GOD'S SEVEN JUDGMENTS

This entire study on God's Seven Judgments was built upon and expanded upon from an outline extracted from Pastor Robert Sargent's "Landmarks Of Baptist Doctrine"; Book IV; pages 801-806; Bible Baptist Publications, 1701 Harns Road; Oak Harbor, Washington 98277. We highly recommend all of their Bible Institute materials.

One of the great truths of the Word of God is the coming judgments by God. As sure as death itself, judgment is coming. *Hebrews 9:27* puts it this way:

> [27] And as it is appointed unto men once to die, but after this the judgment: *Hebrews 9:27*

Many have the mistaken impression that the coming judgment of God is one big single judgment of all mankind, a time when eternal destinies will be settled. However, the Bible speaks of seven judgments, three related to Christians, one of unbelievers, one national judgment of Israel, one international judgment of all Gentile nations, and one judgment of angels.

I. THE JUDGMENT OF GOD DEFINED

A. **It Is A Judgment Of Deeds And Not Individuals.** Bible does not teach the coming Judgment is to be one of deciding who is saved and who is unsaved. According to *Hebrews 4:13,* God already knows who the believers are and who the unbelievers are. Instead the coming judicial hearing is to set the punishment of individuals based upon their deeds. *Hebrews 4:13* and *Romans 2:5-6* describe this judgment as follows:

> [13] Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do. *Hebrews 4:13*

> [5] But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; [6] Who will render to every man according to his deeds: *Romans 2:5–6*

B. **It Is A Judgment By God By The LORD Jesus Christ.** See *Romans 14:12; 2:16; Acts 17:31; John 5:22,23,27.*

> [12] So then every one of us shall give account of himself to God. *Romans 14:12*

> [16] In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. *Romans 2:16*

[31] Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. *Acts 17:31*

[22] For the Father judgeth no man, but hath committed all judgment unto the Son: [23] That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. *John 5:22–23*

[27] And hath given him authority to execute judgment also, because he is the Son of man. *John 5:27*

C. **<u>It Is A Judgment Without Respect Of Persons</u>.** Read *Romans 2:11.*

[11] For there is no respect of persons with God. *Romans 2:11.*

D. **<u>It Is A Judgment Of Absolute Justice</u>.** <u>Read</u> *John 5:30.*

[30] I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. *John 5:30*

We may not understand how God will judge the heathen who have never heard of Jesus Christ as opposed to the religious man in a so-called 'Christian country,' but we do know according to *John 5:30 "My judgment is just"* and it will be according to what light a man has received — *Luke 12:47-48*, *John 9:41*, and *Romans 2:12-16*. (Incidentally, the heathen do have some light — *Romans 1 :18-20*, but not as much as the religious man — *Matthew 23.*)

[47] And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. [48] But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. *Luke 12:47–48*

[41] Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. *John 9:41*

[12] For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; [13] (For not the hearers of the law *are* just before God, but the doers of the law shall be

> justified. [14] For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: [15] Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) [16] In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. *Romans 2:12–16*

> [18] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; [19] Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. [20] For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: *Romans 1:18–20*

