

## **Foundations of Life, Part 13**

### **Eternal Judgment**

Throughout this bible study we have systematically examined the six foundations of Christ laid out in Hebrews 6:1,2. We are now at the final lesson on Eternal Judgment and its biblical place in our Christian biblical concept.

The six foundation doctrines of Christ are again:

1. Repentance from dead works.
2. Faith Toward God.
3. The Doctrine of Baptisms.
4. Laying on of Hands.
5. Resurrection of the Dead.
6. Eternal Judgment.

### **Charles Spurgeon On God and Judgment**

'Those who choose evil shall have their choice. Men who hate divine mercy shall not have it forced upon them, but (unless sovereign grace interpose) shall be left to themselves to aggravate their guilt and ensure their doom.

'They have loved darkness rather than light, and in darkness they shall abide. Eyes which see no beauty in the Lord Jesus, but flash wrath upon Him, may well grow yet more dim, till death which is spiritual leads to death which is eternal.

'What can be too severe a penalty for those who reject the incarnate God, and refuse to obey the commands of His mercy? They deserve to be flooded with wrath, and they shall be; for upon all who rebel against the Savior, 'wrath has come upon them to the uttermost' (I Thessalonians 2:16).

'God's indignation is no trifle. The anger of a holy, just, omnipotent, and infinite Being is above all things to be dreaded; even a drop of it consumes, but to have it poured upon us is inconceivably dreadful." - Charles Spurgeon

We will look at the eternal judgment in two aspects here.

- 1.The general revelation of Scripture concerning God as the Judge of all.
- 2.The main principles and outline according to which God's judgment is administered in time and space.

### **Judgment Tempered By Mercy**

## **Acts 12:22-24**

*22The people kept shouting, 'The voice of a god, and not of a mortal!'*

*23And immediately, because he had not given the glory to God, an angel of the Lord struck him down, and he was eaten by worms and died.*

*24But the word of God continued to advance and gain adherents.*

These three verses present a picture of God in His Heavenly dwelling and of the saints and the redeemed who dwell with Him there. The key to the proper analysis of these verses is the number three.

First, of all, the verses fall naturally into three main parts:

1. A description of God's dwelling place.
2. An enumeration of those who dwell there with God.
3. A presentation of God Himself.

Then each of these three main parts falls naturally into a further threefold subdivision.

The description of God's dwelling is threefold:

1. Mount Zion.
2. The city of the living God.
3. The heavenly Jerusalem.

The enumeration of those who dwell there is likewise threefold:

1. An innumerable company of angels.
2. The general assembly and church of the firstborn who are registered in heaven.
- 3) The spirits of just men made perfect.

Concerning these three groups, we may offer the following brief explanation.

The "angels" here referred to are those who kept their proper domain, joining neither in Satan's first rebellion nor in the universal wickedness of both men and angels in the period before the flood. The "church of the firstborn" represents the saints of the new covenant, who, through the experience of the new birth, have their names registered in heaven and thus have become a first fruits of God's new creation in Christ. The "spirits of just men made perfect" represent the saints of previous ages, who, through a lifetime's walk of faith, were gradually made perfect.

Finally, the presentation of God Himself is likewise threefold:

1. God the Judge of all.
2. Jesus the Mediator of the new testament.
3. The blood of sprinkling [ that is, the sprinkled blood of Jesus ], that speaks better things than that of Abel.

With the eye of faith and the light of Scripture, let us survey this heavenly scene. In the center of it all we observe one solemn, majestic and awe-inspiring figure- "God the Judge of all." Here God is revealed to us in His Sovereign, eternal authority as Judge-Judge of all, Judge of heaven and earth. Judge of angels and Judge of men.

However, if God were revealed only as Judge, there would be no place here for sinful men- neither for the perfected spirits of the Old Testament nor for the reborn saints of the New. In mercy, therefore, the revelation of God's Word leads us on from the figure of God the Judge to the figure of Jesus the Mediator- the only One who can come between a righteous, Holy God and lost, sinful men and reconcile the one to the other. The picture is completed by the revelation of the blood of Jesus, being both the means and the price by which reconciliation has been achieved. ( Jesus scene as both judge and mediator. 22The Father judges no one but has given all judgment to the Son, John 5:22 )

In this picture the blood of Jesus is contrasted with the blood of Abel. There are three main points of contrast.

