

“How to Judge Yourself, the World, and Everyone in It”

(20th in our series, *Jesus Everywhere*)

Matthew 25:31-26:2*

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**All scriptures are ESV unless otherwise noted.*

Sermon

Last week I was riding in our Toyota down I-80 in Nevada returning from a great family vacation staying with old friends in Napa, California. Our girls couldn't join us – so it was Susan, and me and Jon and Coleman in the car. Coleman was driving. I was reading a book.

We were almost an hour past Reno when Coleman took an exit ramp and pulled into a large dusty field at the bottom of the ramp. He was tired and wanted me to drive. So we got out. He jumped in the back and I thought, “You know I drank a lot of Diet Coke at the KFC in Reno.” Now I'm a guy and God has gifted me with the ability to take care of these things in a quick, efficient, and easy way at which many women are jealous.

It's the desert and the highway is up above. My two sons and my wife are in the car. I think, “I'll just go here behind the car and we'll be on our way.”

As I'm proceeding, I glance over my shoulder and think, “Wow, I miscalculated; if someone came down the exit ramp, they could see what I'm doing... I'd better hurry.”
(But I'm 50 now and these things take longer than they used to.)

I glance over my shoulder again and see a black SUV coming down the exit ramp. All of a sudden, I hear this loud noise – flashing lights show up in the window. And it drives right toward me – it's the Nevada Highway Patrol.

The window comes down. The patrolman looks like he's about 25-years old and fresh out of the Marines. (The windows are down in the Toyota so my wife and sons hear everything.)

He yells, “You've got to be kidding me! Did you not see the sign to the gas station on the other side of the exit?”

I said, “I'm sorry ... my son pulled off and ... I'm sorry.”

And then he just goes off on me. “Good Lord – You're disgusting. There could've been a family with kids coming down the exit – anybody could see what you're doing.”

I think I'm gonna get arrested.

I said, “I'm sorry.” He kept rippin' into me and finally said, “You sickin me – now just get in your car and get out of here.”

When I get in the car, the boys were quiet and my wife was not – in fact, to a great extent, she agreed with the judgment of the highway patrolman and I felt shame

Well I want you to know that I used proper restroom facilities all the way back to Colorado.

I was obedient on the outside ... but not on the inside.

In fact, as I drove up the ramp on to I-80, I immediately began to judge that young patrolman:

“Stupid ... arrogant ... judgmental.”

“Jesus urinated outdoors – I'm almost sure of it.”

And I began to fantasize about marking my territory. About tinkling around the entire boundary of the state of Nevada and claim it as my own (a peeing contest).

See? I felt judged and so I judged the judge and his judgment with more judgment. And in all honesty, I think that's why most folks go to church – to judge themselves, judge others, and so defend themselves against the Judge and the last Judgment.

“Pastor, preach and give me some ‘knowledge of good and evil’ so I can judge.”

“Is it good or evil – to pee on exit ramps?”

If the exit ramp is 20 feet below the interstate ...

and your grown sons and wife are the only ones in the car ...

and you're in a hurry

and you drank a lot of Diet coke at the KFC

and you think probably no one will see ya?”

Is that good or evil?

Now that's a silly example – but a good example. Instead of outdoor tinkling, just plug in issue like ... sexuality; marriage and divorce; child rearing; reproduction rights; and the sanctity of human life too. And suddenly no one's laughing –

People really come to church 'cause they want the pastor to judge them, judge others, and give them the tools for Judgment – “knowledge of good and evil” – the Law.

Most people think that's what Evangelical Christians are - God's Highway Patrolman (along the narrow road of life, keeping everyone in line) 'cause religious folks love to judge, don't they? Is that your judgment?

Well, all of that is ironic ... especially since Jesus said,

“Judge not, let ye not be judged for with the judgment you pronounce, you will be judged.” Matthew 7:1-2

But Jesus also said:

“Judge (imperative sense), judge with just judgment.” John 7:24

And yet Jesus also said:

“The Father judges no one but has given all judgment to the son.” (John 5:22)

And then Jesus said:

“I judge no one.” (John 8:15)

And yet Scripture makes it clear that Jesus is the Judgment like we read in Acts 17 a few weeks ago. Paul says to the Athenians:

“God has fixed a day in which ... to judge the world in righteousness in a man.”