While I quote *Matthew 23* in its entirety immediately below, here is a brief synopsis of *Matthew 23*. In *Matthew 23*, we have the judgment and condemnation of the very religious scribes and Pharisees by the righteous judge, the Lord Jesus Christ. Seven different times in the 39 verses of Matthew 23 the LORD calls the scribes and Pharisees hypocrites. The scribes and Pharisees knew what the Scriptures required, but were making a mock of the Scriptures through their religious hypocrisy. The scribes and Pharisees have the attitude of " Stand by thyself, Come not near to me; for I am holier than thou"*(Isaiah 65:5*) Not only were the scribes and Pharisees not obeying the letter of the law they were violating the spirit of the law. "Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin" (*James 4:17).* In *Matthew 23*, eight different times the Lord Jesus Christ pronounces woe upon the scribes and Pharisees. They are judged and condemned for hindering the entrance of themselves and others into heaven; for stealing widow's houses in the name of religion; for vain, repetitious prayers; for hypocritical tithing while setting aside the "weightier matters of the law" including judgment, mercy, and faith; for keeping their outsides under control while inwardly being consumed with extortion and excess; for being squeaky clean on the outside and being full of dead mens bones and all uncleanness on the inside; and for worshipping the tombs of dead men. In *Matthew 23:15*, the Lord Jesus Christ judges and condemns the scribes and Pharisees as being religious children of hell. Religion will send you to hell folks. In *Matthew 23:14*, the Lord Jesus Christ states that the religious hypocrisy of the scribes and Pharisees will bring greater damnation upon them than the deceived proselytes they bring into their soul damning religion. *Matthew 24:14* and *Luke 12:47-48* establish the scriptural principle of degrees of punishment.

> [1] Then spake Jesus to the multitude, and to his disciples, [2] Saying, The scribes and the Pharisees sit in Moses' seat: [3] All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. [4] For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. [5] But all their works they do for to be seen of men: they make broad

their phylacteries, and enlarge the borders of their garments, [6] And love the uppermost rooms at feasts, and the chief seats in the synagogues, [7] And greetings in the markets, and to be called of men, Rabbi, Rabbi. [8] But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. [9] And call no *man* your father upon the earth: for one is your Father, which is in heaven. [10] Neither be ye called masters: for one is your Master, *even* Christ. [11] But he that is greatest among you shall be your servant. [12] And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. [13] But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. **[14] Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. [15] Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.** [16] Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! [17] *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? [18] And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. [19] *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift? [20] Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. [21] And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. [22] And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. [23] Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. [24] *Ye* blind guides, which strain at a gnat, and swallow a camel. [25] Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. [26] *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. [27] Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. [28] Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. [29] Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, [30] And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. [31] Wherefore ye be witnesses unto yourselves, that ye are the

children of them which killed the prophets. [32] Fill ye up then the measure of your fathers. [33] *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell? [34] Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: [35] That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. [36] Verily I say unto you, All these things shall come upon this generation. [37] O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! [38] Behold, your house is left unto you desolate. [39] For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord. *Matthew 23:1–39*

E. **<u>It Is A Judgment Based Upon The Word of God</u>.** Judgment will be based upon the very Law that man has in his possession — not some unheard of set of rules to be produced on Judgment Day. Man has no excuse! Judgment will be according to truth — *Romans 2:2; John 12:48.*

[2] But we are sure that the judgment of God is according to truth against them which commit such things. *Romans 2:2*

[48] He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. *John 12:48*

II. <u>THE JUDGMENT OF GOD IN RELATION TO BELIEVERS</u>

Three of the seven Judgments mentioned in the Word of God relate to Christians. These may be seen as ***past, present,*** and ***future*** judgments.

Our primary concern is with the third of these known as *"The Judgment Seat of Christ."*

A. **<u>The Past Judgment</u> — Of *The Believer's Sin.*** This is the judgment Christ bore on the cross, and deals with our *justification.* Because of this, there can be no further judgment upon a believer in relation to the sin question. A man can only be executed once — by accepting Christ as our Savior, we appropriate His death for ours.

B. **<u>The Present Judgment</u> — *Of The Believer's Sins.*** This initially involves the believer's self judgment — *1 Corinthians 11:31,32.* Failure to do this will result in chastisement by the hand of God — *Hebrews 12:5-11.*

[31] For if we would judge ourselves, we should not be judged. [32] But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. *1 Corinthians 11:31–32*

[5] And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: [6] For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. [7] If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? [8] But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. [9] Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? [10] For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. [11] Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *Hebrews 12:5–11*

God's chastisement is a "safety measure" designed to bring a wanderer back to the fold. It may sometimes be very drastic.

