

#6 Judge and Judgments

1 12 Now, remember, the Token is what you... You go to the railroad company and you buy your fare. There's a price, ... costs, say, it cost fifty cents to ride this bus line or the railroad from here to Charlestown, Indiana, costs fifty cents. Well now, the company puts out tokens so that... See? Now, the thing you do, you go down and someone purchases your fare, fifty cents. They give you a token that gives you the right on that train till it's destination, wherever that train goes. See? It gives you... That's a token.

2 13 Now, this case, the blood was the token. Literally, it had to be applied, because it was just chemistry is all they had, because it was a lamb's blood, a animal, a lamb's blood. So the life that was in the blood, the life that was gone out... So the blood was shed. See? The life went out, but it couldn't come back on the believer, because it's an animal. But it only spoke of a good conscience that there was coming One, a perfect Sacrifice. And to make it a perfect One, the whole Judge, the God of heaven, become the Sacrifice, Judge, Jury, and Attorney. See? He become the Sacrifice, and then when His Life went out, which was God... And the Word there where it comes, "Now, I'll give unto them Eternal Life"... Now, in the Greek... (I know I'm talking to scholars. I see two or three. See?) And I... And the word in the Greek there is--is "Zoe," Z-o-e, in the Greek, which means "God's own Life." And "I will give unto him Zoe, My own Life." Christ and God was One.

3 This evening we will examine this statement where brother Branham speaks of the God of Heaven as the Judge.

4 Deuteronomy 18:15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Now, this is not just some sort of take it or leave it proposition that God is speaking of here. God tells them through Moses that there is coming a Prophet like Moses that the people had better take notice of and pay close attention to what He has to tell them. He says that you had better hearken to this prophet and this word hearken is the Hebrew word, "shama" {shaw-mah'} and means 1) to hear, listen to, obey and give heed.

Now, what do we infer when we say that you need to pay "heed" to something. What does the word "heed" mean anyway? It means: to pay close attention, careful attention to", and it has a reward associated with it. Can anyone tell me what reward is associated with taking heed? The answer is your protection.

Now why do you suppose the Lord said that the people had better "take heed" to what this prophet speaks to them? We find the answer in verse 18.

5 In verse 18 we read, "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

In other words, When I send this prophet, he is coming to cause the people to have make a choice. They will be

put to the test, and they will have to make a decision. In other words, they are going to have to judge or make a judgment whether they want to or not. And with what judgment they make, they will either be saved or destroyed. That is why he says we will need to take heed to what this Prophet tells us.

Jesus said, Matthew 12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Deuteronomy speaks of the True prophet who comes to tell you what God wants you to know. This is the man you are to listen to. And what he comes to tell you is not what is already done, and already known, but what is being now forth told. Not what is foretold, but what is forth told, that is the key. What is forth told is what is being spoken now, what is happening now, is what is being told forth or forth-told. In other words it is imminent.

Isaiah 30:18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

6 And in Hebrews 12 we see that God is in His Prophets. The Prophet then becomes God to the people. Now, let me explain what I mean by that, because he is not God but he is as God to the people, because he doesn't come with his own words, but he comes with God's Words. "Thus Saith the Lord".

7 When a prophet comes in the name of the Lord, with "Thus Saith the Lord", it is because God sends the man. It is not the man coming to you because he wants to come to you. No, the prophet usually doesn't want to. But God wants the people to understand a certain thing, and so he sends a prophet with a specific Message to give to the people. This Prophet has something God told him to tell His people.

8 Then the people have to make a judgment call of their own. Either they believe this Message this prophet brings or they do not. There are rewards for receiving and believing, and there are rewards for disbelieving and rejecting.

9 Now, no man can receive it lest it be from God for him to do so. God never muddies his water. He does not reveal His Word to unbelievers, or even the make-believers. His Message is for Believers only. His Message is safety, and protection. Therefore the prophet of God comes for the Elect. It is a Message to them, from God. It is not for the non-elect.

Therefore the prophet comes forth as a Judge and the people then judge what the prophet brings as either truth or error. And they will be held accountable for their judgment.

In 2 Corinthians 3:1 Paul asks us to discern, "Where do I come from?" "Who sent me?" "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?"