A day.

So Believers always want to know when is it? What is it? and Who gets in?

As you know in recent years, I've quoted a lot of verses that indicate or just say, *“Christ will make all things new.”* And I've found that those verses really stress folks out. They say, *“Well – what about Judgment?”* Maybe, they mean *“What about my judgment?”*

“How do I mark my territory?”

“How do I know who's in and who's out?”

“How do I know who's first and last – greatest and least?”

“What about Judgment?”

Well there is a Final Judgment. In Matthew 25, Jesus spells it out.
In Matthew 24, Jesus leaves the Temple, prophesying it's destruction.
As He sits on the Mount of Olives with His disciples – across from the Temple Mount that's Mt. Messiah, Mt. Zion, Mt. Calvary.

As He sits there ...

His disciples ask

1. When will the Temple be destroyed?
2. What will be the sign of Your Coming and
3. The (suntelia) – the end of the age.

In Matthew 25:31, Jesus tells them of the end of the age. He also indicates that He'll be coming again in some strange ways and inhabiting some strange temples.

This is Jesus' last public sermon (in the Gospel of Matthew) before He is crucified

³¹ *"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne."*
Matthew 25:31

That certainly sounds like the "end of the age." "Age" is the Greek word "aiōn" often translated "ever."

"Tell us about the end of forever – the end of time as we know it. Tell us about the edge of eternity."

"Aiōn" is the noun – age. "Aiōnios" is the adjective from that noun meaning "ageness," "of the age" or "another age." We have a hard time in English translating that word. In Scripture, it refers to God's age – like God's time beyond our time – the fullness of time or timeless time. It's often translated eternity. They (the Disciples) ask, *"Tell us about the end of time and the edge of eternity."*

Matthew 25:31

³¹ *"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. ³²Before him will be gathered all the nations, [all the "ethnos;" all the "peoples] and he will separate ["them"] people ... [People is supplied by the translator.]*
Matthew 25:31-32a

Them is all the Peoples, all the nations – All.

You know some people make this really complicated 'cause they say there are a bunch of different judgments for different people. But Jesus said "All" will be gathered before Him.

In John 12, Jesus said, *"Now is the Judgment of this World."* The Judgment – that's one Judgment. The Great White Throne Judgment – the Sheep and Goats Judgment – what happened at the Cross when Jesus cried it is finished – ended. It's all one Judgment

Like "One Lord – One Faith – One Baptism – One God and Father of us all."
One Judgment on all people at the boundary of time and eternity.

³¹When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. ³²Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. Matthew 25:31-32

Hey do you know how a Middle Eastern shepherd separates his sheep from his goats? It's really amazing and when we went to Israel I saw it everywhere:

These shepherds walking and talking around the hillsides – the goats would be in front of the shepherd and the sheep would just follow along behind the shepherd. The shepherd would drive the goats with a stick and the sheep would simply follow his voice (they knew his voice and loved his voice). One shepherd and the goats experienced him as pain and fear and the sheep experience this same shepherd as an attractive voice.

³²Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. ³³And he will place the sheep on his right, but the goats on the left. ³⁴Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom [You can't earn the kingdom; only inherit the kingdom if you're a sheep and goats can't change themselves into sheep.] prepared for you from the foundation of the world. ³⁵For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, ³⁶I was naked and you clothed me. I was sick and you visited me, I was in prison and you came to me.' ³⁷Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? ³⁸And when did we see you a stranger and welcome you, or naked and clothe you? ³⁹And when did we see you sick or in prison and visit you?' ⁴⁰And the King will answer them. 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.' Matthew 25:33-40

Isn't that amazing? It's like the king was served in temples of hungry, thirsty, naked, weak flesh – the last and least – temples. He came to them in that form and they served him in that form, even though they didn't know it was Him. Perhaps they didn't even know His name. And yet they heard Him calling from these temples of broken flesh.

