

## Judgment of God – Part I

First poster. Remember last time we landed at the root of sin which is our judging of God; because one cannot sin without judging God simultaneously. I gave the testimonial aspect, we looked at non-Christians, the atheist makes the ultimate judging of God to judge that there can be no God. The agnostic judges that if God is, He's too impotent to reveal Himself to me. The universalist judges that God is and then declares what God must be instead of coming to God to let God declare what He, in fact, is. Then Christians, our common theme, to judge God is disobedience. Remember, I used fear as the example. God says fear not, so when we fear, we're judging that we're better able to assess the situation than God is. When we walk in self condemnation, we are better able to judge that the weight of my sin is worth more than the value of the blood of Jesus. He says I am clean, I say I am yet unclean. So we continue to judge God even as Christians. We went back then to try to understand it to come to the original sin, that of Adam and Eve, where they had to not only disobey, but in order to disobey, they had to decide that they were self determined. They had to listen to what God said, listen to what Satan said and then self proclaim that self could decide what truth was rather than simply yielding to what God said as truth, they looked at self, looked at God, pronounced by fiat, that they could determine what truth was better than what God could. They judged that God had to be unloving, had to be uncaring, had to not operate in their best interests because He was withholding something of great value from them, namely the knowledge of good and evil.

Then we went on and looked at Job as judge. He kept saying, though he was righteous, he kept saying if I could just get an audience with God, I will argue my case before Him. Well in the final analysis, God did not directly answer, He indirectly answered by saying I created the Heavens and the Earth, where were you? And Job received the revelation that he, in fact, had been self determining that if he could argue his case before God, he would be declared righteous and God would have been declared wrong—unrighteous. That's a hard truth for us as Christians to look at that even after salvation, that every act that we do contrary to what God says, we are, in fact, operating in self declared, self determination, that we're a better judge than God is of what truth is and what we should be doing.

We looked at how that can be turned into fuel for love; because as we receive the revelation of the incredible magnitude of our persistent sin even after salvation that the grace of God is so much bigger than we ever thought; because we thought that He paid the price for X sin, but as we receive the revelation of our secret sin of continuing to judge Him as we walk in disobedience, He actually paid the price for a billion X sin that previously we didn't even know existed because we had refused to look at what is the obligatory requirement to disobey God. We must judge ourselves as a better judge than Him, else why would we disobey?

Next poster. So today, we'll pick it up from there because our judgment of God sets the stage ultimately for His judging of us. This is just to remind us that the plan of God in the New Testament is for all things to be summed up in Jesus as we're told in Ephesians 1:10. So we receive these revelations piecemeal, but this is a little summary poster that Jesus, in fact, is creator; all human beings come into the Earth as unbelievers. On the left side unbelievers become believers by grace through faith, take their sin; it's imputed to Jesus Christ Himself; He becomes sin and in the divine exchange beyond any comprehension of the mind of man, we are now receiving the righteousness of Jesus as He takes our sin upon Him. Remember, that sin is not excused. The Holy God never excuses a single thing contrary to His will, His purposes, and His character. But righteousness then comes to Jesus as the judge and we, of course, are pronounced justified, righteous because we have the righteousness of God and that ultimately leads to our eternal destiny in Heaven and oneness with our God.

But on the right side, the unbeliever who insists on remaining in self determination, insisting that he doesn't need a savior, insisting that either God isn't or no God is required to pay the price for his sin, then comes to the judge who is Jesus bringing his own sin, arguing his self righteousness; but every mouth is closed at that judgment seat. He then is condemned into Hell and we're going to look at various components of this. Jesus Christ obviously, for us as Christians, is the central revelation of God to man. We began in Genesis 1:1, remember, where God tells us to begin. Why else would He put it as the first verse in the Bible? In the beginning God created the Heavens and the Earth. But then in the New Testament, we get the further revelation in John 1:3 that this creator God is revealed to be Jesus. All things came into being by Him and apart from Him nothing came into being that has come into being. Now we know throughout the New Testament Jesus is revealed as the Savior. Acts 4:12 – And there is salvation in no one else for there is no other name under Heaven that has been given among men by which we must be saved. How can we be saved if we neglect so great a salvation?

