

## The Epistle of Romans V Romans 2:1-5

Fred R. Coulter—August 31, 1996

We're going to review just a little bit of Romans 1 for just a minute, because the question came up: Since all sin is against God, how can a person sin against himself? Let's go back to Romans 1 and let's see how we outlined this. Remember that vs 19-23 were the sins against God and the Truth. The sins against themselves—vs 24-28—notice how it starts out, that's why it's sin against themselves.

Romans 1:24: "For this cause... [because they committed idolatry] ...God also abandoned them to uncleanness through the lusts of their hearts, to disgrace their own bodies between **themselves**." Then it lists all the sexual sins that they had.

Now then, the next section we have, vs 29-32, are sins against others. First of all the first commandment is 'you shall have no other gods before Me.' Then the greatest commandment is 'loving God.' Then you will 'love your neighbor as yourself.' If you sin against your neighbor, you can sin against yourself. How can you sin against yourself?

Here's one obvious sin. You can sin against yourself, and it ties right in with what it's talking about in Rom. 1, because it's talking about sexual sins, 1 Corinthians 6:18: "Flee sexual immorality... [fornication—from the Greek word 'porneia'—which means *any kind of sexual sin*.] ...Every sin that a man may commit is outside the body... [if you steal, that's outside your body; if you murder, that's outside your body] ...but the one who commits sexual immorality ['porneia'] **is sinning against his own body**." It also affects the mind, so you can sin against yourself.

How's another way you can sin against yourself? The fifth commandment is a bridge commandment between the first four and the last five, which is 'honor your father and mother that your days may be long on the land that you go to possess.'

Ephesians 6:1—talks about honoring your father and mother, that it is 'a commandment with promise.' "Children, obey your parents in *the* Lord, for this is right. Honor your father and *your* mother, which is the first commandment with a promise." How many teenagers, young people, have had their lives cut short because they don't honor their father and mother? They don't obey their father and mother, and we're set in a society today that everything is programmed to take those minds—as Rush Limbaugh says 'of mush'—and mold them to

rebellion. I think we're going to be surprised how vast that has been!

So, when they disobey their parents they sin against their own selves—don't they? How many teenagers have died premature deaths because they didn't listen to father and mother? because they stole a car and got drunk and had a wreck? or they didn't listen to father and mother and not only did the sin against themselves by doing that but they went out and got pregnant or got a girl pregnant? All of those are sins against themselves. You can also sin against yourself by 'shooting yourself in the foot'; by eating unclean foods. Not only is it a sin against God, it's a sin against your body. *You can sin against yourself*.

I'd like to review that it was confirmed by a doctor who personally knew Aldus Huxley's wife and Aldus Huxley—I know the doctor personally, first person—that Aldus Huxley died a very terrible death; so bad that he didn't even want to tell me about it. What I want to do is review what Huxley wrote, just understanding what it has to say concerning why they did the things that they did.

First, let's read the first couple of verses in Roman 2, and this whole section that we're going to study this time will begin in v 1 thru 11. It has to do an awful lot with judging.

Romans 2:1: "Therefore, you are without excuse, O man [any person], everyone who is judging; for in that in which you are judging the other, you are condemning your own self; for you who is judging, you *yourself* are doing the same things. But we know that the judgment of God is according to Truth upon those who are committing such things.... [refers back to everything going back to Rom. 1] ...Now do you **ponder** this yourself..." (vs 1-3). This is one of those middle verbs; that you think and you get the result yourself

"...O man, anyone who is judging those who are committing such things and you are practicing them yourself. *Do you think* that you shall escape the judgment of God? Or are you despising the riches of His kindness and forbearance and long-suffering, not knowing that the graciousness of God leads you to repentance? But even according to your own hardness and unrepentant heart, you are storing up wrath for yourself against the day of wrath and revelation of God's righteous judgment, Who will render to each one according to his own works. On the one hand, to those who with patient endurance in good works are seeking glory and honor and immortality, *He shall give* eternal life. Now on the

one hand, to those who are contentious and who are indeed disobeying the Truth, but are obeying unrighteousness, *He shall give* indignation and wrath, tribulation and anguish, upon every soul of man who is committing evil acts, both of the Jew first, and of the Greek; but glory and honor and peace to everyone who are working good, both to the Jew first, and to the Greek, because **there is not any respect of persons with God**” (vs 3-11). That’s the whole key, right there!

Let’s see *why* these things were done. We’re going to see what God is going to do. We’ll talk a little bit about judging in just minute, but I want to come to v 2 and look at that and then I’ll re-read these statements of Aldus Huxley and some new information that I have on him.

Verse 2: “But we know that the judgment of God is according to Truth...” That’s always important to remember. Compare that with Rom. 18:1—What are they doing? *They are suppressing the Truth!* So the very thing that they hate, the very thing that they despise is what is going to judge them.

Statement of Aldus Huxley (*Ends and Means*, pgs 312, 315-316, 318):

These are reasons and motives for denial of a special creation of everything and for an explanation of creation without a Divine Creator.

I had motive for wanting the world to have a meaning. Consequently assumed that it had none, and I was able without any difficulty to find satisfying reasons for this assumption.

Make their own reasoning, their own logic!

For myself, no doubt for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom.

They always promise them freedom, but they themselves are the slaves of their own corruption—never fails! 2-Peter 2:18: “For they speak bombastic words of vanity... [I’m giving you a summary of the Democratic Convention this week] ...enticing *others* through *the* lusts of *the* flesh by granting indulgences to sin, *and ensnaring* those who had indeed escaped from those who live in deception. While promising them freedom, they themselves are actually slaves of corruption because by whatever anyone is overcome, he is also held in bondage” (vs 18-19)—and eventually into death, we can add.

That’s what happened to it. Yes, we have freedom! ‘It interfered with our sexual freedom.’

