stumbling block to you, just like He says here. So He's going to do this to the false prophets, and of those who seek Him. “That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions: but that they may be my people, and I may be their God, says the Lord GOD. The word of the LORD came again to me, saying, Son of man, when the land sinneth against me...” Now keep in mind what we just read in Jeremiah 18, “...by transgressing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it.” Now this is getting right down to the utter destruction of the nation because of sin. Now we don't know how greatly the sin is going to be, or how much more magnified it's going to be, but we know in Revelation 18, it says the sins of Babylon the Great have reached unto heaven. So that shows you what's going to happen at the end-time. Now notice, “Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD” (Eze. 14:6-14, *KJV*). Now that's important for us to understand. This is seeing the judgment of God in action.

(Turn Over)

Now let's continue on in Ezekiel 14, and, we're going to see, that what God is talking about here is part of the four judgments that He has which are called My four sore judgments. The first one is noisome beasts. Now remember in all of these if Noah, Daniel or Job were there, they wouldn't deliver but only their own lives. The next one, verse 17, is the sword, and God says, “Sword, go through the land.” And then the next one is pestilence. And again, in each case He says, though Noah, Daniel or Job were there, the three most righteous men this side of the flood. Then let's come down here to verse 21, which gives us a summary of it. “For thus saith the LORD GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?” Now there's going to be a remnant that He says, yet He says, verse 21—now this is also part of the pattern in judgment of God—which is this, whenever He brings correction and judgment there is also a remnant that fear God, and He is merciful to them. Verse 22, “Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the LORD GOD” (Eze. 14:17, 21-23, *KJV*). So none of the judgments of God are arbitrary. Now we need to understand that, whether it's for an

individual, whether it is for a nation, whether we can say, a state here in America, and so forth, or a city. Now, we'll just summarize some of these things. When God announced to Abraham what He was going to do to Sodom and Gomorrah, and this was the final judgment upon it. And let's understand something here, which is this, God probably had Lot who was witnessing to them all the time, because it says there in II Peter, that Lot was frustrated with the behavior of the wicked, when he saw what was going on. So apparently Lot was the one who warned them. So the Lord and two angels came, and Abraham met them, and God said well we're not going to withhold what we're going to do from our servant Abraham here. So He told them what they were going to do, and then Abraham bargained with Him from 50 down to 10, remember that? But the way that he approached God was this, he says, "Oh Lord God the judge of all the earth, shall you not do righteously?" See, so that was a good way to petition God.

Now let's understand a very important thing concerning our life and our existence, our creation as God made us. God made us to make personal choices. And personal choices are a matter of judgment. And personal choices apply then, all the way down through as we have seen, from a nation, to a King, to individual, to groups of people. So what we need to realize is this, that when we understand it, life involves choices. And choices are judgment. So life is filled with discernment, decisions, and judgments. Now a lot of people don't like the word judgment, but the truth is, those who don't like the word judgment, judge everyone else for judging them in their evil, you know, that's how it goes, see. So, the truth is, we have been made to judge, to choose, to decide. Now in our daily life we have to make a judgment, decision, when do we get up? When do we go to work? What do we wear? What food we buy? What do we eat? What we are going to read, what we watch on television. When we pray, when we study, all of those things are individual judgments. Then you have financial judgments that you need to make and so forth, purchasing things, buying a home, renting a home, buying furniture, buying a car, paying our bills, and all of those are all choices or judgments that we have to make. And of course one of the most important or the greater, as it were, financial matters that we do, we determine our increase and what we render to God and what we render to Caesar. That's all a part of it. Now likewise with our family, we're always making decisions and judgments, and husband and wife relationships, child rearing and things like this. Now how about in our spiritual life, we make judgments don't we concerning our relationship with God. We must choose to love God. Now remember this, every choice or decision is a judgment, because God made us to function by choices, decisions and judgments. Now whether we have the Spirit of God or not, but having the Spirit of God, the first choice is, that we love God with all our heart, mind, soul, and being, right? And that's key to our relationship with God, is it not? Yes indeed. So, we need to really understand that and realize how that is. Now here's a very important part of how God explains this. And let's understand this, no person alive can live or function without choices, decisions, and judgments, whether they know God, or whether they don't know God. So let's come back here to Deuteronomy 30. Now I know we've covered this many times in the past, but you see, this is important for us to realize so that when we come before God in our relationship with Him that we always remember that God is perfect, His way is perfect, His laws are perfect, His you salvation is perfect, His grace is perfect. And so when we come before God, we make the decision

