

**Topical Message
Judgement of Judges
Pastor Mac**

KAPONO: Would you join me as we pray? Lord, we thank You so much for this time that we can gather together, Lord, and worship and celebrate who You are, Lord, in our lives and who You are for everyone, Lord, that You are our Savior. So we pray, Lord, that someone will come to know You this day, that they would be saved and experience Your salvation. We thank You for the time in Your word, Lord. We know that we'll be blessed, Lord.

But before we get into Your word, Lord, would You just calm our hearts and clear our minds, and Lord, open our ears and our eyes that we would see what it is that You have for us individually, that we would be transformed by Your power in Your word, Lord? So bless this time together. Thank You, Lord, for Pastor Mac. Continue to give him strength that is much needed to do Your work. So we thank You for this time again. We ask these things in Your name, Jesus. We say amen.

PASTOR MAC: Amen. Praise the Lord and thank you. And please be seated. All right. Well, good morning, church.

[Congregation says, "Good morning."]

It is so delightful to see each and every one of you. And on behalf of Pastor JD Farag, we welcome you here to Calvary Kaneohe this Sunday morning for our Second Service. For those of you joining us online, we'd also like to welcome you. And if we have any visitors joining us today, we pray that you've been blessed already by the amazing love you should receive here at Calvary, Kaneohe. We're glad that you are here.

I do want to remind everyone about our next prayer meeting happening this Tuesday evening at 7:00 p.m. here in the sanctuary. If you're able to come out and join us for our first year's corporate prayer, please do so. We will look forward to our time in prayer together as a corporate body of believers. And if you're not able to make it, just don't forget wherever you are pray, and continue to pray, and pray without ceasing. We cannot pray enough.

And I pray also that you've had a wonderful New Year and Christmas and that you didn't lose any fingers or toes with all the explosions going on, and that you enjoyed yourself, and that we bring in the new Year right by bringing it in with the Lord.

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Well, I'm sure that most of you, if not all, have heard this news. Please allow me to read Pastor JD's announcement of Kellie's homegoing to Jesus from December the 29th, 2025.

"Kellie entered into the presence of the Lord on Monday, December 29th, and is now absent from her cancer-riddled body, awaiting her glorified body, which she will receive at the pre-Tribulation rapture when we who are alive and remain will be caught up to meet the Lord in the air, at which time we'll be with all our loved ones, countless multitudes of believers, and infinitely more importantly, we'll all be with our Bridegroom forever.

I truly hope you all know that Kellie made it very clear to our three adult children and myself that she so longed to be with Jesus, knowing that the Lord would take care of us as her family until that glorious day and hour of which no man knows. This was always her blessed assurance and remains ours now more than it ever has.

As for celebrating Kellie's life and rejoicing in her eternal life, please kindly grant me the much-needed time to make plans as we navigate this difficult time for both us as a family and you as a church family. Once plans are in place, I'll let you know as soon as possible. And Lord permitting, I'm also hoping to announce that I'll be returning to the pulpit sooner now.

Please know Your grace and love in my absence has been overwhelming. I cannot even begin to thank you all enough for allowing me this extended time out of the pulpit to have one last wedding anniversary with my wife in which we celebrated 37 years of marriage and 39 years together. I also cannot thank you all enough for allowing me to be out of the pulpit to celebrate our last Thanksgiving and Christmas together with Kellie. The Lord, in His amazing grace and unending love, knew we needed this.

Lastly, while we certainly appreciate your thoughtful kindness sending flowers and providing food, we would kindly ask you to just simply pray for us instead. I miss you and love you so, so, so much and I'm looking forward to seeing all of you again as soon as I'm able. I'm just ever so grateful for you being patient with me. Until, JD."

That's the end of Pastor JD's announcement in regards to Kellie's homegoing to Jesus. And like I mentioned in First Service, from myself, Pastor Leitu, as well as the staff here, we would also like to thank everyone who has continued to support Pastor JD through this most

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difficult time, as well as being so gracious towards us as we do our best to fill in for him. And those are big shoes to fill.

But as Pastor JD has requested, let us just continue to send up as many prayers as we are able to on behalf of him and his family as they prepare for our beloved Kellie's homegoing to Jesus. And before we move on, why don't we pray right now?