We objected to the political, economic system because it was unjust. There was one admirably simple method of justifying ourselves in our political and erotic revolt. We could deny that the world had any meaning whatsoever.

Without meaning, without vision, without purpose, the people ‘perish’—correct? *Yes!*

Similar tactics had been adopted during the 18<sup>th</sup> century and for the same reasons. The chief reason for being philosophical was that one might be free from prejudices. Above all, prejudices of a sexual nature. It was the manifestly poisonous nature of the fruits of that system that forced me to reconsider the philosophical tree from which they had grown.

That is the morality of the Church of England.

Now, let me read you something else. This is from the book *Conspirator’s Hierarchy: The Story of the Committee of 300*, very interesting book! If you think you’ve understood conspiracies, you don’t understand anything until you read that book. It is absolutely amazing! It’s written by Dr. John Coleman, and here’s what he wrote on pg. 134. I want you to think about this concerning the press, concerning the electronic media:

The role of the electronic media in our society is crucial to the success of brainwashing large population groups.

### ***Brainwashing!***

Exactly the same pattern will follow in the case of rock music!

He said if deprived of media attention it would eventually take its place in history—be gone!

Following the Beatles...

Who incidentally were put together by the Tavistock Institute. You might as well learn that name, because that is the brains behind all of these things in the world, that control it, and this is where Satan the devil, I believe, meets with those people who are in communication with him.

...other made in England rock groups, who, like the Beatles, had theo-adorno write their occultic lyrics and compose their music. I hate to use the beautiful words in the context of Beatle mania. It reminds me of how wrongly the word *lover* is used when referring to the filthy inner action between two homosexuals

writhing in pigs swill. To call “rock” music is an insult and likewise the language used in rock lyrics.

Tavistock and Stanford research institute...

Right over across the Bay!

...embarked on a second phase of the work commissioned by the Committee of 300. This new phase turned up the heat for the political/social change in America. As quickly as the Beatles had appeared on the American scene, so did the “beat generation”—...

Remember that? Remember it was Ed Sullivan who got it through? Remember Ed Sullivan was what? *A good Catholic!* All of this, brethren, has been orchestrated. I mean, we’ve been had like fools that nothing could compare!

...trigger words designed to separate and fragment the society now focused its attention on the “beat generation.” Another Tavistock coin word, which seemingly came out of nowhere—*beatniks, hippies, flower-children*—became a part of the vocabulary of America. It became popular to drop out, to wear dirty jeans, to go around with long, unwashed hair. The “beat generation” cut itself out from mainstream America. They became just as infamous as their cleaner, better looking Beatles before them. The newly created group and its lifestyle swept millions of young people into the cult. American youth underwent a radical revolution without even being aware of it, while the older generation stood by helplessly, unable to identify the source of the crisis. They were reacting in an maladaptive manner against its manifestations which were drugs of all types.

What happens is this—and this happened in the Worldwide Church of God: you get everybody unsettled, you get everybody confused and then you unleash all of the changes all at once. BAM! its to much for them and you become apathetic and turn yourself off. Therefore, you accept what comes on. That’s exactly what they did with the teenagers! Exactly what they did with the music! There’s absolutely no earthly good in any kind of rock music—period! None!

Here are some of the drugs that came: marijuana, later lysergic acid [LSD] so conveniently provided for them by the Swiss pharmaceutical company Sandos following its discovery by Albert Hoffman on how to make synthetic ergotomine, a

powerful mind-altering drug! The Committee of 300 finance the project through one its banks S.C. Warburg...

Have you ever heard the name Warburg in reference to the Federal Reserve Bank? The German-Jew immigrant who came over here and got it passed in the American Congress, illegally, for the Federal Reserve System?

...and the drug was carried to America by philosopher Aldous Huxley! The new wonder-drug was promptly distributed in sample sized packages, handed out free of charge on college campuses across the United States and at rock concerts, which became the leading vehicle for proliferating the use of drugs.

Still are to this day! Rock concerts are a way to just *beat* Satan’s wavelength straight into you and to have all the drugs and everything that go with it. He has many kinds now. There is gospel rock, western rock, hard rock, satanic rock—all of it! It’s something! Then the question arises: What happened to the DEA? *You just have to know that the DEA is there to make it look like they’re doing something—* but they are doing nothing! The only ones that really get caught with any substantial amounts in the drug business—or those who try to get into the drug business—are not approved by the ‘biggies’ upstairs, so they set them up and ‘take care’ of them.

pg. 156: [This has to do with heroin] Heroin is a derivative of opium, a drug that stupefies the senses and induces long periods of sleep.

I talked to a man who used to be a heroine addict, and after ten years of not touching heroine once, he still craved it! Every day! He had to fight that every day!

This is what most addicts call “being in the arms of Amorphous.” Opium is the most habit-forming drug known to man. Many pharmaceutical companies contain opium in varying degrees and it is believed that paper used in the manufacture of cigarettes is first impregnated with opium, which is why smokers become so addicted to their habit.

I verified that also with the doctor, and he said, ‘Yes, it’s undoubtedly true’—just a trace amount of it.

Opium was popular in all the fashionable clubs of the Victorian London section, and it was no secret that men like the Huxley brothers used it extensively.

No wonder he wrote what he wrote! And what he wrote set the philosophy for this generation! These are the men

- who have gone against the Truth
- who have hardened their heart
- who have gone against God

—and the judgment of God does not linger; it is coming! already executed upon them!

Members of the Orphic/Dianistic cults in Hellenistic Greece and the Orius/Horus cults in Egypt, which the Victorian society embraced, all smoked opium—it was the in thing to do!

I think, brethren, we just need to understand that that's the basis of all the things being taught in school; the basis of everything that comes out on television; and we are living in a complete manufactured and psychological controlled society! We need to get away from that and really get our minds on Christ.

