

FEAST OF TABERNACLES 2006 – DAY FIVE

JUDGE RIGHTEOUS JUDGMENT #2

Fred R. Coulter, October 11, 2006

Greetings brethren, welcome to day #5 of the Feast of Tabernacles 2006. This will be #2 in *Judge Righteous Judgment* and as we saw, God is going to give judgment to all the saints all during the millennium. And we also know that Jesus told the twelve apostles that they would sit on twelve thrones, judging the twelve tribes of Israel. And so the way that it appears from the Bible is that David would be king over Israel and then all the apostles will work with King David. Quite a tremendous relationship and understanding that we need to realize isn't it? Yes.

So let's continue on – When Not to Judge – now that's important. There is a time to judge; there is a time not to judge, and we'll talk about a lot of things concerning judgment because it covers an awful lot of ground. So let's understand something here that is very important for us to realize:

- 1) Ask the question: Is it your business? If it is not your business, then don't judge.
- 2) Now is it within the realm of your authority? If it is not in the realm of your authority, then don't judge. And then as we covered last time, don't turn around and talk about it to other people, because this really causes a lot of problems. And what happens then you end up with a lot of gossip and talking, and putting a brother or sister in a bad light. Now why would you want to do that, you see?

Now we need to realize as we are going to cover here where it says, "Love covers a multitude of sins" now what does that mean? First of all, God is love Who forgives sins. Does that not cover sins? Yes. We are to love each other as Christ has loved us, is that not true? Yes. So when there are sins that we are aware of, that doesn't necessarily mean that we make it our business and go to the person and have a discussion with them. The best thing you can do as we will see here in just a minute, is to pray about it. And that is showing the utmost love. Don't go talking to other people about it.

Now let's look at another thing – When Not to Judge, which is when it is a personal preference. Now what we're covering is in this booklet that you have for the feast, *Judge Righteous Judgment*, and I am basically following the outline that is there although I am not reading directly from it. Later today and tomorrow I'll be reading directly from it, but let's come to Romans 14 and let's understand something concerning personal choice, personal conviction. Now they had a problem in the early church that we don't have a problem with today, and that is there were a lot of people who were vegetarians because they chose to be vegetarians. There were other people who chose to be vegetarians because they didn't want to get their meat from the temples where they were slaughtered, and so you had this problem intermixed with the problem in Rome. Then the third

problem that we find here in Romans 14 is this, is that certain ones who ate meat would eat it on certain days.

Now the King James Version of the translation of Romans 14 is completely and absolutely wrong in its basic assumptions. This does not have to do with the esteeming of one day above another day for a day of worship, but it has to do with esteeming a day on which to eat meat or not. So let's go through this, Romans 14 and we are going to get a very important principle that we need to understand. Number one: let's begin in Romans 14:1: "Receive the one who is weak in the faith, but not for divisive arguments" and this is what the whole situation comes about. There are personal preferences that a person may have which you may not agree with, which you may think are really silly, but it's not your business. And if it is a personal preference before God, and God accepts them, then rejoice in it – don't start arguing.

Now let's read through very quickly here, verse 2: "Now on the one hand, one believes he may eat all things *that are lawful*;" now the King James says, "may eat all things". Of course you know we are not to eat unclean foods, so this means *that are lawful*. "...But on the other hand, another one, who is weak, eats only vegetables" (Romans 14:1-2).

Now there is nothing wrong with being a vegetarian. As matter of fact, those who find out that they have cancer had better get on a raw vegetables and fruit diet exclusively, immediately. Now you can look up any site on the Internet and find out about that. You can go to Dr. Lorraine Day's website and she'll tell you about that.

Now here is what happens; people tend to look down on each other, verse 3: "The one who eats *meat* should not despise the one who does not eat it. And the one who does not eat *meat* should not condemn the one who eats *it*, for God has received him." God has received both, so this is to eat meat or not to eat meat; it has nothing to do with a day of worship. Verse 4: "Who are you to be judging another man's servant? To his own master he stands or falls. And he shall be made to stand because God is able to make him stand. Again, on the one hand, someone may prefer one day above another day..." that's for eating meat, because that's the whole context of Romans 14. "...But on the other hand, another may hold every day *to be alike*. Eat meat everyday or not eat meat at all on any day. Let each one be fully convinced in his own mind." So this is a matter of personal choice because – verse 6 makes it clear: "The one who regards the day *in his eating* is regarding *it to the Lord*; and the one who does not regard the day is not regarding *it to the Lord*. The one who eats *meat* is eating *it to the Lord* because he gives thanks to God; and the one who does not eat *meat* is abstaining *to the Lord*, and is giving thanks..." (Romans 14:3-6) and that is for the vegetables that he eats.

Verse 7: "For no one among us lives to himself, and no one dies to himself. For if we live, we should live unto the Lord; and if we die, we should die unto the Lord. So then, whether we live or whether we die, we are the Lord's. *It is* for this purpose..." verse 9 "that Christ both died and rose and is living again, so that He might be Lord over both *the dead and the living*. Why then, do you judge your brother? Or why do you despise your

brother? For we shall all stand before the judgment seat of God.” Always remember that. Verse 11: “Because it is written, For *as* I live, says *the* Lord, every knee shall bow to Me, and every tongue shall confess to God. So then each one of us shall give account of himself to God.” Now that’s another important thing to understand. We are all going to come before the judgment seat of God and give an account to God.

Verse 13: “Therefore, we should no longer judge one another,” there are times not to judge, and if it is a personal preference, and if it is not sin, then rejoice in it, and if it personally causes you some second thoughts or something, work around it. Be happy. Be friendly; be kind, be good to the person and don’t try to convince them one way or the other or try to change their mind. “Therefore, we should no longer judge one another, but judge this instead: Do not put an occasion of stumbling or a cause of offense before your brother.” Don’t cause needless problems with self-righteous, super-hypocritical judging and condemning. Don’t do that.