to love God, to pray to Him, to worship Him, to exalt Him and His son Jesus Christ, and His way, and His laws, and His Commandments, and His truth, and His faith, and His hope, and His plan for all mankind, you see. Now, God sets this before every human being. Now let's read it here, and let's see what else God has said. He has not made it difficult. That's why there are so many Bibles in so many languages. Now let's pick it up here in verse 8, and go through, and let's again see something very important, repentance is always involved in God's consideration of judgment, in our relationship with God. That's why the model prayer tells us that we're to ask God to forgive us our sins daily as we forgive others. Now that is also a matter of judgment isn't it, in both cases. God forgiving us and us forgiving other people, you see. God does not like it when you come to God and boo-hoo, boo-hoo and ask God to forgive you your sins, and then you get up off your knees and you go out and you are self-righteous and judgmental and condemning the people, giving no grace, no mercy, no understanding or anything like that. You have just defeated the very thing that you pleaded God to give to you. Very important, so there has to be repentance. Now He says here, verse 8, let's begin in verse 8, "And thou shalt return..." That is after you've gone through all the curses, the enemies, and the judgment of God, "...and obey the voice of the LORD, and do all his commandments which I command thee this day." Now you can add to that everything in the New Testament, alright. "And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:" If! See it's conditional what we choose in our judgment, decisions, and choices to do. "If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments in his statutes which are written in this book of the law..." "If" again. So there we have two of them right in a row, don't we? "...and if thou turn unto the LORD thy God with all thine heart, and with all thy soul." That's important to realize. Now, when we do that that, is an attitude of repentance, because whenever it says "If you return," in the Old Testament that means, if you repent and come back to God. Now then He makes it very simple, verse 11, "For this commandment which I command thee this day, it *is* not hidden from thee." Not like they have today, not like the book on Jesus papers, or the Gnostic Gospels, or the Da Vinci Code, where they have got to go find it. Hidden away some place, in some dark little corner, the super dungeon four stories below the castle, and you find a little box that contains the secret of God, and you've got to have someone find it and decode it for you. Nor is it buried in the desert of Egypt because God hates and despises the things of Egypt, so what makes you think any good can come out of there, you see? No, God hasn't done it this way. The thing that is obvious in the whole world that everyone is overlooking, how many billions and billions of Bibles are there in the world? And it has remained the number one best selling book, almost forever. Why? Because God promised that it would be published in all the world. So it's not hidden from anybody. And if a person doesn't happen to have a Bible at home they can go buy one. They can't afford to buy one, then they can go to the library and they can read one there. It's available to everyone. It's not hidden from you, neither far off, it's not in heaven. Just think of all the work, and money that would happen if it was said "Ah, it's on Mars. God has hidden His word and His purpose. Now we've got to develop this great rocket. We've got to develop men and machines to go up there, to search and to explore, and to find it." "It *is* not in heaven, that thou shouldest say, Who

shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth.” In other words, it’s in the language that you speak. Now that’s a judgment God has given so that when He sets before every human being, what we’re going to read here in just a minute, that they’re going to say, “God why didn’t you ever tell me about this?” He’s going to say “I did.” Verse 15, “See, I have set before thee this day life and good...” And that’s what God set before Adam and Eve, all those people before the flood, that’s what God set before Abraham, and then Isaac and Jacob, and then the children of Israel, and before us, and before every human being on earth, right? “...Set before thee this day, life and good, and death and evil; In that I command thee this day to love the LORD thy God...” So that’s the—you see, the commandment to love, becomes the primary one from which everything else that God does flows. “...To walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.” Now today it’s not the land that we’re going to inherit, it is the Kingdom of God, and inherit a position in the Kingdom of God to rule on the earth. So that’s the choice. First of all God says, love Me, keep My commandments, My statutes, and My judgments. I’ll bless you. Add to that everything contained in the New Testament. Verse 17, “But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day.” And God gives warning, doesn’t He? And what does He say, what did He say to the prophet Ezekiel? He said, “If I give a warning, you are to tell the people. And if you don’t tell the people, I’m going to judge you accountable for not telling them, and their blood shall be upon you. But if you warn, the wicked men to turn from his way, then you shall save your soul, and his blood shall be upon him.” So here we have the same thing here. God says “Alright, you want to go your way, you want to worship other gods, you want to add all the pagan religion to My way, and create yourself a pagan way of God, and a pagan Christianity, “...I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.” Now here’s what God sets before every human being, and there is no doubt, even atheist recognize that there is the earth and there is the heaven, right? Yes. Meaning you’re without excuse. God didn’t have witnesses, like the Mormons say, where it’s all written down on tables of gold, and then that was translated and put on paper, and then revised and revised and revised and no one is ever found the golden tablets claimed by Joseph Smith. The reason is because they didn’t exist. God doesn’t operate that way. He lays it all out front, lays it out in the open, and He uses the heaven and the earth as a witness against all human beings. What He says here, “I call heaven and earth to record this day against you...” Meaning you have no excuse. You’re free to choose what you want to do. “... *That* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.” Now notice again, how did He start out. Command you love God. How did he end up? He says that “...Thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* your life...” Not only physically, but eternal life. Everyone wants eternal life, no one wants to die. Yet they don’t realize there’s only one way to eternal life and that’s through Jesus Christ. And since that is true, you can’t have

it both ways. It's either going to be Gods way or no way. And if you go your way which is no way, then all these things are going to come upon you. But notice His appeal, "That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land..." and you can put in there, in the kingdom of God and live forever. "...Which the LORD sware unto thy fathers, to Abraham, to Isaac, and Jacob, to give to them" (Deut. 30:8-20, *KJV*). Let's understand a very important thing as we connect this to Gods judgment with the people of God today. See we're being judged all the time. Now you need not fear that, because God is merciful and loving and kind and forgiving and gracious.

Now and we'll see that in just a minute, but let's come here to I Peter the 4th chapter, and let's see that upon the church, it says it very clearly, the judgment is now upon the house of God. So let's see that, I Peter the 4th chapter and this will give us some understanding of what we're doing, where we're going, and so forth. I Peter 4, and let's pick up here in verse 17, "For the time *has come for* judgment to begin with the household of God; and if the first *begins* with us, what *will be* the end of those who do not obey the gospel of God?" And yes, with great difficulty we enter into the kingdom of God that is true. Because we have to overcome self, we have to overcome sin, we have to overcome Satan. And the way that this world is. Now notice, verse 18, "And if the righteous are saved with much difficulty..." Now the reason that God wants it that way is so that we come to really love God when we see how futile our ways are, which is a judgment, isn't it? That we come to see how much we need God, His mercy, kindness, forgiveness and His spirit. And how much we really desire eternal life and that's what the judgment is for. And the judgment is for life. If we continue in the way that God wants us to go. Now, "...if the righteous are saved with much difficulty, what will become of the ungodly and *the* sinner? For this reason also..." Verse 19, "...let those who suffering according to the will of God commit their souls *to Him* in well doing, as to a faithful Creator" (I Pet. 4:17-19, *FV*).