Let's come back to Romans 2:1, and every time these people do it, they always come up with 'don't judge'—don't they? "Therefore, **you are without excuse**... [There is no excuse; they know! They knew! They, *having known God!*] ...O man, everyone who is judging; for in that which you are judging the other, you are condemning your Own self; for the one who is judging, you *yourself* are doing the same thing." It's hypocritical for Bill Clinton to get up there and say, 'Well, let's have a war on drugs' when he was right in the middle of it with his grubby fingers, with millions! And in his state was the main port for the CIA to bring it in from Central America.

And everyone who loves Ollie North, tough! He was in on it, too. Whenever you get up that high in this world, you're either going to become a part of it, or you're going to be rejected. That's just the way that it is. We've had the same thing in the Church—haven't we? People would get up there and condemn all the brethren for the least little thing, and they themselves were doing worse sins. We're dealing with great hypocrisy.

Let's look at some of the judging here, v 2: "But we know that the judgment of God is according to Truth... [That is the only way, brethren, that there can be judgment. There must be Truth. That's why God is Judge! That's why Christ is Judge! Right? *He's the Way, the Truth and the Life!*] ...upon those who are committing such things."

Let's look at some of the great sins that have taken place religiously because of the lack of judgment. Here's what happens. We've seen this happen in the Church of God, too—haven't we? Then what happens? They go from one ditch to the other—don't they? They go from judging everything under the sun and every little, teeny, weeny physical

thing to 'oh well, we shouldn't judge at all.' It's amazing!

Matthew 23:23: "Woe to you, scribes and Pharisees, hypocrites!... [One who says one thing and does another—isn't that correct? *Yes!* Isn't that what Paul is talking about in Rom. 2:1—you are hypocrites because you are judging those and you're doing the same thing.] ...For you pay tithes of mint and anise and cummin, but you have abandoned the more important *matters* of the law—**judgment, and mercy and faith**.... [you must have judgment before mercy. Too many people get very muddle-headed and they put mercy before judgment. You cannot have mercy until there is first judgment, because you don't know what to give mercy concerning about unless there is a judgment. So, Christ was saying they should have had judgment.] ...These *you* were obligated to do... [Most turn that around and say, 'it's the tithing you ought to have done'—no! It's the other way around: judgment, mercy and faith] ...and not to leave the others undone." That is of tithing.

Let's look at the parallel account in Luke 11:42, because when that happens there's something that drastically and grossly missing: "But woe to you, Pharisees! For you pay tithes of mint and rue and every herb, but you pass over the judgment and the love of God...." You cannot have proper judgment unless you love God. Why is that? *Because judgment must be according to Truth—correct? Yes!* And if you love God then you're going to love the Truth. There's one very important thing in judgment: You cannot have a hidden agenda; you cannot have your own opinions or your own ideas. You must judge righteous judgment—very important! You can't do it without love. You pass over judgment and the love of God. This is really amazing stuff here.

Here is a Scripture that is used always. This is a misuse of Scripture, because it does not tell us not to judge, it tells us how to not judge *improper* judgment, but it also tells us what a proper judgment is, Matthew 7:1: "Do not condemn [judge] *others*, so that you yourself will not be condemned [judged]." Therefore, you should not say so about whatever anybody does concerning anything. If they keep Sunday don't judge them! If they keep Christmas, don't judge them! If they eat unclean meats, don't judge them! If they have idols, don't judge them! That's NOT what this means! What are some of the rules of Bible study?

- What does it say?
- What does it not say?
- What is the context—the verses before, the verses after?

Let's read the verses after, v 2: "For with what judgment you judge, you shall be judged... [God always does that—doesn't He? He always does that!] ...and with what measure you mete out, it shall be measured again to you. 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?... [We're talking about hypocritical behavior as it interferes with judgment. We are not talking about the absence or the doing away of judgment.] ...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* 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" (vs 2-5)—which means you're to make a proper judgment.

John 7—here's how we're told to make judgment. The truth of the matter is, everything you do all day long is some kind of judgment—is it not? Decide what time to go to bed, what time to get up, what to eat, what clothes to put on, where you're going to go, how you're going to do it. All of those are judgments—aren't they? They are decision you have to make. God made us to be decision and judgment making people; that's the way we are made to function. That way we can discern good from evil and right from wrong.

John 7:24: "Judge not according to appearance... [That is just to the outside circumstances. You don't know.] ...but judge righteous judgment." How do you do that? ***You get to the truth of the matter and you understand all the facts involved!*** Let's see an example of that with Christ.

Luke 7:36: "Now one of the Pharisees invited Him to eat with him. And after going into the Pharisee's house... [this is Simon the Pharisee] ...He sat down *at the table*. And behold, a woman in the city who was a sinner, when she knew that He was sitting in the Pharisee's house, took an alabaster flask of ointment; and she stood weeping behind Him, *and knelt* at His feet, *and* began to wash His feet with *her* tears and to wipe *them* with the hairs of her head; and she was ardently kissing His feet and anointing *them* with the ointment" (vs 36-38).

We've got a little inner-play of judgment, here. "But when he saw *this*, the Pharisee who had invited Him spoke within himself, saying... [This is a judgment; this is the kind of judgment not to make. This is a Matt. 7 judgment not to make, because the Pharisee was a hypocrite and we see his hypocrisy exposed—don't we?]: ...'This *man*, if He were a prophet, would have known who and what the woman *is* who is touching Him because she is a sinner'" (v 39). Always condemning! Let's learn a

lesson here. Never judge another person's heart. You may judge their fruits, but you can't judge their heart, because you don't know their heart.

Lot's of times people get themselves into trouble because it works the other way around, you're wondering what the other person is thinking of you. If they don't have exactly the right look on their face looking at you, you think that maybe they're thinking something evil of you, and maybe they've got a pain in their back and they can't help the look on their face. Their concern has nothing to do with you. What it is, you have your mind on yourself and you're so concerned about it that you make a bad judgment. This is what the Pharisee was doing.'

