

God's Judgment, Heaven and Hell - Part 2

by Derek Prince

God's judgment is based on faithfulness in service and using one's talents, and will determine one's position in eternity.

Duration: 28:21

Scripture: Matthew 25:14

Topics: "Heaven And Hell", "Gods Judgment"

Description

This sermon emphasizes the importance of doing the will of the Father as the essential requirement for heaven, highlighting the need to operate in the power of the Holy Spirit in ministry. It delves into the parables of the minors and talents, stressing the significance of faithfulness and using the gifts God has given us. The sermon also discusses the judgments believers, Israel, and the nations will face, underscoring the need to be prepared for God's judgment and to live a life that honors Him.

Transcript

I have, by the grace of God, been privileged to cast out many, many demons. I've seen a number of very definite miracles take place. I have frequently prophesied.

I want to tell you I do not base my hope of heaven on any of that. And anybody who does is in danger. There's only one essential requirement for heaven.

It's doing the will of the Father that is in heaven. And the third requirement is the power that we operate in. In Romans chapter 15 verses 18 and 19 Paul says, For I will not dare to speak of any of those things which Christ has not accomplished through me in word and deed to make the Gentiles obedient in mighty signs and wonders by the power of the Spirit of God.

Paul says nothing that I've done is worth mentioning except that which the Holy Spirit has done through me. That's the only acceptable power for ministry, is the ministry of the Holy Spirit. So let me give you those three requirements for your work to stand the test of fire.

Your motive for God's glory. Are you doing it in obedience to the Word of God? Or are you doing your own thing? Or making your own rules? And number three, are you working in the power of the Holy Spirit? Or in your own fleshly ability? Now we come to two patterns of judgment. Two parables that Jesus related.

And I've had a difficult time deciding how to deal with this. But I think I'm going to have to read them. Take a little while.

The first is the parable of the minors. M-I-N-A. Minor simply means a measurement.

It was a measurement of money. And this parable is found in Luke chapter 19. Luke 19.

In the older versions it was called the parable of the pounds. A minor was a fairly small amount of money. And so we're going to read Luke 19 verse 11 and following.

Now as they heard these things he spoke another parable. Because he was near Jerusalem and because they thought the kingdom of God would appear immediately. Therefore he said a certain nobleman went into a far country to receive for himself a kingdom and to return.

In other words it's going to be a long while before I get back. So he called ten of his servants delivered to them ten minors. One each.

And said to them do business till I come. In other words make a profit. But his citizens hated him and sent a delegation after him saying we will not have this man to reign over us.

And so it was when he returned having received the kingdom. He then commanded these servants to whom he had given the money to be called to him. That he meant know how much every man had gained by trading.

And God is going to require an account of our service from each one of us. Then came the first saying master your minor has earned ten minors. And he said to him well done good servant.

Because you were faithful in a very little have authority over ten cities. So our faithfulness and service in this life will determine the position we occupy in eternity. The responsibility we'll be able to carry in the kingdom of God.

The second came saying master your minor has earned five minors. Likewise he said to him you also be over five cities. But he didn't say well done faithful servant.

There was a lower level of commendation. And then the third came saying master here is your minor. Which I have kept put away in a handkerchief.

For I feared you because you are an austere man. You collect what you did not deposit and reap what you did not sell. And the Lord said to him out of your own mouth I will judge you, you wicked servant.

You know that I was an austere, you knew that I was an austere man collecting what I did not deposit and reaping what I did not sell. Why then did you not put my money in the bank that at my coming I might have collected it with interest. And he said to those who stood by take the minor from him and give it to him who has ten minors.

And they said to him master he has ten minors already. They didn't really think that was right that the one who had ten already should get one more. Then Jesus goes on I say to you that to everyone who has will be given.

And from whom who does not have even what he has will be taken away from him. Now listen to this because most of us don't think this way. But that's not the end of the parable.

There's one more sentence. But bring here those enemies of mine who did not want me to reign over them and slay them before me. That's Jesus the judge, not Jesus the Savior.

But Jesus the judge. Remember the same person who's the Savior is also the judge. Just as thorough and efficient as he is in saving, so he will be in judging.

Does your picture of Jesus include that? Or are you just one of those who say gentle Jesus meek and mild. Praise God that's true. But it's not the whole truth.

There's another side to Jesus. He is the judge with eyes like a flame of fire. A two-edged sword that goes out of his mouth.

A voice like the sound of many waters. Feet like bronze in a furnace. And when John the revelator met him in that capacity he fell at his feet as dead.