Jesus is the judge. John 5:22 – for not even the Father judges anyone, but He has given all judgment to the Son. The Father looks at the Son and says I can't judge better than you can judge. I can't exercise authority better than you can exercise authority. So the Trinity, Itself, begins to sum all things up in Jesus, as the Father, remember, says this is My beloved Son, listen to Him. And Jesus says of the Holy Spirit, the Holy Spirit will bear witness of Me; He will not speak even of Himself. He will bear witness of Me. So the Father sums it up in Jesus, the Spirit sums it up in Jesus, the creator summed up in Jesus, the Savior summed up in Jesus, the judge summed up in Jesus. Are you getting a theme that the essences of God, the Trinity of God are all summed up in Jesus. That's the plan as we go into the New Testament later on and we'll get there.

But unless we understand His judgment, we will not understand nor appreciate His salvation. So we're going toward the cross, remember. This is New Testament Christians coming back and reworking the soil of their understanding of these basic Christian concepts to see why we missed the correct answer to the puzzle. Why have we not bounded into the abundant life in the New Testament and we discover as we come back that there is so much more, here that needs to be worked into our hearts than previously had been worked there. So we'll come to that cross of Christ later with a hunger and a thirst to receive the fullness of revelation that is directly proportionate to two things. And then when we leave that cross, we will leave with a revelation and appreciation for the cross that is directly proportionate to the same two things.

First is our revelation of why we need saving. Surprise, the Holiness of God plus the sin of man. Those two things were the starting subjects that we began to look at this series. Taken together they represent the revelation of why we need saving. The equal sign is judgment and apart from Christ, of course, that yields the reality of Hell. That's the second thing; that's what we need saving from. But if Hell just remains a big abstraction that we really don't want to come too close to or if the Holiness of God is something that's not worked fully into our hearts, then the sin of man will remain minute into comparison with how God views it. So our love in the New Testament is limited because we've insisted on remaining immune to the fullness of understanding of the Holiness of God and the sin of man revealed by the Holiness of God.

So our revelation of how much we need saving is directly proportionate to two things: The Holiness of God and the sin of man. Why? So people can walk planet Earth and not think or know they need a savior except they be unaware, rebellious against the concepts of the Holiness of God and the sin of

man. Remember that primary meaning of holiness, the other thanness of God? How can you describe as anyway other than just other than, a being who can speak the Heavens and the Earth into existence?

We looked at the love of God which we'll see in full at the cross. We had to come to grips with holiness before we begin to talk about love because His love is an other than kind of love. But if you aren't regarding God as an other than kind of God in His Holiness, you will never regard the love of God as an other than kind of love. We looked at the righteousness of God. It's an other than kind of righteousness and that will be revealed further as we go forward. And putting those concepts together, He loves righteousness, you see; because God loves what He is. He has a passion to remain one with what He is and He is righteous. So He has an other than kind of love for an other than kind of righteousness. Well, it obligatorily follows. See, He has an absolute hatred of unrighteousness. Anything that departs from His character, His will, His purposes, His plans, He has an absolute total hatred for. That flows out of the fact that if you have a passion to be one with righteousness, with what you are, you have to have a passion to be totally separate from that which you aren't, which is unrighteousness.

Next poster. We then looked at sin through the frames of reference. Remember, what is truth? Truth is what God is and how God views everything else. If you define truth in any other way, you'll be serving a lie in rebellion against God. What is not of faith is sin; because God has designed this whole universe that His creatures relate to Him through faith. So if you look at God and then look at something else and put your faith somewhere else, you in fact are rebelling against God. You're rebelling against how He views reality. That is unbelief. If we're regarding God as Holy, the only proper human response is the fear of the Lord, awe and reverence. Well, if you have awe and reverence for something, will you obey that something? Because to disobey is to say I have more awe and reverence for this other frame of reference than I do for the Holy God of Genesis 1:1. And then the ultimate root of sin, God is judge or I'm the judge and when we disobey, when we live the lie, when we operate on unbelief, when we rebel, what we're doing is saying I am a better judge than God of what I should be doing under these present circumstances. That is sin.