I love this section here. A good lesson on how to answer; you never address it directly at first. Let them expose their own hand first; that's what Jesus did, v 40: "Then Jesus answered *and* said to him, 'Simon, I have something to say to you.' And he said, 'Teacher, say *on*.' 'There were two debtors of a certain creditor; one owed five hundred silver coins, and the other fifty. But when they did not have *anything with which* to pay *him*, he forgave *them* both. Tell *Me* then... [he's trapped!] ...which of them will love him most?' And Simon answered *and* said, 'I suppose *the one* whom he forgave the most.'... [Notice, he wasn't dogmatic, but he said, 'I suppose.'] ...And He said to him, 'You have judged rightly'" (vs 40-43). This tells us a judgment—right?—just a decision.

"And after turning to the woman, He said to Simon, 'Do you see this woman?... ['Yeah, I've been sitting here condemning her ever since He's been here.'] ...I came into your house, and you did not provide *any* water to wash My feet; but she has washed My feet with *her* tears and wiped *them* with the hairs of her head. You did not give Me a kiss; but she, from the *time* I came in, has not ceased to ardently kiss My feet. You did not anoint My head with oil; but she has anointed My feet with ointment. For this cause, I tell you, her many sins have been forgiven because she loved much. But to whom little is forgiven, he loves little'" (vs 44-48). So, we have the same thing. You do no ever have proper judgment when there is no love; it's an impossibility!

"And He said to her, 'Your sins have been forgiven.'... [Then they made another bad judgment—didn't they?] ...Then those who were sitting with *Him* began to say within themselves, 'Who is this, Who even forgives sins?' But He said to the woman, 'Your faith has saved you. Go in peace'" (vs 49-50). That's quite a thing showing the ***righteous judgment!***—isn't it? *Yes!*

Here's another judgment, and here's a

unilateral judgment of mercy, because Jesus had love. Matthew 8:1: “When He came down from the mountain, great multitudes followed Him. And behold, a leper came and worshiped Him, saying, ‘Lord, if You will... [if You desire] ...You have the power to cleanse me.’ Then Jesus stretched out *His* hand *and* touched him, saying, ‘I will. Be cleansed.’...” (vs 1-2). There’s an example of mercy and judgment at the same time. He made the judgment to heal him.

Let’s understand something a little bit more concerning judgment, John 5:20—there are several things here concerning judgment. Isn’t it interesting that John, who was a disciple who loved Jesus and wrote more about *love*<sub>[transcriber’s correction]</sub> in the Gospel of John and the Epistles of John also wrote more about *judgment* than any other person? That ties in with *judgment and love*.

John 5:20: “For the Father loves the Son, and shows Him everything that He Himself is doing. And He will show Him greater works than these, so that you may be filled with wonder. For even as the Father raises the dead and gives life, in the same way also, the Son gives life to whom He will. For the Father judges no one, but has committed all judgment to the Son” (vs 20-22).

So that *no one can ever say*, ‘God, You never knew what it was like to be in the flesh, You were always up on Your throne in heaven and no one could get to You.

- You don’t know what it’s like to be in pain
- You don’t know what it’s like to suffer
- You don’t know what it’s like to not be loved
- You don’t know what it’s like to be hurt
- You don’t know what it’s like to have no one love you
- You don’t know what it’s like to be hungry

*NO!* He knew!

“So that all may honor the Son, even as they honor the Father. The one who does not honor the Son does not honor the Father Who sent Him. Truly, truly I say to you, the one who hears My Word... [*hearing, listening to obey*] ...and believes Him Who sent Me, has everlasting life and does not come into judgment; for he has passed from death into life. Truly, truly I say to you, *the hour is coming*, and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. For even as the Father has life in Himself, so also has He given to the Son to have life in Himself; and has also **given Him authority to execute judgment** because He is *the Son of man*” (vs 20-27)—*righteous judgment!*

- God is righteous

- God is true
- God is Holy
- God is love

—and you can’t have judgment unless it’s righteous! It’s impossible! That’s why Christ is going to do it!

“Do not wonder at this, for *the hour is coming* in which all who are in the graves shall hear His voice and shall come forth: those who have practiced good unto a resurrection of life, and those who have practiced evil unto a resurrection of judgment. I have no power to do anything of Myself; but as I hear, I judge; and My judgment is just because I do not seek My own will but the will of the Father, Who sent Me” (vs 28-30).

Here is an example not of mercy; here is an example of *righteous judgment!* Let’s examine all the facts. John 8:1: “But Jesus went to the Mount of Olives. And at dawn He came again into the temple, and all the people came to Him; and He sat down and taught them. Then the scribes and the Pharisees brought to Him a woman who had been taken in adultery; and after setting her in *the center*... [That means that a large crowd was gathered around and He was teaching them and they brought her right up to Him, in the middle of this crowd.] ...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. But Jesus stooped down... [He did not answer the question; He did not rise to that challenge, but did something else] ...*and* wrote on the ground with *His* finger” (vs 1-6).

Christ is writing on the ground. We don’t know what He’s writing on the ground. Some people have speculated that it may have been the sins of all the Pharisees. I don’t know about that. He may have been writing Scripture down which talks about what you do when people are caught in adultery.

“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.’... [One thing was that no one was to cast stones unless they knew for sure that the person was a sinner and it was a proper conviction.] ...And again He stooped down *and* wrote on the ground. 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*. 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? Then Jesus spoke to them again, saying, And she said, ‘No one, Lord.’ And

Jesus said to her, ‘Neither do I condemn you. Go, and sin no more’” (vs 7-11).

