

Now is the Judgment

John 12:12-50

#33 in Jesus Stories series

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Prayer

Father thank you that you are Good, and that we get to speak about you—we get to proclaim you. Thank you that what we proclaim is beautiful, it's wonderful; it's true; it's you. So we ask that our proclamation would be worship. We ask that you would help us now to preach.

Message



This is a picture of the Bell Choir at First Presbyterian Church in 1975.

That's me, front row and to the right. I rang the big bells. My three best friends at the time are also in this picture. They called us the "four amigos." Bobby is the tall guy in the back row. Tudor Coleman and Matt Taylor are in the front row with me. Tudor's dad is Lyman Coleman – a nationally known author and expert on small groups and men's ministry. Matt's mom was my dad's associate pastor. Our families were all in a small group, or life group.

About forty years ago, one winter night, we were all meeting at my house. Behind my house was a ditch, a set of railroad tracks, and Santa Fe Boulevard. Before dinner, one of the four amigos (might've been me) said, "Hey! Let's go down to the tracks!" Once at the tracks, one of the four amigos said, "Hey, let's throw snowballs at cars." That made me a bit nervous and yet strangely exhilarated.

The powers that be told me I wasn't supposed to throw snow balls at cars, but in eighth grade, at thirteen years old, the idea that my judgment could override my parents' judgment was a bit intoxicating and I chose to be a man, or what we considered to be a man, a self-made man. And it was fun – like a giant arcade game, except the targets were moving at sixty miles per hour and you didn't need quarters.

Then Matt, the shortest amigo, and now I see the one most intent on proving his manhood, said, "Hey guys, put rocks in your snowballs." Then I heard a loud crack and then it hit me: what we were doing was really bad . . . really bad – like someone could die.

This big car screeched and stopped on the side of the road and we high-tailed it back to the house admonishing one another to stay cool. But I couldn't stay cool because I had this overwhelming sense of impending judgment.

My mom was about to serve dinner. Our parents were all fellowshiping and talking about the love of Jesus. They were happy – but I wasn't happy.

I couldn't rest.

I kept thinking about their judgment.

I kept thinking about my judgment.

I kept thinking about my dad's judgment. I couldn't look my dad in the face.

Terrified of impending judgment I began to frantically judge myself in order to justify myself. To this day, I don't know whether or not there were any rocks in my snowballs, yet I frantically tried to remember in the hope I could defend myself against any accuser – whoever that might be.

I judged myself, and I began to judge my friends:

“It wasn't my idea to put rocks in the snowballs. It was Matt's: “Matt's bad.”

I condemned Matt, but I had joined Matt and so, terrified of being condemned,

I began to condemn myself...

As if I could pay for my crimes by feeling really bad about my crimes

As if I could justify myself with guilt and shame

So if someone said, “Hey! Were you throwing snowballs at cars?”

I could say, “Yeah, but it wasn't my idea to put rocks in the snowballs,
and I feel really, really, really bad...that Matt did that.”

I couldn't look at my dad, and then I couldn't look at anyone. I mean I did, but I didn't. I didn't see them and I couldn't let them see me: My friends couldn't see I had lost my cool and the life group couldn't see I was a criminal. I had to act and posture and that takes a lot of energy.

I was so terrified of impending judgment, that I couldn't concentrate on anything but me, and I couldn't taste the spaghetti.

My mom had made one of my favorite dinners—spaghetti, meatballs, garlic bread. All the kids, my friends and our sisters were seated in the kitchen. Everyone was laughing and talking. It was a banquet and I couldn't enjoy the spaghetti. I kept thinking about what had happened. The more I tried to forget what had happened, the more I remembered, and the more I tried to justify myself to prepare my defense for any who might accuse, the more I felt condemned.

I kept thinking about the past,

and I kept worrying about the future,

and so I couldn't taste the spaghetti *now*.

I couldn't live now.

And you know, *now* is when we live.

If you never live now,

you will have never lived,

and what you call “your life” isn't a real life, it's only an illusion.

Terrified of judgment, I could no longer live.

Imagine if you lived your whole life like that. You might be constantly surrounded by heaven unable to experience heaven or taste the banquet. Imagine if we lived our whole life like that, and maybe we do.