You know sheep don't seem to know their shepherd's name (like Bill, Ted, Bob), yet all sheep know their shepherd's voice – yet they follow and he saves them. Maybe these sheep are saved by the shepherd before they even learn his name.

You know when Jesus told this story, no one in the world was known as a Christian.

Well the Great Shepherd King says, "*Inherit the kingdom ... as you did it to one of the least of these my brothers, you did it to me.*" Next verse

⁴¹ "Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. ⁴²For I was hungry and you gave me no food, I was thirsty and you gave me no drink, ⁴³I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' ⁴⁴Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' ⁴⁵Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.' ⁴⁶And these will go away into eternal punishment, but the righteous into eternal life. Matthew 25:41-46

Well that seems simple enough and we all like to judge, so let's judge. Let's nail this thing down – Right Here – Right Now. Under your seat, you'll find one of these (Peter holds up *The Handy*

Dandy Final Judgment Scorecard. See Appendix for copy of the scorecard.) For the moment, I want you to only look at the top section (that's Method A) and ask yourself the most pertinent of all questions. For example

"Have I given a hungry person food?"

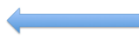
"Have I neglected to give a hungry person food?"

Check the lines that are true for you. If any lines are checked on the Left, you're a sheep. If any lines are checked on the Right, you're a goat.

Okay. Fill out the scorecard now. [Jeopardy theme song plays in the background.]

Time's up. Okay – sheep go to my right; goats go to my left. Now – do it now. Put up the direction sign.

Sheep



Goats



(Peter points to each side and no one is moving.) Well, that's disappointing! What's wrong?

You know to be honest when I filled out my card - I checked every line. So I guess I'm like a sheep and a goat. I couldn't go to either side 'cause my sheep self is stuck to my goat self and my goat self is stuck to my sheep self. For this to work, I'd have to be like, cut in two – severed. In fact, verse 32 says the King will separate – that means sever and that's what "Judgment" means. In Greek, the word is "krisis" and it's where we get our word "crisis."

The Word of God is living and active – piercing to the separation – division.

Do you ever feel cut, judged, and separated by the Word:

The Word is a Crisis.

Scripture says, *"He who loves is born of God and knows God"* and I think, *"Yeah – I'm saved."*

Then it says, *"He who does not love does not know God"* and I think, *"Crap. I'm damned."*

I mean it's like there are two people in me:

An old man and a new man; a fleshly man and a spiritual man; wheat and chaff; vessel of wrath and vessel of mercy.

A goat and a sheep – that's a crisis!

Twice already in Matthew, Jesus has said, *"If your hand causes you to sin, better to cut it off than to be thrown into the fire with it."* That's a crisis.

This hand holds the remote control; this hand opens the 3rd and 4th bottle of beer. I need to judge it – cut it off – I take the Bible seriously. [Peter goes up to the table and takes an ax, lays his hand down on the wood and swings the ax as he moves his hand at the last moment.]

You know I moved my hand at the last minute 'cause I thought of something Jesus said. He said, *"It's what comes out of the heart that defiles a man; out of the heart flows all manner of wickedness."*

It's not my hand that causes me to sin – it's my heart. I need heart surgery – a heart transplant. I neglected to feed the hungry and welcome the stranger because I have a bad heart. Sure I've got some new heart. But if I try to cut my old self from my new self, I murder myself. If I try to judge the tears – I kill the wheat. So the King on the throne reveals that I'm a sheep-goat and that's a crisis come Judgment Day. And so what am I to do?

So what am I to do? Usually we try Auxiliary Method B (this is what most people do). It's included on your scorecard in case Method A is inconclusive. It works like this:

1. "Calculate the number of times you've done each good deed." (designated by D)
2. Calculate the number of times you've neglected to do each good deed. (designated by D¹)
3. D divided by D+D¹ is Your Universal Righteousness Percentage (URP)."

Now that's very valuable because you can compare your URP to another's UPR – 'cause maybe God will grade on a curve.

With Method B, you can judge yourself first by judging others last; judge yourself greater by judging others lesser and least. But if you judge them least – didn't you just judge the King on the throne less? For the King on the throne says:

"Truly as you did it to one of the 'least'" of these, my brothers, you did it to me... Truly I say to you as you did it not to one of the least of these you did it not to me..."