Why? First of all, the act of adultery requires two. The Law of Moses specified that the man and the woman were to be stoned. How could she be caught in the very act of adultery without them also bringing the man? So Jesus may have written down there: Where is the man? How did you catch her? This was a trial with insufficient evidence, wrongly carried out; improper application of the Law of Moses. It was not a matter of mercy, it was a matter of a mistrial. Another thing: Jesus at that time was not Judge. There was a proper procedure to do it. They were to go to the judges—were they not? So again, this whole thing was completely contrived. And Jesus said to her, ‘Neither do I condemn you. Go, and sin no more.’ So Christ knew there was sin. This got them all discombobulated and upset. They had been had. They had nothing to accuse Him on. The woman was let go. The trial did not take place.

Verse 12: “Then Jesus spoke to them again, saying, ‘I am the Light of the world; the one who follows Me shall never walk in darkness, but shall have the light of life.’ Therefore, the Pharisees said to Him, ‘You are testifying about Yourself; Your testimony is not true.’ Jesus answered and said to them, ‘Even if I testify about Myself, My testimony is true, because I know where I have come from and where I am going. But you do not know where I come from and where I go. **You judge according to the flesh; I judge no one**’” (vs 12-15).

So Jesus could have, if He wanted to placate the Pharisees—if Jesus were on an ecumenical movement with the Pharisees—He could have said, ‘This is a good opportunity to get in good favor with the Pharisees. I will condemn this woman for the sake of our ecumenical movement.’ Didn’t do it—did He? *No!*

(go to the next track)

‘You judge after the flesh because you want to keep in your political mode.’ Have you ever been victimized by a wrong, expedient political judgment? If you never have, *you will!* If you never have, you’re in great shape, but most of us are probably here because you’ve had some sort of wrong judgment brought upon you—correct? *One way or the other!*

Verse 16: “Yet if I do judge, My judgment is true, for I am not alone; but I and the Father Who sent Me.... [God is love and God is Truth, and so therefore, His judgment would be just and true!] ...And it is written in your law that the testimony of two men is true.... [Now he had them!] ...I am *one* Who bears witness of Myself, and the Father, Who sent Me bears witness of Me.’ Then they said to

Him, ‘Where is Your Father?’ Jesus answered, ‘You know neither Me nor My Father. If you had known Me, you would also have known My Father’” (vs 16-19).

Verse 23: “And He said to them, ‘You are from beneath; I am from above.... [Could it be any clearer that Jesus came from heaven? *No!*] ...You are of this world; I am not of this world. That is why I said to you that you shall die in your sins; for if you do not believe that I AM, you shall die in your sins.’ Then they said to Him, ‘Who are You?’ And Jesus said to them, ‘The one that I said to you from the beginning. I have **many things** to say and to judge concerning you; but He Who sent Me is true, and what I have heard from Him, these things I speak to the world’” (vs 23-26). He didn’t speak His own words. With this is there a conflict? He says, ‘I have many things to judge of you’; but He also says, ‘I judge no man.’ Is it because He judges *righteous judgment*? *Yes!* If you judge according to the Word of God, are you judging your own? *No!* You’re judging according to the Word of God!

Let’s see what Jesus said. Here is why most people judge incorrect judgments: *they’re political!* That’s why! Or they have a hidden agenda. Or they have something that they want to do themselves.

John 12:42: “But even so, many among the rulers believed in Him; but because of the Pharisees... [political decision—correct?] ...they did not confess *Him*, so that they would not be put out of the synagogue... [and you can add any club in there you want to put in there] ...**for they loved the glory of men more than the glory of God**” (vs 42-43). There you go, you can never make a proper judgment without the love of God. There it is again!

“Then Jesus called out and said, ‘The one who believes in Me does not believe in Me, but in Him Who sent Me. And the one who sees Me sees Him Who sent Me. I have come *as* a light into the world so that everyone who believes in Me may not remain in darkness. But if anyone hears My words and does not believe, **I do not judge him**... [How can Jesus say, ‘I judge him’ and yet, say, ‘I judge not’? *Here it is, right here!*]: ...for I did not come to judge the world, but to save the world. The one who rejects Me and does not receive My words has one who judges him; the Word which I have spoken... [Since He spoke all the words of the Old Testament, that also includes that.] ...that shall judge him in the last day’” (vs 44-48). That is righteous judgment, the Word of God.

“For I have not spoken from Myself; but the Father, Who sent Me, gave Me commandment Himself, what I should say and what I should speak.

And I know that His commandment is eternal life. Therefore, whatever I speak, I speak exactly as the Father has told Me” (vs 49-50). So, if He did make those judgments—which He did—then they were right, proper, righteous, true and correct judgments. That’s why all judgment has been placed in His hands.

Let’s look at a couple of other things concerning judgment and judgment is going to take place, 1-Peter 1:17—here’s the most important thing concerning judgment: “And if you call upon the Father, **Who judges according to each man’s work without respect of persons...** [there is always a judgment going on—always, it’s ongoing] ...pass the time of your *life’s* journey in *the fear of God.*”

1-Peter 2:19<sub>[corrected]</sub>—this shows about how Jesus, in His judgment and what He did when He was faced with a crucifixion: “Because this *is* acceptable: if, for *the* sake of conscience toward God, anyone endures sorrows, suffering unjustly. For what commendation *is there* if, disobeying and being beaten, you endure it? But if *while* doing good you endure suffering, this *is* acceptable with God; for to this you were called because Christ also suffered for us, leaving us an example, that you should follow in His footsteps, Who committed no sin; neither was guile found in His mouth; Who, when He was reviled, did not revile in return...” (vs 19-23).

That’s why all of this militant movement of the sovereignist and the freemen in fighting against the government with weapons in the name of Christ is wrong; should not be! Jesus said, ‘If My kingdom were of this world, then would My servants fight.’ It’s not of this world, so we should not fight. “...*when* suffering, He threatened not, but committed *Himself* to Him Who judges righteously” (v 23). So, that’s what we need to do, brethren. Commit ourselves to God “...Who judges righteously.” Especially if you have someone who’s an enemy, who’s after you.