This impresses me. John had had the closest relationship of all the disciples with Jesus. He'd lain on his bosom at the last supper.

He'd been one of those who was there when Jesus had revealed himself on the Sea of Galilee. Made breakfast for them. I like that you know, just by the way.

I like the fact that Jesus had breakfast ready for his disciples. But anyhow here's this John who's known Jesus so intimately. Confronted by Jesus the judge and he falls at his feet like one dead.

And you know I think something like that needs to happen to the church. I think the church which has been on a living on a buddy-buddy relationship with Jesus, needs to be confronted by Jesus the judge. And I think it wouldn't do us any harm if we fell at his feet like someone dead.

It would be something we need to learn. Now let's comment on this parable. First of all the one who made the most, got the extra.

This is a principle. One time God gave me a supernatural gift of faith. Very strange way.

I used to pray for people with unequal legs and the short leg grew out. It happened to literally hundreds of people. And I told them now God has touched you.

His supernatural power is working in your body. Help yourself. And I saw lots of people supernaturally healed.

But my good friends, my fellow ministers said you know Derek you have a reputation as a dignified Bible teacher. And if you go around holding people's feet and lengthening their legs, it may not fit in with your reputation. So I thought maybe they're saying the right thing.

So I went to the Lord and this is what I feel he said. He said I've given you a gift and I suddenly realized it was a gift. The gift of faith.

There are two things you can do. You can use it and get more. Or you can fail to use it and lose it.

And I made up my mind at that point. I was going to use it and get more. And I'd say to the glory of God I got more.

But remember whatever gift you have, there are two things you can do. You can use it and get more. Or you can fail to use it and lose it.

And then bear in mind as I think we said already, your service in this life will determine your position in eternity. The one who had gained ten minors was over ten cities. The one who had gained five minors was over five cities.

It was in exact proportion to their faithfulness in this life. And notice Jesus did not say well done good and successful servant. He said well done good and faithful servant.

And some of us put much too much emphasis on success. And much too little emphasis on faithfulness. The man who who didn't make anything.

Jesus said to him you maybe didn't have the ability to make money yourself. But you could have put it in the bank. And I would have got my own with interest.

And that proves to me that it's not always wrong to receive interest. It may be wrong in some places but not all. Now what would that be for you and me? What could we do? We might say well I don't have a big ministry.

I'm not a preacher. I'm not an administrator. I don't have a lot of talent.

What can I do? Put it in the bank. What's that? This is my understanding. Find the ministry that's really bringing forth fruit.

Check it, test it and then invest in it. That's putting the money in the bank. And you'll get your interest when the Lord comes.

Amen. Now let's look at the next parable which is very similar but somewhat different. The parable of the talents.

That's in Matthew 25 verses 14 through 30. Matthew 25 verses 14 and following. For the kingdom of heaven is like a man traveling to a far country who called his own servants and delivered his goods to them.

And to one he gave five talents, to another two and to another one. To each according to his own ability. And immediately he went on a journey.

Now notice in the minors each one got one minor. But with the talents one got five, one got two and one got one. And he distributed them according to their ability.

And I want you to understand that God gives you talents according to what He knows you can do with them. If you can use five talents He'll give you five. If you can only use two, He'll give you two.

And if you can only use one, He'll give you one. But it's according to your ability that He measures what He gives. And then it says, Then the one who had received five talents went and traded with them and made another five talents.

And likewise he who had received two gained two more also. But he who had received one went and dug in the ground and hid his Lord's money. After a long time the Lord of those servants came and settled accounts with them.

And brothers and sisters, the Lord is going to come and settle accounts with you and me. So he who had received five talents came and brought five other talents, saying, Lord you delivered to me five talents. Look I've gained five more talents beside them.

The Lord said to him, Well done good and faithful servant. You were faithful over a few things, I will make you ruler over many things. Enter into the joy of your Lord.

Notice the same principle. What you do in this world will determine what you do in eternity. He also had received two talents came and said, Lord you delivered to me two talents.

Look I've gained two more. His Lord said to him, Well done good and faithful servant. You have been faithful over a few things, I will make you ruler over many things.

Enter into the joy of your Lord. Now there's a different principle there. Because one made five talents, the other made two.

But the words of commendation were exactly the same to each of them. In other words, it's the percentage that God looks for. If you've received five, he expects a hundred percent.

And that'll be five. If you receive two, he expects a hundred percent. That's two.

He knows what you're capable of. And he doesn't ask more from you, than he knows you can deliver. Let's go on.

Then he who had received the one talent came and said, Lord I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. And I was afraid and went and hid your talent in the ground. There you have what is yours.