Now, let's come back here to Romans the 2nd chapter, and let's see how God works. And of course, much to the chagrin of a lot of people who they that the only thing that comes out of the book of Romans is Gods graciousness, Gods—how shall we say—grace and mercy and forgiveness, and once we have that done, everything is all accomplished, and you have eternal security. No, let's see what God says here for Jew and for Gentile both. And then we'll see something very important in the way that God operates and the way that God judges. Now let's pick it up here in verse 4, "Or do you despise the riches on His kindness and forbearance and longsuffering, not knowing that the graciousness of God leads you to repentance." Now that's the first of Gods judgment, isn't it? When a person sins Gods judgment is not to come in and punish and destroyed immediately, unless the sin so grievous that that requires it the first thing, but what does He do? He leads you to repentance so it can be forgiven. He does that to draw you to Him. God leads you to repentance. Now if you don't, verse 5, as we have seen, this is consistent with what we read in the Old Testament isn't it? So what He is doing here, He is laying out the judgment of God on a spiritual basis now, right? Yes. Just like we read back there in I Peter the 4th chapter, the judgment now is on the house of God. So He's

making the difference here. “But you...” I’m speaking primarily to the Jews in this particular case, but it applies to anyone. “But you, according to your own hardness and unrepentant heart...” Now if you keep resisting God, and if you’re stubborn against God, and if you don’t do the things that you need to do, if you don’t maintain a relationship with God, if you just set your jaw, and set your mind to go against God, what are you going to do? “...Are storing up wrath for yourself against *the* day of wrath and revelation of God’s righteous judgment.” There it is, right there, judge righteous judgment, that’s what we saw yesterday that Jesus said. Now we’ll cover that a little bit later when we get in more detail in how to judge. Now notice this, “Who will render to each one according to his own works.” So God is going to do it on what you do, not what you intend, but what you do. Not what you think, but what you do, because all of your actions are a result of choice, or a decision, or a judgment. Now some may be impetuous, so forth, whatever they be, but nevertheless according to his own works. “On the other hand...” Now he gives the comparison. Now notice how this follows along with Deuteronomy 30, about setting before you life and death, blessing and cursing, so forth. “On the other hand, to those who with patient endurance in good works...” you have to keep doing it, “...are seeking glory and honor and immortality...” He’s going to give them “...eternal life.” But you have to seek it God’s way, of course with all your heart, and mind, and soul, and being. Now, what did it say here, for those who are seeking glory, and honor, and immortality, and eternal life, now what did Jesus say? He says, “Seek and you will find, knock and it shall be open. Ask and you shall receive.” And everything you need to change and grow and overcome, with the help and strength and power of God, with His spirit in you, with His love and mercy and forgiveness that He wants to pour out upon you, which is the judgment that He wants to give to you, you see, then He’s going to give you eternal life. Now on the other hand, so we have the one hand, verse 7, verse 8, on the other hand. “On the other hand...” Now I want you to think about this, not only in relationship to the world, but I want you think about this of those in the church who many have attitudes in degree that have some of this, which need to be repented of because they’ve made the choice to do these things. “On the other hand, to those who are contentious and who disobey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish—upon every soul of man who works out evil.” God is judging everyone on the earth, right? God is judging everyone on the earth everywhere, all the time, one degree or another. He’s judging His people after one standard; He’s judging the world after another standard, which is by the letter of the law. “But...” verse 10, “...glory and honor and peace to everyone who works good, both to *the* Jew first, and to *the* Greek...” Verse 11, very important “...because there is no respect of persons with God.” like we saw yesterday, what happened for those who really didn’t want to believe Jesus Christ, didn’t want to obey the truth, what did they say. “Oh, we’re Abraham’s seed, therefore God has got to respect us. We’re his descendants, how can God do anything to us? Even though our works are as evil as they are.” No! “To everyone who works good, both to *the* Jew first, and to *the* Greek, because there is no respect of person with God.” Verse 12, “For as many as have sinned without law shall also perish without law; and as many as have sinned within *the* end the law shall be judged by *the* law” (Rom. 2:4-12, *FV*). Which is perfect and righteous and holy and good. That’s how God judges righteous judgment, we need to see that.