Verse 14: “I understand and am persuaded by *the* Lord Jesus that nothing *is* common of itself” now this is an important thing to understand, because this is an intermixture of what some of the Jews were doing. Because Jews had a classification of things that were called common, and common amounted to this, if a Gentile handled the food, or made the bread with the supervision of a Jew, it was common, but edible. Now even the clean things, such as bread, lawful meat, vegetables, and things like this, if a Gentile handled it, and a Jew was not supervising, then even that which is declared in the Word of God as clean, was counted by the Jew as unclean. Now this is why he is saying what he is saying. Now the King James says, “unclean”. That is a completely improper translation. It should be *common*. “I understand and am persuaded by the Lord Jesus that nothing is common of itself, except to the one who regards anything to be common – to that one it is common.” So some of these become a matter of choice, verse 15: “But if because of meat, your brother is offended (whether to eat meat or whether to not eat) you’re no longer walking according to love.” And that’s the whole key – when not to judge, be walking in love. “With your meat, do not destroy the one for whom Christ died. Therefore, do not let your good be evil spoken of” (Romans 14:7-16).

And here is the key, verse 17: “For the kingdom of God is not *a matter of* eating and drinking; rather, *it is* righteousness and peace and joy in *the* Holy Spirit” and we see in the New Testament that that is a higher level of conduct than just the small little things of preferences that people have. “Because the one who serves Christ in these things is well pleasing to God and acceptable among men. So then we should pursue the things of peace and ...edify one another.” Now notice verse 20. This is an important verse, which in some cases has been misapplied. “Do not destroy the work of God for the sake of meat.” Now remember this, the greatest work of God that He is doing is that in each individual, to create Christ in him. So don’t destroy that by causing problems and difficulties. Now he says this, “...All things *that are lawful are* indeed pure;” and that’s what it means. You can’t have something that God calls unclean and make it lawful by saying that you don’t believe that unclean applies today. “...But *it is* an evil thing for someone to cause an occasion of stumbling through his eating. *It is* better...” now you

see, you get the whole context here and you understand this has to do with eating meat, has to do with eating vegetables, has to do with drinking wine, has to do with not drinking wine, has to do with these choices of conscience or preference that a person decides for him or herself, and has nothing to do with righteousness, has nothing to do with sin, and so therefore we should not judge them.

Now verse 21: “It is better not to eat meat,” that’s what we’re talking about, “or drink wine, or anything else by which your brother stumbles, or is offended, or is made weak. Do you have faith? Have it to yourself before God. Blessed is the one who does not condemn himself in what he approves. But the one who doubts is condemned if he eats because his eating is not of faith;” so you see, if someone eats and really doesn’t have faith in doing so then he is condemning himself because, here is a principle, “for everything that is not of faith is sin” (Romans 7:17-23). And so what you do, you sin against your brother.

Now let’s take it one step further. Since you’re in an area of not judging, what do you do when you see someone sin? How do you handle that? How should that be? Let’s come to 1 John 5. Now let’s see a very important principle here in 1 John the fifth chapter, let’s understand it because if we see somebody sinning, now we have to make a judgment concerning it, and we have to make a right judgment, and we have to make this judgment in accordance with love and mercy as well. Because, see, if we don’t do this, if we judge a person’s heart, then we are judging God, and if we are judging God, then what we are doing, we are putting ourselves in the seat of God and we end up like Job, and remember what God had to say to Job. He said, “Job, who are you to disannul My judgments?” [Paraphrased]. You know, “Who are you to say you are more righteous than Me?”

So let’s come here to 1 John 5 and let’s see what we have here concerning what to do if someone sins. And the answer is, 1) Pray about it. Very important, verse 14: “And this is the confidence that we have toward Him: that if we ask anything according to His will, He hears us.” Now is it God’s will that a person understand what the sin is and be able to repent? Of course it is. Verse 15: “And if we know that He hears us, whatever we may ask, we know that we have the requests of Him that we ask of Him.” Verse 16: “If anyone sees his brother sinning a sin *that is* not unto death,” Now what is a sin not unto death? That is a sin that is a forgivable sin. Now here is what you’re to do. “...He shall ask,” that is go pray for that individual. So the first thing that you do before anything else, you see, is put it in God’s hands. Ask Him to intervene; if you see the sin, does not God see the sin? Of course, and so what are you doing? You’re showing love to the individual by praying for the individual, by asking God to intervene and change the mind of that individual. After all isn’t God more capable of changing the mind of an individual than any of us? Of course – and what does this do then? This helps you show your love for that person by praying for that person and asking God to intervene and help him or her to overcome the sin which is not a sin unto death. And He says that, “... He will give him life for those who do not sin unto death. There is a sin unto death; concerning that *sin*, I do not say that he should make *any supplication to God*” (1 John 5:14-16). Now if

you want to know about the *Unpardonable Sin*, we have that in the new book, *Occult Holidays or God's Holy Days – Which?*

Now verse 17: “All unrighteousness is sin, and there is a sin not unto death.” So we pray and ask God, God Who knows the hearts of all men and women, “Please open the mind of this person to see what they need to do. Work our circumstances in their lives so they will come to understand what they need to do.”

Now just to give you an example that just happened recently, there was a woman and her daughter and the woman is quite elderly, she is about 84 or 85, and she hasn't heard or seen from her son for three or four years, and both of them have been praying, “Oh God please cause my son to call. Please have him get in touch with us.” And lo and behold, just the other day, bolt-out-of-the-blue, guess who called – the son did. Now that is a perfect example of how that with persistent prayer, with patience and understanding, putting it in God's hands, God is able to deal with the situation, and to cause the circumstances to change.