Father in heaven, once again we place before You this burden that our beloved pastor and his family has been dealing with for over two years now. And we ask that You would comfort them as only You can. Provide for them peace, as only You can, and also because of Your faithful word, provide for them that deep understanding that we will all soon be joined together with You, and at some point, all of this goes away and that blessed hope that we all look forward to and that we are all sure of.

So Lord, rest upon them by the power and strength of Your might, knowing that when he returns, that he will preach with power that we have not seen before. We look forward to that as they go through this. And we thank You in advance for what You are going to do. In the mighty name of Jesus, the Christ, we do pray. Amen.

All right. Well, Sundays, we have two services, in which this is the Second Service. And for that, I would ask that you join me back in the *Book of Romans* at this time, *Chapter 2*. We'll pick it up in *verse 1* and read down to *verse 4*. And all who are able to stand, I would also ask to do so for the reading of the Scripture this morning, followed by a word of prayer.

Again, we're in the *Book of Romans*, this time, *Chapter 2*, beginning in *verse 1*. The word of God reads, **“Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.”**

But we know that the judgment of God is according to truth against those who practice such things. And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? Or do you despise the riches of His goodness, forbearance, and long-suffering, not knowing that the goodness of God leads you to repentance?”

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Why don't we pray and ask the Lord's blessing upon our time this morning? Father in Heaven, thank You so much for Your word. All we ask that You would just allow us to bathe in it this morning and gather all that we can. Please posture our hearts and minds. Settle us in a way that is unique to each of us as we sit and listen, ready to take hold of what You are going to say.

And as You do so, Lord, may it rest upon our souls to our benefit. And may we hear Your truth, stand by Your truth, and live by Your truth. So thank you in advance for what You are going to do this morning with time that You've given us, that we freely give back to You. In the mighty name of Yeshua, Jesus, the Christ, we do pray. Amen.

All right. Praise the Lord and please be seated. Okay. Well, this morning, as we continue our line-by-line teachings in the *Book of Romans*, we now enter into *Chapter 2* with this teaching titled, 'Judgment of Judges.'

And I'm quite sure there's going to be something in here for each and every one of us when it comes to judging. You follow me? But before we get into all of that, let's make sure that we are orientated to where we are as it pertains to closing out *Chapter 1* and beginning in *Chapter 2*. That overlap is very important.

First of all, I would like to say just getting through *Chapter 1* is a major blessing. Wouldn't you agree? I mean, that was some tough stuff. But there were lessons for all of us, lessons within the word of God that we all needed to hear and we can never bypass. Any time we run across it, we must get through it, no matter how difficult it may seem.

And as we get into *Chapter 2*, we start to notice that the Apostle Paul will begin to bring into the conversation more aspects of how welcoming and loving the true and living God is, even through His righteous judgment. Because that is who He is. Righteous. And the thing is, those in Rome already knew it.

And if we can recall, we are still in section 2 regarding the *Book of Romans*, where the word of God is expressing and showing that all of mankind is in need of righteousness, all of mankind. And we know that righteousness can only come from the true and living God himself. This is the key.

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So in *Chapter 1*, we will see how the righteousness of God would be overly expressed in the Gospel of God. This is basically that welcoming invitation for all of humanity. And God put it on full display for men to come to realize the amazing news from the Creator himself. And this would be the salvation of our souls. It's here for everyone. You can see that the Creator is real.

Then we looked at how the Apostle Paul would praise the believers in Rome regarding how their faith was heard throughout the known world. And all of this was in spite of those believers being in a hostile environment and having to deal with all kinds of social pressures. And knowing this, Paul would pray earnestly for them and long to be with them, never having been to Rome, but united with the believers in Rome because of faith. You following me? That's how we should be. Faith unites us.

And from there, we dove into unashamed preaching of the Gospel of Christ. And with this, the Apostle Paul intended to introduce the entire Gospel message, which included the mystery of the church. And he was hoping to accomplish this once he came to Rome. And that message was to be given to both the intellectual Greeks, as well as those considered barbarians.