C. **<u>The Future Judgment</u> — *Of The Believer's Works.*** The time is coming when *every* child of God will be judged at the "Judgment Seat Of Christ." It is a time of reward — *Revelation 22:12,* and loss — *2 John 8.*

[12] And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. *Revelation 22:12*

[8] Look to yourselves, that we lose not *those things* which we have wrought, but *that* we receive a full reward. *2 John 8*

THERE ARE SEVEN THINGS WE KNOW ABOUT THE FUTURE JUDGMENT OF THE BELIEVER AND THEY ARE AS FOLLOWS:

1. <u>That Future Judgment Of Christians Occurs After The Rapture, Before The Revelation</u>. The order of the 3 parables in *Matthew 25* (along with a comparison of other Scriptures) shows this to be the case. Firstly, in *Matthew 25:1-13*, we have the unannounced arrival of the bridegroom, the Lord Jesus Christ, to those who were watching for him. Secondly, we have the judgment of rewards for the servants of the bridegroom in *Matthew 25:14-30*. Thirdly, in *Matthew 25:31-46*, we have the judgment of the nations based upon how

the nations have treated Israel and the Jew. For the sake of time, we will not quote Matthew 25 at this time. We encourage you to read the entirety of *Matthew 25* which we quote immediately below.

[1] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. [2] And five of them were wise, and five *were* foolish. [3] They that *were* foolish took their lamps, and took no oil with them: [4] But the wise took oil in their vessels with their lamps. [5] While the bridegroom tarried, they all slumbered and slept. [6] And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. [7] Then all those virgins arose, and trimmed their lamps. [8] And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. [9] But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. [10] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [11] Afterward came also the other virgins, saying, Lord, Lord, open to us. [12] But he answered and said, Verily I say unto you, I know you not. [13] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. [14] For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. [15] And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. [16] Then he that had received the five talents went and traded with the same, and made *them* other five talents. [17] And likewise he that *had received* two, he also gained other two. [18] But he that had received one went and digged in the earth, and hid his lord's money. [19] After a long time the lord of those servants cometh, and reckoneth with them. [20] And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. [21] His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. [22] He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. [23] His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. [24] Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not

sown, and gathering where thou hast not strawed: [25] And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. [26] His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: [27] Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. [28] Take therefore the talent from him, and give *it* unto him which hath ten talents. [29] For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. [30] And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. [31] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: [32] And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: [33] And he shall set the sheep on his right hand, but the goats on the left. [34] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: [35] For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: [36] Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. [37] Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? [38] When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? [39] Or when saw we thee sick, or in prison, and came unto thee? [40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. [41] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: [42] For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: [43] I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. [44] Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? [45] Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. [46] And these shall go away into everlasting punishment: but the righteous into life eternal. *Matthew 25:1–46*

2. <u>That Future Judgment Of Christians Applies To Every Christian, Without</u>

Exception. See *2 Corinthians 5:10* and *Romans 14:10.*

[10] For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. *2 Corinthians 5:10*

[10] But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. *Romans 14:10*

3. That Future Judgment Of Christians Is A Judgment Related To SERVICE, Not Salvation. Read *Matthew 25:21* — faithfulness; *1 Corinthians 3:13* — *"every man's work;" 2 Corinthians 5:10* — *"things done in his body."*

[13] Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. *1 Corinthians 3:13*

4. That Future Judgment Of Christians Is A Judgment Of Service Within A New Testament Church. A careful study of *1 Corinthians 3:9-15* puts our service in a ***church*** context.