He also said, *"The first will be last and the last first."*

That makes Method B (Competition) a little scary ... don't you think?

And remember the King is talking to "all the peoples." So if you judge "the least of these" least – don't you judge Jesus least! If you abandon "the least of these" to Hell – don't you abandon Jesus to Hell?

(Why did Jesus descend into Hell? Maybe we judged ourselves, into outer darkness, and Jesus came with us.)

Whatever the case – if you judge the least of these least – you judge Jesus least. And if you judge Jesus least – why would you even want to enter His Kingdom? His Heaven might feel like your Hell. (It would burn.)

Ann Lamott tells about a guy drunk in a bar in Alaska.

He was telling the bartender how he'd recently lost whatever faith he'd had after his twin engine plane crashed in the tundra. He said, *"Yah – I lay there in the wreckage, hour after hour, nearly frozen to death; crying out to God to save me, praying for help with every ounce of my being but He didn't raise a finger to help. So I'm done with the charade."*

The bartender squinted at him and said, *"But ... you're here. You were saved."*

"Yeah, that's right," says the man, *"that's right, because some God-damn Eskimo came along."*

What if the one on the throne is a Goddamned Eskimo or Honky or Spick or Samaritan or Jew or someone you've judged "the least."

What if? Would you even want into His kingdom? Or would you run in terror, calling to the mountains and rocks: (like in Revelation 6)

Fall on us and hide us from the face of him who is seated on the throne.

[Cartoon of Colonel Sanders at Heaven's gates]

I love this cartoon, Colonel Sanders at the Pearly Gates and the one who greets him is a chicken and the thought bubble is "Uh-oh."

What if the one on the Throne is a lamb that you recognize – for He's been slaughtered and you are responsible for His wounds.

That's a crisis ... what will you do? Run from Him and hide yourself in outer darkness? - in nowhere and nothingness.

I mean that is a real crisis – Jesus really is everywhere. He stands on the Throne at the end of time. And He encounters you in time, throughout time, in temples of flesh. The Judgment is Now and revealed in the End when He cries from the Throne, "*It is finished.*"

A crisis: Jesus is Everywhere and Jesus is the Judgment.

And please note on your *Handy Dandy Scorecard* it says *Please Note:*

PLEASE NOTE:

If you were "aware" of doing any good deeds for Jesus, religious reasons, or to score points, The Handy Dandy Final Judgment Scorecard is inaccurate and rendered null and void. If this is a problem, you may see the Complaint Department in the Valley of Gehenna.

Both sheep and goats say, "*When did we see you Lord?*" See neither knew it was Him – they didn't know. See? No one is saved by their knowledge of Good and Evil (the Law). Knowledge of Good can't make you good ... only reveal that you're not good.

So you can't just hear this story and based on this knowledge go out and decide to be good. You'll just use the good to get the good, which is not good – but the definition of Evil. See?

No one in the story loves in order to get Eternal Life.

No one in the story loves in order to avoid Eternal Fire.

All of May we preached on the *aionios* fire – Eternal Fire. The Word of God is Fire and the Word of God is Life.

God is Fire and God is Life and God is One.

Sheep and goats were sacrificed in one holy, perpetual Fire.

Maybe goats experienced that fire as pain and fear – like Sodom did.

Maybe sheep experienced that fire as Life and Joy – like the Disciples – on Pentecost – baptized in Fire.

Whatever the case:

No one in the story loves in order to earn the Kingdom.

No one in the story loves out of fear for the fire.

No one in the story loves because they made a choice based on their knowledge of good and evil. Love is not their Judgment.

No one in the story loves for a reason. Love is the reason.

Love was just their nature. They were sheep by nature.

But what man was ever all Love and never not love? (Surely, that road is too narrow for me.)

What man never neglected to feed the hungry, clothe the naked and visit the sick and the imprisoned?

What man was pure and spotless – according to Method A.

And never judged – According to Auxiliary Method B.

I mean never rejoiced at wrong; never labeled others “last” to label himself “first.”