And hopefully, working those into our hearts, we receive the revelation of the absolute hopelessness of a man coming before a Holy God while cloaked in his own righteousness. And hopefully, we'd also be a bit smitten as Christians for the shame of us in our lukewarmness as we continue to live virtually every step of our lives in self determination in disobedience to our God Who has saved us. It is true. We are conceived in sin. We are born in sin, slaves to sin, and dead in sin as we live in autonomy and self declared self determination by insisting that truth be defined as what I say that it is including whatever I say about what God said. That is the rebellion of man in his sin. Now what do we need saving from? Well, Hell; and of course, that'll be a subject a little later down the path. It will be an other than kind of judgment that puts us apart from Christ into an other than kind of Hell. It's not just a little hot stove. It is an other than kind of concept; but if you don't receive the revelation of the Holiness of God, you'll continue to regard that as far less a Hell than it really is.

If we come before a Holy God, cloaked in our own righteousness without a savior, what happens next? Well, quick answers are judgment in Hell. Now what people tend to do, and I'm teaching myself as I teach you because I have the same tendency, is to think that we know; to think that we have a full or adequate revelation of such things as judgment and Hell. But remember I Corinthians 8:2 – If anyone supposes that he knows anything, he has not yet known as he ought to know. Now, how can any man ever presume to have the fullness of revelation on any subject when compared to the knowledge of an omniscient Being? But the instant we think we know in full, is when we shut our minds and refuse to listen to the speaker. Now I'm not saying this just because I'm up here speaking. I would be saying the

same thing if I were out there listening; because the instant you think you know is when you shut your mind, shut your heart, begin to daydream about what else you've got to do for the rest of the afternoon because your expectation of learning something new is so slim, you see. So the instant you think you know is when you cease to learn. That's why that admonition is in Scripture for us.

Well let's start by looking at two key words: Anger and wrath. Now anger is an emotion, not an action. Anger is the emotion that flows out of extreme displeasure. But wrath is an action; it's the action that follows when anger has reached a certain threshold so as to trigger it. Now in regard to a Holy, perfectly righteous God, the wrath of God is righteous action provoked by a certain degree of righteous anger that has been provoked by an unrighteous action by a man. That means punishment for the offense that triggered the emotion of anger which provoked the action of wrath.

Next poster. Now wrath can be thought of in several different categories. We all know Galatians 6:7 – For whatever a man sows, this he will also reap. Other places in Scripture says you'll eat of the fruit of your own ways. So, even apart from Scripture, if a man smokes heavily he is greatly increasing the probability of getting lung cancer. Well, it doesn't take a wizard to know that if you sow, you're likely to reap this. And that follows for many other things in life and certainly in a spiritual sense.

Second type: Abandonment wrath. This is when God gives you over, when He removes His restraining grace, when He allows the full flower of your evil to bloom. He may even sometimes give you a little boost in that direction if you have set your mind to be self determined to operate with that polarity. II Thessalonians 2:10-12 – Because they did not receive a love of the truth so as to be saved and for this reason God will send upon them a deluding influence so that they might believe what is false. So God doesn't tell a lie, but if He has a lying spirit, He restrains the lying spirit but He can loose the lying spirit to come in and delude the person who has chosen to reject the truth, the person who has refused to receive a passion for the truth. There are many other Scripture references, particularly in that latter half of Romans, chapter one where it speaks of God giving people over. He gives them the desire of their heart. They would not have His truth, thus they shall not have His truth kind of thing. Then there is the cataclysmic wrath, the flood in the time of Noah, the burning of Sodom. Then there's the end times wrath, the tribulation period in Revelation. Then there is eternal wrath and that is Hell; and that is what final judgment is about and that final judgment leading to Hell is what I'm talking about today.

