

# (Divine Attributes) 11 the Righteous Judgment of Almighty God

by Denny Kenaston

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*The sermon emphasizes the importance of understanding God's attribute of justice, which is His hatred for sin and love for righteousness, and how it affects our lives and actions.*

**Duration:** 57:43

**Scripture:** Matthew 6:33, Romans 1:18, Romans 2:5-11, 1 Corinthians 3:13, 2 Corinthians 5:11, 1 Peter 4:17

**Topics:** "Character Of God"

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## Description

In this sermon, the preacher discusses the concept of judgment and the role of a judge in a court of law. He emphasizes the importance of taking responsibility for one's actions and facing the consequences. The preacher also highlights the idea that judgment begins in the house of God, as mentioned in Corinthians and Peter. He references the book of Romans to illustrate God's righteous judgment and the importance of recognizing God's holiness.

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## Transcript

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These messages are offered to all without charge by the freewill offerings of God's people. A special thank you to all who support this ministry. We need you this morning, Lord.

We know that day is coming for all mankind. We would use this message this morning to prepare our hearts for that day. O God, cleanse us from all presumption, Lord.

Somehow, wash away the silly, foolish, nonsense, Lord, that so easily creeps into these human hearts of ours, God. That day is coming. It's coming.

Please help us to understand this morning, Lord. Please help me to rightly represent You, Father. I'm trusting You to help me, Lord.

In Jesus' name I pray. Amen. You may be seated.

Alright, this morning, the title of the message, The Righteous Judgment of Almighty God. The Righteous Judgment of Almighty God. We learned in our last session that God hates and abhors sin.

We also learned that He takes great pleasure in righteousness because His nature is holy. He hates sin. He abhors it.

It's detestable. But He takes great pleasure in righteousness because of His holy nature. This love for righteousness and hatred for iniquity leads us very naturally to our next attribute, the justice of God.

The Bible says that God is just. Or righteous. They are the same word.

We will first study the attribute and then look at the two ways that God manifests Himself through this attribute. In some ways, God's justice is not so pleasant to ponder. And I think that as we look at God's justice today, we will agree and maybe understand a bit why preachers tend to leave it over there on the side and not mention it much.

You won't fill the pews of your church speaking about the righteous judgment of Almighty God. So, in some ways, it's a bit unpleasant to ponder. We tend to think of His justice in only that negative sense.

But this is not totally right. As we will see in our study, God's justice has two sides, not one. In Genesis chapter 18, Abraham is interceding for his nephew Lot and Lot's family.

He is imploring the Lord for mercy based on the Lord's holy character, just like Moses did. In pleading for Lot, he says these words to God. He says, Shall not the judge of the whole earth do right? This word, right, means justly.

Shall not the judge of the whole earth do justly in this situation? Or, Shall not the judge of the whole earth judge the evil and free the righteous? Because that's what Abraham was pleading for. Do justly, God, and judge the evil, but release the righteous. Abraham is pleading here for the righteous judgment of God.

In the Bible, the word justice and the word righteous are the same. Our title could have just as easily read The Just Judgment of Almighty God, but I've chosen the word righteous because we understand it better. Although I think that when we think of righteous, we just think of right things.

That's not a proper view of righteousness, which we will see as we go through this message here this morning. The meaning of both these words is moral equity. Whether it's the word justice or the word righteousness, the meaning is the same.

Moral equity. Morally equal or upright. The word justice is used in some places because of the context of judgment, but it is the same word.

In Ezekiel's day, the people were accusing God of being unequal or unjust. You'll find that in Ezekiel chapter 18, and that's an interesting chapter to read in light of the just judgment of Almighty God. Ezekiel 18 is a very interesting chapter to read it, but we don't have time.

Inequality is iniquity. Now, that's a word that we find in our Bible. Iniquity.

Inequality is iniquity. Whatever is not morally equal is iniquitous. Whatever is not morally equal or balanced is iniquitous.

To help us understand God's justice, let us go to a courtroom to learn. Judgment is the application of justice. That is, judgment is the application of moral equity to a moral situation.