But his Lord answered and said to him, you wicked and lazy servant. Let me point out to you that laziness is wickedness. Most of our churches wouldn't accept drunkards.

They'd say you can't take a place in the congregation. Many of our churches accept lazy people. But in the sight of God, I think laziness is a worse sin than drunkenness.

That's just the way I see Jesus measuring things. Please understand, I'm not endorsing drunkenness. It's a sin.

But I think in the eyes of God, laziness is a worse sin. Jesus said, you wicked and lazy servant. You knew that I reap where I have not sown, and gather where I have not scattered.

Then you ought to have deposited my money with the bankers. And at my coming I would have received back my own with interest. Again the same principle.

If you haven't got the ability to make money yourself, put it in, invest it in a ministry that is bringing forth fruit. Therefore take the talent from him and give it to him who has ten talents. Notice it's the one who has that receives.

For to everyone who has, more will be given. And he will have abundance. From him who does not have, even what he has will be taken away.

And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth. That's a phrase that's used several times in the New Testament.

There will be weeping and gnashing of teeth. I've studied where it's used and I've come to the conclusion it's only used about people who've been right close to the real thing. They've had every opportunity to get in.

It's not people that have been right out and never knew anything about God. But it's the people that have been right there all their lives and knew all about it and never entered in. There will be weeping and gnashing of teeth.

There will be the tremendous bitterness of saying I could have been in this. I had the opportunity all the time. But I never availed myself of it.

Now I'm cast out forever into outer darkness. Terrible. Let me play one more thing.

The people who were rejected were the people who had the least committed to them. The one talent person. And I found that's true in the church.

Basically the people who've got a lot of ability will do something with it. The people who've got a good measure of ability will do something. But the one talent people sit back and say well I don't have much.

There's nothing much I can do. So I won't do anything. And they'll be rejected.

They'll be cast out. Now let me take some principles from these parables. Number one, our service in this life determines our position in the next life.

Number two, not to use your talent is to lose it. Number three, not to do good when you can is sin. James 4 17.

Therefore to him who knows to do good and does not do it, it is sin. We often talk about the sins of commission. But the sins of omission are just as real.

And then I want to analyze for a moment Matthew chapter 5. There are three classes of people there who were totally rejected by God. The foolish virgins who took no oil. The one talent servant who did nothing with it.

And the goat nations who did not help the brothers of Jesus. And they were all totally and finally rejected by God. And I said to myself one day, what did they all have in common that caused them to be rejected? What did they do? And I got a simple answer.

They did nothing. That's all you have to do to be rejected. Just do nothing.

It's a solemn thought. Now we're going to go on very quickly to the other judgments. We've been dealing mainly with the judgments of believers.

Because that's the one that really concerns us. If we're believers this is what we really need to know about. Now I believe the next judgment will be the judgment of Israel.

A special people set apart by God. And though they've been disobedient and unfaithful in many, many centuries. God has never finally rejected them.

What is the scripture we say? The Lord will not reject his people for his great name's sake. Because it has pleased the Lord to make Israel his people. What God does for Israel is not because of Israel's deserts.

It's because of the Lord's name. That his name may be glorified. And God is going to deal with Israel in a special way.

Here's a principle that I want to pass on to you. About blessing and judgment. God blesses the Jews direct.

But he blesses the Gentiles through the Jews. And those of us who are Gentiles here need to remember that. Every spiritual blessing we have ever received we owe to the Jewish people.

Because Jesus said in John 4 22, salvation is from the Jews. A very simple statement. Every single blessing that you've ever received in salvation you owe to one people.

The Jewish people. And God expects you to recognize that. And act accordingly.

But God is going to deal with the, when it comes to judgment. God judges the Gentiles direct. He judges the Jews through the Gentiles.

Let me repeat that. God blesses the Jews direct. He blesses the Gentiles through the Jews.

God judges the Gentiles direct. He judges the Jews through the Gentiles. And you go back through hundreds of years of Jewish history.

Persistently God has used Gentile nations to judge them for their disobedience and their unfaithfulness. And so the next judgment is going to be the judgment of Israel in the great tribulation. We'll just look at one Scripture, Jeremiah 30 verses 3 through 7. Jeremiah 30 verse 3 through 7. For thus says the Lord, the days are coming that I will bring back from exile my people Israel and Judah, says the Lord.

And I will cause them to return to the land that I gave to their fathers and they shall possess it. No matter what any government or politician likes to think. It says they shall possess it.