10 In other words, Paul is telling them, you are going to have to judge what comes from me as God's messenger. I do not need letters from men to tell you who I am, and I will not come and boast of myself to win your favor. You are going to have to take heed to what I am telling you, and see if God backs up what I am telling you by his supernatural presence. Therefore, you are set in a place as a judge. If you judge right you will receive

the reward of safety, but if you judge wrong you will be condemned with your condemnatory judgment.

11 He is saying, "if God sent me, then why in the world would I need the support of a bunch of people?" Paul eye-balled those people and told them right flat where he stood. And brother Branham did the same thing when he challenged those ministers up there in Chicago.

12 Later he said to brother Vayle, "Lee, the first man that came up to challenge me, would have been carried out feet first."

Paul then said, "my sufficiency comes from God". And he went on to say, "if they stumbled and fell when the law was given, what about when the full Word is brought into view and declared openly."

2 Corinthians 3:2 Ye are our epistle written in our hearts, known and read of all men: 3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Christ to God-ward: 5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

13 Now, this sufficiency he's talking about is the vindication whereby he is vindicated by God Himself.

14 Vindication is what he is speaking of here. And vindication is actually God manifesting Himself in a measure which can be apprehended and understood. Jesus said in, "John 15:24 If I had not done among them the works which none other man did, they had not had sin: (and we know that sin is unbelief) but now have they both seen and hated both me and my Father.

And when God sends His prophets it usually has a two-fold reason for this coming. One, to prepare God's children, to make them ready, to warn them first and then to bring forth judgment. Warning then judgment. The prophet is a judge to bring forth warning first. Then when the warning is not heeded, God takes away His Prophet and then sends judgment.

On July 24th, 1963, After the Seals were opened, Brother Branham preached a Message he called, "Warning Then Judgment, God Doesn't Call Man To Judgment Without First Warning Him'

In this message Brother Branham said, "God never even brings judgment upon the earth without first giving the people a warning. God never does nothing without declaring it first what He's going to do. And He gives people a choice, and you can do right or wrong. That's His... See, God can never change His nature. His program can never change from what He started with, because He's infinite and His program and His ideas are all perfect."

We find in the Book of Deuteronomy that God spoke to Moses and said, He would send them a prophet and the people had better take heed... We find Peter speak of the same thing in Acts 3:22.

Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your

brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Therefore, God has warned us, "take heed to the Message My prophet brings or you will be destroyed."

Warning then Judgment The prophet is a special man. A prophet is a man of whom the Word of the Lord comes to, because the prophet is so designed life that his subconscious and his first conscious is so close together that he doesn't go to sleep to dream his dream; he sees it when he's wide awake. See? Now, that's something God has to do. See, he sees what's going. A prophet foresees way off (See?) the things that is coming. He sees the cup of God's wrath, full, before it is filled. See? He can say, "THUS SAITH THE LORD. God will destroy this city except you repent." Why? He's an eagle. He rides way in yonder. See? And he looks way off there, and he sees that cup of wrath poured out. That's what the prophets look at. He ain't looking what's going on here; he's looking yonder. He's saying, "It's a-coming." He can go so high till he can see that shade. He said, "The world will be covered in darkness and gross darkness." He's up high enough, the sun's shining now, but he sees that shade coming, and he's saying what he's looking at. It ain't here yet, but it'll sure be here. That's right. It's going to be here, gross darkness upon the people. He knows it's coming, years away, yet he sees it.

15 Former and Latter Rain 017 God would not put a man in a tower there, that would preach a wishy-washy Gospel and not tell the truth and warn the people of the wrath that is to come. He'd put a man in there that would be bold, that would have a spirit that seen the oncoming judgment; and regardless of what the people said, he'd warn them anyhow, cry out against it. He doesn't put blind prophets in His tower. He puts prophets, preachers who foresees the coming judgment and warns the people to flee.

Laodicean Church Age 60-1211E 66 037 Now, watch, I get back to Malachi the 4th chapter, again. Now, remember, He said here that before the great and noble, terrible day of the Lord shall come, "I will send to you Elijah the prophet." The 5th verse: But I will send unto you... the prophet... I will send to you Elijah the prophet before the coming of the great and dreadful day of the LORD. Where do we find in the Lord's day? At the end of the age. That's when the world is going to be burned. You remember how we took Him with a white wig on, you know, and His breast, and girded about the paps. You remember that? And we proved by the Bible it wasn't a sabbath day, neither a Sunday; it was the Lord's day. Is that right? And that's the day that He comes as a Judge, and will smite the earth with a curse. Is that right? And I will send to you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Now, notice, it is the Judge who comes to smite the earth with a Curse. Therefore, He has to be present to do this. He must be here to smite the earth with the Curse. And what curse are we talking about? The curse God pronounced upon those who will not hearken to His Voice. Deuteronomy 28.