On Palm Sunday, Jesus rode into Jerusalem and talked about “the judgment of this world.” I Googled “the judgment of this world – images” and this is what I found, pages of stuff like this:

[Image of nuclear war]

[Image of aliens blowing up the White House]

[Image with the caption “The end” and the earth being consumed by fire]

Is this “the end?” The world consumed by fire?

[Image of the hand of God reaching down from heaven with the caption: “Pick me, pick me!” and underneath that “Judgment Day—May 21, 2011]

The hand of God – I love the caption, “Pick me. Pick me.”

[Image of two doors one that leads to Heaven and another that leads to Hell]

A judgment is a choice.

[Image of a man completely distraught and in anguish looking up to Heaven]

I guess this guy made the wrong choice and so He isn’t God’s choice. This was labeled: “Judgment Day Terror.”

Well, anyway, I’m just pointing out that maybe we all live in fear of impending judgment, and most people have never tasted their spaghetti. We live in fear of all sorts of judgments and, ultimately, God’s judgment, and in that way we find ourselves imprisoned by the Accuser and, in that prison, we constantly work to justify ourselves, and so we are constantly tempted to accuse our friends and feel constantly obligated to be miserable.

Afraid of judgment, we judge ourselves, hoping to defend ourselves against final judgment.

When I was a youth pastor back in the 1980’s, we used to have “wedgie wars.” The object was to grab the back of another guy’s underwear and rip them off over that guy’s head . . . (I should probably be in prison.)

Well, anyway, one night, I was driving my guys Bible study somewhere in the church van when a wedgie war broke out (Of course I stopped the van and joined in). There are no winners in a wedgie war and most of the guys had had their underwear ripped off over their head – when Brendan Bluestein looked around, realized that he had participated, but was still wearing an intact pair of underwear. I remember this look of panic on Brendan’s face as he realized judgment was coming . . . He reached down, grabbed the strap on his own underwear, screamed, and ripped them off - right over his head.

He judged himself before he could be judged.
He condemned himself before he could be condemned.

Some people think that’s what church is: “a place to judge ourselves and thereby protect ourselves from final judgment.” Why do we condemn ourselves? Why do we find guilt so attractive? We hate guilt, but love guilt, addicted to guilt.

Dietrich Bonhoeffer wrote, "Guilt is an idol." Well, if we think we can justify ourselves with a bunch of guilt, it surely is an idol. Why do we judge ourselves and condemn ourselves? Sometimes when I'm beating up on myself, I get this picture of Brandon Bluestein in the van screaming and ripping off his own underwear right over his head.

I'm not saying, "We don't need judgment." Scripture teaches that even our good works are like "soiled rags" – like dirty torn underwear. Kierkegaard wrote, "Before God, I am always in the wrong." It's not that I don't need judgment, it's just that maybe I am not a good judge of me. I judge myself with myself and it's myself that needs judgment.

So why are we attracted to shame?
Why do people cut themselves?
Why do people kill themselves?

Maybe we can be so afraid of death that we are tempted to kill ourselves, so we won't get killed. Maybe we get so terrified of judgment, we judge ourselves, hoping we won't get judged, but then we need to judge our bad judgments—ashamed that we're so ashamed—depressed that we're so depressed—terribly insecure about the fact that we're so insecure—so very anxious about our own anxiety, and, on top of everything else, we can't taste the spaghetti. I'm not sure that I've changed much since Jr. High.

Philosopher, Max Richard, wrote, "A man lives; and living he flees. To live and to flee are one." That is, we think life is fearing God's judgment. This world runs on fear of judgment and without fear of judgment we think we won't run. We think our churches won't run. We think no one will be saved. We think, "If people don't fear God's judgment, they won't be saved from God's judgment!"

Well, I think we all run from God's judgment. And, of course, I'm talking about things far more condemning than wedgie wars and throwing snowballs at cars. I'm talking about deep fears we can barely articulate, like: "I'm afraid I don't even love Love, and the commandment is love. I'm afraid I hate love and God is love." (The commandment is love and we can't make ourselves love Love.)