Now let's understand something else here, verse 18, when we see it occur let's realize that all of us sin and come short of the glory of God, we all want our sins forgiven, so pray for that individual to have his sins forgiven. And then you have something else, then you show yourself to be merciful and when you need mercy God's going to give it to you. **Remember this: if you show mercy, you're going to receive mercy. If you show no mercy, don't think you're going to get any.** See because God judges righteous judgment. So let's keep that in mind. Now let's read here, verse 18, so that we get our bearings and know what we are talking about. “We know that anyone who is begotten by God does not *practice* sin; for the one who has been begotten by God keeps himself *by the power of God*, and the wicked one does not touch him” (1 John 5:17-18). So that's what's important to understand and to realize in this.

So the first thing you do is pray for the individual. How long should you pray for the individual? How long do you think it may take? Well, let me give you another example which I may have covered before, but this is well worth bringing out. I remember when I first started pastoring in Boise, Idaho in 1965, a man came up to me real serious and he said, “I don't think I ought to take the Passover” and I said, “Well, why is that?” And he said, “Well, I haven't quit smoking yet.” And I said, “That's the very reason you need to take the Passover so you can have the strength from God's Holy Spirit to overcome.” So the next year a little before Passover, he came up to me again, and he said, “I don't think I should take the Passover.” And I said, “Well, why? Have you quit smoking yet?” And he said, “Well, I've cut down, but I haven't quit.” And I said, “Well, you take the Passover again this year and let's see how you do.” So he came up to me the third Passover and he said, “I have quit”. Now that took well over two years, so you see, let's not bring in the vanity-filled, self-centered immediately solve every problem all at once, because that's the modern way of thinking. Let's have God's way of thinking. Does God give time? Does God give space? Does God give repentance? Yes, He does. And isn't that what God is interested in? Yes. So while you're praying for someone you have seen

sin a sin not unto death – that they repent, also ask God to forgive you your sins. And who knows, maybe someone is praying for you because they may have seen you sin a sin not unto death and so they are praying for you. Now that's how love covers a multitude of sins, and that's how you are not to judge and when not to judge.

Now let's take this one step further and see what we need to do if that doesn't work. Now remember this brethren, just think how backbiting and divisive that the whole church would become if we all ended up correcting each other, backbiting each other, talking about each other, and that's a great sin in the greater churches of God. Now there are some things based on false doctrine that we need to be aware of. Now that's a different story. Let's understand that. And many of the things that people get all upset about are really small, little problems, and I liken it to a fly on the wall. Now I tell the most destructive way to kill a fly on the wall is this: you get a 105mm Howitzer and you aim perfectly and you kill the fly – you do, but you blow up the whole house! And many times a wagging, fiery tongue going through the congregation does that, and so we don't want to do that.

Now as Jesus said, we are to judge righteous judgment. He said, “Do not judge according to appearance, but judge righteous judgment” (John 7:24).

Now when it gets to a point where it is a personal problem, when it gets to a point that it is really a difficult situation, then Christ gives us the steps on what we should do. We have prayed about it first, we put it in God's hands, we asked God to work it out, and if it continues to persist then you may need to go to the brother or sister privately. Now let's come to Matthew 18. Let's pick it up here in verse 15. And God wants this done as rescuing because he gives the parable of the man who has a hundred sheep and one has gone astray, and he goes out to find it until he recovers it and brings it back and rejoices over it – because God doesn't want to lose anyone. So when it comes down to Matthew 18, and I've seen Matthew 18 worked in a right way, and I've seen Matthew 18 worked in a very self-righteous way to get at people and to exercise power over them. No. Matthew 18 is one of these things that you only do when it's a really difficult problem. Let's see what Jesus said. Now I know a lot of people cannot resist the temptation of talking to other people about it first, and a lot of people have used another scripture to talk about it first with another person, by saying, “...in a multitude of counsel there is wisdom.” Well, if it is a personal problem between you and the individual, do not involve anybody else, and do not spread it abroad. And even in this, ask God for the proper opportunity that you can bring it up to the individual.

Now let's see what Jesus said. Matthew 18:15: “So then, if your brother sins against you, go and show him his fault between you and him alone.” That's how to do it. “If he is willing to hear you, you have gained your brother.” And that's what it is. Now it doesn't tell us that we're only to do this once and say, “All right! I've come to you once! Now I'm coming back with two more! And we are going to nail you hide, Clyde, to the wall!” (Laughter) No. God doesn't want us operating that way, see. You may have to go to him several times. Maybe he or she doesn't see the fault right away. Maybe it's one of those

things that they are completely unaware of, and some times when you first bring it up, maybe they will even bristle a little bit, so you need to be prepared for that too. And if you go to your brother or sister because of a fault, you go alone. You pray about it first.

Now then, after you have done that maybe two or three times, maybe four times who knows how many times it will take? Verse 16: “But if he will not listen, take with you one or two others, so that in *the* mouth of two or three witnesses every word may be established.” So this is a very serious matter. So you see, it’s only serious matters that come to this level.

Now the two or three of you should also work with the individual privately, quietly, patiently, more than once, how many ever times it takes – see He doesn’t limit the number of times to go. I’ve have people say, “Well, I’ve taken two or three others, now I’m going to take it to the church and writes a letter to the whole mailing list! Is that love? Is that covering sin? Is that trying to work it out? No! That’s creating strife. That’s creating division. That’s creating unrighteous judgment. So if it’s a very serious problem, you may have to take the same two or three with you, and still keep it private, still keep it confidential, still keep it between you and the individual and the one or two others that go with you.