Pray that God will intervene and take care of it. Cannot God take care of an enemy or some wrong against you better than you doing it? He can do it in such a way that it will astound you. It may take more time, but He’ll do it. I mean, you can have immediate results if you run down and shoot someone dead! That’s immediate! **But that’s against God!** It takes more love and it’s a whole lot harder to ask God to intervene and to change the circumstances. If you’ve got a tough boss, God can take care of him. He can either remove the boss, or change jobs for you. God can do it, and when He does it, it will be breathtaking! I’ve seen that happen many times. God can deliver you from all kinds of things, if you just commit yourself to Him that

judges righteously; He’ll take care of it!

- We are not the sword of the Lord!
- We are not the judgment arm of Christ!

Let’s all keep that in mind.

Here’s what’s happening in the Churches of God today, 1-Peter 4:17: “For the time *has come* for judgment to begin with the household of God... [Brethren, that’s what we are seeing today! Everybody is being tested as to whether they are going to love God and follow His Word or not—every single person.] ...and if it first *begins* with us, what *will be* the end of those who do not obey the Gospel of God?... [So their day is coming. Don’t be envious of the wicked.] ...And if the righteous are saved with much difficulty, what will become of the ungodly and *the* sinner? For this reason also, let those who suffer according to the will of God commit their souls *to Him* in well doing, as to a faithful Creator” (vs 17-19). That’s exactly what Jesus Christ did.

Let’s go to James 2:1: “My brethren, do not have the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.... [Then he gives a good example here]: ...Now then, if a man comes into your synagogue wearing gold rings *and dressed* in splendid apparel, and *there* comes in also a poor man in lowly apparel, and you give preference to the one who is wearing the splendid apparel...” (vs 1-3). That’s what’s happened! How many times have you heard people talking about someone who has lots of money? God does not care; He’s not impressed with that, He owns the universe. How many times have people been looked down upon just by their appearance?

Let me ask: How would you look if for six months you had no home, you had no job, you could not bathe, you could not wash your clothes, you could not change your clothes and your home was a luxurious refrigerator box? And someone came along and said, ‘You are evil. You deserve that.’ How many times have you done that to people yourself? But someone comes along in a Rolls Royce and ‘Whooooo!’ And didn’t we have a whole church run on that? I mean, think of that, brethren! Even in one church it was said that ‘no one should be ordained who is not a successful, wealthy businessman.’ Now, that’s respect of persons to the highest degree—isn’t it? *Yes!*

“...and say to him, ‘Seat yourself here in the best place’; and you say to the poor man, ‘Stand over there,’ or, ‘Sit here under my footstool’; then have you not passed judgment among yourselves, and have made yourselves judges *with* evil opinions?... [Worst thing in the world you can do is judge a person’s thoughts. You don’t know what’s in

their mind. You don't know!] ...My beloved brethren, listen. Did not God Himself choose the poor of this world, rich in faith, and heirs of the kingdom, which He has promised to those who love Him?... [Notice how judgment always gets back to love.] ...But you have dishonored the poor *man*. Do not the rich oppress you, and do they *not* drag you into *the* courts? Do they not blaspheme the worthy name by which you are called? If you are truly keeping *the* Royal Law according to the Scripture, 'You shall love your neighbor as yourself,' you are doing well. But if you have respect of persons, you are practicing sin, being convicted by the law as transgressors" (vs 3-9).

That's something—isn't it? Now do you understand what's happening in the Churches of God? *Let's hope so!* Now, there's a final judgment, which is the judgment to be cast into the Lake of Fire.

One other thing we're going to add to Romans 2:2 is that they're going to be judged "...according to Truth..." which is what they suppressed.

Verse 3: "Now, you ponder this yourself, O man, anyone who is judging those who are committing such things, and you are practicing them yourself: *Do you think* that you shall escape the judgment of God?" We've seen that, too—haven't we? Where the high-ranking ministers do not have the same standards applied to them as they do for the local elders. NO! They apply to everybody who's going to be a teacher. Did they escape the judgment of God? *No! They fell right into it—didn't they?*

"Or are you despising the riches of His kindness and forbearance... [The delaying of executing of wrath. You need to be careful of that; delay of judgment.] ...and long-suffering, not knowing that the graciousness of God leads you unto repentance?" (v 4). That's something to understand.

- We are called by grace.
- We stand before God by grace.
- We have direct access to God the Father by grace.

And "...the graciousness of God leads you to repentance." God is the One Who led you to repentance. Why did you ever come to see yourself as you really are in the first place? Why did you come to recognize that you were evil just like everybody else? *God led you to that!*

Now, let's talk about how God leads you, after we talk about some repentance. This kind of repentance is very important. Let's go to Luke 13; this also ties in with judgment. Is it not a judgment of God to lead you to repentance? *Yes, it is!* I think

this is quite important for us to understand.

Luke 13:1: "Now at the same time, *there* were present some who were telling Him about the Galileans, whose blood Pilate had mingled with their sacrifices." That's kind of a nasty thing—right? I imagine there were a lot of people saying, 'Boy, you know, they were real sinners. They had to be because God caused their blood to be mixed with the sacrifices.' Or you see some disaster come along and you say, 'Ah, they deserved it! Glad You got them, God! BAM!' One thing remember: ***Never rejoice in the day of the destruction of your enemy.*** You don't know if a person deserves it or not. There was a young man we were just told of who was out working on the highway. You know the sections of the portable barriers that they have, these big concrete sections? Well, he was out there working and because of an inattentive crane operator and his helper, they let it drop right on the man and broke his leg in nine places and he's near death. You can't say that person deserved it. I mean, he just happened to be there. That's what Christ wants us to understand. We cannot make ourselves more righteous before God by condemning people that we think are wicked when we don't know they're wicked. That's what Christ is talking about here.