You see, we all deserve judgment, and so, we all live in fear of impending judgment; and so, none of us can truly taste the spaghetti; and so, none of us are truly grateful.

I wonder if there's a world where everything runs on gratitude rather than fear.
Wouldn't that be a wonderful world?

Well, in John 12, on Palm Sunday, Jesus rides in to Jerusalem on a donkey. Now, we could spend a year exegeting John 12 and still only scratch the surface. So just let me point out what Jesus pointed out in Luke 18. "*Everything that was written about the Son of man in the prophets is being fulfilled.*" Malachi, Ezekiel, Jeremiah, Zephaniah. Here, John quotes Zechariah about the king coming on a donkey. In a few paragraphs, he'll quote Isaiah and just about all of Isaiah, in some form, seems to prophesy of the day the Lord coming to Jerusalem. Reading about it makes your head spin, for it's a day of vengeance and yet salvation (35:4) It's the day God's glory will be revealed and all flesh will see it together (40:1-5)

Isaiah 66 describes the Lord coming to Jerusalem with absolute judgment: Eternal Consuming Fire and a worm that will not die destroy the corpses of ALL sinners. And then ALL people

(Isaiah 66: 23 like Zephaniah 3: 9) *ALL* people worship. That means they're all sincerely grateful for "the judgment of this world."

You know, when God first tells Israel about His judgment, He doesn't say He'll save them *FROM* judgment, but he'll save them *WITH* His judgment.

Well, John 12, Jesus rides into Jerusalem on Palm Sunday and it's like everything you've ever seen in a scary end times movie is about to happen: The world is about to do battle with God and be judged – that's Armageddon. The world has gone after Him and the world is about to crucify Him. The irony is so thick you could cut it with a knife. John 12, next verse.

John 12: 19-31

"Look , the world has gone after him." Now among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus." Philip went and told Andrew; Andrew and Philip went and told Jesus. And Jesus answered them, "The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him. "Now is my soul troubled. And what shall I say? 'Father, save me from this hour?' But for this purpose I have come to this hour. Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again." The crowd that stood there and heard it said that it had thundered. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not mine. Now is the judgment of this world:

Listen up, all you people – imprisoned by the Accuser–driven by shame and hiding alone in outer darkness unable to taste your spaghetti.

Listen up, all you people judging yourself and everyone else.

Listen up, all you people living in fear because of the impending judgment of this world.

Nearly two thousand years ago today, Jesus said, *"Now is the judgment of this world."* "The judgment" (singular) "the judgment of this world." NOW.

John 12: 31-36

Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to show by what kind of death he was going to die. So the crowd answered him, "We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?" So Jesus said to them, "The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light."

Light!

In John 3, Jesus said, *"This is the judgment."* (In John 12, the article is implied; in John 3 it's explicit.) *"This is the judgment – one judgment – the light has come into the world . . ."* And remember, Jesus said, *"I am the light of the world."* John 1: 4 *"in him was life and the life was*

the light of men.” And here’s a fascinating thing about light: According to physicists, every photon is eternal. There is no passage of time at the speed of light, no beginning and end, as if it is beginning and end. All time is present to each photon of light in an eternal now.

And Jesus said, *“Now is the judgment of this world.”*

So what is *“judgment”*?

- You know, we’ve made it incredibly complicated, but a judgment is a decision – a choice.
- “Judgment” is *krina*, or *krisis* in Greek, and *katakrima* or *kata krisis* is a *“judgment against,” “a decision against,”* – that is *“condemnation.”* Judgment and condemnation are not the same thing.

In John 5, Jesus talks about a *“resurrection of life”* and a *“resurrection of judgment”* (not condemnation, but judgment.)

Read John carefully and you’ll see: if you believe you’ve already been judged, you don’t have to be judged. You’ve already passed from death to life – eternal life. But, you see, in this life, or the next, we must be judged. At some point we must all appear before the judgment seat of Christ. He is the Light and He says, *“Now is the judgment.”* As if there’s only *one* judgment, *one* decision, *one* will and *one* choice that matters.

Remember that *“in the beginning”* God made a judgment – a decision, and then spoke a word that is a command.

