

The Judgment Of The Cross pt. 1  
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In the last two weeks, I tried to just share a few very important and foundational things that get us pointing in the right direction. Let me just review for the first few minutes here to bring our hearts back to the same place.

First, we discussed that Christianity is not a religion. Christianity is Life. Specifically, Christianity is the life of Christ. And then we discussed the nature of Life. What is Life? And we saw that Life is not something that we have naturally. We have a sort of biological existence that we usually call life, but what the Bible calls Life is something altogether foreign to us. This is why the Scriptures say that we are born dead in trespass and sin. That is why Jesus tells the Jews that unless they eat his flesh and drink his blood they have no life in themselves.

So we've established that Life is something that is exclusive to God alone. And we only begin to know Life when we come to participate in the Life of God. In other words, we have our first encounter with life when we are born of the Spirit, newly born of that kind and nature of Life. This is how we are made partakers of Life. It is given to us through the miracle of new birth. The Life of God given to the soul of man.

However, we then discussed that, even though we partake of that life when we are born again, we are still absolutely ignorant of that life until it begins to be revealed in us. We have come to the Person who is Light, and yet we are still completely in darkness as to what it means to be in Him, what His Life is like, what it means to live by that Life, how that Life sees reality, etc. In other words, the Life that is in us remains totally foreign to us unless the Spirit of Truth teaches shines in our heart to teach us the Life that we have.

And we mentioned that this is where religion usually shows its ugly head. Because we so often do not learn the life that is given by God, because we will not allow the Spirit to show us the things that have been freely given to us by God, we begin to imagine for ourselves. We read Scriptures, NOT in the light of the Life that we have, but in the darkness of the natural mind. And with our carnal minds, we apply those Scriptures to ourselves in a way that has nothing to do with the Life that we have.

And so, instead of experiencing Christ as our righteousness, we teach each other what things we must do to be righteous. And instead of the mind of Christ as our wisdom, we try to become wise without seeing. And instead of knowing the reality and substance of any of these facets of Christ, things like love, and truth, and glory, and faith...we substitute them for something that comes from our own mind, our own nature, our own religious ideas.

I can't stress this fact enough. Where Christ has not defined spiritual realities in our hearts, I can promise you that there is an adamic imagination already firmly in place. Where the Spirit of Truth has not been allowed to cast down our imaginations and establish in us the revelation of Christ, there is already in us something that is in opposition to the true

knowledge of God. Your mind is not neutral. Your nature is not a blank slate. You and I have a very serious preexisting condition.

And that is what we talked about last time. We talked about our preexisting condition. Which is far more than that, really. Our preexisting condition is infinitely worse than most people assume. It is also infinitely worse than most Christians have dreamed. In fact, you can't even understand the contrariness and depravity of the adamic man until you begin to see Him in the Light. Only when we begin to see Christ do we recognize in ourselves the enormity of what has fallen short of Christ.

We simply can't see what we are until we begin to see Christ. And we won't begin to see Christ when we don't want to see what we are. Men love darkness because their deeds are evil. But when a heart humbles itself and turns like a child to know the Truth, you will begin to see the Lord, and in seeing the Lord you will see what we talked about last week. You will see that "in the flesh dwells no good thing". You will see that "apart from Him you can do nothing". You will see that "flesh gives birth to flesh, but spirit gives birth to spirit...the flesh profits nothing, it is the Spirit that gives life". You will understand why Jeremiah said that the heart of man is deceitful beyond all things. You will know why Isaiah told us that our righteousness is filthy rags". You will see why Paul said that "there is not one that does good, no not even one".

This is our problem. And in every way Christ is our solution. Our desire to turn to Christ for the solution will correspond to our understand of our problem. If you are a bad person that needs your sins forgiven, then you will look to the Lord only for forgiveness, and then you will probably preach a gospel of forgiveness. But if you are dead in transgression and sin, without God and without hope in the world...if your righteousness is actually wickedness, and if your wisdom, as James says, is natural, sensual, and demonic...then you might begin to turn to Jesus Christ to know Him as your Life, as your truth, as your present righteousness, as the very wisdom by which you understand all things.

And all of this happens in us as we turn to know Him in this way. You do not need a greater amount of Christ. You and I both need a greater knowledge and experience of the Christ that lives in us. And that knowledge, which is not an intellectual thing, will transform your soul from the inside out. That kind of knowing is what we're after.