And this is very important as we move on into *Chapter 2* to see this social class distinction. So just keep that in the back of your mind. And we went from unashamed preaching to unashamed faith. And at this point, we focused on living from faith to faith, which is our daily focus on being sanctified. And that will lead us to a focus on living by faith. And that "living by faith" is the understanding that God will. Do you hear me?

God will — like the song that was sung this morning — keep His promises. He will. And as it pertains to Him in faith, we are guaranteed eternal life. So we need to walk by that faith as well. And in doing so, we will clearly come to recognize and understand God's wrath upon man who continuously rejects Him. We will see and understand that.

And we were all there to some degree. Before we came to Christ, we also kicked and screamed and rejected God. So we cannot forget about this. But this is an understanding rejection that we're talking about. This is what they were doing.

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And that wrath of God has to be because God is just. And this is what happens when God is continuously rejected. And once God is rejected, we saw that the mind becomes reprobate or debased. And now, with God out of the picture, someone, or something else has to take His place.

So what does that lead to? More idolatry and more immorality. And that immorality continues to deepen, and then those immoral impacts start to reach into the social environment. And because of that, a society begins to spiral out of control. And then this becomes the new normal for that society.

And within this new normal, comprised of, now, these minds that are reprobate, those minds become completely full of sin. And from there, every evil known to man continues to become more evil as time goes on, eviler by the day. And what this does is confirm the judgment that should be directed towards man by God. This is what happens. And that's even known by the sinful man whose conducting these evil acts. But what do they do? They ignore it. And they continue in their evil ways because they are so deceived by their own wickedness. So that's *Chapter 1* recap in a nutshell.

And now we segue into *Chapter 2* with all of that understanding. And although the Apostle Paul was addressing all *Romans* or those known as "Greeks" in general, his more direct audience in *Chapter 1* was primarily geared towards those called "barbarians." They were mostly pagans and considered less cultured. They were of a lower social status, some would say less civilized and undereducated. And now that sets the stage for where we are to begin in *Chapter 2*.

So with the Lord's permission, we're going to expound on each verse and look at the impartiality that God has as it pertains to His judgments, talk about how we as Christians are to judge, righteous judgment, and not from a judgmental standpoint that's not biblical, as well as witness how within the just judgment of God, we can clearly see His amazing goodness that leads one to repentance.

And with that, *verse 1* of our text. The word of God reads, "**Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.**"

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Now, like we talked about a moment ago, here, the Apostle Paul is shifting his focus from what was primarily directed towards those barbarians, now, to those who claim to be intellectual, as well as his fellow Jews.

So imagine this. They get this letter, and they start reading this first part of it, and they're kind of excited because they claim the moral high ground. They are of a higher status from their perspective, and everything that has been talked about didn't pertain to them.

Why? Because we're not barbarians. We're not of that social class. They were above it all. So they were, in their minds, free and clear. None of that that was said applied to them. And as far as those Jews in Rome, they probably felt this way even more.

Why? Because they were the ones that had the law of God, a chosen people. All of that stuff could not apply to them. It was only for those low-class sinners. The peasants, those pagans, those people. We're going to come back to some of this. But that's the high-level look concerning *verse 1* of our text. And just hearing that, you can tell there's so much more, so much that we can take out of *verse 1*. And prayerfully, we'll get to some of those things.

Now we can see by the use of the word "therefore" in the text that it's linking everything from *Chapter 1* into this. Are we following? All right. This is what that means. And again, he's talking now to the social elite, so to speak, from the top down, as well as all of the believing Jews who were self-righteous. No one would be exempt.

And both of them, speaking of those social elites and the Jews, they have a positional righteous problem in their minds. So they need to be reminded that social status will not save you when it comes to God, neither will a national positional status save you when it comes to God. Only the righteousness of God will save any one of us. So anyone thinking that they have a free pass to sin, were completely wrong. This behavior is inexcusable no matter what status somebody might hold.

And the Apostle Paul goes on to make it clear that whoever you are who judge for whatever you are judging will be condemned by being hypocrites as well. And when he uses, the word "you," here, it's a form of speech that he uses often, and he's promoting a fictional opponent to be able to throw questions and answer them.