Now then, when it comes to that point, and I have learned this, I have learned that the proper way to disfellowship a person which we will come to here in just a minute, we’ll cover it in just a minute, is to let them, him or her, disfellowship themselves by seeing the problem and if they are unwilling to change, saying, “Well, I’m going to step aside for a while.” And you know what? That works the best because in every case God wants the door to be left open upon repentance, as we will see in just a little bit. Verse 17: “And if he fails to listen to them, tell *it* to the church.” Now that means the local congregation. Now if it’s a big congregation then the whole congregation doesn’t have to get involved. The church may be able to appoint those to sit on a committee to go over it, and select the right ones, as we’ll see here in just a little bit, to make a judgment. Then you tell it to the church and the church makes a decision and then He says, “...If he fails to listen to the church, let him be to you as the heathen and the tax collector.”

Now verse 18, now you need to understand that the power of judgment given here is exactly the same power of judgment that God gave to the judges of ancient Israel and we will cover that a little bit later, qualifications for a judge and so forth. Verse 18: “Truly I say to you, whatever you shall bind on the earth shall be bound in heaven; and whatever you shall loose on the earth shall be loosed in heaven. Again I say to you, that if two of you on earth shall agree concerning any matter that they request, it shall be done for them by My Father Who *is* in heaven. For where two or three are gathered together in My name, I am there in *the* midst of them.” In other words, Christ is there helping solve the problem. And when you make a decision, it is binding and will be upheld in heaven, but it has to be based on the Word of God, the laws of God, the commandments of God, with love, with concern, with understanding, and as we are going to see here, repentance. The whole key in every one of these things is repentance and change.

Now when we put this out as a series, we're going to add to it the tape, *Are you God's Policeman?*, if you remember that one, because too many people rather than focusing on their own problems, see, because it brings us back to Matthew 7 doesn't? Yes. First, you are to get the beam out of your own eye so you can see to get the sliver out of your brother's eye. We are not to make it our business to go around judging the brethren. It causes strife and division.

Now I've only had one occurrence in all the years in Christian Biblical Church of God where it came to the third step – actually two. And in both cases, because of the situation, the individuals involved disfellowshipped themselves. Now there may come a time of forceful disfellowshipment as we'll see here in just a little bit, but the whole purpose in everything is repentance. Verse 21: "Then Peter came to Him *and* said, Lord, how often shall my brother sin against me and I forgive him? Until seven times?" You know, keep a little notebook, that's once, that's two, that's three, that's four up to seven. All right, I have forgiven you seven times, that's it! (laughter.)

Now let me ask you a question. Do you have a long-term problem that you have been working on? Do you have a weakness that keeps coming back upon you? Every one of us do – I do, you do, and everyone else does don't we? What do we do? We go to God and ask Him to forgive us; do we believe that He has forgiven us? Of course we do. So you see Jesus didn't want Peter to get away with just seven. So he answered, verse 22: "Jesus said to him, I do not say to you until seven times, but until seventy times seven" (Matthew 18: 15-22). Four Hundred, Ninety times – now that's an awful lot. If it's once a day every day, guess what? That's a year and a quarter. Now is that merciful? Is that longsuffering? Is that kind? Yes, indeed. Then He gives the parable which is very important in judgment you see, (I'll let you read it – the one who was thrown in jail for just a few pence after he was forgiven) which is this, if you want God to forgive you for your sins, you must forgive others for their sins.

Now then, what are we dealing with? We are dealing with the New Testament judgment from God are we not? Yes we are. Now let's get the sum of this. Matthew 18:32: "Then his lord called him *and* said to him, *You* wicked servant, I forgave you all that debt, because you implored me." See we all want our sins forgiven, but we just don't want to forgive this person his or her little sin, see? And we become all self-righteous, and we become all super-critical you see. No. Notice what He says, verse 33, very important. This is a New Testament judgment given by Jesus Christ to help us understand how to judge righteous judgment in love and mercy and understanding. Verse 33: "Were you not also obligated to have compassion on your fellow servant, even as I had compassion on you? And in anger, his lord delivered him to the tormentors, until he should pay all that he owed to him" (verse 34). This is also another very important thing in judging, that if you do not forgive when they have repented, God is not going to forgive you. And He is going to take all your forgiven sins and put them back on you. Because that's what he did here with this one servant who wouldn't forgive. "And in anger, his lord delivered him to the tormentors, until he should pay all that he owed to him. Likewise shall My

heavenly Father also do to you, if each *of* you...” now circle that “...each of you does not forgive his brother’s offenses from the heart” (Matthew 18:32-35). **That’s an important part of judgment – when there is repentance, there is mercy and forgiveness.**

Let’s come to 1 Corinthians the fifth chapter now and let’s see another situation that was really difficult and Paul had to make the judgment, because the brethren didn’t make the judgment. Now you know this was the case of the man who was committing incest with his step-mother and when they came to the church they were all saying, “Oh my, we are all broad-minded, you know, we’ll accept this.” And he said, “No!” He said, “When you’re gathered together...” now notice because they didn’t make the judgment, he said, 1 Corinthians 5: 2: “You are puffed up and did not grieve instead, so that he who did this deed might be taken out of your midst.” So there is a time of enforced disfellowshipment because of grievous sin and no repentance. Now as we know, this is all done to help that person repent. And we find in 2 Corinthians that he did. So here’s what he said, verse 3: “For I indeed, being absent in body but present in spirit, have already judged concerning him...” because he knew what needed to be done “...who has so shamelessly committed this evil deed as if I were present: In the name of our Lord Jesus Christ, when you are gathered together, and my spirit, together with the power of our Lord Jesus Christ” now that sounds exactly like Matthew 18 doesn’t it? Yes. “When you make a decision, Christ is there in the midst of it. Paul was making a decision of judgment because the congregation did not do it properly. He says, verse 5, “To deliver such a one to Satan for *the* destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus” (1 Corinthians 5:2-5). And even disfellowshipment is to bring a person to repentance so that they can be saved.