Now in II Corinthians 11:3 – Paul was praying that they not be led astray from the simplicity and purity of devotion to Christ, the simplicity of Christ. You see, God has summed things up in Jesus in every arena of our lives so that we never get confused. How does He deal with man for eternity? In one of two ways, depending on your answer to one question and I'm sure all of you have heard the question. What did you do with My Son? The destiny of all human beings is settled by that one question. Could God make it any simpler? I John 5:12 – He continues the simplicity of Christ. He phrases the whole verse capturing that theme in monosyllables. That is in words of one syllable. So when people talk about Christianity being complicated, pardon the vernacular, but Christianity just ain't that hard; because I John 5:12 says – He who has the Son, has the life; he who does not have the Son of God, does not have the life. He doesn't have life with God eternally and he doesn't have the life of God, manifesting as the abundant life here on Earth. Now other Scriptures word it differently, but the phraseology may differ; but the theme is the same. It's always what did you do with My Son? John 3:16 – For God so loved the world that He gave His only begotten Son that whosoever believes in Him should not perish, but have eternal life—whosoever believes in Him. Then in response to the question...what shall we do that we may work the works of God? Jesus answered. Notice they asked with a legalistic thought process; plural works assuming there were many. Jesus turned it back to the

simplicity of Himself. John 6:29 – This is the work (singular) of God that you believe in Him Whom He has sent. So, throughout the New Testament, God keeps it simple, summing all things up in Jesus, revealed to be the creator, the Savior and the judge; and every single time the question comes up: What are we to be doing, it's summing things up in Jesus.

So as a New Testament Christian, the answer for all of us is, are we summing my present thought, my present interpretation, my future plan, my vision, am I summing it all up in Jesus? If so, then you're on the right track. If not, then you aren't. So, what did you do with My Son? Depending on the human's answer, one of two things occur. Condemnation, and that's God's pronouncement of our depravity before a Holy God, of our guilt before Him, and our deserved punishment which is Hell, if we didn't sum up in Jesus, if apart from Christ. Or justification—that's God's pronouncement of our righteousness; in fact, the righteousness of God Himself in Jesus Christ, having received the righteousness of Christ in the divine exchange that took place at the moment of salvation. Let's not allow the commonality of usage in these verses to dull us to the power of them. Romans 5:1 – Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. So if we don't exhibit peace, it means we're not living in the peace that Jesus Christ has already purchased for us. Romans 8:1 – There is therefore now no condemnation for those who are in Christ Jesus. None. There is no eternal condemnation and no person now can condemn me. So I love a person who may seek to condemn me, but he's wrong; because I'm in Jesus and there is no condemnation in Jesus. And certainly no self condemnation because I want to be God determined, summing things up in Jesus and saying no, he has called me clean so I'll not allow myself to call myself unclean.

Yes, I want to be purified, but all my sins have been paid for and I refuse to judge myself rather than let Jesus be the judge of whether what He did on the cross was adequate to pay the price for my sins. II Corinthians 5:21 – He made Him Who knew no sin to be sin on our behalf; that we might become the righteousness of God in Him. That's the divine exchange. So now, with fear and trembling, because if we're not approaching anything of God with awe and reverence in our heart about Who we're approaching, then our senses will remain dull to the revelation of Himself.

So let's go into the courtroom to begin to look at the basis for the sentencing called judgment. Where do we begin? Genesis 1:1 – In the beginning God created the Heavens and the Earth. Why do I want to keep going back there? Because like Paul and Peter, I don't hesitate to remind you. This is His universe. He sets the rules, He determines what righteousness is, He determines what truth is, He determines what we are in the light of who He is. So in the beginning, God is. Well in I John 4:8, we later learn God is love.

Next poster. What is love? Remember the flow; love is relational. Relational is choice; if one choice is God, any other choice is ungod or ungodly. So why does God allow us to choose wrongly? That the relationship may be of love and not mechanical robotic slavery. And there are only two choices: God and ungod. Recall that man was created by God, in the image of God; and that includes certain things such as He created us as eternal spirit being, for relationship with Himself, for His pleasure, and to His glory and there is only one way to accomplish that. That is to be God determined, not being self determined. Recall what God, through His grace, gave man going all the way back to Adam and Eve. He gave him being, gave him life, gave him eternal life in the sense of endless life, gave him dominion over the Earth, gave him all of the blessings that flowed from the Earth. He gave him an untainted relationship initially with God, Himself.