He said, *“let us make,”* that’s the judgment

And then, *“let there be”* that’s the command.

“Let there be” and everything happened – matter happened, everything that matters happened – creation happened.

Julian of Norwich writes, in her famous vision, she saw that God: “does all that is done,” and that there is: “no doer but God,” and that God doesn’t sin and so sin is really nothing.

And you know, we’re full of sin – we must think our nothing is something.

Sin is a false, meaningless, and empty judgment and my false self thinks that is who I am.

We say we have free will, free choice; that is, free judgment; but in a universe there can only be one will, one choice, and one judgment that’s entirely free. One judgment that’s not determined by other judgments and one judgment that determines what will actually be what matters.

I’m saying: God has a free will and you don’t have a free will unless your will is God’s will.

And God’s will is your will. One will – one choice – one Judgment and we call it Love.

If you didn’t follow that philosophical off ramp, don’t worry!

Just believe Jesus: and He said,

“The judgment.”

“Now is the judgment of this world.”

“This is the judgment, the light has come into the world.”

Already in John, Jesus has said,

(John 3: 22) *“The Father judges no one.”*

(John 8:15) *“I judge no one”*

Yet, (John 9: 39) *“For judgment I came into the world.”*

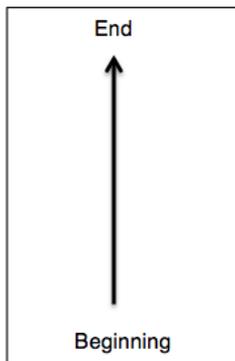
It’s like the judgment of not judging, the judgment of grace and Jesus is that Judgment. Just the revelation of Him is the Judgment of God – the one Judgment- so everything about judgment in the prophets: the judgment of the sheep and goats, the great white throne judgment, all judgment scenes in Scripture are descriptions of what happens to people when they are fully exposed to Him who is *“the light,”* who is *“the commandment”* of the creator, *“the Word”* of God that creates all things.

John 12: 44-48

And Jesus cried out and said, “Whoever believes in me, believes not in me but in him who sent me. And whoever sees me sees him who sent me. I have come into the world as light, so that whoever believes in me may not remain in darkness. If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day.”

“The last day” is judgment day, but Jesus just said, *“Now is the judgment.”*

So, I need to remind you of recent sermons and what we said about flatland. We’re like one-dimensional beings that live on this timeline in Flatland.



God with His word has created time. Jesus is the Beginning and End of time. He is the Light and the Light is eternal . . . Judgment.

So He can say, *“Behold, I come.”* and *“Now is the judgment of this world.”*



And one Judgment (the same Judgment) interacts with every point in time, in fact it creates and fills every point in time.



So, the Judgment is at hand just like the Kingdom of God is at hand like King Jesus is at hand – eternity is at hand.

As Philosophers and Theologians say,

“Now is the point where eternity touches time.”

“Now is the point where freedom and actuality are both offered.”

“Now is the point where we can make a choice or should I say the point where God’s choice makes us?”

“Now is where I’m free – now is where I live. Now is where I love – I am now.”

“*Now is the judgment of this world,*” said Jesus.

So, maybe the Judgment is always now and never changes. But that week, two thousand years ago, God revealed just what or Who that Judgment is so that having seen God’s Judgment, we might trust God’s Judgment and stop hiding from God’s Judgment and surrender to God’s Judgment every now, that is, all the time.

“*Now is the judgment of this world,*” and I think it’s thoroughly significant that Jesus said that on Palm Sunday and referenced Friday.

Sunday is the first day of a seven-day week, like the seven days of creation.

The first day, light enters the void.

And the first day, light enters Jerusalem.

And Scripture reveals that we are Jerusalem.

On Friday, the sixth day, we judge God’s Judgment and God’s Judgment judges us.

We judge “the light” and take His life on the tree.

And He judges us and gives His life on the tree in the garden.

He cries, “It is finished” and delivers up his Spirit,

which fills the New Jerusalem, the temple – us.

The seventh day is rest.

Jesus rises on the eighth day (Sunday, which is the first day, end and beginning).

