

Audio Transcript of Sermon  
December 11, 2021  
Righteous Judgment

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. During the Feast of Tabernacles, Jesus went into the temple and taught, thoroughly amazing all who heard His message, because unlike all who they typically heard, Jesus had not received a formal theological education. Jesus explained to them that the message he was providing was not His own, but the message of the Father. He then went on to explain that people who try to use a religious lesson to benefit a personal agenda, seek their own glory and should be seeking the glory of the Father. Jesus asked the crowd why they sought His death, and the crowd told Jesus He must be possessed because nobody was trying to kill Him. Jesus then explained that others sought His death because He healed on the Sabbath day. He told them to not judge according to appearance, but to judge righteous judgment. John seven verse fourteen.

**John 7:14-24**

- 14. Now about the midst of the feast Jesus went up into the temple, and taught.**
- 15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?**
- 16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.**
- 17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.**
- 18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.**
- 19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?**
- 20. The people answered and said, Thou hast a devil: who goeth about to kill thee?**
- 21. Jesus answered and said unto them, I have done one work, and ye all marvel.**
- 22. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.**

**23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?**

**24. Judge not according to the appearance, but judge righteous judgment.**

Since Jesus spoke those words, there have been some who have read the words and seen a license to proclaim “righteous judgment”. On the surface it makes sense, because to many, a person who is trying to better understand what is written in the Bible should more readily be able to give righteous judgment. There is a certain appeal to the term righteous judgment, because to many if one is exercising righteous judgment, one is righteous. When Jesus told all who were in the temple that day to judge righteous judgment, how many in that crowd who Jesus said tried to kill Him were righteous? They were told not to judge according to human discernment, according to the appearance, what is outwardly seen. When we consider the Greek behind the word judgment, we see it is Strong’s Greek word 2920, *krisis*, from which we also get the English word crisis. The Greek word for righteous is Strong’s Greek word 1342 and is *dikaios*, meaning equitable, innocent, holy. Judging righteous judgment is not a license to threaten others with eternal death in the lake of fire, where in some manner guilt has already been decided. Righteous judgment is looking into the heart of another person in an effort to understand what is equitable for that person by starting from a place of what God expects in us.

One of the most famous stories of the Old Testament involved a situation where people were looking at the outward nature of the person, instead of looking at their heart. Samuel was having a hard time letting go of the idea of Saul as King of Israel and was told by God to leave Saul and find the next king among the sons of Jesse the Bethlehemite. Initially, Jesse brought only his older sons and God rejected each of the older sons. Jesse finally revealed that he had another son who tended to the sheep, and it was this younger son who God chose as the next King of Israel. First Samuel sixteen verse one.

### **1 Samuel 16:1-13**

**1. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.**

- 2. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord.**
- 3. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.**
- 4. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?**
- 5. And he said, Peaceably: I am come to sacrifice unto the Lord : sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.**
- 6. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.**
- 7. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.**
- 8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.**
- 9. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.**
- 10. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.**
- 11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.**
- 12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.**
- 13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.**

When we consider the possibility of exercising righteous judgment, we need to clearly understand if we see ourselves already as righteous. It's one thing to deliver righteous judgment aligned exactly to what God would do. It's another thing entirely to deliver "righteous judgment" that is based on our perception of being inherently righteous. If when we consider the situations of life around us we find ourselves reflecting on the nature of God and how without God's mercy we are nothing, what we think and do will be much different than if we consider

that we are already righteous before God without the need for mercy and forgiveness. Jesus taught the example of self-righteousness showing how very religious people can be self-righteous. During the time of Jesus, Pharisees were generally regarded as the religious experts of the day, and Jesus compared a Pharisee who trusted in himself that he was righteous to a tax collector who saw nothing good in himself. Jesus concluded the lesson by showing how the tax collector was justified, or in a position to be considered not guilty of sin by his focus on his shortcomings instead of the Pharisee who only considered what he did well. Luke eighteen verse nine.

#### **Luke 18:9-14**

**9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:**

**10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.**

**11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.**

**12. I fast twice in the week, I give tithes of all that I possess.**

**13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.**

**14. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

In the writings of Paul to the Romans, we know that people, including the tax collector from this lesson of Jesus, are justified by God. No person can adjudicate themselves as not guilty of sin. This is a privilege that God reserves. In exercising righteous judgment, we must remember that no person can bring any charge to God's elect. Some in the church will use this passage to parse words, believing something like we cannot bring any charge to God's elect, but we can bring every conceivable charge to people who are not God's elect. The problem is, we don't know who God is calling. We don't know who God's elect are. We don't know if God will be using us when interacting with a non-believer to bring that person to the faith. We should not be bringing charges to any person knowing that it is God's discretion how and when to call that person to the faith.

