

Teaching Facing God's Judgment - Part 1

by Derek Prince

Derek Prince's sermon confronts the church with the reality of God's judgment and the necessity of repentance and accountability among believers.

Duration: 28:52

Scripture: Revelation 1:12

Topics: "Gods Judgment", "Repentance"

Description

This sermon by Derek Prince emphasizes the importance of understanding the judgment of God and the need for repentance. Derek Prince highlights that Jesus is not only the Savior but also the Judge, and every individual will face Him in one of these capacities. He delves into the biblical concept that judgment begins at the house of God, emphasizing the accountability and responsibility of spiritual leaders, priests, princes, and the people. The sermon also addresses the dangers of false prophets who fail to demand repentance and the consequences of neglecting true holiness and failing to distinguish between the holy and the unholy.

Transcript

Derek Prince Ministries, proclaiming the inspired Word of God around the world. Derek Prince is an internationally recognized Bible teacher and author. Through books, audios, videos, and radio broadcasts, Derek seeks to reach the unreached and teach the untaught.

In over 50 years of ministry, Derek has reached over 100 nations in more than 50 languages. And now, Derek Prince. God has a plan for America and for the nations of the earth, and you may be part of it.

Hello, I'm Scott Ross. I'm a television host for CBN, the Christian Broadcasting Network, and The Family Channel. In December of 1994, Derek Prince was awakened out of his sleep in the night by the voice of the Lord saying to him, do you want to know my heart for America? His response was to get out of bed, kneel by the bed, and inquire of the Lord.

This message is a result of that voice. We are asking you to open your hearts and your ears and your heart to what Derek is about to say to us. There are two words we don't like to hear in the Christian church, nor in the world for that matter, judgment and repentance.

God will do one and requires the other. As a result of this conference, we came to that place, and we're asking you as you watch this and hear this, that you're not passive, that you get involved. It will require something of you.

This is not just another message where we can go about business as usual. Derek Prince is confronting us with what I believe to be a prophetic word. You will know that a prophetic teacher has been among you.

With those remarks, I invite you now to listen closely and hear what the Spirit is saying to the churches through this servant, Derek Prince. As I travel around and I move in quite a number of different circles, I hear very, very little said anywhere today about the judgment of God. But when I read the New Testament, I find a great deal said about the judgment of God.

And the person probably who said the most about it was Jesus himself. And missing out the theme of judgment makes our whole view of God and our message unbalanced and incomplete. Why did Jesus die on the cross? To save us from the judgment of God.

To save us from hell. Again, I hear very little said today about hell. But hell is still just as real today as it was a century ago.

And I know for one, if it hadn't been for the mercy of God, I don't doubt that I would already be in hell, confined to everlasting torment, which I richly deserve for all the sins that I have committed. I'd like to turn now to Revelation chapter 1, verses 12 through 18. Remember that the revelation is a revelation of Jesus Christ.

Never forget that. It's not a revelation of the Antichrist. It's a revelation of Jesus.

It's the most complete revelation of Jesus. There are at least 21 different titles of Jesus contained in this book, far more than in any other book in the Bible. And here is one of the revelations, beginning at verse 12 of chapter 1. Then I turned to see the voice that spoke with me.

And having turned, I saw seven golden lampstands. And in the midst of the seven lampstands, one like the Son of Man, clothed with a garment down to the feet, and girded about the chest with a golden band. His head and his hair were white like wool as white as snow.

And his eyes were like a flame of fire. His feet were like fine bronze, as if refined in a furnace. And his voice as the sound of many waters.

He had in his right hand seven stars. Out of his mouth went a sharp two-edged sword. And his countenance was like the sun shining in its strength.

And when I saw him, I fell at his feet as dead. But he laid his right hand on me, saying to me, Do not be afraid. I am the first and the last.

I am he who lives and was dead. And behold, I am alive forevermore. Amen.

And I have the keys of Hades and of death. Now I've pondered on that many times recently. Of all the apostles, John was probably as close to Jesus as any.

He was the one who had leaned on Jesus' bosom at the last supper. And even after the resurrection, he was one to whom Jesus had revealed himself by the shore of Galilee and actually served a breakfast to

his apostles. He'd been really intimate with Jesus.