Power of Decision 061 Notice, it wasn't Moses' rod, that was God's judgment rod. That's what He brought the judgments on Egypt with. He brought the judgment. And notice, it was a judgment rod that smote the rock. And it was the judgments of God, "the day you eat of it, that day you die," that smote Christ. Death, smote Christ, God's judgment, and brought life to the perishing people. How beautiful, don't forget it.

Power of Decision Notice, they came to Kadesh Barnea and Kadesh Barnea was, one time, the judgment seat of

the world. The place had great big well, big springs. And there was many little springs out from it, a palm grove like, in the desert. What a beautiful place, a type, the great judgment seat of God in heaven where God's Word is a law book and there judgment at the White Throne of heaven. And every little spring represented a church where the judgments of God go forth, preaching judgment.

Sudden Secret Going Away of the Church What we need is old fashion, God sent, heaven born preachers who'll tell the truth regardless who it hurts, like John, who said, "The axe is laid to the root of the tree; and every tree that not bringeth forth good fruits is hewn down and cast into the fire." We need preachers, prophets like that who'll bombard and use the judgments of God for ammunition to tear up this wicked condition that we're living in. You can never rid sin by patting it on the back. You can never rid sin by educating people. Our programs has become demolished and have failed. There's only one remedy for sin. And that is, Christ is that remedy. And not Christ through intellectual confession, but through the baptism of the Holy Ghost to a new life and a regeneration. That's the only remedy for sin. Only remedy for our nation, it's the only remedy for our Church; it's the only remedy for the people.

Now, we know that the Prophet comes with the Word of the Lord. But we should also know by now that He also brings the judgment rod of God in his hand as well. Even in the Book of Revelations, we find that God sends forth seven angels which are messengers with 7 messages. Each has in his had a trumpet, which is to declare a message, a Gospel trumpet sounding to declare a Message, but he also carries a vial which are the judgments for those who turn down the message.

The First Seal 63-0318 Here's the plan of it: The first thing happens, there is an announcement in the heavens first. What happened? A Seal is opened. What is that? A mystery is unfolded. See? And when a mystery unfolds, then a trumpet sounds. It declares a war. Or a plague falls, and a church age opened. See? What is the war part? The angel of the Church catches the mystery of God, not fully yet revealed, but when he does, he catches this mystery of God, and then he goes forth to the people (after the mystery has been given to him), goes forth to the people. What does he do out there? He begins to proclaim that message, and what does it start? A war, a spiritual war. 126-5 {65} 034 And then God takes His messenger with the elect of that age, and lays them away asleep, and then He drops a plague upon them who rejected it: a temporary judgment. And then, after that is over, then he goes on, and they denominate, and bring in denominations, and start off with that man's work like of Wesley and all the rest of them, and then it gets all in a scrapple again; and then another mystery comes forth. Then what happens? Another messenger arrives on earth for a church age. See? Then when he arrives, the trumpet sounds. He declares war. See? And then what happens? Finally then he's caught away. And then when he's laid away, then plague falls destroys them. Spiritual death hits the church and she's gone, that group. Then He goes on to another one. Oh, it's a great plan until it comes to that last angel. Now, he has no certain mystery, but he gathers up all that's been lost in them other ages, all the truths that wasn't truly revealed yet (See?), as the revelation come. Then he reveals those things in his day. If you want to read it, there it is: A Revelations 10:1 to--1 to about 4. You'll get it. All right. See?

Man that can Turn on the light 63-1229M See, on the Sixth Seal, all Seven Trumpets sound right there on that Sixth Seal (See?), just before the Seventh Seal opens the coming of Christ.

Expectations But the only person that has a right to say, Thus Saith The Lord, is an a vindicated prophet. You never seen anybody judging Isaiah, or Jeremiah, or those people. They were prophets, foreordained and born in

the world to be prophets. And they foresaw the thing by a vision, and then said, "Thus Saith The Lord," for the Lord had already said it.