And so we continue today towards knowing Christ in this way. And here's how we continue. This is actually much easier than most people think. It's extremely simple. It's far more simple than we have made it in much of the church world. We don't need a whole lot of activity and busyness. It's not really a matter of programs and committees and motivational speeches. We need to simply turn our hearts away from ourselves, who are the problem, and toward the revealing of Christ, who is our solution. We have the solution living in our soul. And yet we now must come to know Him, in every way, as the solution to what we are.

So I am just going to try to describe, in the best way I currently can, some things that I have seen in the Lord. And as we open our hearts up to the Lord, God reveals in us these things as finished realities. And as His light shines, as His truth conquers our soul, more and more our hearts conform to these realities and truly learn to live in them. That's how we grow.

So much of Paul's letters are concerned with proclaiming "BUT NOW IN CHRIST".

*But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, (Rom 3:21)*

*But now having been set free from sin, (Rom 6:22)*

*But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter. (Rom 7:6)*

*But now indeed there are many members, yet one body. (1Co 12:20)*

*But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. (Eph 2:13)*

*For you were once darkness, but now you are light in the Lord. Walk as children of light (Eph 5:8)*

*the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. (Col 1:26)*

On and on they go. But the reason he taught like this was not so that each of them would have good Christian theology. He proclaimed these things first of all because he saw them by the Spirit to be the present day realities of every Christian soul. And second of all, in proclaiming them to hearts that were turning, the Spirit of God makes each of these things the actual reality and experience of every believer. Paul proclaimed what God had finished, and in revealing these things in us, the Spirit confirms it, and conforms us to God's finished work. And that is how we're going to try to move ahead today – proclaiming something that is already NOW IN CHRIST.

So, tonight I want to talk about judgment. And I'm sure we'll be talking about this for several weeks. Now when I say judgment, I don't want you to get the wrong idea. When the average person thinks about the word judgment, images of death and destruction usually come to mind. But try not to let that happen. That's really not what judgment is, at least not in its biblical definition. I'm not talking about punishment. I'm not talking about retribution. I'm talking about division.

Biblically speaking the judgment of the cross is a division. The word can actually be defined as "a dividing asunder". And really, if we stop to think about it for a minute, we know that when we are making a judgment, you are really just dividing between good and bad, or right and wrong, or truth or error, or something like that. Judgment has to do with division. You go to court for a judgment. You go to prison as a punishment. The two are not the same.

So I want to share some things with you that have to do with the cross as a judgment. And we're going to spend some time looking at how the cross of Jesus Christ was far more than a punishment. It was a judgment. It was a dividing, a cleaving, a permanent separating. And the question then comes up – what did it divide between? What did it separate? THAT is where all understanding begins. Spiritual understanding begins when we see God's division in the cross of Jesus Christ.

The cross separates the first and the second. I want to spend some time trying to describe what this means. Hebrews 10:9 tells us that when Christ came, He took away the first in order to establish the second. And this is both a finished work of salvation, and this must

also be a present and ongoing experience in our hearts. He takes away the first in order to establish the second.

So what is the first? The first is not just the old covenant, although certainly the old covenant was part of the first. The first is not just the old man – Adam, although that man is certainly also part of the first. The same could be said of the old creation, the natural world. The first was not just that world, though all of these things are part of the first.

On the white board, I have drawn a diagram to illustrate this. The first is EVERYTHING that pointed to but fell short of the second. The first is the entire first creation which is earthy. It is natural, and known and experienced by the senses. The first is that which is of man, for man, specifically the adamic man. Flesh and blood. And this man, by nature, became bound to the law of sin and death. The first is also the entire order by which God dealt with this first man. And that order involves a covenant initiated by God that consisted of laws and sacrifices and priestly functions and earthly tabernacles and temples and service and kingdoms.

All of this was the first. And all of it pointed to, but fell short of the second. All of this was created and set in order by God for one primary purpose, and that purpose was to be a testimony of the second. One of the principal ways that God has communicated to and instructed our hearts through the Bible is by FIRST describing something through the natural realm and THEN bringing it to a fulfillment and realization in His Son.