Now let’s understand something about disfellowshipment – the wrong use of it. Many times it’s used because a minister does not like the person, does not like the questioning, does not like the things that someone is doing, and also you have political disfellowshipment. I was a victim of that when I left one of the major churches of God and all of those are wrong disfellowshipments, but here it shows the right disfellowshipment you see, what to do.

Then he says, Chapter Six, he starts talking about why it was so important for them to make this judgment. 1 Corinthians 6. So he asked them since they didn’t do this and it was a congregational thing that they should have followed and following Matthew 18, isn’t that true? Yes. So he says, verse 1: “Does anyone among you who has a matter against another dare to go to *a court of* law before the unrighteous, and not before the saints?” So here we have a situation that they were running off getting lawyers, going to court, judgment and all of this sort of thing. And I can tell you this, if there is one thing we have learned in the churches of God in the experiences that we have been through, if we go to court, brother against brother, sister against sister, church against church, we are a stench in God’s nostrils; because God wants us to make the right and proper judgment and settle the matter between ourselves.

(Turn Tape)

Now let's continue on right here in 1 Corinthians the sixth chapter, and let's learn something very important which we have already touched on. Let's read verse 1 again, "Does anyone among you who has a matter against another dare to go to a *court of law* before the unrighteous, and not before the saints?" Now in either case, you can get a bad judgment if the saints have not prepared themselves and equipped themselves to make righteous judgment, because we are going to see what it takes to make righteous judgment.

Verse 2, here is the reason. "Don't you know that the saints shall judge the world?" Now isn't that what we saw back in Revelation 20 – that thrones were put down, those who were in the first resurrection and judgment was given to them. Now notice this question. This is a profound question. "...And if the world is to be judged by you, are you unworthy of the most trivial of judgments? Don't you know that we shall judge angels?" Now doesn't that really tell us the responsibility that God is going to give us, you see, and why it's so important that we do judge righteous judgment? And that we understand what it is, that we understand how to develop it, that we understand the very basis for it you see. Then he says, "...*How* much more the things of this life? So then, if you have judgments concerning the things of this life, why do you appoint as judges those who have no standing in the church?" You put someone up there so that you know it isn't going to work. It sounds like the judges we have today in America. They put judges up there in most cases so they know that it isn't going to work.

Now Paul says, verse 5, "Now I say this to your shame. Is it because there is not a wise man among you, not even one, who is able to decide between his brothers? Instead, brother goes to a court of law with brother, and this before unbelievers." And I cannot help thinking of that when I have seen the church have a full-time legal staff and we are ending up suing people. Amazing. Verse 7: "...Therefore, there is altogether an utter fault among you, that you have lawsuits with one another. Why not rather suffer wrong? Why not rather be defrauded? Instead, you are doing wrong and defrauding, and you are doing these things *to your* brethren."

Then he gives a warning. Verse 9: "Don't you know that the unrighteous shall not inherit *the* kingdom of God?" Because they can't make righteous judgment. "Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves as women, nor homosexuals, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." So we are all a collection of people needing forgiveness, needing mercy and kindness from God, and then to get our heads screwed on right so we can make righteous judgment. So he says (we'll finish this section here in verse 11) "And such were some of you; but you were washed, you were sanctified, you were justified in the name of the Lord Jesus, and by the Spirit of God." (1 Corinthians 6:1-11). So we need to realize how important this righteous judgment is.

Now since judging righteous judgment is so important, let's see how we are to do this. Let's learn some things from the Bible, because remember Jesus said, "Do not judge

according to appearance, but judge righteous judgment.” Now we are going to see how to develop righteous judgment.

Now judgment then is...we need to understand the term. **As exercised according to the principles of God’s Word, we can define it this way: A judgment is a decision or conclusion based upon the spiritual intent of God’s laws, statutes, and judgments where the will of God may or may not be specifically stated.** When official judgments are required, the one who is making such judgment must be qualified according to the standards that God has set forth to clarify, to decide, and to resolve a controversy. Now let’s understand this, judgments can have far-reaching and lasting consequences. That’s why Jesus said, “Judge righteous judgment”.

The first basis of righteous Godly judgment is the love of God. The Bible says God is love. It also says, as we have seen, God is judge, and we will all appear before the judgment seat of Christ. Righteous judgment can only be based on love for God, and love for neighbor. **Now it’s impossible, let’s understand this, to have love without judgment, or to have judgment without love.** Now you can have judgment without love, but that’s not righteous judgment. So this is the basic fundamental foundation for judging righteous judgment.

Now first of all, let’s see the system of judges under the Old Covenant. And as we go through and study this, let’s look at whatever country you are in, and let’s compare the judicial system of that country with the judicial system that God set forth for Israel with judges. Because you see, all the judgments that the judges make in the land, especially if it comes to the top court of the land or as it’s called in the United States, the Supreme Court, their judgments have lasting effects. Let’s just take one: the judgment that abortion is legal had a lasting effect of killing, just in America, 47 million innocent children – worse than the holocaust against the Jews, and yet it is inconceivable that many of those people who scream about the holocaust, advocate abortion. Many of those who “boohoo” about the holocaust never consider all of the incendiary white phosphorus bombing that was done by the Allies against the Germans which killed German people. They do not consider, they scream bloody murder over six million who were supposedly killed in the incinerator camps, but they forget all of the numbers of American troops that were sacrificed, all the wounded with them, they forget all of the Russians that were killed. So you see war is a terrible judgment of God, and when God meets out His judgment with war, it impacts everybody. So when you have a system of judges – back to the thing concerning abortion – it affects everybody with long-lasting ramifications. And then if you saw the statistics we sent out earlier this year, nearly one billion innocent babies have been killed in the womb because of the judgment that abortion is legal.