And yet in this encounter, when he met Jesus, he fell at his feet like one dead. What was different? What had happened? Now I'll give you my understanding. And let me say, you can disagree with me and still go to heaven.

Provided you love me. I believe that here we have Jesus revealed as judge. It's not a new revelation, but it's perhaps the most powerful impact of that revelation that ever came to anybody.

And you see, you really don't understand the plan of salvation. You don't understand the New Testament. You don't understand the Christian life.

If you don't recognize that Jesus is not only the Savior, but he's also the judge. God the Father has committed all judgment to him. That all should honor the Son as they honor the Father.

And I find that this is a theme that is almost totally lacking from the contemporary, quote, charismatic movement. Somehow we have forgotten that Jesus is the judge. And all of us must face him, either as Savior or as judge.

There is no third possibility. In fact, even if we are believers and know him as Savior, we shall also face him as judge. There's a place called the judgment seat of Christ before which every one of us is going to appear, if we are faithful to the Lord.

I'd like to read what Paul says about that in 2 Corinthians chapter 5. 2 Corinthians chapter 5 and verse 10. For we, and this is, Paul is speaking as a Christian. We must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

Now that word that's translated appear is much more powerful. It means we must all be made manifest before the judgment seat of Christ. There will be no secrets, nothing will be hidden.

Everything will be fully brought out into the open. We will be totally made manifest. I tell people sometimes, if you have a problem about confessing your sins now, just think how much better it is to confess them now than to have them made public before the whole universe at the judgment seat of Christ.

We are not going to be judged for condemnation if we are truly in Christ. There is therefore now no condemnation for those who are in Christ Jesus. But our judgment will be an assessment of the life that we've led and the service that we've offered to Jesus in this body.

That everyone or each one may receive the things done in the body. Whatever you do in the body you're going to have to answer to Jesus for. According to what he has done, whether good or bad.

And please notice there's no third category. You remember I said that earlier. You cannot sit on the fence forever.

You've got to come off on one side or the other. There are only two categories of our actions. They're good or they're bad.

There's nothing in between. And everything that is not good is bad. And we're going to answer to Jesus for what we have done.

It says of course that we will not be condemned. But our life will be assessed. And our rewards and our position in eternity will be determined at this judgment seat.

There are various different scenes of judgment. I'm sure you're probably aware. This word the judgment seat in Greek is bima.

And it's used for the seat on which a Roman magistrate sat when he gave judgment. When Pilate was judging Jesus he sat on his bima. Then there is the great white throne which is the final judgment of all who are remaining at the end of this long age.

And then there is the judgment that we looked at, I think yesterday. When Jesus sits on the throne of his glory and all the nations are brought before him. The different seat of judgment indicates the different type of judgment.

But we're looking at the judgment of all those who are in Christ. I don't say all Christians but I say all who are in Christ. And there's one very important fact which is brought out for us by the Apostle Peter.

In 1 Peter 4 17 and 18. For the time has come for judgment to begin at the house of God. And if it begins with us first, what will be the end of those who do not obey the gospel of God? Now if the righteous one is scarcely saved, where will the ungodly and the sinner appear? So where does judgment begin? At the house of God.

In case there should be any mistake, Peter says if it begins with us. Bear that in mind. We will be the first to be judged.

Why? Because we have the greatest responsibility. We're the people with the answer. We're the people who've tasted the grace of God.

We're the people to whom God looks to represent him in the earth. That's a very, very great responsibility. And with it goes accountability.

Now I want to take two examples from the Old Testament of this principle. That judgment begins at the house of God. They're very serious and solemn examples.

The first is found in Ezekiel chapter 9. I'll read the whole chapter, it's only 11 verses. You understand this is acted out. But the principles are eternal.

Then he, that's the Lord, called out in my hearing with a loud voice saying let those who have charge over the city draw near, each with a deadly weapon in his hand. And suddenly six men came from the direction of the upper gate which faces north, each with his battle axe or destroying weapon in his hand. One man among them was clothed with linen and had a writer's inkhorn at his side.