1. The blood of Abel was shed without his own will or consent, spilled suddenly by a murderer's blow without warning; the blood of Jesus was freely given of His own consent as the price of man's redemption.
2. The blood of Abel was sprinkled upon the earth; the blood Jesus was sprinkled before the mercy seat in heaven.
3. The blood of Abel cried out to God for vengeance upon his murderer; the blood of Jesus pleads for mercy and forgiveness for the sinner.

We see, therefore, that this revelation of God as Judge of all is tempered by the revelation of God's mercy and grace manifested in the mediatorial office and the shed blood of Christ. This revelation of God as a God of judgment tempered by grace and mercy is in harmony with the total revelation of Scripture.

He is God who has the right to judge, and has handed down to the Son of God the role of the Great Judge, yet has sprinkled that great throne room where judgment will be handed out with Grace so

rich and free.

### Righteous Judge

## **Isaiah 28:21**

*21 For the Lord will rise up as on Mount Perazim, he will rage as in the valley of Gibeon to do his deed—strange is his deed!— and to work his work—alien is his work!*

### Merciful Advocate

## **John 3:17**

*17 Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.*

He is both Judge and Advocate. He can stand in timeless eternity and look at the deeds of both men and women and cry unholy. However, in the same instance cry mercy for the same men and women He gave His life for, acknowledging that His precious Blood has been applied to their soul and redeemed them from the curse of death and hell. Yes, His Sovereign right is to look at our inadequate humanity and condemn us for all eternity, but His Love breaks through and makes a way where no one can cry unholy any longer. Because His Righteousness has been applied to our souls through His abundant mercy and tender amazing grace.

**Those Who Believe On Him Are Not Condemned.**

## **John 3:16-18**

*16 For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.*

*17 Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.*

*18 Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God.*

His Word Judges us ( John 12:47-48 ), but the Word has come to Save us all. He has come down from heaven and redeemed our broken covenant with the Godhead. Yes, He has made a way for us to have a fresh start, and a great opportunity to become His Bride and walk with Him for eternity in Heaven for ever and ever.

Our words and works could condemn us, but He has redeemed us. Making a way for us so that we could be united with Christ and receive the promises and privileges of covenant love in Him.

**When He does Judge Us Four Principles are Involved.**

1. According to truth.
2. According to deeds.
3. Without partiality or respect of persons.
4. According to the light available to those being judged.

Walk in the Light. Jesus is called the Light of the world. If we as believers can walk in the light of his Word, and allow the revelation of the Holy Spirit to guide our lives. Not giving ourselves over to sin, but submission to the work of His Spirit within us. He can cleanse us, purify us and ultimately sanctify us ( set us apart for His Holy Service ). However, we must be willing to yield to the Light and let not darkness reside in our lives. Trusting and yielding to the work of God in us to make us into the vessels of honor He wants us to be. So that we can be saved, and help others to find His saving Grace at the foot of the Cross.

If we walk in the light of Christ the truth will prevail and our deeds will be found holy. That way there will be no sadness for the believer when he stands before the judgment seat of Christ and he or she can hear those eternal words;

## **Matthew 25:21**

*21 His master said to him, "Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master."*

I was going to focus on the final reality of Eternal Damnation or Eternal Life in closing. The Holy Spirit though wants me to just stop here though, and have you evaluate where you are in your relationship to God.

Is He a friend that sticks closer than a brother. Or, is He a long lost friend whom you've lost years of precious relationship. Well what is it for you? Who is He to you? What are you going to do with this renewed knowledge of eternal Life and Christ? Well what is it? I close with this little illustration I read the other day.

### **Script Change**

Many years ago in a Moscow theater, matinee idol Alexander Rostovzev was converted while playing the role of Jesus in a sacrilegious play entitled Christ in a Tuxedo. He was supposed to read two verses from the Sermon on the Mount, remove his gown, and cry out, 'Give me my tuxedo and top hat!' But as he read the words, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted,' he began to tremble. Instead of following the script, he kept reading from Matthew 5, ignoring the coughs, calls, and foot-stamping of his fellow actors.

Finally, recalling a verse he had learned in his childhood in a Russian Orthodox church, he cried, 'Lord, remember me when Thou comest into Thy kingdom!' (Luke 23:42). Before the curtain could be lowered, Rostovzev had trusted Jesus Christ as his personal Savior.