Whenever justice is applied to a moral situation, you have a judgment. This judgment is not always bad. It can be good.

Justice is moral equality or bringing that back to evenness. The scales of moral balance are balanced evenly. That's what justice is all about.

This happens all the time in courtrooms on many different levels. But let's just consider a simple illustration this morning. A car accident where one man is at fault but will not admit that he is at fault.

He caused an accident by his willful, foolish, reckless driving. Interesting. I planned this sermon two days ago, by the way.

And an accident occurs and he who is at fault is not willing to face his responsibility. So, it shows up in a court of law. And there a judge sits behind a bench to judge this situation and bring moral equity to the situation.

He listens to the case. He hears the situation. He hears any witnesses that happen to be there.

And the judge who is sitting there behind his desk passes a judgment, a moral judgment on the situation and says, You, young man, are guilty of willful, reckless driving. And then he passes a judgment upon him and says, You will spend two months in jail. You will lose your driver's license.

And you will compensate this man over here for all the trouble that you've made him and how you have smashed up his car and all of that. And he puts his anvil down on his desk and they all get up and go out. And I mean, as much as that guy wants to stand up there and say, Hey, yabba, yabba, yabba.

Nope. When that anvil goes down that cinch, you have not another word to say. The judge has brought justice and you must submit to it.

And that happens all the time in courtrooms all over the world. But it's good for us to look at it in light of our message here today. Do you understand this justice? Can you grasp that? Now let's place it in the hands of the Most High God.

Because it is from Him that all judges get their authority and even their understanding of what a judge should be. It is from Him. Deuteronomy chapter 10 and verse 17 and 18 says these words, For the Lord your God is a God of gods and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons nor taketh reward.

He doth execute the judgment of the fatherless and widow. Now picture this taking place with the all-knowing, all-seeing, all-wise God. He judges the fatherless.

I didn't write the verse down, but in my studies, there is a place where God says to His people, Don't you oppress the widows and the fatherless. If you do, I will bring the sword against you and your house. That is a just God acting out His just nature and bringing moral equity to an iniquitous situation.

He doth execute the judgment of the fatherless and the widow. He, the judge of all the earth, will do right. He will bring moral balance to the scales.

Ecclesiastes 12 says these words, For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil. Notice again there, good work and evil work. We tend to only think on the negative side of this subject, but it's not that way.

Justice is something that God is. It's not something that God has and is able to lose. It is something that God is.

It is an attribute of God. And it is who God is all the time. With God, justice is not a principle that must be obeyed.

Justice is who He is. Now with that judge that we just described here sitting behind his desk in a courtroom, justice is a principle for that judge that he must obey. But God is not a judge like the judges here on the earth.

He is justice. It is part of His holy, righteous character. Psalm 19 verse 9 says, The judgments of the Lord are true and righteous altogether.

I love that little phrase. The judgments of the Lord are true and righteous altogether. That means all inclusively, as far in every direction that you can see it, they are true and righteous altogether.

There will be not even one little bit of iniquity in the judgments of the Lord. And of course, we understand that, don't we, by now? Having learned all that we've learned, we understand those kind of statements. An omniscient, all-wise God, yes, His justice, His judgments will be true and righteous altogether.

Not a flaw in it. Psalm 92 verse 15 says, There is no unrighteousness, no inequity in Him at all. And Isaiah 28 verse 17 says these words, Judgment also will I lay to the line, and righteousness to the plummet.

And the hail shall sweep away the refuge of lies, and the water shall overflow the hiding place. All God is saying here is, I will square and balance everything. Notice that.

The line and the plummet. I will square and balance everything. And you be sure He will.

Because God is just, He is a judge. No, He is the judge. He is the judge.

He is the judge with infinite moral equity. The highest perfection of righteousness or moral uprightness that there is. He is the infinitely just judge.

He will yet balance the scales because of His holiness. He loves and enjoys in righteousness. And because of His holiness, He hates and abhors iniquity.

But He will balance the scales. He will condemn the unequal, the moral iniquity, and He will vindicate and reward the just, the equal. He will judge and reward His faithful ones who have loved Him and served Him through many a storm.