"And Jesus answered *and* said to them, 'Do you suppose that these Galileans were sinners above all Galileans, because they suffered such things? No, I tell you; but if you do not repent, you shall all likewise perish. Or those eighteen on whom the tower in Siloam fell, and killed them... [Or we could say, 'the 243 that were on Flight 800 and it was blown out of the sky. Whatever it may be! Whatever disaster! Whatever may happen!]' ...do you suppose that these were debtors above all men who dwelt in Jerusalem? No, I tell you; but if you do not repent, you shall all likewise perish'" (vs 2-5). God wants us to repent with a special kind of repentance, that ***He is leading us with His graciousness!***

You cannot talk about repentance without Acts 2. Do you not think that the Spirit of God was moving these men and women to repentance while Peter and the other apostles were speaking? Was it not the graciousness of God to move them so that the 3,000 were baptized that day? ***Absolutely had to be!***

Acts 2:37: "Now after hearing *this*, they were cut to the heart... [Why? *Because they let God's graciousness get to them!*] ...and they said to Peter and the other apostles, 'Men *and* brethren, what shall we do?' Then Peter said to them, 'Repent and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit'" (vs 37-38). So the kind of repentance that we are talking about

here is repentance that leads to conversion, and it's a complete turning from your way to God's way. It's not just a change of mind. It's not just sorrowful because you got caught in evil. But it's a complete repentance toward God.

Acts 3:19: "Therefore, repent and be converted in order that your sins may be blotted out." That's the whole purpose of it. One thing that is true: **The more that you love God, the more God is going to lead you into a deeper repentance!** The two go hand-in-hand. The reason being is that you see the *greatness of God* and you see the *goodness of God* and you see the *love and mercy of God* more and more and more. And then you see the utter evil of your own self. That's what the graciousness of God does, it *leads* you!

Let's look at some other things here concerning *leading you*; so very important. We have to be led, brethren, led of God—that's what's so important—led of His Holy Spirit. His Holy Spirit is the Spirit of Truth! Spirit of righteousness! Romans 8:14: Because as many as are **being led**... [that is a present tense passive—**being led**] ...by *the Spirit of God*, these are the sons of God."

- God's Spirit won't *beat* you!
- God's Spirit will not *pull* you!
- God's Spirit will not *push* you!
- God's Spirit will not *drive* you!

You have to be involved with yielding to the Spirit of God to *lead* you! And it's going to lead you in many important things.

There are many Psalms and we're going to see how God is going to lead us, and it's going to be in the right way, and it's going to be in the proper way. Psalm 5:7: "But I, in the abundance of Your lovingkindness, I will come into Your house; I will bow down in Your fear toward Your Holy temple.... [Brethren, we have the wonderful blessing of when we pray, when we get on our knees and say 'Our Father' we have direct access to God the Father in heaven above. That ought to give you a whole lot of confidence in your prayers. That ought to give you just a whole lot of hope and understanding that God is gracious enough to do that.] ...**Lead me, O LORD, in Your righteousness**... [God is not going to lead you into any area of covetousness. If you're led away by your own lust, don't think that God is leading you. He's not! It is a choice set before you. Are you going to choose God's way and let His Spirit lead you? Lead you in righteousness?] ...because of my enemies; make Your way straight before my face" (vs 7-8).

Psalm 31:1—let's see how God will lead us. He leads us there in righteousness: "In You, O LORD, have I taken refuge... ['put my trust' (KJV).

Notice how this progresses here: you're trusting in the Lord.] ...let me never be ashamed; **deliver me in Your righteousness**.... [If He's going to lead you in His righteousness, He will deliver you.] ...Bow down Your ear to me; deliver me quickly; be my strong Rock, a fortress of defense to save me; for You are my Rock and my fortress; therefore for Your name's sake lead me and guide me. Pull me up out of the net that they have hidden for me, for You are my strength.... [This goes right into the words of Christ]: ...Into Your hand I commit my spirit; You have redeemed me, O LORD God of Truth" (vs 1-5). That's how He's going to lead you.

Psalm 43:1: "Vindicate [judge] me, O God... [That's Who you want to judge you—isn't it? If you're in a repentant attitude, yielded to God, loving Him—what do you think the judgment is going to be? A *righteous judgment*—is it not? *Yes!*] ...and plead my cause against an ungodly nation. Oh, deliver me from the deceitful and unjust man, for You are the God of my strength; why do You cast me off? Why do I go mourning under the oppression of the enemy? Oh, send out Your light and Your Truth; let them lead me..." (vs 1-3).

- the Truth of God is going to lead you.
- the righteousness of God is going to lead you
- the Light of God is going to lead you

—and as long as you're walking in the Light, and coming to the Light...

John 3—this is a very important and fundamental Scripture. This is what the Spirit of God will always do:

- lead you in the right way
- give you the right understanding
- give you the right Truth, through His Word

John 3:19: "And this is the judgment: that the light has come into the world, but men loved darkness rather than the light because their works were evil. For everyone who practices evil hates the light, and does not come to the light, so that his works may not be exposed; but the one who practices the Truth comes to the light... [It's a constant coming. if the Light of God and the Truth of God and the righteousness of God is leading you through His Spirit, you're constantly coming to the Light]: ...so that his works may be manifested, that they have been accomplished by *the power of God*" (vs 19-21). That's important, brethren! Very important!

Psalm 43:3 "Oh, send out Your light and Your Truth; let them lead me; let them bring me to Your Holy mountain and to Your tabernacles.... [It's the ultimate fulfillment of God's plan to be living with Him—the whole meaning of the Feast of

Tabernacles.] ...Then I will go to the altar of God, to God my exceeding joy; yea, upon the lyre I will praise You, O God, my God” (vs 3-4).

Let’s look at a couple of other Psalms and see how they fit in with this, too. Psalm 27:11: “Teach me Your way, O LORD, and lead me in a level path... [one that is straight and true and not full of confusion] ...because of my enemies.”