They went in and stood beside the bronze altar. Now the glory of the God of Israel had gone up from the cherub where it had been to the threshold of the temple. And he called to the man clothed with linen who had the writer's inkhorn at his side.

And the Lord said to him, go through the midst of the city, through the midst of Jerusalem and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it. A few people still understood God's standards, were committed to his will and were deeply and intensely grieved over what was going on in God's city Jerusalem. So the Lord said you go first and with your inkhorn you put a mark on the forehead of everyone who grieves and cries for what's going on.

To the others he said, the other six men, in my hearing go after him through the city and kill. Do not let your eyes spare nor have any pity. Utterly slay old and young men, maidens and little children and women.

But do not come near anyone on whom is the mark and begin at my sanctuary. Where did it begin? The sanctuary, the house of God. So they began with the elders who were before the temple.

Not only did it begin with the sanctuary but it began with the leaders. Then he said to them, defile the temple and fill the courts with the slain. Go out.

And they went out and killed in the city. So it was that while they were killing them, I was left alone. That's Ezekiel the prophet.

And I fell on my face and cried out and said, Ah Lord God, will you destroy all the remnant of Israel in putting out your fury on Jerusalem? Then he said to me, the iniquity of the house of Israel and Judah is exceedingly great and the land is full of bloodshed and the city full of perversity. For they say, the Lord has forsaken the land and the Lord does not see. And as for me also, my eye will neither spare nor will I have pity.

But I will recompense their deeds on their own head. Just then the man clothed with linen who had the ink on at his side reported back and said, I have done as you commanded me. That is a very vivid picture of God's judgment.

It begins at the house. Begins with the spiritual leaders. And it is a judgment to death.

It's a judgment of total destruction. But before that judgment is released, God sends the man with the ink horn to mark on the forehead everyone who seriously grieves and mourns over the condition of God's people. And they, and they alone, were spared from the judgment.

Otherwise the judgment fell on men and women, boys and girls, old and young. No one was exempted. That's the picture.

The principles are eternal. Then I want to turn to a passage in Ezekiel chapter 22. Beginning at verse 23.

And the word of the Lord came to me saying, Son of man, say to her, that's the land of Israel. You are a lamb that is not cleansed or rained on in the day of indignation. And there's only one kind of rain that can cleanse the land of sin, that is the rain of the Holy Spirit.

If that does not fall, the land is not cleansed. And then he goes on. And now I want you to notice the order of the people that he singles out.

And it so happens in the English language, that every one of them, four groups, begins with the letter P. So it's easy to remember. It's prophets, priests, princes, and people. And observe again, it begins with the prophets, goes on with the priests, moves on to the princes, the secular rulers, and only ultimately the

people.

To whom much is given, of him much also will be required. So now we have these words. The conspiracy of her prophets in her midst is like a roaring lion tearing the prey.

They have devoured the people. They have taken treasure and precious things. They've made many widows in her midst.

And notice the real motivation there is covetousness. I've been so impressed by the statement of Paul, the love of money is a root of all evils. In fact, I've just written a teaching letter called, The Era of Balaam.

I was really interested to see what was the motive that led Balaam in stubborn opposition to the revealed will of God of which he himself had been a prophet. So that ultimately he perished under God's judgment. And the New Testament which quotes, which refers to Balaam three times, makes it absolutely clear it was the love of money that led him to his destruction.

And Paul says, it's like a dagger, the love of money, with which people have pierced themselves through and brought upon themselves many sorrows. And as I was writing that letter, I had a mental picture of somebody taking a sharp dagger that was poisoned and plunging it into their own flesh. That's what the love of money does.

Could we honestly say that the charismatic movement is free from the love of money? Could we not really say that most of the conspicuous people that have been toppled, their motivation was the love of money? I mean, I'll let you decide, but it seems to me it's clear. Brothers and sisters, we need to be on our guard, every one of us, including the preacher, against the love of money. Because it's a root of all evils.

Every kind of evil can come out of the love of money. And here we see these prophets were corrupted by the love of money. And let me say what I think I've said before.