Amen? I don't know if you ever considered it, but Heaven is part of God's righteous judgment. Did you know that? It's part of His righteous judgments. He rewards the faithful.

Glory! God will yet balance the scales. He must judge the people for what they have done to Him. How they knew of Him and lived in wickedness.

He must judge the people for what they have done to His people and how they treated them. And He must judge the people for what they have done to each other. He is a just judge.

All these things will be brought into equity. He must, because of His just or righteous nature, He can do no other. Because it is His nature, He can do no other.

Some preachers present God as someone mean and demanding. They do not understand this righteous attribute. What else can God do? Because He is righteous.

It is His nature. I notice also in my study that holy fire or heavenly fire attends this attribute. For the just and the unjust, it attends this holy attribute.

All through the Bible we find judgment, justice and holy fire running hand in hand. And if you think about it, you will know that is true. In Isaiah chapter 33 and verse 14, hear these words.

The sinners in Zion are afraid. Fearfulness has surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? How many of you think He is talking about lost people in that verse? Well, good.

Because if you go on to the next verse, you will find out who among us shall dwell and abide these everlasting burnings or God's just judgments in our lives. Who? And it gives a big long list of righteousness and holiness in the lives of those who will be able to bear the everlasting burnings of God's just judgments. Malachi chapter 3 and verse 2. But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire and like a fuller's soap.

These verses describe the justice of our God. That's what they are describing. Deuteronomy chapter 4 verse 23 and 24 says, Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image or the likeness of anything which the Lord thy God hath forbidden thee.

Why? For the Lord thy God is a consuming fire, even a jealous God. The Lord thy God is a consuming fire. Even a jealous God.

He will judge them for their idolatry. That's what Moses was warning them of. He will judge you for your idolatry.

Grab a hold of this picture. This vision that Daniel, the prophet, saw in Daniel chapter 7 verse 9 and 10. He said, I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool.

His throne was like the fiery flame, and His wheels as burning fire. That look familiar to you? Seems like he's seeing somewhat the same thing that Ezekiel saw in his vision. His throne was like the fiery flame, and His wheels, there's those wheels again, with the eyes in them.

They were also on fire. He goes on to say, a fiery stream issued and came forth from before Him. Now look at this picture.

Thousand thousands ministered unto Him. That's one million, by the way. One million ministered unto Him, and ten thousand times ten thousand stood before Him.

The judgment was set, and the books were opened. Ten thousand times ten thousand is a hundred million. So, look at the scene that the prophet Daniel was privileged to get a glimpse of.

He saw a throne, and he saw one sitting on that throne. He called Him the Ancient of Days, and there was fire streaming out of this throne, and the wheels underneath the throne were on fire, and there were a million angels ministering unto Him, and a hundred million people standing before Him. And the judgment was set, and the books were opened.

What a picture, brothers. What a picture. We are getting a glimpse of the attribute of God's justice.

Did you hear that? We are getting a glimpse of the attributes of God's justice in this picture. Revelation chapter one, verse fourteen and fifteen. Just so that you know that this is not just for the damned.

God's righteous justice, which is part of His nature, works itself out in the lives of God's people also. We see it so clearly as John had a revelation of the exalted Christ as he was standing there in the midst of the seven golden candlesticks. John saw Christ, and he says of Him, His head and His hair were white like wool.

Hmm, that sounds like that other. As white as snow. And look at what he says next.

And His eyes were as a flame of fire. I looked at His eyes, and His eyes were on fire. And His feet were like undefined brass as if they were burned in a furnace.

His feet were on fire. And His voice as the sound of many waters. Brethren, this is a picture of judgment.

This is the glorified Christ, the head of the churches, walking in the midst of the churches, judging them. And this is before the end. This is not the judgment that Daniel was seeing.

This is before the end. This is a picture of the glorified Christ walking in the midst of the seven churches of Asia Minor, evaluating them, His righteous, just judgment, evaluating those seven churches. Judgment must begin at the house of God, it says in Peter.

Amen? Judgment must begin in the house of God. 1 Corinthians chapter 3 and verse 13. Very sobering words.