So let’s see the system of judges under the Old Covenant. Now let’s come to Deuteronomy 7. Let’s see God’s instructions here, how it should be done, the way it should be done and so forth. Let’s first of all understand that once God gives the judgment, we need to understand where we came from and what we need to do, and not take a high, exalted, self-righteous opinion because God has called us. Let’s pick it up

here in Deuteronomy 7:6 “For you *are* a holy people unto the LORD your God...” now as we read these things, I want you to put a New Testament emphasis upon it, because Deuteronomy has a lot of New Testament principles and laws in it because Deuteronomy means, *the second giving of the law*. “...You *are* a holy people unto the LORD your God: the LORD your God has chosen you to be a special people unto himself, above all people that *are* upon the face of the earth.” Now today – to train us to love God, to serve God, to learn righteous judgment, to walk in His paths, to walk in His laws, see?

Verse 7: “The LORD did not set his love upon you, nor choose you, because you were more in number than any people; for you *were* the fewest of all people:” and look at the church today, scattered everywhere and yet God is training us for these tremendous positions. Think about that! Now verse 8: “But because the LORD loved you, and because he would keep the oath which he swore to your fathers...” that’s Abraham, Isaac, and Jacob “...has the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand the Pharaoh king of Egypt. Know therefore that the LORD your God, he *is* God, the faithful God, which keeps covenant and mercy with them that love him and keep his commandments to a thousand generations” (Deut. 7:6-9).

Loving God is the first principle of judgment – let’s see. God also does the repaying too, let’s see it here, verse 10: “And repays them that hate him to their face, to destroy them: he will not be slack to him that hates him, he will repay him to his face. You therefore, shall keep the commandments, and the statutes, and the judgments, which I command you this day, to do them.” Now let’s see how we are to go ahead with this – we’re to do them. Now He also, verse 12, goes on and tells us this: “Wherefore it shall come to pass, if...” there’s that word again, see, the condition is always given to us because God needs no condition because He is righteous, and true, and holy, is eternal and cannot lie. So if He says it, it is so. If He proclaims it, He will do it. So this is why it is with us, now notice: “...if you will hearken to these judgments,” these judgments of God “...and keep, and do them, that the LORD your God shall keep unto you the covenant and the mercy which he swore unto your fathers. And he will love you...” now notice because God loves righteous judgments, “He will love you, and bless you, and multiply you: he will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your kine, and the flocks of your sheep, in the land which he swore unto your fathers to give you. You shall be blessed above all people: there shall not be male or female barren among you, or among your cattle” (Deuteronomy 7:10-14). So God gave all of these things if they would love Him, keep His commandments, and keep His judgments.

All right, now let’s go back to Exodus 18. Now Exodus 18 is really quite a misunderstood thing because a lot of people go back here – ministers who believe in a hierarchical government – they go back here and say that this gives the structure that God wants with the church. No, this has nothing to do with church government or hierarchical government. **This sets the standard for judges.** Now here is the problem that is the basis for this. Let’s pick it up in Exodus 18:13: “And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the

evening.” Now guess what would happen if you were at the end of the line, and guess if you have two contending parties, you know, just kind of bring some of these TV things, the judging shows that they have on TV and here are two people back in the line talking, and they’ve got a long way to go, and saying, “Now who is this Moses? I am standing in line and I want to get a judgment out of this!” Now sometimes you need to take the advice of other people. So this is what Moses did.

Now, Moses’ father-in-law, who also by the way was a descendant of Midian, and Midian was one of the sons of Abraham through Keturah. So they understood the law of God at that time. This is before the Midianites went off, all of them, into their paganism. At least Jethro, Moses’ father-in-law was at least righteous. So he saw all that he did to the people and said, “Now what is this thing that you are doing?” he says, “I don’t understand this. You sit by yourself alone and all the people stand by you from morning until evening” [paraphrased].

Verse 15: “And Moses said unto his father-in-law, Because the people come unto me to enquire of God: When they have a matter,” now that is a dispute “...they come to me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.” Well now that’s fine, but for a million, eight hundred thousand people? “Moses’ father-in-law said to him,” verse 17, “The thing that you are doing is not good. You will surely wear away, both you, and this people that *is* with you: for this thing *is* too heavy for you; you are not able to perform it yourself alone. Now listen to my voice, and I will give you counsel, and God will be with you: you be for the people to God that they may bring the causes to God: And you shall teach them ordinances and laws,” (Exodus 18:13-20). Now this is exactly what we have said that we are trying to do with the church, right? We don’t want to run your lives for you. We want to teach you how to run your own lives. We want to teach you the Word of God, the laws of God, the commandments of God, the statues of God, Old Testament, New Testament, so you can run your lives, and that you can as we have said so many times – walk in faith, believe in hope, and live in love, and you will be able to make right decisions in your own life.

Now sometimes you’ll make decisions which are not right. So what does that do when you find out their wrong? It gives you a chance to repent. It gives you chance to change. It gives you a chance to make it right. So even in that sense that’s good isn’t it?

So here Jethro is telling Moses, “You teach them ordinances and laws, and show them the way wherein they must walk, and the work that they must do.” Number one principle in judging – you can’t live anyone else’s lives for them. That’s why when we started out, God set before us, life and death, blessing and cursing, and we are to choose. So here we have this based upon that principle don’t we? Yes, indeed.