If anybody claims to be a prophet in this present world situation and doesn't demand repentance, I challenge his claim. I don't have any confidence in a prophet that simply tickles people's ears and tells them exciting things about themselves and promises them all sorts of blessings in the future. It's a solemn thing to call yourself a prophet.

You are especially the representative of God, first and foremost. The one who speaks out the counsel of God. I'm impressed by the fact that in the time of Jeremiah, as Judah tottered to its disaster, I can only find one true prophet.

His name was Jeremiah. There were many false prophets who were predicting all sorts of wonderful things. The treasures of the temple that Nebuchadnezzar has taken will be come back.

In two years you'll see it. And the tragedy is this, that as I see it, the false predictions of the false prophets kept God's people from listening to the one true prophet. And I see something of the same in the charismatic movement today.

A lot of people promising peace to those who are not living for God. To those who are breaking God's principles and laws. The Bible says there is no peace to the wicked.

And anyone who promises peace to the wicked is wicked himself. He's a false prophet. This is not something from the remote past.

We have the problem today inside the professing church. Just as much as it was in the city of Jerusalem in the time of Jeremiah. We'll go on reading.

The next verse. Her priests, that's verse 26, have violated my law and profaned my holy things. They have not distinguished between the holy and unholy.

Nor they made known the difference between the unclean and the clean. And they've hidden their eyes from my sabbaths so that I am profaned amongst them. What's the great challenge? There's been no recognition of true holiness.

And how it differs from that which is not holy. And when professing church leaders will admit into the congregation of God. And even ordain as ministers those who are homosexuals.

They're doing precisely what Ezekiel describes there. I just want you to understand all this is not out of date. It's intensely topical.

It applies exactly to the situation in the church and in the world today. Then it says her princes, that's the secular rulers. The presidents.

The prime ministers. Her princes in her midst are like wolves tearing the prey. To shed blood, to destroy people and to get dishonest gain.

Now I'm very little acquainted with the situation in American politics. Really to say the truth I'm not interested in politics. I just make it a confession.

But I understand, I read somewhere that President Clinton carries a Bible and calls himself a Baptist. I would like to ask this question and I don't think there's any answer. In all the times he apparently attended church.

Did he ever hear a clear honest exposition of God's attitude towards homosexuality? I would guess not. Who failed? The priests. Did he ever hear a clear honest scriptural explanation of God's purpose for Israel? I would guess not.

Who is primarily responsible? Not President Clinton, but the church. If he'd heard the truth and turned against it he would be responsible. But if he listened to professing Christian leaders who did not clearly delineate the line between the holy and the unholy, they are responsible.

And God holds them responsible. And finally, when we come back to the prophets. Verse 28, then we're coming to the people last.

Verse 28, her prophets plastered them with untempered mortar, seeing false visions and divining lies for them. Saying, thus says the Lord God, when the Lord had not spoken. What does that mean to plaster them with untempered mortar? Elsewhere, Ezekiel says they built a wall but the plaster was untempered.

And when the rain came, the wall fell down. And there's a lot of untempered plaster in the church today. I'm not out to attack the church.

I'm simply stating things that to me are simply incontrovertible facts. There's a lot of preaching that doesn't really deal with the issue of sin. What's happened to sin, somebody said.

Well, it's just the same as it always was. It's deadly. It's totally destructive.

You can turn your back on it, but it'll stab you in the back. And then we read verse 29. The people of the land have used oppressions, committed robbery.

Is that true in America today? And mistreated the poor and needy. And they wrongfully oppressed the stranger. Now, I'll turn there because I happen to know it by heart.

But we'll turn there. In Ezekiel 16, there is a condemnation of Israel and Jerusalem. Comparing them to Sodom and Gomorrah.

And in verse 49, God lists the sins of Sodom. And it's very interesting, He doesn't mention homosexuality. But He states the social and spiritual conditions which will inevitably produce homosexuality.

Listen, Luke, this was the iniquity of your sister Sodom. She and her daughters had pride, fullness of bread, abundance of idleness. Neither did she strengthen the hand of the poor and the needy.

How much does that apply to contemporary America? Pride, fullness of bread, abundance of idleness, and a failure to take care of the poor. Those conditions are what produce homosexuality.

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