And everybody who knows the Bible knows what land that is. It's only one land. Now somebody, a preacher I know, a friend of mine, once said well if the return of the Jews to their land were from God, there would be peace.

He didn't know his Bible. Because this is what God said. Connection with the return of Jews.

These are the words that the Lord spoke concerning Israel and Judah. For thus says the Lord, we have heard a voice of trembling, of fear and not of peace. Ask now and see whether a man is ever in labor with child.

So why do I see every male with his hands on his loins like a woman in labor and all faces turned pale. The greatest pressure that Israel has never experienced, is immediately ahead. It's after they've returned to the land.

Alas for that day is great, so that none is like it. It is the time of Jacob's trouble. But he shall be saved out of it.

Notice not saved from it, but saved out of it. And there God will deal in judgment with the Jewish people. At the end of the tribulation, their judgment will have taken place.

Then God will judge the other nations. Joel chapter 3 verses 1 and 2. Time is running out, I have to go quickly. Joel 3 verses 1 and 2. For behold in those days and at that time, when I bring back the exiles of Judah and Jerusalem.

Notice this refers to the same period, the return of the Jewish people to their own land. God says I will also gather all nations, Gentile nations. And bring them down to the valley of Jehoshaphat.

And I will enter into judgment with them there on account of my people, my heritage Israel. Whom they have scattered among the nations. They have also divided up my land.

So God says when he's finished dealing with the Jews, then he will deal with the Gentiles. And he will deal them with them on one basis. The way they have treated Israel.

That's a remarkable fact, but it's there. And God has got two accusations. One, they have oppressed the Jewish people.

And number two, they have divided up or partitioned that land. And God says that's my land, I gave it to Israel. And no human authority or government has any right whatever, to divide that land up.

And what is happening today? Exactly what God said should not happen. The land has been partitioned, is being partitioned, and probably will be partitioned. But when God comes in judgment, he'll judge the nations that have partitioned that land.

Unfortunately right at the top of the list, he could put Britain. Because Britain was responsible for the Mandate at the end of World War One. Was authorized to provide a national home for the Jewish people.

And in the year 1922, Britain by a single decision of Winston Churchill, allocated seventy-six percent of that land to an Arab nation, which is now called Jordan. And no Jew is permitted to live there. And of the remaining twenty-four percent, the United Nations divided up.

But all are going to have to answer to Jesus, when he comes. And if you look at Matthew 25, the judgment of the nations. The sheep nations that are invited into the kingdom.

The goat nations that are dismissed from the kingdom. That are sent into everlasting punishment. The basic principle of division.

It's the way they have treated the brothers of Jesus. I say this because it's so important. Because Israel is a major factor in world affairs today.

And many of the nations are lining up on the wrong side. Israel cannot defend themselves. But sooner or later, when the time comes, God will intervene.

So that's the third judgment. The fourth we've only just mentioned, is the judgment before the great white throne. Referred to in Revelation chapter 20.

When heaven and earth have fled away from the face of the one who sits on the throne. And all the remaining dead are resurrected, stand before God and are judged according to the things written in the books. But there's another book, thank God for that.

Which is the book of life. And those whose names are written in the book of life will enter into eternity with God. The rest will be banished forever from the presence of God.

So those are the four main judgments. Number one, the judgment seat of Christ. A judgment only on believers.

Number two, the judgment of Israel in the great tribulation. Number three, the judgment of all other nations before Christ's throne at the beginning of the millennium. And number four, the final judgment of all the remaining dead before the great white throne.

So those are the principles of God's judgment, as I have been able to understand. And each of us now needs to ask ourselves. Am I prepared to face the judgment of God? Am I living the kind of life that will not cause me to be ashamed when I stand before him? Brothers and sisters, let's pray together.

And pray about this vital issue, standing before the judgment of God. Almighty God, your word is so clear. And we have been ministering your word to your people tonight.

And now I want to pray for every person gathered here. That these words that I've spoken, that have been taken directly from the Bible, will sink deep into the hearts. And that there will be many who will be prompted seriously to examine their own lives.

I pray especially for the one talent people. Lord, don't let them hide that talent in the ground. Help them to deposit it with the bankers.

That they may not be ashamed before you when you come. Lord Jesus, you've spoken to us many times. You're coming quickly.

You're coming soon. You've warned us many times, even in these meetings, that we need to be ready for your coming. I pray for each one here, myself included.

Grant us by your grace to be ready for your return. To be ready to stand before the judgment seat of Jesus and give an answer of the things we've done in the body. Lord, we pray this mercy in your name.

In the name of Jesus. Amen. God bless you.

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