Every man's work shall be manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. Now, let me ask you. Is that a verse for the lost, or a verse for the redeemed? It's a verse for the redeemed.

Just put in there to keep us awake in our Christian life. Judgment must begin at the house of God. Do you think that imputed righteousness will get us by, and we won't be accountable for how we live? They are telling us that today.

Oh, no one would say those words, no. But it's not what they say, it's what they don't say. That people, ignorant sheep, are coming up with the idea that imputed righteousness will get me by, and I won't have to stand before the all-seeing, fiery eyes of the Lord Jesus someday.

And that's not right. It's not true. We will.

You know how sad for those that are ignorant like that. To stand there in eternity and watch all their works burn up as nothing. And stand there with nothing in their hands.

I want to say a few things about God's wrath. God's wrath is the manifestation of His hatred, and just punishment of evil, and wickedness, or inequity. It is the manifestation of His hatred, and just punishment of wickedness and evil.

Psalms 78, verse 49, the psalmist is describing how God dealt with the Egyptians when He led His people out of Egypt. Psalm 78, verse 14, He cast upon them, the Egyptians, the fierceness of His anger, wrath, and indignation, and trouble by sending evil angels among them. He cast upon the Egyptians the fierceness of His anger, His wrath, and His indignation.

You say, brother, you are presenting a pretty scary God today. I know. Here is righteous indignation.

Sanctified anger. The picture is that of a complete explosion of the emotions of anger and wrath. The word indignation here in this text is very close to the word abhor.

Remember, the word abhor. It's a very strong word. Here is God abhorring evil, and bringing just punishment.

I know it doesn't set very well. I know that. And I can read you.

It doesn't set very well. We are not used to this. I mean, tell us about God's love, please.

We will. We will. As I started into this message, I thought, after the message on holiness and God's hatred for sin, maybe I should go on to the love of God next.

And drop in on the justice of God after I have spoken about the love of God. But I couldn't get a clearing to do that. It was very interesting to me as I was studying for this message to see how the Apostle Paul laid out the righteous character of Almighty God in the book of Romans.

Think about the book of Romans. Romans chapter 1, Romans chapter 2, and Romans chapter 3 is the righteous judgment of Almighty God. Almighty God who hates sin and loves righteousness.

And Paul lays it out very clearly in there. And he doesn't touch in on God's love until he has laid a clear foundation about God's just judgment. So as I was seeing this in the middle of my sermon, then my heart was encouraged, yes, you are going the right way.

It is right to put God's holiness and God's just judgment together. We shall look at both of those. And then we will move on to the mercies and loving kindness of our God through Christ Jesus.

Look what Paul says in Romans chapter 1 and verse 18. He says, For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. The wrath of God is revealed from heaven.

See, Paul knew. Paul knew God's wrath. I mean, hear his words.

In one place he said, Knowing the terror of the Lord, we persuade men. You study that word, knowing. It's like Paul got a glimpse of the righteous indignation of God and said, knowing the terror of the Lord, I persuade men.

Look at chapter 2, verse 5 through 11. These words were a revelation to me. Paul is admonishing the Jews here in chapter 2 and letting them know and bringing them to the light that they stand just as guilty before God as the Gentiles do if they reject Christ and settle for their own traditional powerless religion instead of the life that God has for them through Jesus Christ.

He is warning them that they will also stand the just judgment of God for that. He says in chapter 2, verse 5, But after thy hardness and impenitent heart treasures up unto thyself wrath against the day of wrath. You are treasuring up more wrath on your life by your hard and impenitent heart.

You treasures up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. There is that phrase again from the title. Who will render to every man according to his deeds to them who by patient continuance in well-doing through the gospel seek for glory, honor, and immortality, eternal life.

But unto them that are contentious and do not obey the truth but obey unrighteousness, look what is coming for them. Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil of the Jew first and also of the Gentile. These are expressions of God's justice.

It goes on to say again, but glory, honor, and peace to every man that worketh good to the Jew first and also to the Gentile for there is no respect of persons with God. Can't be. Because of His justice, there is no respect of persons.