And what man ever did all that unselfconsciously. I mean didn’t love ‘cause of some scorecard or some religion ... but just loved because it was his Nature – his Joy.

What man? Well, only one – the one telling the story; the one on the Throne.

So why is He telling us the story? I can’t cut out the goat without dying and I can’t grow the sheep by simply trying.

It’s the “knowledge of good and evil” and the “knowledge of sheep and goats” – but what’s the point – what’s the Reason – what’s the Logos? We’re left cut and crying out, “*God save*” – “*God help*” – in a word, “*Yeshua*.” (In English, Jesus.)

... Well now maybe you can see Him – The Point – The Reason.

- Do you see Him? – the one standing on the Throne?
- Do you see Him? – or do you still hide?
- Do you hear Him in faith or have you stopped reading the Word in fear?

Ray Stedman used to say, “*Scripture is inspired by God, but the chapter divisions must be inspired by the Devil.*”

Don’t know if that’s true – but I do know chapter and verse were added to Matthew in 1560, 1500 years after it was written. So Jesus didn’t end His last sermon with the last verse of Matthew 25, but the second verse of Matthew 26.

⁴⁶*And these will go away into eternal punishment but the righteous into eternal life.*

[Next line.]

⁴⁶¹*When Jesus had finished all these sayings, he said to his disciples, ²“You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”*

Pass – over.

In Exodus 12:5, God says to the Israelites

Your lamb (Sey is the Hebrew word in this spot) shall be without blemish, a male a year old. You may take it from the sheep or the goats. (He tells them to place the blood over the doors.) Then “eat the lamb in haste. It is the Lord’s Passover.

When the sentence of death “passed over” the Israelites because of that Lamb – that Sey (meaning sheep or goat) – and Jesus is our Passover. I think that’s significant.

Remember Jesus is sitting on the Mount of Olives, staring at Mt. Moriah – that is the Temple Mount and Mount Calvary. Since Abraham - gosh, since God sacrificed an animal to clothe Adam and Eve, perhaps in that very spot the Jews believed the Garden of Eden was on that mountain.

But at least since Abraham, God’s people had been told to sacrifice lambs (Sey) in that spot. On that spot, in an absolute crisis, Abraham said to Isaac, “*God will provide a lamb*” (Sey in Hebrew. The word means goat or sheep.)

When Israel was in absolute crisis, God told them to sacrifice the Passover Lamb (goat or sheep). On that spot, the Temple Mount – for 1000 years, God had Israel sacrifice millions of Passover Lambs (goat and sheep).

When Isaiah prophesies that “the Messiah like a lamb would be lead to slaughter,” the word lamb (Sey) means goat or sheep. On that spot – Mt. Moriah, Mt. Zion, Mt. Calvary – Jesus, our Passover Lamb, would be sacrificed that Friday.

Sheep and goats both belonged to the shepherd, both were sacrificed in the temple, and yet often they were sacrificed for a different purpose. Neither I nor anyone alive understands all of this

- But sometimes a sacrifice was said to bear sin and it was called the “sin offering.”
- But even more a sacrifice was like a pleasant gift – it was called an “Olah – a burnt offering.” God’s food – when my wife makes a roast lamb, it doesn’t bear sin; it’s a gift of love.

In Numbers 28 and 29, Moses reviews all the sacrifices:

Every day they’re to offer 2 lambs from the sheep, as burnt offerings.

On the 7th day that number doubles.

Then on every Feast Day, they’re to offer 7 sheep lambs (or a multiple of 7 – 7 is the number of the finished Creation).

Over and over Moses says 7 sheep as a burnt offering and 1 goat as a sin offering to atone for sin.

The sheep were a good gift given to God and the goats were a means of taking away sin – the sin offering.

Every year, on the Day of Atonement, the High Priest would take 2 goats for a sin offering

One would bear sin into the fire and

One would bear sin into the wilderness (the outer darkness).

It was called the Scapegoat.

I don’t know exactly what all those sacrifices meant or mean but I do know that Jesus fully fulfilled them all – once and for all.

I know Jesus takes away our sin as the sin offering – the goat.