In the same passage, Paul showed that we have not been given a license to condemn, because it is Jesus who makes intercession for us. Condemning others is very much part of how this world works, where there is no forgiveness. When we come to conclusions about others, we must avoid conclusions that resulting in condemning. We know this world and the people who live in it, unless they are called at this time, are under the sway of Satan. We can either use this understanding to aggrandize ourselves and see ourselves as righteous before God, much like the Pharisee saw himself as righteous compared to the tax collector, or we can use our understanding to have mercy, knowing that when people are finally called, just like for us, nothing will separate them from the love of Christ. Romans eight verse thirty-one.

### **Romans 8:31-35**

**31. What shall we then say to these things? If God be for us, who can be against us?**

**32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?**

**33. Who shall lay any thing to the charge of God's elect? It is God that justifieth.**

**34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.**

**35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?**

The act of bringing accusations is something the Bible shows that Satan does. Have you ever considered why Satan brings accusations about a person before the throne of God, and Jesus does not? Jesus is quick to intercede for the person. The difference is Satan cannot exercise righteous judgment, and Jesus always does. With all of the condemning that Satan does, it is rooted in sin, and with all of the intercessory acts that Jesus works on behalf of others, it is rooted in love, the fulfillment of the law. When we look at the actions of others around us, are we quick to condemn, or quick to respond with intercessory acts? Job one verse six.

### **Job 1:6-12**

**6. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.**

**7. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.**

**8. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?**

**9. Then Satan answered the Lord, and said, Doth Job fear God for nought?**

**10. Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.**

**11. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.**

**12. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.**

There is nothing we can do of and by ourselves to defeat, or overcome Satan. In order to defeat Satan we overcome Satan through the blood of Jesus. Once we understand this, only then can our words take on the meaning intended by God and Jesus Christ, and only then can we truly value eternal life over the physical life that we have here and now. Revelation twelve verse seven.

#### **Revelation 12:7-12**

**7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,**

**8. And prevailed not; neither was their place found any more in heaven.**

**9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**

**10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.**

**11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.**

**12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.**

When thinking about righteous judgment, we should consider that we are told to not judge at all, so that we be not judged. Matthew seven verse one.

#### **Matthew 7:1-5**

- 1. Judge not, that ye be not judged.**
- 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.**
- 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?**
- 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?**
- 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.**

When Paul wrote the Romans about not judging, he emphasized how people tend to judge others for things they are doing themselves. Paul explained there is a difference between knowing what we are supposed to be doing, and actually doing it. Those who do what we are supposed to be doing will be justified before God, and this is possible when we are not judging others. Romans two verse one.

#### **Romans 2:1-13**

- 1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.**
- 2. But we are sure that the judgment of God is according to truth against them which commit such things.**
- 3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?**
- 4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?**
- 5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;**

- 6. Who will render to every man according to his deeds:**
- 7. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:**
- 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,**
- 9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;**
- 10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:**
- 11. For there is no respect of persons with God.**
- 12. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;**
- 13. For not the hearers of the law are just before God, but the doers of the law shall be justified.**

In his first letter, John provided examples that are easy to understand, showing how we must all have the love of God within us. John then showed how not sharing with others when we have the ability to do so, is not an example of how the love of God is manifest in our lives. Whenever we have the capacity to share with others in need, if we intend to show we have the love of God within us, we should share with others. First John three verse one.

#### **1 John 3:1-18**

- 1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.**
- 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.**
- 3. And every man that hath this hope in him purifieth himself, even as he is pure.**
- 4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.**
- 5. And ye know that he was manifested to take away our sins; and in him is no sin.**
- 6. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.**



- 7. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.**
- 8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.**
- 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.**
- 10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.**
- 11. For this is the message that ye heard from the beginning, that we should love one another.**
- 12. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.**
- 13. Marvel not, my brethren, if the world hate you.**
- 14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.**
- 15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.**
- 16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.**
- 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?**
- 18. My little children, let us not love in word, neither in tongue; but in deed and in truth.**

There are some who believe they are without sin. John also showed in the same letter how distorted that viewpoint was. John said if we believe we are without sin, we make Jesus a liar, and the truth is not in us. First John one verse eight.

#### **1 John 1:8-10**

- 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.**
- 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**

**10. If we say that we have not sinned, we make him a liar, and his word is not in us.**

To the Ephesians, Paul wrote that we cannot walk as the gentiles walk in the vanity of our minds. The mind is a very powerful tool that can lift us up from the most challenging of times. It can give us fresh ideas to solve existing problems and it can also deceive us. We could think we are righteous when in fact we are not righteous. We can think we are very religious when all we are doing is using the words of the Bible to live a life of sin. Instead of being deceived, we are to put on our new personage, which God is creating in righteousness and true holiness. We are to be living with our minds renewed through the renewal of the Holy Spirit. Through spiritual growth, we are always renewing the Holy Spirit. That means we are constantly reminded of the need to be renewing the Holy Spirit. It is when we mistakenly think we have spiritually arrived, that we are most at risk for spiritual failure. Ephesians four verse seventeen.