See, the Jews were thinking, we are the chosen people. We got it. We got an insight with God.

Everything is going to be all right for us. I've got my Jewish robe on. I've got my little prayer cap on.

I've got my little phylacteries on. And I'm saying my prayers though I'm living an iniquitous living and there's wickedness on the inside of me so much so that I crucified the Lord of glory. Oh, but I got my religion on me.

I'm part of the chosen group. No, there's no respect of persons. You don't understand who God is.

He is a just and a righteous God. And He will bring all iniquity into balance. He will balance the scales.

Brethren, these are terrible pictures of God. And I don't mean it in the way we know the word terrible today. These are terrifying pictures.

And we don't like to look at them. But we must. This is a side of God that we dare not miss or reject.

Guaranteed. It has eternal consequences for multitudes of people in this land. Multitudes.

Think about it. The Bible says that hell was prepared for the devil and his angels. It is an expression of God's pure and holy justice.

Did you know that? It's not an expression of God's meanness. It is an expression of His pure and holy justice. What else could a righteous God do to a devil who spit in His face? God had to make it and to punish them because He cannot bear pride and rebellion.

Reason with me. Which would you like? Eternity under God's wrath? Or eternity dwelling in God's love? God lays them both out before every man and every woman who ever lived on the face of the earth. I was thinking my way through the book of Revelation as I considered this subject.

It is a revelation of Jesus Christ. You know it says that there in the first verse. The revelation of Jesus Christ.

The just judge of all the earth. The book of Revelation is a revelation of Jesus Christ, the just judge of all the earth. It is a revelation of the righteous judgment of Almighty God.

It is God's justice manifesting itself. And by the way, a justice that God has been warning people since Adam. And I believe a justice which God writes on the conscience of every human being.

They all know. They all know. Talk to them.

Be out on the streets. Talk to the heathen in New York City. People have never been to a church in their life.

They all know. God has written it on their conscience. You know why? Because He is a just God.

Well, think about the book of Revelation. In chapter 1, we see the just judge walking in the midst of the churches. In chapter 2 and 3, we see Him declaring His judgment and warning those seven churches.

And pleading with them to repent. And warning them of their great loss if they don't. That's a just judge.

In chapter 7 through 20, we see Him judging the earth and purifying His saints and pouring out the wine of the wrath of His indignation upon the wicked. That's what we see in chapter 7 through 20. And I want you to note that.

He is purifying His saints in there too. You can't help but see it if you look for it. He is a just judge.

You say, oh, what a terrible thing. Oh, we're not going through any tribulation. No way.

Praise God, the rapture comes before all of that. Maybe you don't understand the just judgment of Almighty God. That might be one of the most loving things that He could do for His church.

You ever think of it that way? One of the most loving things that He could do. Look at the church in China. Pure, beautiful, vibrant, sweet, powerful church in China.

Why? Why? Persecution, troubles, anguish, purifying. And then chapter 21 and 22, He is rewarding His people. And He marries His bride and gives her a heaven to live in with Him for all of eternity.

That's judgment. Did you get that? That's a just judge who's passing judgment, not just on the wicked, but on His faithful, on the faithful ones, the righteous ones, the ones who are covered by the blood, the ones who love the Lord Jesus with all their heart and keep His commandments while they're here upon the earth. He is also a just judge with them and He rewards them for their faithfulness.

Hallelujah! Maybe you never saw it that way before. He is a righteous judge. He hates iniquity, but He loves righteousness.

He will judge iniquity, but He will also judge righteousness. He is a just judge. Wow! In Revelation 16, in verse 5, we find these words.

Heaven is praising the judge. Thou art righteous because Thou hast judged thus. 16, Revelation 16, 7, Even so, Lord God Almighty, true and righteous are Thy judgments.

God is giving worship in heaven for balancing the scales here upon the earth. Revelation 19, verse 1 and 2, And after these things I heard a great voice of much people in heaven saying, Hallelujah! Salvation and glory and honor and power unto the Lord our God. Why? For true and righteous are His judgments, for He hath judged the great whore which did corrupt the earth with her fornications and hath avenged the blood of His servants at her hand.