Most of you are probably aware of this, but this is often referred to as “typology”. For example, the Passover lamb in Exodus chapter 12 is said to be a type of the true Lamb of God. Solomon is a type of the King of Kings reigning in wisdom and glory. Aaron, the first high priest, is shown in the book of Hebrews to be a type of Christ, our Great High Priest. There are innumerable “types and shadows” in Scripture. **They are the people, institutions, places, and occurrences that paint a natural, physical picture of something altogether spiritual and eternal. They are a means by which God communicates to us what He saw from the beginning and what He has now fulfilled in His Son.** Paul says in Colossians,

*So let no one judge you in food or in drink, or regarding a feast or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ.  
(Col 2: 16-17)*

For the Law which has a shadow of good things to come, not the very form of the things  
(Heb 10: 1)

The entire Old Testament was written and preserved by God for this express purpose. The people were real and the stories true, but through them God deliberately spoke beyond their day, their covenant, and their creation. Paul, in recounting the story of the Exodus from Egypt, tells the Corinthians, “Now all these things happened to them as examples, and they were written for *our* admonition.” (1Co 10: 11 emphasis mine)

So your Bible is truly the story of the first and the second. Though Scripture is immeasurably profound, it is not complicated. **It is the proclamation of God’s purpose in the first, and the realization and fulfillment of this purpose in the second.** From the creation of the world to the coming of His Son, God spoke of, testified to, prophesied, demonstrated, and proclaimed a salvation that was to come. In numerous and varied ways He required Israel to exhibit in the natural realm a relationship that He would have with a people in Christ. This is the first. It is the first man, the first creation, and the first

covenant. It is the shadow, the promise, the prophecy, the picture. It is not God's purpose, but it foreshadows that purpose. It is not God's salvation, and yet in every detail it speaks loudly of our salvation in Christ.

**The second is the one glorious Son of God in whom all of the first becomes spirit and truth.** The second is where all of these things become real to us as we are given the life of Christ, and as we participate in all that He is. The second, then, is the substance, the person, the fulfillment, and the reality to which everything of the first pointed. It is what God saw from the beginning, "Christ all and in all" (Col 3:11), now filling the soul of the redeemed, now realized in a people. The second is the fulfillment of divine purpose.

There is a new covenant reality that corresponds to every old covenant shadow. The tabernacle of Moses testified of "the true tabernacle which the Lord erected" (Heb 8:2). The natural seed of Abraham spoke of the Seed to whom we are joined by faith (Gal 3:16-29). The kingdom of Solomon corresponds to the eternal kingdom of the Son of God established in your soul. Christ says "behold, a greater than Solomon has come". The Jerusalem below was the earthly foreshadowing of God's true city, "the Jerusalem above" (Gal 4:26), the "heavenly Jerusalem" (Heb 12:22) to which we have come in Christ. The natural land of Israel is where Joshua brought the people into rest. Yet we are told that "There remains therefore a rest for the people of God" (Heb 4:9) in the true land which is Christ. Sinai is the mountain where God met with his people to establish the old covenant. "But you have come to Mt. Zion and to the city of the living God" (Heb 12:22).

The first and the second are not separated by time. They are not equivalent to B.C. and A.D. The first and second are separated by the cross. The cross does not divide dispensations or periods of time. The cross divides the dead from the living, Adam from Christ, old from new, flesh from Spirit, earth from heaven, death from resurrection. There is a lot to say about all of this. **But to know the eternal purpose of God we must at least understand that the first is the proclamation of the Christ who was to come. The second is the experience and revelation of the Christ who has come.**

I used to use an analogy of a house with blueprints and plans and sketches. The first is an enormous pile of plans and blueprints. Genesis through Malachi. Sketches, descriptions, land surveys, zoning regulations, wiring maps, all describing a house. The second is the house that God built through the death, burial, and resurrection of His Son. The house is the fulfillment and realization of the testimony. Christ is now that house, and now we have come to dwell in that house. We have come to the second.

So why did He take away the first? Because the second had come. Why do we cease to have offerings and feasts and priests and tithes and laws and sabbaths and altars and arks? Because, as Paul says, they were the shadow of the things that were to come, but the substance is Christ. They were the type, Christ has fulfilled them in Himself. And each of those pictures and sketches has become spirit and truth. Each of those blueprints has become an eternal spiritual reality for you and I to partake of as we know Christ as our life.

So you and I are of the second. That is what new birth has done. We are joined to the second man. Ephesians 2 says that we are all, in fact, "one new man". Christ the head, we are the body. 1 Corinthians 6:7 – "the one who has joined himself to the Lord has become one spirit". In Him we are a new creation. Not the first creation which was the habitation of the adamic man. No, Paul says, "if any man be in Christ behold he is a new creation, old things have passed away, behold the new has come." What are the old things? The things of the first. What is the new? The realities of the second. God is no longer relating to a

natural man in a natural creation. No, it's gotten far better than that. God has a new creation that is a habitation for a new kind, a new seed, a new life.