[9] For we are labourers together with God: ye are God's husbandry, *ye are* God's building. [10] According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. [11] For other foundation can no man lay than that is laid, which is Jesus Christ. [12] Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; [13] Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. [14] If any man's work abide which he hath built thereupon, he shall receive a reward. [15] If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. *1 Corinthians 3:9–15*

a. The Church Is God's Building Compare *1 Corinthians 3:9* with *1 Corinthians 1:2.*

[2] Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of

> Jesus Christ our Lord, both theirs and ours: *1 Corinthians 1:2*

b. The Lord Jesus Christ Is God's Foundation For The Church. See *1 Corinthians 3:11.*

> [9] For we are labourers together with God: ye are God's husbandry, *ye are* God's building. [10] According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. [11] For other foundation can no man lay than that is laid, which is Jesus Christ. [12] Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; [13] Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. *1 Corinthians 3:9–13*

c. God's Co-workers are Church Members. Read *1 Corinthians 3:9a.*

d. God's Work Is Building Up The Church. See *1 Corinthians 3:12.*

5. That Future Judgment Of Christians Is A Judgment Which Tests The Believer's Service.

a. Two Possibilities — lasting service and worthless service. See: *1 Corinthians 3:12.*

b. Everything Is Tested — fire typifies judgment. See: *1 Corinthians 3:13.*

6. That Future Judgment Of Christians Is A Judgment Which Dispenses Rewards. The Bible calls these rewards "crowns", and there are five mentioned in the New Testament. Those are:

a. The Crown Of Life. See *James 1:12; Revelation 2:10.*

> [12] Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

James 1:12

[10] Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Revelation 2:10*

This crown is for the faithful Christian — one who remains true despite difficult circumstances.

b. The Crown Of Victory. Read *1 Corinthians 9:25.*

[25] And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. *1 Corinthians 9:25*

Also known as the "incorruptible crown," for the Christian who lives victoriously.

c. The Crown Of Glory. Read *1 Peter 5:4.*

[1] The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: [2] Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; [3] Neither as being lords over *God's* heritage, but being ensamples to the flock. [4] And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *1 Peter 5:1–4*

This crown is reserved for faithful pastors.

d. The Crown Of Righteousness. See *2 Timothy 4:8.*

[8] Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Timothy 4:8*

A crown for those who *love* — thus "look for" and "live in the light of" — the return of Christ.

e. The Crown Of Rejoicing. Read *1 Thessalonians 2:19.*

> [19] For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? *1 Thessalonians 2:19*

The "soul winner's crown."

Note: These rewards will be cast at the feet of Jesus in glory — *Revelation 4:10.*

> [10] The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, *Revelation 4:10*

7. In That Future Judgment Of Christians, Undeserving Christians Will Not Lose Their Salvation. See: *1 Corinthians 3:15.*

> [15] If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. *1 Corinthians 3:15*

However, *Matthew 19:28; 25:21,23* and *Revelation 5:9,10* teach there will be governmental positions given to faithful saints during Christ's Millennial reign on earth — something the unfaithful will not enjoy.

> [28] And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. *Matthew 19:28*

> [21] His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. [22] He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have

gained two other talents beside them. [23] His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. *Matthew 25:21–23*

[9] And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; [10] And hast made us unto our God kings and priests: and we shall reign on the earth. *Revelation 5:9–10*

III. THE JUDGMENT OF GOD IN RELATION TO UNBELIEVERS

Four of the seven Judgments are upon general humanity and celestial beings. Two are national in context.

A. The Judgment Of God Upon Israel. God's judgment upon the nation of Israel may be viewed as general and specific.

1. General Judgment — The "Times Of The Gentiles.". The judgment of Israel began in 606 B.C. with the captivity of Judah. The period known as the "Times of the Gentiles" refers to the time when both Judah and Israel are without a king, and Jerusalem is under Gentile dominion. While we will quote Daniel chapters 2 and 7 in their entirety immediately below we will not read them at this time. Daniel chapters 2 through 7 describe the times of the Gentiles which will run "until the times of the Gentiles be fulfilled". *Luke 21:24 and Romans 11:25* put it this way:

[24] And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Luke 21:24*

[25] For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. *Romans 11:25*

It is significant that in the Old Testament text that *Daniel 2:4* all the way through *Daniel 7:28* are not written Hebrew, but rather in the Gentile language which is identified as Syriack. Those 200 verses written in Syriack focus on the times of the Gentiles until the fulness of the Gentiles

be come in. In Daniel chapter two, we have an image that represents the rise and fall of all the kingdoms that shall trod under foot the Jew, Israel, and the city of the Jerusalem until the fulness of the Gentiles come in. Those nations include the Babylon empire, the head of gold; the Media-Persia (Iran) empire, the breast and arms of silver; the Greek empire, the belly and thighs of brass; the Roman empire, the two legs of iron; and the Muslim empire(s),the two feet of iron and clay. The stone that is cut out without hands is our Rock, the Lord Jesus Christ. That stone and its mountain represent the Lord Jesus Christ and his Millennial Kingdom.

The Gentile nations are those referred to in Daniel 2 and 7. Jerusalem literally means "the City of Peace." Ironically it has known little peace. As of 2026, it has been sacked 27 times. We now quote Daniel chapters 2 and 7 in their entirety:

[1] And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. [2] Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. [3] And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. [4] Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. [5] The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. [6] But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. [7] They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. [8] The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. [9] But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. [10] The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no

king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. [11] And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. [12] For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. [13] And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain. [14] Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon: [15] He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel. [16] Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. [17] Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: [18] That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon. [19] Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. [20] Daniel answered and said, Blessed be the name of God for ever and ever: For wisdom and might are his: [21] And he changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, And knowledge to them that know understanding: [22] He revealeth the deep and secret things: He knoweth what *is* in the darkness, And the light dwelleth with him. [23] I thank thee, and praise thee, O thou God of my fathers, Who hast given me wisdom and might, And hast made known unto me now what we desired of thee: For thou hast *now* made known unto us the king's matter. [24] Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation. [25] Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. [26] The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? [27] Daniel answered in the

presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king; [28] But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; [29] As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. [30] But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. [31] Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible. [32] This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, [33] His legs of iron, his feet part of iron and part of clay. [34] Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. [35] Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. [36] This *is* the dream; and we will tell the interpretation thereof before the king. [37] Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. [38] And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. [39] And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. [40] And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. [41] And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. [42] And *as* the toes of the feet *were* part of iron, and part of clay, *so* the

kingdom shall be partly strong, and partly broken. [43] And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. [44] And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. [45] Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure. [46] Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. [47] The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. [48] Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon. [49] Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king. *Daniel 2:1–49*

[1] In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters. [2] Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. [3] And four great beasts came up from the sea, diverse one from another. [4] The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. [5] And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. [6] After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. [7] After this I saw in the night

visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. [8] I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. [9] I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. [10] A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. [11] I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. [12] As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. [13] I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. [14] And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. [15] I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. [16] I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. [17] These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. [18] But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. [19] Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet; [20] And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things,

whose look *was* more stout than his fellows. [21] I beheld, and the same horn made war with the saints, and prevailed against them; [22] Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. [23] Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. [24] And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. [25] And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. [26] But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. [27] And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him. [28] Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart. *Daniel 7:1–28*

2. Specific Judgment — The "Daniel's 70TH Week.". The Great Tribulation occurs in the 70th week referred to in *Daniel 9:27.* It is also known as the *"time of Jacob's trouble" — Jeremiah 30:7,* and is the subject of the Book of the Revelation chapters 6-18.

[27] And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. *Daniel 9:27*

[7] Alas! for that day *is* great, so that none *is* like it: It *is* even the time of Jacob's trouble; But he shall be saved out of it. *Jeremiah 30:7*

While this period of judgment affects all men left on earth after the

rapture, it is primarily to bring the nation of Israel to an end of itself in preparation for their national repentance and their national acceptance of the LORD Jesus Christ, their Messiah. Now, let us go read *Ezekiel 20:34-38*, *22:19-22*, *Isaiah 66:7-8*, *Daniel 12:1*, *Hosea 3:4-5*, *Zechariah 13:8-9*, *Zechariah 12:10*, *and Zechariah 14:2-3.*

