

Gary DeLashmutt



The Many Judgments of God -& Why They Matter

4 THESES:

- 1. The God who is there is a God who judges
- 2. God's judgment is consistent with His love
- 3. God judges in various ways always consistently with His own revealed principles
- 4. Deep convictions about God's judgment enable us to live effectively for Him

THE GOD WHO IS THERE IS A GOD WHO JUDGES

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THE GOD WHO IS THERE IS A GOD WHO JUDGES

- God is "a God of judgment" (Isa. 30:18); "the God of judgment" (Mal.2:17)
- God "loves judgment" (Isa. 61:8)
- "All His ways are judgment" (Deut. 32:4)
- "Righteousness and judgment are the foundation of His throne" (Ps. 97:2)
- God is "the Judge of all the earth . . . who will do right" (Gen. 18:25)

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THE GOD WHO IS THERE IS A GOD WHO JUDGES

• God's judgment is dynamically active

"Basically judgment (*misphat*) is the process whereby one discerns between the right and the wrong and takes action as a result . . . The dynamic character of the word must be stressed. It is not an intellectual activity carried out in academic detachment. It is not (merely) an exercise in balancing evidence. It is an activity of discrimination and vindication."

Leon Morris, The Biblical Doctrine of Judgment (Biblical Theology Lecture, 1960), p. 17.

GOD'S JUDGMENT IS CONSISTENT WITH HIS LOVE

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GOD'S JUDGMENT IS CONSISTENT WITH HIS LOVE

 In the Bible, God's judgment is inextricably connected to His love
 Exodus 34:6 "The LORD, the LORD God, compassionate and gracious,

Exodus 34:6 "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the (unrepentant) guilty unpunished . . ."

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GOD'S JUDGMENT IS CONSISTENT WITH HIS LOVE "Why (are we embarrassed by) the thought of God as Judge? Why do we feel the thought to be unworthy of Him? The truth is that part of God's moral perfection is His perfection in judgment. Would a God who did not care about the difference between right and wrong be a good and admirable being? Would a God who (made) no distinction between the beasts of history (e.g., Hitler and Stalin), and His own saints, be morally praiseworthy and perfect? Moral indifference would be an imperfection in God, not a perfection . . . (and) to not judge the world would be to show moral indifference." J. I. Packer, Knowing God (InterVarsity Press, 1993), p. 143.

GOD'S JUDGMENT IS CONSISTENT WITH HIS LOVE

Pantheism's karmic law is merciless & tends to promote apathy concerning social evil

"Because you have committed countless sins and accumulated much evil karma in (your past lives), you must expect to suffer much retribution (in your present life) for what you have done.'

Nicheren, 13th century Buddhist monk

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Secularism has no absolute fighting against social evil ecularism has no absolute basis for defining evil or

"I do not understand why humans should not be just as cruel as nature." (Adolf Hitler - executed 12 million)

"One death is a tragedy; one million is a statistic." (Josef Stalin - executed 30 million)

"Communism is not love. Communism is a hammer which we use to crush the enemy" (Mao Tse-Tung - executed 50 million) "Since he is of no use anymore, there is no gain if he lives and no loss if he dies." (Pol Pot - executed half of Cambodia)

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GOD'S JUDGMENT IS CONSISTENT WITH HIS LOVE Only the Judeo-Christian world-view both acknowledges the reality of evil & provides a basis for fighting evil with love & confidence in its ultimate defeat



GOD JUDGES IN VARIOUS WAYS - ALWAYS CONSISTENTLY WITH HIS OWN REVEALED PRINCIPLES

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Most western Christians have an accurate-but-inadequate understanding of God's judgment

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Final-eternal (Matt. 25:46) & temporal (e.g., "oracles against the nations" - Amos 1:13-15)

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 Final-eternal (Matt. 25:46) & temporal (e.g., "oracles against the nations" - Amos 1:13-15) <u>Not</u> just in Old Testament times/only related to Israel (see Ezek. 26-28; Acts 12:21-23; Rev. 6-16)

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• Final-eternal (Matt. 25:46) & temporal (e.g., "oracles against the nations" - Amos 1:13-15) WARNING: Apart from inspired prophetic revelation, Christians should be tentative or agnostic about interpreting events as God's temporal judgment (see Luke 13:1-5; John 9:2,3)

"We cannot be certain (about temporal judgments), but that is true of many historical interpretations, yet we do not stop interpreting the past. We must beware of presumption in claiming to know the mind of God. But the pendulum has swung to the opposite extreme, where the inability to know for sure morphs into refusal to ask questions that cannot be answered with certainty and then into a dismissal of the category of divine judgment . . . We cannot take God's judgments in history off the table for this generation - (that is) a move that Scripture does not authorize us to make." Stephen J. Keillor, God's Judgments (IVP Academic, 2007), p. 60.