Psalm 25:4: “Show me Your ways, O LORD; teach me Your paths.... [I think that God can do so much more with us when we come to the point and the heart and the attitude like this: That we go to God, not to prove to God how good we are or how worthy we are, or whatever it is; but we go to God and ask God to]: ...**Show me** Your ways, O LORD; **teach me** Your paths. **Lead me** in Your Truth and teach me... [God will!] ...for You are the God of my salvation; on You do I wait all the day long. Remember, O LORD, Your tender mercies and Your lovingkindness, for they have been of old. Do not remember the sins of my youth, nor my transgressions; according to Your lovingkindness remember me for Your goodness’ sake, O LORD. Good and upright is the LORD; therefore He will teach sinners in the way” (vs 4-8). So, that’s how He’s going to lead.

Verse 10<sub>[transcriber’s correction]</sub>: “All the paths of the LORD are mercy and Truth to those who keep His covenant and His testimonies.”

Let’s see what else He will do, Psalm 23:1: “The LORD is my Shepherd; I shall not want. He makes me to lie down in green pastures... [you can have the full Word of God] ...He leads me beside the still waters...” (vs 1-2). No stormy troubles (Matt. & Luke—walking on the sea; the storm. What did Jesus do when He got in the ship? *He commanded and the wind stopped and the sea was suddenly absolutely still!* God can do this to difficulties and problems in your life, but you have I *wait on the Lord*. And when He does it, don’t go out and stir it up! Enjoy it! Let the ‘peace of God rest upon you.’

“He restores my soul; He leads me in the paths of righteousness for His name’s sake.... [That’s so very important, especially with the days ahead of us.] ...Yea, though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me. You prepare a table for me in the presence of my enemies....” (vs 3-5).

That is so good! Have you ever had that happen, that you just pray about something and just put it in God’s hands, saying, ‘Oh please, God, just work this out.’ God lays out a table right in the presence of your enemies. Then you are feeding at

this table spiritually and your enemies are all out there killing themselves. That is amazing! When God answers a prayer and does this, He will do it according to your thoughts.

“...You anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever [New Jerusalem]” (vs 5-6). Now, speaking of ‘making a table in the presence of your enemies’ and answering prayers even to a thought that you might have. I had this prayer that was just a thought. I didn’t give it any other consideration until lo and behold a year later, after the prayer was completely answered and I understood, then I thought back on that thought and I remembered that I thought that thought. God answered that as a prayer.

Ephesians 3:20: “Now to Him Who is able... [has the power—the ‘dunamis’—through His Spirit.] ...to do exceeding abundantly above all that we ask or think, according to the power that is working in us.” God will do that, and when it does—when that happens—you just feel so grateful and so thankful and you feel like the smallest person in the world, that God would consider that thought and answer it. It’s really quite something!

Here’s the opposite of it, the opposite of being tenderhearted, letting God lead you, let the ‘grace of God lead you continually.’ And it will lead you in a deeper and more profound and mature repentance, constantly. Romans 2:5: “But even according to your own hardness and unrepentant heart... [hard-heartedness; that is the hallmark of today] ...you are storing up wrath for yourself against the day of wrath and revelation of God’s righteous judgment.”

Who was the one who had the hardest heart recorded in the Bible? Most notorious hard heart there ever was? *Pharaoh!* It works this way: He hardened his heart, and then when God brought things that should soften it, it didn’t, so God hardened his heart. It was a parallel action just like we read in Rom. 1, where they reach a certain point and then God abandons them over to certain things. So, God hardened the heart of Pharaoh.

How does a heart begin to harden? Let’s see there is a process that happens. It doesn’t happen all at once. I think *pride* is the first thing that starts hardening the heart. Why is that? *If you have pride, you won’t listen!* This gives us the process; here’s what God says:

Deuteronomy 30:15: “Behold, I have set before you this day life and good, and death and evil... [That’s what faces every one of every day—right?] ...in that I command you this day to love the

LORD your God... [That's what God wants first, foremost and primary to everything.] ...to walk in His ways, and to keep His commandments and His statutes and His judgments so that you may live and multiply. And the LORD your God shall bless you in the land where you go to possess it" (vs 15-16). Now, you would think that with that promise *that people would be willing*—right? *But they're not!*

Here's the process, and it has to do with the heart, v 17: "But **if your heart turn away** so that you will not hear, but shall be drawn away and worship other gods and serve them, I denounce to you this day that you shall surely perish..." (vs 17-18). That's exactly what he's talking about (Rom 2). So there's

1. pride
2. you turn
3. you will not hear
4. you harden your heart

Let's see what happens to those who 'harden' their hearts. They think they're right.

Proverbs 29:1: "A man who **hardens his neck** when reprov'd shall be suddenly broken—and that without remedy." That's just a living law! You can see that time and time again.

Proverbs 28:14: "Blessed *is* the man who fears always, but **he who hardens his heart shall fall into mischief.**" Trouble and difficulty is going to come. And what happens when that takes place? *The heart even gets harder!* If anything is brought up, to say, 'You shouldn't do this, you shouldn't do that.' *Don't talk to me! I don't want to hear this! You're just picking on me! Don't judge me! You're just trying to force your things upon me!* 'No, I just want to see you live. I don't want to see you hurt yourself. *Well, I'm capable of taking care of myself!* SLAM! BAM! Generally our young folks go out the door in a huff! If they fall into a little mischief, and their heart is really not totally hardened, they come back and admit. But, if they don't, it gets them in trouble even further.

Proverbs 21:29: "A wicked man hardens his face, but *as for* the upright, he establishes his way." Directs in a right and proper way.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter  
Exception: Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

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- 11) Luke 7:36-50
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- 26) Psalm 31:1-5
- 27) Psalm 43:1-3
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