Now, let's move into the area of how to judge righteous judgment. So first of all we need to look at how we are not to judge. Now let's come here, first of all to Matthew 7. We'll begin here in verse 1. This is an important thing to understand, there are times to make judgment, there are times not to make judgment. And then we are going to see the greatest sin that people do and you see it every night on the television news. "What do you think? What did you hear? What is the latest from the grapevine? What is the latest from your leak? Tell us!" We'll see that in just a minute here. Alright, Matthew 7:1 starts out with the attitude. You've got to have the right attitude for judging in the first place. Verse 1, "Do not condemn *others*, so that you yourself will not be condemned." Now let's understand something that happens with all people, all the time, you've done it, I've done it, everyone has done it, and in particular women do this more than men. They look at people, see what they're doing, and immediately condemned them in their minds. "Oh look at what this person is doing." And what happens is this, you think about it for just a minute. Say you go shopping and you see someone, and you look at them and you make a judgment, see. Now if you're overweight and you look at some one thin and you say, "Oh boy I wish I could be like that." If you're someone thin, you look and see the overweight and say "Oh, look at those overweight people, they don't have any control or anything about them." What are you doing? You're judging their heart, you see. I'm firmly convinced of this, every person who has access weight doesn't want it. And you need to rather than condemned them in your mind, to exalt yourself, which is what you're doing when you do that, you feel sorry for them, and realize they don't want to be that way. But unfortunately because of the things that they do and some of the choices that they make, and the inheritance that they have, they're that way. But you don't know the heart and the mind, do you? No, that's important to understand. Let's continue on here, in Matthew 7, "For with what judgment you judge..." remember this "...you shall be judged..." And there's another scripture what says "If you desire mercy, you give mercy." Because the merciful man will receive mercy, the unmerciful man or woman will not receive mercy. And too many times in our judgment of people we want mercy for us but not for them, because we know better and we have repented, and these people are rotten and nasty. Now you let God judge them. Is God capable of judging them? Yes. So He gives this, "...and with what measure you mete out, it shall be measured again to you." Never forget that. "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?" That's the biggest stumbling block in judgment, the perception of self. Rather than Gods way, Gods truth, Gods love, Gods mercy, Gods law, and all that should come first. Not yourself condemning perception of other people of who they are and what they are, and what they are doing. Now notice, verse 4 "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?" You know, you can just imagine that, "Oh, I see a sliver in there," and you've got this big beam, and you go bong, hit him on the head, you know, and you knock him out, "Oh, oh I'm sorry, I'm trying to get the sliver." Bong, you hit him again. And you bend down to get it out and bang you hit him right on the forehead and almost blind him, you see. That's what Christ is talking about. So before you approach any kind of judgment with other people, He says do this, "Examine yourself." That's what He's saying. Verse 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" (Matt. 7:1-5, *FV*). That's what's

important to do. Now, what happens when people don't do that? I want to cover something very important here that we find listed not only in the Old Testament but it is also in the New Testament. Let's come here to Leviticus 19:16. Now when you see or perceive a problem. Now we're going to talk about this in just a bit, when not to judge. Now we might not get it until tomorrow, but hold on, we'll get there. Leviticus 19, and let's come here to verse 16. Now here is a command, "Thou shalt not go up and down *as* a talebearer among thy people." That's one of the greatest problems between brethren within the Church. "Have you heard? Did you know? Guess what I saw? Guess what so and so did." And you have no basis for understanding why they did it, what the problem was, what their state of mind was, and so forth. "Neither shalt thou stand against the blood of thy neighbour: I *am* the LORD." Now notice verse 17, "Thou shalt not hate thy brother in thine heart" (Lev. 19:16-17, *KJV*). And that's what happens when a lot of these things come up. When people start condemning as Jesus said here in Matthew 7, "They judge and hate the brother in their heart." Now, we're going to see a little later on, because God is God of love and mercy and truth, He always leaves the door open for repentance. And what happens is this, we all want it for ourselves, but rarely do we desire it for the other person. We want to slam the door and cut them off. Now if there's totally evil that's going on, then that's what should be done. Let's come here to Proverbs 11:3, let's see what else it tells us about this, about talebearing, and so forth. And what it causes. Now we also need to realize, that within the churches of God there is a lot of talebearing, gossip and things going on, which, when we we're finding out about all the evil that was going on within the church, it wasn't a matter of talebearing necessarily, but it was a matter of an underground conveyance of truth so that we would know what's going on, so in that case you need to differentiate from that. Let's come here Proverbs 11:3. Let's come down to verse 13 instead of 3, I misread my notes. Proverbs 11:13. Now notice, this applies to other things too, "A talebearer revealeth secrets." Now if someone confides something to you, you are never to repeat it to anyone else. And I make that an absolute rule in what I do in counseling people. I do not discuss my counseling with any of the brethren, with anyone else, unless I need wisdom from one of the elders. I do not discuss it with my wife, I do not discuss it with anybody else in the church, because if a person has a problem and difficulty they need to overcome, they need the encouragement of understanding that when they come to a minister they are not going to be embarrassed to have someone else tell it back to them, because the minister has a big blabbing mouth, you see. Notice what it says, "But he that is of a faithful spirit concealeth the matter" (Prov. 11:13, *KJV*). While you are overcoming the difficulty. Now this doesn't mean that you are condoning sin. This means that it is a matter that needs to be solved and you don't go blab it to everyone on earth. And of course today with the telephone, with the internet, with everything we have, wammo, everything can be out there and it can gain a life of itself, and it can burn, and it can destroy. You need to understand that. I've been through all of these things myself. I know what I'm talking about with it, and I know what it is with people and the things they have, and the things that they do. Let's come here to Proverbs 18:8. Now remember this, once you say it, you can't take it back. And what does it do? Now this is all a part of getting rid of the beam that is in your eye, to help someone who has the sliver in his eye. "The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly" (Prov. 18:8, *KJV*). Right into the innermost part of your being. And how many relationships