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We do that all the time in debates. And this is what he's doing here. He's answering any opposition to the views of God. And this will come into play within these verses as well. But with what's going on here, there are two, at least, major lessons that we can pull out of this verse. On the one hand, like we said, it's the unprofitable lesson of being self-righteous. And on the other hand, it's the condemning lesson of being a hypocrite. And we know from the Scriptures that Jesus addresses both of these.

But for right now, let's look at self-righteousness as captured in the *Book of Luke, Chapter 18, verses 9 through 14*. And what I'm going to try to do is an inline commentary. You know what I'm talking about, right, as we go through this? And I do that in order for us to keep it moving. And prayerfully, we'll get the point.

So the word of God reads — there's a lot on the screen. Just follow along if you're able.

Verse 9. “Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others.”

Do we see that? Again, this is exactly what the Apostle Paul is expressing in *verse 1* of our text. *[Verse 10] “Two men went up to the temple to pray, one a Pharisee and the other a tax collector.”*

Now, one of the things that we should recognize is in regards to tax collectors of that day. And in that day, they were considered as pagan Gentiles by the Jews because they were working for Rome, even though they were Jews. This is how their brethren looked at them. And this is why we hear the phrase, “Treat them like a publican or a tax collector.” That's why. Treat them like a pagan Gentile. They had no place with the *Romans*, and they had no place with their fellow Jews.

And not only did they collect taxes from the people and give that money to Rome, they were notorious for skimming off the top and pocketing the money. Are we tracking? This was a common practice and one of the reasons why they were despised so much. So get the dynamic. You have a Pharisee in the temple to pray, and a tax collector considered a pagan Gentile.

[Verse 11] “The Pharisee stood and prayed thus with himself...”

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Now, this is a small detail. Do we hear this? Do we see this? The Pharisee prayed within himself. And this allows us to see that God captures every detail from our prayers from within, as well as from without. Are you following me?

But listen to this Pharisee's self-centered prayer. Got to check it out. He goes on. **"God, I thank You that I am not like other men— extortionists, unjust, adulterers, or even as this tax collector."**

Do we see this? He was not thanking God for who God was. He was thanking God for who he was as a Pharisee. Do we see this? Righteous in his own eyes. *[Verse 12]* **"I fast twice a week; I give tithes of all that I possess."**

Here we not only see self-righteousness, we also see spiritual pride on full display. Because when it came to the law of Moses, the only time that fasting was mandated was the day of Atonement. Are you following me? The only time: the Day of Atonement. So this Pharisee in this parable is expressing how religious he is, unlike the others.

And then we get to the tax collector in *verse 13*. **"And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'"**

That was it. No elaborate, long, lengthy prayer of repetitive word salad. None of that. Just a simple plea for mercy. And what did Jesus say about that?

[Verse 14] **"I tell you; this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."**

And we can't let this escape us. We're talking about prayer here. Let's not forget what they went to the temple to do. Pray. And I know that this is not the topic of this discussion, but we cannot allow this to be overlooked because there is no greater opportunity to humble ourselves than when we approach the throne of grace. Believe it or not, there is a such thing as bold, righteous humility. That's what we need. And it's seen here, and it's irresistible to God. Allow this to be our posture more than often.

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And we will have more judgment discussions as we move on. Verse 2 of our text. The word of God reads, **“But we know that the judgment of God is according to truth against those who practice such things.”**

Now, here and throughout the writings of the Apostle Paul, as well as throughout the Scriptures, notice how we often have this shift from the accusing tone to the inclusion tone when it comes to the word of God. Do we see this? Because we should notice here, the words **“we know.”** Inclusive. This leaves out any room for ignorance at all. This is a positive ownership of knowledge. We know. We do. You can play dumb about whatever you want to, but we know. Right? And that **“we”** is all of us.

And in this case, what we know is that the judgment of God is according to truth. This is what we know. God's judgment is not based on circumstantial evidence. God's judgment is based on facts according to truth. And if anyone wants to know what is truth, allow me to tell you. On the authority of God's word, God's word is truth.

Everything we are dealing with right now is dealing with morality. And that truth is against those who practice such things that contradicts the truth of God's word. And worse than that, His truth imposes judgment on those for judging others based on His truth but excluding themselves.

And when directing this back towards the Jews, it's like a double indictment on them, because the righteous laws of God were now only being used in unrighteous judgment of others. But again, this is the case for any one of us who chooses to use morality within the framework of judging in unrighteousness.