For the Jews, the eighth day symbolized an eternal seventh day.

See? God creates all things and God creates us with His Judgment. Something is created, yet something is destroyed. Old Jerusalem gets destroyed and old Jerusalem is old us. Old Jerusalem is every judgment we make and everything we think we create in fear of the

Judgment of God. Old Jerusalem is self-righteousness. It is ultimately a lie and an illusion and it is destroyed. Our false self, our old man is destroyed in the crucified body of Christ.

There was a time in my life when I felt so much shame – I was constantly tempted to not only cut myself, but kill myself. And I remember I only found solace at the foot of the cross staring at Jesus. It was as if He said, “Look, Peter, something does need to be destroyed – that old prideful prison of a self that you think is you, it needs to be condemned and destroyed. But look at me: you don’t need to cut yourself and kill yourself. I have already been cut off for you, and I have already died for you. Don’t fear this, for I have already done this and: *“It is finished.”*”

Kierkegaard wrote, “It is a comforting thing, that before God I am always in the wrong.”

See? I don’t have to defend that old me. I can just expose him to the light and watch him die. When we’re judged, something is destroyed and something is created. Actually, it comes down from heaven. That’s the New Jerusalem and that’s the new you, God’s gift that *is* you.

So, on the other side of judgment:

- I’m no longer proud, as if I’m responsible for me.
- I’m no longer ashamed of me.
- I’m no longer imprisoned in me.
- I’m no longer afraid for me.
- I’m grateful for me – the new and eternal me.

Gratitude is good judgment. A bad judgment in you is your old man. Just let him die! A good judgment in you is your new man created in Christ for good works, which: *“...God prepared beforehand that you would walk in them.”* Don’t be proud; be grateful!

Well, you don’t need to defend your old man. He’s already judged and dead, and you don’t need to worry about your new man. He’s eternal and indestructible. You didn’t make him – you just are him, God’s gift to Himself and all creation. There’s no more pride, just freedom.

Well, as Jesus cries, *“Father forgive”* and *“it is finished,”* and delivers up His Spirit, which became one with our spirit, we are made in God’s image – we are saved. The judgment of God is salvation.

Ken Davis used to tell about a girl in one of his programs who had run away from home and become a prostitute. As she lay beaten, near death in a dark alley, she finally decided to call home.

Davis asked her what gave her the strength to call home and she said,

I cheated and lied to my parents for two years before I ran away from home. Mom would try so hard to get through to me, but I treated her like dirt. Almost every day my mother would tell me that she loved me. She would say to me, “There’s nothing you can do to make me stop loving you.” I never gave her the satisfaction of knowing that her words were getting through. After running away I would hear those words in every quiet moment. After being beaten senseless, by the man who wanted to be my pimp, I was lying in a filthy alley ashamed and beyond hope, and my drugged and beaten brain could only handle one thought [only one judgment]: There is nothing you can do that will make me stop loving you. I picked up the phone and called my mom. I may have given up on myself, but there was hope that she had not given up on me.

Her own judgment was death, and her mother's judgment was life. The prophets refer to Jerusalem as a prostitute and her judgment was death. But Jesus is God's judgment and He calls Jerusalem His bride.

And so I sat at the spaghetti banquet in absolute misery. I couldn't rest – terrified of judgment. I was judging myself and judging my friends, accusing, condemning, justifying. I couldn't look at them and I couldn't look at my dad. I couldn't be present in the now and I couldn't taste the spaghetti.

I didn't need to be condemned – I already was condemned, and all at once there was a knock on the door. My mom opened the door and was greeted by three policemen in riot gear – masks, clubs. I heard my mom say, "Oh, our boys would never do that." They came into the kitchen and one of them said, "Were you boys throwing snowballs at cars?" Matt said, "No sir, we wouldn't do that." And the officer said, "How come we found tracks in the snow leading from the scene of the incident up to this house?" And Tudor said, "We just went down to the tracks to watch the trains go by." (It's midwinter and they come every four hours). The officer said, "Well, we'll look at the tracks again, but if they come here and you don't confess now, we'll book you and take you down to the station." And I broke. I said, "We did it! We did it."