“He has born our griefs and carried our sorrows. The Lord has laid on him the iniquity of us all,” writes Isaiah.

Jesus is the sin offering – the goat.

Jesus is the burnt offering – the spotless sheep.

“Through him the many are made righteous,” speaks Isaiah.

Every good deed in you is His spirit in you - the Lamb in you.

So when you feel judged and are tempted to judge, don’t run from the Throne, look to the Throne. Judgment is finished.

In Revelation 4 and 5, John sees the Throne and in 5:6 *"In the midst of the throne,"* he sees a *"lamb standing as if it had been slain"* (It's 7 eyes on 7 spirits of God sent out into all the earth.). And John hears every creature in all Creation – on the earth and under the earth – singing praises to the Lamb – *"Worthy is the lamb" "with your blood you purchased men for God."*

So stop looking at yourself and look to the Throne.

You're not saved by your Judgment.

You're saved by God's Judgment - *"Jesus Christ and Him crucified."*

God's Judgment is Grace – Absolute Grace.

Look to the Throne.

Jesus ascends to the Throne by means of His Cross.

Jesus is our Passover Lamb ...

nailed to the tree of the Knowledge of Good and Evil – Law.

There our Lord sacrifices Himself for all to see – hungry, thirsty, a stranger to this world, naked, sick with our sin, imprisoned in our Hell – would you see Him there?

There in a tortured temple of broken flesh

1. He bears the sin of the world and
2. He pours out His Spirit on all flesh (Joel 2:8)
3. He is the sin offering – the scapegoat – your goat
4. He is the spotless lamb – the sheep – your sheep

There on the Cross

1. He takes our sin and
2. Gives us His Righteousness

His Righteousness descends into the hungry, the thirsty, the stranger, those sick in sin and imprisoned in darkness. Every good deed in you is Him in you.

It's not your judgment – It's God's Judgment – Just Judgment – Jesus.

Several years ago something happened that really rocked me to the core.

I was praying for a friend who was having a vision.

I don't have words to describe how real it was, but I know it was Jesus. Jesus had walked this person through an old memory of abuse and now in the vision, He stood in front of her. It had been so horrible I didn't know what to do. But I wanted to hold her in my arms as she wept and cried to Jesus and so I did.

She cried, *"Jesus I want you to hold me. Jesus, please hold me?"* (He just stood there weeping.)

She said, *"Peter, why won't He hold me?"*

I didn't know - I didn't understand – I couldn't explain.

But one thing I'd learned – is always look to the Throne.

So I said, *"I don't know – why don't you ask Him?"*

And so she did – she just cried out, *"Jesus, why won't you hold me?"*

(Then she got real still – I knew He was answering.)

Finally I said, *"What did He say? What did He say?"*

And she said, *"I heard Him say 'I am – I am holding you.'"*

... And my arms were wrapped around her. Then it hit me – I was His Body and it wasn't His Judgment – It was His Judgment in me.

Real Love in me is God in me – God is Love. Jesus was in me. And it was Jesus in her calling forth Jesus in me.

See? Jesus is Everywhere.

And once I look to the Throne, I no longer fear His Judgment.

I forever worship His Judgment.

And He's no longer everywhere as condemnation, but everywhere as salvation and communion.

He's at the end of time – He fills all in time and He even fills me.

Communion

So on the Passover or as the Passover, Jesus took bread and He broke it saying, *"This is My body given to you. Take and eat."* (You remember the cafeteria in elementary school – the sign that said, "You are what you eat.") And in the same manner, after supper, He took the cup and having given thanks, He said, *"This cup is the New Covenant (Eternal Covenant) poured out for the forgiveness of sins. Drink of it all of you and do it in remembrance of Me."*

At this Table – at this Throne

We confess our sin and receive Christ's Righteousness.

We give up our goat and receive the Passover Lamb.

We surrender our judgment and receive God's Judgment.

So as you approach the Throne of Grace, I'd like you to bring your *Handy Dandy Final Judgment Scorecards* and place them in this offering plate. I want you to surrender your judgment and then I want you to receive God's Judgment.