And that's the key here. Unrighteous judgment. It is a serious flaw that any one of us can fall victim to. And we all need to be aware of it. This can be a prideful sickness. And many people are blinded because of that pride. And people like this have what I call the 'I am greater syndrome.' Do you hear me, church? I'm great.

So what follows is what they think they are as they become hypocritical and judgmental. Ready? Let's do it. And if this is us, then we are saying that I'm living by some rule that another person is not living by. In other words, we are following the rules, but they are not.

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But in actuality, we're not following the rules. We're pretending to be following the rules.

But we're breaking them. We're just slicker about it. Follow me?

And since we think they don't know or no one knows, we become over critical about the other people. If this is us, then we are saying I'm more moral than someone else. Still breaking the same laws and rules. But again, we come off a certain way. We have people fooled, but we don't have God fooled. And how are we coming up with this conclusion in the first place? We're deceiving ourselves.

And if this is us, then we're saying I'm better than someone else. And then when we think like this, we think less of those individuals, believing that they should be only able to operate within a specific sphere. We say things like they need to be more like me in order to get to a place like this. Follow me? But who's to say that we're better than anyone else? And if this is us, then we are saying I'm superior to someone else. Oh, that's when we look down upon these individuals and even gossip about them.

Talked about that First Service. They are beneath us. Hmm. Right? But who's to say that we're superior than anyone? And if this is us, then we are saying that I'm more righteous than someone else. Oh, now we're reaching the critical zone of spiritual pride, and it won't be long before destruction ensues.

And if this is us, then we are saying, I'm more acceptable to God than someone else. Oh, boy. That's the apex of the 'I am greater syndrome' with all of its damning attributes. Do we see this? All of this is wrong, the wrong way to judge. This is unrighteous judgment. It's full of pride. And it goes against the truth of God's word.

Now, before we come away empty regarding judgment, we are definitely supposed to judge. But that judgment must be done in righteousness, which requires each and every one of us to critically think and evaluate situations so we can judge those situations properly. And we cannot mistake critical evaluations for being judgmental. They're not the same thing.

And when it comes to individuals, like I mentioned in First Service, we have the blueprint captured in the Scriptures that gives us the perfect guidance in order for us to address all of these situations by evaluating them and making the proper judgment call based on the information provided as it pertains to the word of God. Do you hear me, church?

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And when it comes to judging, how about this? It's what's captured in the Book of *Galatians*, in Chapter 6, verses 1 through 3. The word of God reads, "**Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens and so fulfill the law of Christ.** [And here it is in verse 3.] [Think about this.] **For if anyone thinks himself to be something, when he is nothing, he deceives himself.**"

And this is one of many examples for us to be reminded by, from the top down, by the way. Pastors don't get away with this. Some try to, and it's a shame. So when we utilize the truth of God's word in judgment based on the context of His word, no longer do we have to worry about the "I am greater" syndrome because the Great I Am has spoken it, and that should settle it. This is the key to having our judgment in the righteous department and one that will keep us out of trouble.

Now, when it comes to the righteous department, we're going to look at this account captured in the Book of John, in *Chapter 7, verses 19 through 24*. And this has to do with Jesus addressing the Jews in regards to making the right judgment call on the Sabbath day. He uses the example for us so that we can think about it, by the way. This is the message that's being presented.

And the word God reads — this is Jesus speaking. "**Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?**" The people answered and said, *[Listen. The people, not just the Pharisees]* [The people answered and said,] "**You have a demon. Who is seeking to kill You?**" Jesus answered and said to them, "**I did one work, and you all marvel. Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. [Do we see that?] If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath? Do not judge according to appearance, but judge with righteous judgment.**"

Do we see this? The Pharisees are angry at Jesus because He restored a man, whole, by healing his hand, arm, or whatever. See that? And here they are circumcising on the eighth

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day. So they can mutilate, but He can't heal. Think about that. Again, they fail to think things through and to see the truth behind the works of God.

And this is the same thing that happens to us when we don't critically evaluate and/or utilize the word of God as our guide regarding all of these situations that fits judgement calls. This is what we need to be doing. We have to make judgment calls. And our guide, when it comes to morality and many other things as well, is the word of God.