Next poster. Now why would God do that? Remember the three critical essences of God or essential characteristics, we have to keep in balance. Like all things, He did it because of His nature. He is the sovereign majestic creator king and He is a passionate lover. So looking at those two essences of God, God created to love and He loved to create. Isaiah 33:22 captures these essences in one short sentence. It's describing God as the law giver, as the judge, as the king, and the Savior. So, it is His universe; so He gives whatever the law is. He is the judge as to when people have measured up to His law. He is sovereign in His kingship over all that exists and He is our Savior; there is no other salvation other than His. Now we don't mind thinking in terms of His sovereignty; we don't mind thinking in terms of His love; but we don't really like to look at that critical essence of the fierce but righteous judge. That's the part of God that we love to suppress. Romans 1:18 – for the wrath of God is revealed from Heaven against all ungodliness, all ungodliness, all ungodliness, and all unrighteousness of man. Who, what? Who suppressed the truth in unrighteousness. So, what is truth? It's what God is and how God views everything else. So when you suppress the truth, what are you doing other than functioning in self determination; to suppress that truth, to declare something else as a greater truth so you can walk by the other truth that you have self determined to be truth, you see. So you cannot suppress the truth in righteousness. These are two sides of the same coin when you suppress the truth, you are automatically in unrighteousness.

Romans 1:28 – And just as they did not see fit to acknowledge God any longer. Who didn't see fit? They did not see fit to acknowledge God. It's not that they didn't know that God existed; they didn't see fit in their self determination to acknowledge God any longer. God gave them over to a depraved mind. There's that gave them over again; that abandonment wrath; to do those things which are not proper. So what does it mean not to acknowledge God. Well to understand not to acknowledge, you have to begin with knowing what it means to acknowledge. And I use the simple cocktail party story, remember. When you walk into a cocktail party and no one pays any attention to you; I hate to break your mood, but they know you're there. It's not like they didn't see you because 100% of the time when the door opens and somebody new walks in, people glance quickly at the door to make a quick determination. Is that someone I'd rather be talking to than the one I am talking to? In which case, you start planning the sequence to arrive over here to engage in conversation with the new entry; or is it someone that I really don't want to talk to? In which case, you start evolving a sequential plan so as to steer yourself to the other part of the room so you don't have to engage in conversation with them. So they may behave as if you're not there, but they know you're there. So to acknowledge God means two things. It means to know that He exists and to behave as if He exists. Not to acknowledge God is to know that God exists, but to behave as if He does not exist like we tend to do sometimes at the cocktail party.

So I'm going to run through this quickly because we're running out of time here. The basis of judgment sequentially given—in the beginning God. This is His universe, not ours. He created the Heavens and Earth; He created us in His image. He loved to create us and He created us to love us, for God is love. Love is a passion for oneness. God has an absolute burning passion to be one with each one of us. He has a passion that no part of ourselves remain outside of Himself—not a single thought—capture every thought to the obedience of Christ; because He cannot approve evil, cannot look on wickedness with favor. So the way to have fullness of relationship, fullness of communion, to come into oneness with Him is to capture every thought in obedience to summing things up in Jesus, you see. Love is relational; relational is choice; if one choice is God, every other choice is ungodly. God asks only one thing of us—that we choose Him rather than ungod. It's phrased different ways that we have no other gods before Him; that we reciprocate love to Him; that we walk by faith in Him; that we agree that He's the only self determined thing in all of existence and that we reject ungod, which at its root is our self proclamation that we are self determined, which is self worship, which is to judge God, you see. God

and ungod. Those are the only two choices we ever have, remember. Adam and Eve—eat, don't eat. Children of Israel—obey the law, disobey the law. In the New Testament—accept Jesus, reject Jesus. And after being saved—walk in the flesh, walk in the spirit. God always gives us only those two choices, so it can't be complicated. If He gave us no choice, it would be mechanic robotic slavery. If He gives us more than two, it becomes complicated and we might miss it. So every single thing God does with us relates to being given the number of choices required that it be love and the minimum choice that can be love so He doesn't mislead us and make it complicated, you see. Now isn't that the simplicity of God as it relates to man?