Then he says, verse 21: “Moreover you shall provide out of all the people able men” for what, judging, not as hierarchical authority. Now this is very similar to what we have in any system of judging in any country. You have local judges [and local courts] don’t you, yes, generally called Superior Court in America. Then you have county judges,

county courts. Then you have various state judges, and state courts. And then you have the state Supreme Court. Now likewise with the United States government, you have different courts under the jurisdiction of the twelve regions – I think it's eleven – of the United States and then it goes up from there. And then you have the district courts, and then you have the Supreme Court. So we have the same principle here. This is for judging. This is not for ruling, there is a difference. The system of judging is not the system of administering the law, that's for the ones who are elected to run whatever part of the government they are to run. Now notice we will see this. "...Able men, such as fear God, men of truth" they want truth, seek truth, nothing but the truth and so forth. "...Hating covetousness..." so they won't be able to be bribed "...and place *such* over them, *to be* rulers of thousands," this is rulers as judges "...hundreds, and fifties, and tens: And let them judge the people at all times" [paraphrased] (Exodus 18:21-22). So the system of judges as rulers was not a hierarchical church government, their rule came because of judgments.

Now look at it in America, we are ruled by judges aren't we? Yes, indeed. Who has to submit to the rule of the judges – everybody, correct? Yes. So that's important for us to understand. So this in Exodus 18 is an important thing for us to realize. Now verse 22: "And let them judge the people at all seasons: and it shall be, *that* the very great matters they shall bring to you, but the very small matters they shall judge: so shall it be easier for yourself, and they shall bear *the burden* with you. If you do this thing, and God commands you *so*," which God did "then you shall be able to endure," you're not going to kill yourself "and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he had said." And chose the people and verse 26, "they judged in all seasons" (Exodus 18:22-26) and so forth. So there we have it, an important principle – break it all down to the smallest matters. Now that's the same thing we have in the church, you judge your life, if there is something between you and someone that you need to resolve, you resolve yourself, right? So we have the same principle involved here don't we? Yes, indeed.

Now let's continue on and come to Deuteronomy the first chapter and let's see some commands concerning instructions given to those who are judges. Deuteronomy the first chapter, and let's get to the verse that we need to get to here. Let's begin in verse 9. And he explains why he set up the system of judges. "And I spoke unto you at that time, saying, I am not able to bear you myself alone: The LORD your God has multiplied you, and behold, you are this day as the stars of heaven for multitude." So then he says what he did, he says in order to make the judgment he says what he did was this passing on to them what they need to do, verse 13: "Take to yourself wise men, and understanding, and known among your tribes, and I will make them rulers over you." So that's how they selected them out. It was an arbitrary decision to appoint them. "And you answered me, and said, The thing which you have spoken *is good for us* to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, hundreds, fifties, tens, and officers among your tribes. And I charged your judges" so this was rulership by judging, not rulership by hierarchy. "And I said, Hear *the causes* between your brethren, and judge righteously between *every* man and his

brother, and the stranger *that is* with him. You shall not respect persons in judgment; *but* you shall hear the small as well as the great; you shall not be afraid of the face of man; for the judgment *is* God's..." so when they came before the judge, they were literally coming before God because the judge was to make the judgment, render the decision based on what, the laws and commandments of God, and the statutes of God and so forth. "...And the cause that is too hard for you, bring *it* unto me, and I will hear it. And I commanded you at that time that you should do these things" [paraphrased] (Deuteronomy 1:9-10, 13-17). And so they did.

Now let's come to Deuteronomy 17. Let's see that even Israel had a supreme court, and with exactly the same, how shall we say, rule of law with teeth of enforcement that was put into it. Now let's see what it was that they were to do. Let's pick it up here in verse 8, Deuteronomy 17: "If there arise a matter too hard for you in judgment, between blood and blood..." I want to tell you the absolute worst conflicts come up when you get all the relatives involved and there are umpteen dozen different positions, and everyone is hostile and angry and carnal and greedy and wanting it, especially when someone dies and leaves a big estate. They just fight over it, and I've seen too many family estates, withered away to nothing because of the cost of lawyers and judges. So when it is finally settled, there is virtually nothing to give to anyone. So a hard matter, "between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within your gates: then you shall arise and get you up to the place which the LORD your God shall choose; And you shall come unto the priests the Levites, and unto the judge that shall be in those days," now [if] you want to know how this worked, you read through the book of Judges, then also read about Samuel, because Samuel was a prophet, a priest, and a judge. "So you get up and go to the judge in those days and enquire; and he shall show you the sentence of judgment" [paraphrased] and they were to do it according to the laws and commandments, judgments and statues of God, "And you shall do according to the sentence, which they of that place which the LORD shall choose shall show you; and you shall observe to do according to all that they inform you." Verse 11: "According to the sentence of the law..." not opinion, judgment based on law "...which they shall teach you, and according to the judgment which they shall tell you, you shall do: you shall not decline from the sentence which they shall show you, *to* the right hand, nor *to* the left" (Deuteronomy 17:8-11).

Now notice, ultimate enforcement here – now the New Testament we saw the ultimate enforcement didn't we, which was what? Disfellowshipment. Under the Old Covenant here they had the ultimate enforcement which was the death sentence. Verse 12: "And the man that will do presumptuously, and will not harken to the priest that stands to minister there before the LORD your God, or to the judge..." so it was a dual thing wasn't it – the high priest and the judge. If you won't do it, "...even that man shall die: and so you shall put away the evil from Israel." Verse 13: "And all the people shall hear, and fear, and do no more presumptuously" (Deuteronomy 17:12-13). So this gives us some good guidelines on the commands and the instructions for judges and what was to be done.