have been destroyed, because people are tale bearers? They just can't wait to run up and down in the camp, with the phone, "Did you know? Did you hear? I've talked to so and so. Oh, did you see this? Did you see that?" Now we'll talk about that a little bit later when we come to it.

Let's come here to Proverbs 26:20. Something else that is also important. Now what does all this cause, in addition to hurt feelings and difficulties? Now verse 20, Proverbs 26, "Where wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth." And I've seen this and experienced it in the church, right? Yes indeed. See, because some talebearers, not only being gossips, become very contentious. And I know when I was dealing with a very severe matter, that there were people who were so impatient that they couldn't wait, and they wanted their judgment, rather than letting me take my time to get all the facts, which we'll talk about later, you see. What did they do? They had to get on the phone, and they had to call people in Canada, and they to call people in other states. [Whispering] "Did you know? Did you hear?" And didn't have all the facts. Now they may have had some, but you see what happens when you do this? You close the door for repentance, you close the door for a person to come back, and you create strife and contention. Now let's read the next verse, "As coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife. The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly. Burning lips..." Can hardly wait to talk. "...And a wicked heart *are like* a potsherd covered with silver dross. He that hateth dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not: for *there are* seven abominations in his heart." And we've also seen that too, haven't we? And how many times have talebearing been lying? Do you know all the facts? Where you there? Did you see it? Did you understand it? Did you know what was going on in the mind of the person? Or did you assume it? Did you make a judgment against it? What did you do? Now we're going to see, there are times not to judge. Now remember this, "A lying tongue hateth *those that are* afflicted by it..." Verse 28, "...and a flattering mouth worketh ruin" (Prov. 26:20-25, 28, *KJV*). Because they do not have righteous judgment. Now we'll continue tomorrow and understand when we are not to judge.

This document taken from the *Christian Biblical Church of God* web site at:

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P.O. Box 1442

Hollister, California 95024-1442

USA

Phone: 1-831-637-1875

Fax: 1-831-637-9616

Contact us via e-mail:

<http://www.cbcg.org/contactus.htm>

Feast of Tabernacles – Day 4 – 2006

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3. Psalm 75:4-7, *KJV*
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5. Hebrews 12:22-23, *FV*
6. Psalm 50:3-4, *KJV*
7. Psalm 18:30, *KJV*
8. Psalm 12:6, *KJV*
9. Psalm 19:30-32, *KJV*
10. Matthew 5:48, *KJV*
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24. Proverbs 11:13, *KJV*
25. Proverbs 18:8, *KJV*
26. Proverbs 26:20-25, 28, *KJV*