Verse 3 of our text, the word of God reads, **“And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?”**

As with all of the word of God, this verse is perfectly placed for what follows as well. And not only is it perfectly placed, what's said in this verse is perfectly spoken, of course. And I know that's no surprise because we're talking about the word of God here.

But I do want to take extra notice of this because here, the Apostle Paul provides no room for questioning the fact that those who go against the truth of God's word, no matter who they are or who they think they are, they will face judgment by the true and living God, just like everybody else. And Paul has already mentioned this to some degree earlier. But now he's driving this point home once again.

And notice; he uses the same language, so there's no mistaking what he's talking about. Sometimes we have to repeat ourselves to get our point across. That's what the Apostle Paul is doing here. God will judge. And He is already judging in so many ways. And again, no one will escape as well, because we have to all account for what we have done, all of us.

Now, the good news is that our God is good, but that does not remove the reality of His judgment. This is true. And those who thought they were greater than everyone else or had the Lord on their side because they were a chosen people, we're being provided with a major wake-up call by a Jew himself.

And let us hear the words of the preacher captured in the *Book of Ecclesiastes, Chapter 12, and verse 14*. The word of God reads, **“For God will bring every work into judgment, including every secret thing, whether good or evil.”**

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And when the Lord says, “**every work**,” He means every work. And we know from the Scriptures that there is nothing hidden from the Lord. And we are also told that we will give an account for every idle word.

So with all of that said, and as we look back to *verse 3*, as a church, this is also a wake-up call for us as well. Again, this is why we see those lists of vices spread out throughout the New Testament, because those of us who do the same, meaning living in those conditions, living as if it’s nothing, it’s not sinful — I’m just going to keep doing it — will not escape judgment of some sort that will be directed by the hands of God.

And when we choose to live a life of sin, as believers, it’s a real shame, not to mention that it places all kinds of questions on our faith. Right? Is it genuine? I’m not talking about making a mistake. We all sin. This is not what I’m talking about. I’m talking about deciding and being determined to live in a sinful state but claiming we are Christians.

Not someone struggling. “No, I’m doing this.” “Don’t you know that’s wrong?” “Yes, I do. But it’s right for me. And I’m going to live this way. God’s just going to have to deal with it.” “Oh. All right then, champ.”

No. Is our faith genuine, or could it be something else? Did we actually ever taste of the goodness of God? Because we, as Christians, should know about the goodness of God, and that goodness is not to be used to sin against God. It’s not to be used to condone sin. It’s not to be used to overlook sin. His goodness should never be used to lessen the seriousness regarding the impacts of sin.

And God’s goodness does exactly what *verse 4* of our text says it does. As the word of God reads, “**Or do you despise the riches of His goodness, forbearance, and long-suffering, not knowing that the goodness of God leads you to repentance?**”

So we heard about the bad news, and now we come to the good news. And that good news is indeed the goodness of God. Our God is most merciful, isn’t He? And through it all, God will always make His mercy available to any and all people who are willing to accept it. And like we mentioned at the beginning of this teaching, we’re going to see how God’s just judgment displays His amazing goodness. Because look at what it produces. It leads one to repentance.

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But also notice what His goodness comes packaged with. We have a divine dose of forbearance as well as long-suffering. And although this is not the first letter that the Apostle Paul would write, this is the first time in the New Testament that we see these words in our Bibles, and we have all three of them listed together: the trinity of goodness. And when it comes to God's goodness, like any of these, it cannot be fully defined. But to give us an idea, it's a display of divine kindness that expresses the heart of the true and living God. It carries with it both the heart of kindness and goodness that pours out into divine benevolence.

Do you hear me? This is that kind of goodness regarding God Almighty. And when it comes to God's forbearance, this Greek word is only used twice in the New Testament. Both of them come out of the *Book of Romans*. And this word represents divine tolerance, a sense of God holding back or ceasing from any hostilities. This aspect of God's nature is why, as sinners, we are not immediately punished for our sins.

And what this does is provide for us the opportunity to turn to God for forgiveness before He decides to enact any judgment. And it's within this opportunity that I believe we take for granted. Since we're not immediately punished, we continue and continue and continue, not seeing this forbearance. It's been rightly noted that this is a divine truce on behalf of God. But this is not forgiveness until we come to God.