You know maybe if we really looked and believed God's Judgment of Grace,

We'd stop judging ourselves –

We'd stop judging ourselves and stop feeling so judged by others – like Highway Patrolmen in Nevada -

We'd stop feeling so judged by others –

and then stop judging others and marking our territory.

Maybe we'd Love – not because we had to, but just because we wanted to.

Because Love was our nature

and we were made in the very image of God.

Do you see?

You can't make yourself good with your judgments.

You are made good with God's Judgment when you look to the Throne.

So stop judging and start worshipping.

In Jesus' name, believe the Gospel. Amen.

Benediction and Prayer

[Peter holding up the offering baskets containing the *Handy Dandy Final Judgment Scorecards*.]

You just made an offering. Does it not make sense that this is the offering that our Father desired from the foundation of the world?

Our Father, that we would surrender our judgments to His Judgment ... and His Judgment is Love.

Is that what a father wants – his kids to know that he really loves them? He doesn't even know why – it's the way it is.

And now check this out too, it's not that our attempts at judgment have no purpose. They do have a purpose – they reveal His Judgment ...

It's Grace.

So look to the Throne and worship. [Peter nails all of the scorecards to the cross.]

So do you see Him – on His Throne ... at the end of the age ... when it is finished? What do you see, children of God?

Is He good?

Yes, He is good, isn't He?

And you see, this thing really has come full circle because what was it we wanted in the Garden. We wanted to know about the Good and look ...

Jesus is "the Good" – who knows us.

And when we see Him, He transforms us and we begin to love in freedom as He has loved us.

In Jesus' name (even in this world of space and time), believe the Gospel by faith. You see, that's the offering that He wants ... Faith, that's what it's called when you surrender your judgment to His Judgment. And what is the Father's Judgment – I love you. His Judgment is Grace.

In Jesus' name, believe the Gospel. Amen.

Disclaimer: The author has not edited this document. Therefore, there may be discrepancies. Some discrepancies may be minor; some may have to do with theology. When in doubt, please refer to the audio or video version of the sermon on this website and don't be shy about informing us of errors.

Appendix

The Handy Dandy Final Judgment Scorecard ©

Present your scorecard on the Day of Judgment to enter Heaven.

(Suggested clothing: Fire retardant jumpsuit)

Method A:

- | | |
|---|--|
| <input type="checkbox"/> I have given a hungry person food. | <input type="checkbox"/> I neglected to feed a hungry person. |
| <input type="checkbox"/> I have given a thirsty person drink. | <input type="checkbox"/> I neglected to give a thirsty person drink. |
| <input type="checkbox"/> I have welcomed a stranger. | <input type="checkbox"/> I neglected to welcome a stranger. |
| <input type="checkbox"/> I have clothed someone. | <input type="checkbox"/> I neglected to clothe someone. |
| <input type="checkbox"/> I have visited a sick person. | <input type="checkbox"/> I have neglected to visit a sick person. |
| <input type="checkbox"/> I went to visit someone in prison. | <input type="checkbox"/> I neglected to visit an imprisoned person. |

If you have checked any of the above boxes, move to the side of the building labeled SHEEP.

If you have checked any of the above boxes, move to the side of the building labeled GOATS.

Auxiliary Method B (In case Method A is inconclusive):

1. Calculate the number of times you have done each deed (D), and the number of times you have neglected to do each deed (D¹).

$$\frac{D}{D+D^1} = \text{Your Universal Righteousness Percentage (URP)}$$

2. Compare your percentage to others in case God grades on a curve. (According to some, there are 144,000 rooms prepared in Heaven [Revelation 7:4]. If they're not filled up by those who score 100%, perhaps you can still get in.)
3. If you score higher than your neighbor, you are first, and they are last.
4. You just judged them as "last" and "least" which appears to mean ... you just judged the judge as "last" and "least," but no matter what ... "The first will be last and the last first."

PLEASE NOTE:

If you were "aware" of doing any good deeds for Jesus, religious reasons, or to score points, The Handy Dandy Final Judgment Scorecard is inaccurate and rendered null and void. If this is a problem, you may see the Complaint Department in the Valley of Gehenna.