And they are worshiping Him. He's getting hallelujahs all over heaven because He is a just judge and He balanced the scales with the whore. Revelation 19, 11, And I saw heaven opened and behold, a white horse, and He that sat upon him was called faithful and true.

What a name to give the judge! Faithful and true. And in righteousness He does judge and make war. And He has on Him a white vesture dipped in blood.

And He treadeth the winepress of the wrath of Almighty God. Get those pictures, brethren. This is our God.

Oh, that's going to happen someday. That's not a storybook. And God didn't put that in there so that we would be afraid.

He's giving us glimpses into the future. And giving us glimpses into who He is. And this is who God is.

Yes, God doth love us, but this is also who God is. Some applications and I'll be done. Number one, as we walk through the Bible now, we can see a just God manifesting Himself.

Can you? Think your way through the Bible. See the scenes, the things that happen. He's manifesting Himself in individual lives, upon cities, and whole nations.

I mean, look at Solomon Gamora. I thought about this morning as I was driving here. Think about Herod.

Remember Herod? Who beheaded James? And saw that it flees the people. And took Peter, wanting to do the same thing. And a little later he gave a great oration.

A good speech. And the people praised him and said it's the voice of a God. But what happened to him? He died on the spot and was eaten with worms.

What is that? A mean God? No, it is a just God. It is the just God of the earth. Shall not the judge of all the earth do right? Yes, he will.

And whole nations God has dealt with the same way. Number two, there are things about God's justice that we do not understand. This is something that every father faces when he sits around the family devotion circle with the children, and you read things out of the Bible, and you know, the smaller children,

and even some of the older children, you know, you read something and you can see it on their face.

It's just not registering. Is this God? There are things about God's justice that we do not understand. This is okay.

Remember, God is all that He is, and we can't always see clearly who He is. But let us not accuse God or question Him. Trust Him.

There are things that I don't understand about God. I can't figure out everything that God has done and what He did and what He allowed and all those things in the Old Testament. But I know this, He is a just God.

And He is infinitely just. And there is not one hair of iniquity in any of His judgment. That I know.

I choose to trust Him. And I can figure it out someday, but until I figure it out, it's okay. I don't have to have the answers to everything that God does.

He's in charge. I'm just a little man down here on earth. Number three, God's just judgment applies to Christians also.

We must all give an account. We cannot live a loose, fleshly, self-centered life and claim the imputed righteousness of Christ and escape the just judgment of God. We can't do it.

In your theology, you may have thought that you can, but you can't. That is an improper, twisted resting of the doctrine of imputation. In fact, consider this, because of the cross of Christ and the fact that God has made a way, God's just judgment applies to us more than any.

If we choose to go our own way and live in wickedness, God's just judgment applies to us more than the heathen. Right? How shall we escape if we neglect so great salvation? Amen? Number four, God's just judgment is working in our lives at times when He tries us and chastises us. He is longing to bring moral rightness into our lives.

He is wanting to bring His holiness into our lives that we might be partakers of His holiness, Hebrews 12 says. We must not despise or chafe under His righteous dealings with us. I thought of a phrase that I've used in revival sermons before.

Revival is judgment day early. Judgment day early. You open your heart up to the righteous dealings of God in your life.

And you can have judgment day early. And guess what? You won't face those things in that day. You won't face them.

And lastly, praise God for the cross. Think about it. The Lord hath laid on Him the iniquity of us all.

However, the suffering Savior does not cancel God's justice. It satisfies it. For all who will turn away from their own unrighteous ways and believe into Christ and abide in Him all of their days.

For them, He is the propitiation for our sins. Hallelujah! The propitiation for our sins. And not for our sins only, but for the sins of the whole world.

And O my Lord, prepare my soul for that great day. Now wash me in my precious blood and take my sins away. Let's pray.

O God, we love You, Lord. Father, I trust these dear brethren into Your care. Lord, each one of them.

Keep them, Lord. Keep them right, clear. Keep them, Father, till tomorrow.

Do that, Lord. I trust them into Your care. In Jesus' name I pray.

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