Now, what you need to do is study these things that we have done here and look at Matthew 18 and see how that the basic steps were followed right along. Start with the least, one to one; then go to the next, two or three; then go to the next, to the local congregation, and if that doesn't solve it, then you bring it up if there is someone else, if there is another minister who is able to handle it, then bring it to him for an impartial judgment. And so we see the same thing here, so you see, God's way is the same – Old Testament and New Testament – how to carry out the penalty of it, though, since it's important to understand that the church does not exercise the death penalty – the reason is this: the church is in many sovereign nations and God has made all the nations sovereign and those civil and judicial authorities within the land, they judge the land, and they exercise the sword of death. It's up to them to make that decision. The church can only exercise the authority of disfellowshipment. And the reason being is because God will only deal with one sovereignty within a nation. You cannot have two sovereignties within a nation, because you split it and you divide it. So God never gave it to the church. And besides, think what would happen in a nation where there was a church that executed the death penalty. They would be going contrary to the laws of the land. And God is the one Who set them up as the ministers to carry out the civil judgments. So that's why the church only has disfellowshipment as the highest form of punishment that the church can do.

Now let's look at some additional instructions for the judges. Let's come here to Deuteronomy 16, just across the page, and verse 18. Here is another very important thing to do. If you are asked to make any judgment, you must focus on the circumstances and the situation. You are to remove yourself and your feelings from the problem at hand. Now let's read it here, Deuteronomy 16:18: "Judges and officers shall you make in all your gates..." every one of your cities "...which the LORD your God gives you, throughout your tribes: and they shall judge the people with just judgment" exactly the same as Jesus said, "Judge not according to appearance, but judge righteous judgment."

Now notice, verse 19: "You shall not wrest judgment; you shall not respect persons, neither shall you take a gift: for a gift does blind the eyes of the wise, and perverts the words of the righteous. That which is altogether just..." or righteous "...you shall follow, that you may live, and inherit the land which the LORD your God gives you" (Deuteronomy 16:18-20).

Now let's stop here for just a moment and ask a question. What happens to any nation that has unjust judges? They soon create a society of lawlessness, and that's what's happening in America. And what we are going to see happen in America, and I need to make this very clear, we are moving from common law, constitutional law, to canon law, after the European pattern, and because we have five Supreme Court justices that are Catholic, you are going to see more judgments come down bringing out the basis of canon law rather than common law and the most infamous one this summer was what, "the no-knock" in issuing a search warrant – just bust your door down and come in, and everyone says, "Oh well, if we can't allow evidence in because these are evil and wicked people and let them go free, we shouldn't do that." But then on the other hand, what is it

going to be when the true Christians are declared to be enemies of the state? And stop and think a minute. How did they arrest all of those destined for the extermination camps? The judges made judgment that they could come and arrest them with no search warrant, just a sentence from the judge to arrest them and send them off – no due process. And gradually in the United States because of the lawlessness that is being developed here those kinds of laws are going to be coming down and gradually more and more and more and more control which is the opposite of what God wants. God wants the people to be taught how to live their lives the way that God wants them to live them, and to make them responsible for their lives to do what is good to keep the commandments of God. So you see what happens when they get rid of God, and throw away His judgments and statutes and commandments, then you start getting in expediency and you start getting in harsh laws because they don't teach the people to control themselves and the state must control them, and that is the complete opposite of righteous judgment. You need to realize that, grasp that, and watch and see how that certainly is going to be happening more and more in the future.

All right now let's continue on since we are in Deuteronomy, let's look at two more scriptures very quickly. Deuteronomy 25:1 now it says here again, now there are other scriptures that you could add to this and I want you, by all means, to take this new booklet, this revised booklet on *Judge Righteous Judgment* right here, and I want you to read it. I want you to study it. I want you to make notes in it, and I want you to educate yourself so you can be thinking in terms of righteous judgment according to the love and mercy and kindness of God, and according to the righteousness of His commandments, and statutes and so forth. Now Deuteronomy 25:1: "If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number." Verse 3: "Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then your brother should seem vile unto you." (Deuteronomy 25:1-3). So that was a punishment that they had, but it was to be administered by the court before the eyes of the judge that even that would be done justly and not as some inquisition that has been executed by religious leaders down through time.

Now let's come here to Leviticus 19 and let's see a little bit more of the things that the judges were instructed to do. Leviticus 19 and let's pick it up here in verse 15: "You shall do no unrighteousness in judgment: you shall not respect the person of the poor, nor honor the person of the mighty: *but* in righteousness shall you judge your neighbor." And that's what God wants it to be. That's the true basis of judge righteous judgment which comes from God.

Now let's come over here to John 7:24 and let's read this verse and we will conclude today's sermon, John 7 and verse 24 where Jesus says, "Judge not according to appearance, but judge righteous judgment." That's how it is to be done. We're going to learn how to judge now by training ourselves. So think of yourself as this, you are in

training you might say, just like an attorney or a judge is attending law school so that when they are trained properly, then they will be able to go out and be attorneys and be judges and things like this.

Now God is going to give us the judgment of the kingdom of God. We are going to judge the world, we are going to judge angels, and so look at part of the things that you are to be training for in this life, is that you are in law school, greater than law school, you are in school being taught by God, day by day on how to become the spiritual sons and daughters of God so that when you enter into the kingdom that God is going to give judgment to each one of us so that we have written in our hearts and our minds and our character the love of God, the truth of God, the mercy of God, the laws of God, the commandments of God, the discernment of God to know what is right, to know what is wrong, to make judgments, and all of this starts everyday with the choices that you make. That's why Jesus said, "...Judge righteous judgment."

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Judge Righteous Judgment #2
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- 4) 1 John 5:14-16, 17-18
- 5) John 7:24
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- 8) 1 Corinthians 5:2-5
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- 10) Deuteronomy 7:6-9
- 11) Deuteronomy 7:10-14
- 12) Exodus 18:13-20
- 13) Exodus 18: 21-22
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- 15) Deuteronomy 1:9-10, 13-17
- 16) Deuteronomy 17:8-11
- 17) Deuteronomy 17:12-13
- 18) Deuteronomy 16:18-20
- 19) Deuteronomy 25:1-3
- 20) Leviticus 19:15
- 21) John 7:24