Impersonation of Christianity 57-0120M 020 And now, a gift of knowledge in the Bible is prophecy which goes up and finds out these things that are to come and brings them back down, but they must compare with the Bible, with the Book. If they're out of the Book, then they're not received, because the Judge judges by the Book. You see it? So it must be on the Word. Then the Word that God has spoken before the foundation of the world, it isn't that God speaks and says something to the prophet at that time, it is that the prophet catches what God has already said. For the Word was before the foundation of the world. God spoke the Word, and it's laying way out, stretched out in time. And the prophet goes up and sees the time coming. So it's only a gift of knowledge that he brings down and puts it on the paper.

Door to the heart 58-0302 042 Listen America. I say this, not to individuals, but to America in full: Your hour of judgment is near at hand. You're just as sure this nation will be judged by God. If it isn't so, I'm a false prophet and a liar at the pulpit. Just watch for it; it's coming! Mark it in your books. You say, "Brother Branham said so, in the Name of the Lord." And you're going to see that it's going to be just that way, because God's Bible said so. The other day, I made this statement to you: I said, "If God doesn't judge this nation for its sin, He's obligated to raise up Sodom and Gomorrah and apologize for sinking them." Certainly. God's obligated. He's just, and He's honest, and He's true, and His judgments are true. And God's no respect of person. And we've weighed in the balances and found wanting. (I wanted to preach on that this week, but it just--the week ain't long enough--on: "Weighed in the balance" and then, "The Handwriting on the Wall.") We're at the end time and our eyes are blind to it.

Will the Church go through the tribulation? 58-0309E Lot went down and become the mayor of the city. And he was a great man among sin. I'd rather not be so popular and be right with God. But Lot was very popular. And he set in the streets in the city gate. He was a judge of what could come in and what could not come in. And there he was, giving his life into fornication, and knowing that in his city such things went on. If that isn't a picture of today and our nation: uncensored programs, all kinds of folly, meanness, deviciness... Oh, they could break it up if they wanted to, but they don't want to. And they can't do it, because God said it would be this way. If they could only open their eye and could understand...

Patmos Vision 60-1204E 089 You believe He's a Judge? Let's read Saint John 5:22, right quick, we'll see whether He's a Judge or not. Saint John 5:22: For the Father judges no man, but has committed all judgment unto the Son: That right? He is the Judge, the Supreme Judge. And John shows that He wasn't in the day of His prophecy, as a prophet, neither was He plumb out into the days of His kingship, but He was in the day of the Lord as a Judge. Now, how many knows that the priest having his girdle, his string around his waistline meant he was in service? Anyone who reads the Testament, who knows the Old Testament, knows that. When a priest is girded around here, he's in service; he's a servant. But He was girded up here: a Judge. 090 Let's read a little farther a golden girdle was about the paps. That's right, up around here, He was the Judge.

The Token 63-0901M 26-5 086 Notice God's preparation for that time. Now, as we know that the Bible said, all those things happened for an examples to us... Notice, when God got ready to judge Egypt, first He made a preparation. What did He do at the first time? (He never changes His order.) The first time, when He made His preparation, He sent a prophet with a message. First thing He done to His people was send a prophet with a

message. The next thing He done, to identify this prophet He sent a Pillar of Fire for identification, to identify it. And the third thing He sent was the Token. That's exactly right. The Token... What was the Token mean? Assurance. First, His prophet with the message. He identified Himself among them with a Pillar of Fire, with His prophet. Then He sent a Token to get under this Blood, that He'd accepted this substitute death in your place; then the Blood was a Token that He looked at you that's heard the message, believed on the Pillar of Fire, and had accepted the substitutionary that He had provided for you. And you were under the Blood of the very chemistry of the Life that went out for you. 087 My, what a perfect thing that is. See? You're under the Blood. Now, you're under the Spirit, under the Holy Spirit. See, you believe the message of the day. See? You believe the power, the Pillar of Fire. You believe that (See?), and you do. 088 Now, now, look, just to believe it, is not enough to walk around where it's at, isn't enough. See? That's to make yourself worse. "For he that knoweth to do good and doeth it not, to him it's sin," See? Those borderline believers... Jesus spoke of the same thing, Hebrews the 6th chapter. "For it is impossible for those who were once enlightened and have been made partakers of the Holy Spirit, and have tasted of the good Word of God, and the world to come, if they shall fall away, to renew themselves again to repentance; seeing that they crucify to themselves the Son of God, and count the covenant of the Blood, wherewith they were sanctified with (the chemistry there)--sanctified..." It ain't the Token. 27-3 089 The blood's not the Token now, the Life is the Token. The Life could not be there, 'cause it was an animal. The chemistry was the Token. You'd have to have literal blood applied on the door; but now, it's the Holy Spirit. We're coming to it just in a moment to prove that. See? It's the Life that is the Token. Your life is gone, and you are dead, and your life is dead. You are hid in God through Christ, and sealed in there by the Holy Spirit. The mind that was in Christ is in you, and Christ, and the Bible, and the Word is the same. "In the beginning was the Word, and the Word was with God, and the Word was God." Then you, and the Word, and God, and Christ are the same. "And if ye abide in Me and My word, you ask what you will, and it'll be done." See?