We have come to the new covenant. What is the new covenant? It is a different KIND of relationship. It is no longer a covenant where God relates to us in natural laws and commands and sacrifices and festivals. It is not the covenant of the letter, but the covenant of the Spirit. It is not a natural picture of being in Christ in Old Covenant Israel. It is the spiritual reality of being in Christ where we are the literal body of Christ.

*Joh 4:19 The woman said to Him, "Sir, I perceive that You are a prophet. 20 Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." 21 Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. 22 You worship what you do not know; we know what we worship, for salvation is of the Jews. 23 But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. 24 God is Spirit, and those who worship Him must worship in spirit and truth."*

Woman, salvation is coming from the Jews and I am that salvation. Woman, the Jews indeed had the testimony of salvation in Jerusalem and not here in Samaria. But the hour is coming AND HAS NOW COME, when neither of these two physical places are the issue. The hour has come when all of the first is being taken away and made obsolete because the second is come. The hour has come to put away the first and establish the second.

This is the judgment of the cross. This is what and how the cross divides. It divides permanently between the first and the second. It ends God's relatedness in covenant to the one, and establishes God's relatedness in covenant to the other. And this is not just an academic reality for us to comprehend in our minds. No, again, that is not why I am saying any of this. This is a reality that is true and finished and permanent. It HAS been done whether the eyes of our heart have seen it or not. It HAS been completed whether we live in contradiction to it or not.

And we will find that this is what it always comes back to. No matter what you see in Christ, no matter what verse the Lord is teaching you about by His Spirit, no matter what is going on in your life at the time, when the Spirit of truth teaches you, **he teaches your soul upon the foundation of this great division.** He shows you what God has taken away and He shows you what God has established in His Son. And by revealing these realities in your soul, YOU ARE CHANGED. Yes, you are literally changed in accordance with THIS division.

Paul talks about this. He talks about one man being put off and another man put on. What man is he talking about? What man is being put off. Is he just talking about the way you used to act as an unbeliever? Are you putting off behaviors and attitudes? No. It is much bigger than that. You're putting off this old man. The one that is part of the first. And another man is being put on. Paul talks about the putting off of the first and the putting on of the second through the renewing of the spirit of your mind.

(Pointing to the diagram) Paul talks about being crucified to the world. He talks about being dead to sin. We are the righteousness of God in Christ. We are no longer walking in darkness. We have become light in the Lord. We are no longer mere men, but sons of God by Christ. We are beholding in a glass the glory of the second and being changed into the same image from the glory of the first to the glory of the second.

You see, this is not something that I'm just trying to show you about the Bible. This isn't something that God did in the realm of theology. This is something that God did at the cross, and that God is very much desiring to reveal in your heart.

But you see, this is precisely what we resist. I need to start wrapping this up. But let me just say a few comments. This is precisely what we resist because, when it comes right down to it, we so often want a Jesus that doesn't have a cross attached to Him. In other words we want to receive His benefits without facing His truth. We want to know His love without knowing what the cross has put away, and what the resurrection has established.

Let me say it this way. We are so often still trying to find the substance in the pattern. We are trying to make Christianity something of the first. We are trying to find our rest in the law, in obedience to laws. We are still trying to find our joy in the flesh. We are still trying to find spiritual identity in good works. We are still trying to find purpose in the old creation. We are still trying to find true fellowship in natural relationships. We are like the men that ran to the tomb when Jesus had been raised. The angels said, "why are you looking for the living among the dead". We will never find the second among the first.

And yet we love the first in so many ways. And we could list so many of those ways, but they all have the same thing in common. **We love the first because we love our lives.** We resist the truth of the cross, we resist God's view of the cross so much of the time, because when we begin to embrace the cross a tremendous dividing begins. It divides everything that you are, everything that you do, everything that you think. It divides, in your heart, between the living and the dead, between Adam and Christ, between truth and lie.

That sounds like a good thing right? Yes it is a good thing. It is a marvelous thing. It is the greatest of all things. And yet, the heart that will see this division is a heart that is willing to lose their life to find the life of Christ. Jesus told this to us many times. Because in seeing this division, you will have to see yourself, by nature, on the wrong side of that divide every time and in every way.

So knowing Christ will become this process in your heart where God starts to divide things. Knowing Christ will always be along the lines of the cross. It will always involve Him taking away the first and establishing the second in your soul. We have to stop there for tonight.