Yet, and still, this is a part of His amazing goodness. And when it comes to God's long-suffering, this is in regards to God's divine patience. And God's display of patience is absolutely amazing. Again, it can never be accurately defined. Just think about how long everything's been going on, right? And yet His long-suffering continues because of His love for mankind and His amazing goodness.

All of these attributes are an amazing picture of how far the Lord would go not to punish sinful people like us but recognize His just judgment and goodness in order to be brought to repentance. And it's that goodness that indeed leads people to repentance. And think about it. It does not have to be forced upon anyone. It's a divine moment that happens when the goodness of God is truly recognized. That motivates the soul of man to be led to repentance because of that goodness.

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And that could come by witnessing His forbearance, experiencing His long-suffering, or even having His just judgment handed down. All of it represents His goodness in one way or another. And it's only by His goodness are our souls ever satisfied. And with His goodness, we don't ever have to concern ourselves with being eternally judged. Because of His righteousness, we are justified. But. There is a "but" here.

For those of you who do not know the Lord, there is an eternal judgment that you will have to face. And absent the Lord, you are not justified. And that judgment for you may be closer than you can even imagine. We always talk about how tomorrow is not promised. Well, I've got news for you. Today is not promised. Life does not owe us anything. And all of our days are like a vapor on this earth.

But while we are here, there is indeed something within each and every one of us that tells us that we're missing something. And what we are missing is that spiritual connection to the true and living God. And the reason why we are missing that spiritual connection is because we are born in a sinful condition that keeps us disconnected from God. That's why it's only by being born-again that we could ever reestablish that connection and able to fill that void and live as God has intended.

So if we remain in this sinful state, being separated from God, then we run the risk of dying in our sins. And sin is the death penalty that leads to eternal destruction. And only by believing in Jesus are our sins forgiven. That gives eternal life. So I urge you, like every Sunday, choose Jesus and be saved today by the Gospel of Jesus Christ.

And the Gospel of Jesus Christ is that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures. And it is A-B-C simple to be saved. By first, acknowledging that you are a sinner and in need of a savior, and that savior is Jesus Christ.

Romans 3. *Romans, Chapter 3, and verse 10 says, "As it is written, there is none righteous. No, not one."* And in verse 23, the word of God reads, **"For all have sinned and fall short of the glory of God."**

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No one would enter into the presence of the Lord of their own free will, absent the blood of Christ. And as shown in *Chapter 6*, in verse 23, the Bible says that **“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus, our Lord.”**

That represents the A. And the B stands for believe, while the C stands for confess with your mouth. Both are captured in *Romans, Chapter 10, verses 9 and 10*. The word of God reads, **“That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness and with the mouth, confession is made unto salvation.”**

This is just a simple way to be saved and get rid of that sin problem forever as it pertains to eternity. God wants us reconciled to Him because He loves us. His Word says in *2 Peter, Chapter 3, and verse 9*, **“The Lord is not slack concerning His promise, as some count slackness but is long-suffering toward us, not willing that any should perish, but that all should come to repentance.”**

And I pray today that you have made Christ your Savior, having accepted His goodness, no longer threatened by eternal judgment, and completely justified by His righteousness. Why don't we stand and pray? Before we do, I want to remind everyone that you are free to take poinsettias that are on the tables or about inside the church. As you walk by, grab as many as you want. Okay? Let me change that. You are ordered to take all the poinsettias home.

[Laughter]

If not, God will not bless you tonight. Only kidding. But you're welcome to them. Why don't we pray? Father in Heaven, thank You so much for Your word, Your powerful word. I pray that we take it in, all of it, and not leave anything here in the sanctuary, but take it with us as we move on in our daily lives.

Lord, You're so amazing, and we lavish in Your goodness. We know that it's because of Your goodness that brings people to repentance. Help us to express Your goodness as we live, so that people would ask, and when they do, we'd have an answer ready for them. And that answer is Jesus, the Christ. So Lord, thank You once again. May You obtain all the glory due Your name. We love You and praise You. In the mighty name of Yeshua, Jesus, the Christ, we pray. Amen.

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