16 Notice that Moses was vindicated before pharaoh, and yet we know by what Paul tells us here, that God raised up pharaoh to bring about a show-down. Pharaoh said hogwash to God and His Words.

17 18-19 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

18 Notice that Pharaoh only played out the part he was ordained to play out.

19 20-23 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

20 Notice that God has had a Word for the elect, and yet when the lost hear it they turn it down. Why? Because it wasn't meant for them. Paul says, what right have you to judge God? He's sovereign, and no one tells Him what to do and how to do it.

When you stand with this word and find yourself going to the word for all your answers, then you are found standing with God, for He is the Word. Your testimony proves that you approve.

God said to Cain, "Why are you so wroth? Why are you so mad at me? 'you have rightly offered, but you have not rightly divided.'" And Cain said, "I can't hear it, I won't take it. You have no right, I don't like what you are doing."

Jesus said, "If I had not done these works you would have no sin, but because you have seen therefore your sin remaineth. For I came not of my own but the Father which sent me, He it is which you both hear and reject.

21 These people then who do not approve of Moses, Paul and William Branham show that they don't approve of God.

Paul placed himself upon Deuteronomy 18 and so did the other Apostles. Men can not approve or disapprove except on the grounds that we are seed and see God Himself in manifestation of Deuteronomy 18.

Romans 8:28-39 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 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? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

22 Notice that Paul says, "I am persuaded that nothing can separate me"...

23 When People went to brother Branham to tell him what others were saying about his family, he said, "forget it, God must have known that I needed that or He would not have allowed it to happen." For all things are to work together for our Good, and if it wasn't for my good it would not have happened.

John 14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

24 Notice Jesus said, believe me for the works sake, believe me for the vindication sake. Then why can't they look at it and believe it? Jesus said, Moses spoke of me! Where? Deuteronomy 18!

Jesus said in John 12:48 "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

25 Hebrews 12:25 "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 For our God is a consuming fire.

26 Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

27 And as Brother Branham said his sermon on the Rapture 65-1204 P:83 "When you see God come from the heaven, stand before groups of men, and stand there, declare Himself just as He ever did... And that's the Truth, and this Bible open. See? That's right. We're here."

28 1Corinthians 13:8-9 When the perfect is come the part is to be done away with. Then why do the people go back to the part when they can have the whole?

It wasn't so from the beginning 61-0411 P:45 Why do you want to take a substitute when the skies are full of genuine Pentecostal power? Why would I take a handshake or some dried eye profession, when the Holy Ghost fills the room and ready to fill your heart with the real genuine. Why would we take some substitute for it? Let me have Christ. Amen, truly. And if the Life of Christ is in you, It'll do the same thing. That was God's example church, was Pentecost. If we claim to begin from there, then what's happened? What along the road taken place? We'll get to it later if you'll just bear with me a little bit. Now, notice, now we find out that in this great church, this great age of perversion, the homosexuals... I picked up a magazine, or it wasn't a magazine, it was a newspaper in California a few weeks ago when I was there in Los Angeles. And they said that homosexuals had increased forty percent. Think of it: forty percent to what it was a few years ago. What is it? Perversion, men, women, everything is becoming perverted. It isn't back to the original anymore. The regular, natural of life is changed in men. His mind is changed; his spirit is changed. He's changed everything from the original. Oh, isn't it a pitiful thing?

29 So the Judge is here, and men are judging this Message whether they claim to or not. They are judging it, and if they judge it to be of God, then they receive their just reward, but if they claim it is not of God then the only thing left is the judgments of God for them.

30 John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into the judgment; but is passed from death unto life.

31 Let us pray...