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Individual (Rev. 20:11-5; Dan. 4; Acts 12) & group (e.g., the Noahic Flood; Sodom & Gomorrah; Tyre; Israel & Judah being exiled; Jerusalem destroyed because of the Jewish nation's rejection of Jesus)

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 Direct (e.g., Sodom & Gomorrah; "bowl" judgments in Rev. 16) & indirect (e.g., God judges Judah through Babylon, and then judges Babylon; through imperfect governing authorities [Rom. 13:1-5])

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Active (see above examples) & passive (Rom. 1:18-32; "seal" and "trumpet" judgments in Rev. 6,8,9 - see Rev. 11:18)

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"There is only one perspective we can have of the post-Christian world of our generation . . . (namely) that our culture and our country is under the wrath of God . . . It will not do to say how great we are. It will not do to say that America is God's country in some special way . . . The last few generations have trampled upon the truth of the (gospel) and all that those truths have brought forth. And we are under the wrath of God. This is the perspective we must have if we are going to understand what reformation, revival, and a true constructive revolution will mean." Francis A. Schaeffer. *Death in the City* (written in 1968). *The Complete Works of*

Francis A. Schaeffer, Death in the City (written in 1968), The Complete Works of Francis A. Schaeffer, Vol. 4 (Crossway, 1982), pp. 212,213.

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Retributive (Dan. 5:26-28; Rev. 20:12,13) & redemptive (to <u>warn</u> [e.g., Judah's military defeats as a warning to turn from its idolatry], to <u>discipline</u> [1 Cor. 11:31,32], and to reward [2 Cor. 5:11]).

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Deuteronomy 29:29 The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.

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 Jesus has voluntarily borne God's retributive judgment for our sins to provide the basis for showing mercy ("propitiation")...

. . . Yet He will not impose His payment for our sins; we must humbly ask for it through faith in Jesus (Rom. 3:25,26)

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• God does not show partiality in His judgment (Deut. 10:17) . . .

. . . Yet His judgment is fully personal & based on His omniscience

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 God prefers to show mercy rather than to judge retributively (Ex. 34:6,7a; Ezek. 18:23; Isa. 28:21 - "My strange work")...

... Yet God will ultimately judge the unrepentant (Ex. 34:7b; Ezek. 18:32)

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 God waits long for people to repent before He judges retributively (Gen. 15:16; 1 Thess. 2:16; 2 Peter 3:9)...

. . . Yet people should not interpret God's patience to mean that He will not judge (Rom. 2:4,5; 2 Pet. 3:10)

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 God's judgment is based on how they responded to what He has given them (Lk. 20:47 - "greater condemnation;" Matt. 25:21 & 1 Cor. 4:1 - "faithfulness" with God's resources)

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 God's disciplinary judgment is a key aspect of His love for His people - to rescue us from harm (1 Cor. 11:28-32), to sanctify us (Heb. 12:5-11), & to protect His church from corruption (1 Cor. 5:6; Acts 5:1-11)

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 God's judgment can help you to forgive those who have sinned terribly against you

Romans ^{12:19} Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord.

"The doctrine of judgment is a powerful truth that can destroy the root of bitterness in our hearts, the sense that we are . . . a victim at the mercy of the sins of others. Bitterness is often caused by a belief that the person who has hurt us will somehow escape from punishment. We wrongly assume that they have gotten away scot-free while we must live with the wounds they have inflicted. But the truth of God's judgment reminds us that no one gets away with sin. Sin is always punished. In the end, there are only two ways that sin is paid for: we pay it at the cost of our own blood, or Jesus pays it at the cost of His."

Ajith Fernando, Reclaiming Love, pp. 58,59.

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DEEP CONVICTIONS ABOUT GOD'S JUDGMENT ENABLE US TO LIVE EFFECTIVELY FOR HIM
God's judgment can help you to resist "the sovereignty of evil" & live with hope & love



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 God's judgment can help you to resist "the sovereignty of evil" & live with hope & love

Romans 13:11,12 Do this (i.e., love your neighbor), knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. ¹² The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armor of light. (See also Revelation)

"The doctrine of final judgment enshrines many important truths. It stresses man's accountability and the certainty that justice will finally triumph over all the wrongs which are part and parcel of life here and now. The former gives a dignity to the humblest action; the latter brings calmness and assurance to those in the thick of the battle . . . Judgment protects the idea of the triumph of God and of good. It is unthinkable that the present conflict between good and evil should last throughout eternity. Judgment means that evil will be disposed of authoritatively, decisively, finally. Judgment means that in the end God's will will be perfectly done. Leon Morris, The Biblical Doctrine of Judgment, p. 72.

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 God's judgment can free you to serve Him instead of comparing your service to others, judging others' service, etc.
 ¹ Cor. 43 But to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. 4... the one who examines me is the Lord. ⁵ Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each may's praise will come to him from God each man's praise will come to him from God.

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- God's judgment can help you to forgive those who have sinned terribly against you
- God's judgment can help you to resist "the sovereignty of evil" & live with hope & love
- God's judgment can free you to serve Him instead of comparing your service to others, judging others' service, etc.

Questions? Comments?