#### **Ephesians 4:17-24**

**17. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,**

**18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:**

**19. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.**

**20. But ye have not so learned Christ;**

**21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:**

**22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;**

**23. And be renewed in the spirit of your mind;**

**24. And that ye put on the new man, which after God is created in righteousness and true holiness.**

Sometimes, people tend to despise those closest to them, We cannot be that way. In all of our interactions with others, we are to be patient, knowing that like everyone else, we, too, are awaiting the return of Jesus Christ. It is when we start despising others close to us that we come to the point where we could find ourselves condemned. James five verse seven.

### **James 5:7-11**

**7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.**

**8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.**

**9. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.**

**10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.**

**11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.**

What should we do when we see a person who is called living a life where they are controlled by one of their faults? Paul wrote to the Galatians and told them to use meekness as the basis of action. Today we would probably use the word gentleness, and the original Greek, Strong's Greek word 4236, *praiotes* supports this. We are also told to consider ourselves. Whenever we see a fault in another person, we should examine ourselves to see if that fault is part of who we are. We are to bear each other's burdens fulfilling the law of Christ. What we cannot allow ourselves to do is to look at another person in their fault and be thankful we are not like that other person. Even the Pharisee thought that way of the tax collector. If we allow ourselves to think we are better than others, we might actually be deceiving ourselves when in reality we are nothing. Galatians six verse one.

### **Galatians 6:1-5**

**1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.**

**2. Bear ye one another's burdens, and so fulfil the law of Christ.**

**3. For if a man think himself to be something, when he is nothing, he deceiveth himself.**

- 4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.**
- 5. For every man shall bear his own burden.**

If within the Church of God we believe we have been given the truth of the Bible, then we must act with that truth. We can never allow false teachings to creep within the church. We need to be wary of any who suggests we should become like the churches of this world, just as much as we should be wary of those who seek to isolate us from others. It makes no difference for us if the sin that might be around us is of the world. Just as God was able to save Lot who found himself living in the sinful city of Sodom, God can also save us. The reality is God allowed Lot and his family to live in Sodom, and it was only when God intended to bring destruction to Sodom, did God remove Lot and his family from the city. We never know when God will use us to bring a person to God, even when that person is living in a city as evil as Sodom and Gomorrah. Second Peter two verse one.

#### **2 Peter 2:1-14**

- 1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.**
- 2. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.**
- 3. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.**
- 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;**
- 5. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;**
- 6. And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;**
- 7. And delivered just Lot, vexed with the filthy conversation of the wicked:**
- 8. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)**

**9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:**

**10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.**

**11. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.**

**12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;**

**13. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;**

**14. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:**

It was Jesus who prayed that we not be taken out of this world, but instead to be kept from evil. We should be wary of any person who seeks to isolate us from this world, because even Jesus did not want that. With faith we will know that God will save us just like Lot was saved if the circumstances of society become so evil that God must take destructive action. John seventeen verse thirteen.

#### **John 17:13-19**

**13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.**

**14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.**

**15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.**

**16. They are not of the world, even as I am not of the world.**

**17. Sanctify them through thy truth: thy word is truth.**

**18. As thou hast sent me into the world, even so have I also sent them into the world.**

**19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.**

It is with righteous judgment that we will be in the Kingdom of God when God establishes a new heaven and new earth, when all former things have passed away. We cannot be fearful of what is to come, nor can we ignore what is to come, because nothing will stop Jesus Christ and God the Father from delivering on their promises. We know the Kingdom of God will be established. When God the Father and Jesus Christ rule from New Jerusalem, they will rule with righteous judgment. Revelation twenty-one verse twenty-two.

#### **Revelation 21:22-27**

**22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.**

**23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.**

**24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.**

**25. And the gates of it shall not be shut at all by day: for there shall be no night there.**

**26. And they shall bring the glory and honour of the nations into it.**

**27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.**

When Jesus returns, His reward will be with him, part of the righteous judgment that Jesus has. Those who will be rewarded are those who do His commandments, who are rewarded with eternal life, who at that time have eternal access to the tree of life. Everyone else will be excluded. Revelation twenty-two verse twelve.

#### **Revelation 22:12-15**

**12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.**

**13. I am Alpha and Omega, the beginning and the end, the first and the last.**

**14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

**15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.**

The Bible speaks of righteous judgment, and we who are rewarded by Jesus at His return will be recipients of righteous judgment. As people living today we must fairly and accurately know who we are. It is when we trust in ourselves that we are righteous that we are most likely to have unrighteous judgment. Instead, we are to be focused first on the Kingdom of God and God's righteousness knowing that we are saved by the blood of Jesus so we can have righteous judgment.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.