It turns out we cracked the windshield of a brand new Cadillac containing a great marvel in 1975 – a car phone. The cops left and then our whole life group, including little sisters, held hands forming a circle in our living room and they all prayed for the "four amigos." It was so painful. But then I looked at my dad, and my dad looked at me and I knew I was saved. I wasn't dead; I was alive.

I'd have to pay for the windshield with paper route money, but I didn't have to pay for me. I had a good dad and my dad used to give me this look, like, "There's nothing you can do to make me stop loving you." And that's how he made me in his own image—with his judgment.

I'm a dad now and my kids have failed. I hate their failures, but I love that they've failed, for when they fail, I can forgive and look them in the eye, so that they know: "There is nothing you could do to make me stop loving you."

That's my Judgment. That's how I make them in my image.

I don't want them to pay for that! How could they? I want them to live. My Judgment is, "Live!"

John 12: 49 Jesus concludes His Palm Sunday speech:

"For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment – what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me."

"His commandment is eternal life." Did you get that? So God made a decision, "Let us make man in our own image." And God spoke a word, (that became flesh). God made the judgment and God issued the commandment. The Judgment of God is Jesus, and Jesus is the life and Jesus means: "God is salvation."

The Judgment of God is eternal life. So, maybe the darkest lie of the devil is that we need to be saved from the Judgment of God. When, in fact, the Judgment of God is salvation and eternal

life. Or maybe the darkest lie of the devil is that our choice creates God's judgment when, in fact, God's Judgment creates our choice.

God's judgment is eternal. He decided about you before time began. But He creates us in time. Eternity touches time now and Jesus says, "*Now is the judgment of this world.*" I think that means this.

[Image of Jesus on the cross]

This is the eternal Judgment of God:

"There is nothing you could do to make me stop loving you."

Do you see it?

"Nothing we could do to make Him stop."

So this,

[Image of the earth being consumed with fire]

Is not the end. (It may precede the end, but it's not the end.)

This,



Is the End!

Jesus is the final Judgment. He is good and He is now. He is, "*I am that I am.*"

So, instead of existing like the walking dead stuck in the past and worried about the future, instead of justifying yourself to prepare for judgment, get judged now. Light is now. Live in the light now.

Find your fears and walk them into the Light now. Say,

"Father, I don't know if there were rocks in my snowballs or not,
but I know that I threw them at cars."

"Father, I like wine – thanks for wine, but I'm afraid I drink too much wine."

"Father I like women and I love my wife and I don't know when admiration becomes
lust."

"I'm afraid I like lust and I just want you to know."

"Father I want to serve you, and I want to be famous,
and I can't sort it out when it's one and when it's another."

"Sometimes I wonder if I ever even love Love."

"Father, I'm a bad judge of me."

"Thank you for judging me, and thank you that your judgment is good."

"Well, here I am . . . I am that I am . . . here I am."

And then, after I've been in His presence for a while – well, I can begin to taste the spaghetti. I begin to love because I am loved. I begin to live.

Jesus said, *“Now is the judgment of this world.” “Now will the ruler of this world be cast out, and I, when I am lifted up from the earth will draw all people to myself.”*

Communion

And in the beginning of that Friday, the Commandment of God—the Word of God took bread and He broke it saying, “This is my body given to you; take and eat; do this in remembrance of me.”

And He took the cup and said, “This cup is the covenant in my blood, poured out for the forgiveness of sins. Drink of it all of you and do it in remembrance of me.”

We invite you, and God calls you to come to His table. By coming to this table you are saying, “Lord God, I surrender my judgments to your Judgment.” So come to this table and get judged in Jesus’ name, Amen.

Benediction

Mighty God of love we love you in this place, this place that is your sanctuary, that is us, that is a tabernacle, that you have called to walk out into this world as a mobile home. Lord, we welcome you into our lives with praise. Here I am...I am that I am. Amen.

So, Jesus said, *“Now is the judgment”* – now it is and it is now.

Just be in the now with Jesus – the Light.

The Light itself judges you, transforms and changes you.

May the Light judge the hell out of you and heaven right into you – eternal life now.

Believe the gospel, Amen.

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