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will bring you into the wilderness of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. 37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD. *Ezekiel 20:34–38*

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. 20 *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you. 21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. 22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you. *Ezekiel 22:19–22*

7 Before she travailed, she brought forth; Before her pain came, she was delivered of a man child. 8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *Or* shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. *Isaiah 66:7–8*

1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a

nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. *Daniel 12:1*

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: 5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days. *Hosea 3:4–5*

8 And it shall come to pass, *that* in all the land, saith the LORD, Two parts therein shall be cut off *and* die; But the third shall be left therein. 9 And I will bring the third part through the fire, And will refine them as silver is refined, And will try them as gold is tried: They shall call on my name, and I will hear them: I will say, It *is* my people: And they shall say, The LORD *is* my God. *Zechariah 13:8–9*

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, The spirit of grace and of supplications: And they shall look upon me whom they have pierced, And they shall mourn for him, as one mourneth for *his* only *son*, And shall be in bitterness for him, as one that is in bitterness for *his* firstborn. *Zechariah 12:10*

2 For I will gather all nations against Jerusalem to battle; And the city shall be taken, and the houses rifled, and the women ravished; And half of the city shall go forth into captivity, And the residue of the people shall not be cut off from the city. 3 Then shall the LORD go forth, and fight against those nations, As when he fought in the day of battle. *Zechariah 14:2–3*

B. **<u>The Judgment Of God Upon The Gentile Nations</u>.** This judgment is set forth in *Matthew 25:31-46.*

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them

on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: [35] For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: [36] Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. [37] Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? [38] When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? [39] Or when saw we thee sick, or in prison, and came unto thee? [40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. [41] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: [42] For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: [43] I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. [44] Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? [45] Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. [46] And these shall go away into everlasting punishment: but the righteous into life eternal. *Matthew 25:31–46*

[1] And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. [2] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, [3] And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. [4] And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. [5] But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. [6] Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. [7] And when the thousand years are expired, Satan shall be loosed out of his prison, [8] And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. [9] And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God

out of heaven, and devoured them. [10] And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. [11] And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. [12] And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. [13] And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. [14] And death and hell were cast into the lake of fire. This is the second death. [15] And whosoever was not found written in the book of life was cast into the lake of fire. *Revelation 20:1–15*

It is faulty exegesis to equate this with the Great White Throne judgment of *Revelation 20* for the following reasons:

MATTHEW 25	***REVELATION 20***
Living Nations	Wicked dead
Throne of glory	Great White Throne
After second coming	After Millennium

In this judgment, all nations will be divided as sheep from goats—on the basis of their treatment of Israel — *"My brethren"* — during the Tribulation.
See: *Joel 3:2; Matthew 25:40.*

[2] I will also gather all nations, And will bring them down into the valley of Jehoshaphat, And will plead with them there for my people and *for* my heritage Israel, Whom they have scattered among the nations, and parted my land. *Joel 3:2*

[40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. *Matthew 25:40*

It is evident some nations will back Israel when Russia and her allies invade the promised land — *Ezekiel 38:13.*

[13] Sheba, and Dedan, and the merchants of Tarshish, with all the young lions

thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? *Ezekiel 38:13*

As stated in *Joel 3:1-2*, this judgment will take place in the Valley Of Jehoshaphat. The wicked nations will be cast into hell, the righteous nations will enter the millennial kingdom of Christ.

C. **The Judgment Of God Upon The Unbelieving Dead.** Otherwise known as the "Great White Throne Judgment," this final judgment is recorded in *Revelation 20:11-15.*

[7] And when the thousand years are expired, Satan shall be loosed out of his prison, *Revelation 20:7*

[11] And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. [12] And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. [13] And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. [14] And death and hell were cast into the lake of fire. This is the second death. [15] And whosoever was not found written in the book of life was cast into the lake of fire. *Revelation 20:11–15*

1. The Subjects Of The Judgment At The Great White Throne. Christians have no part here. It involves those in hell awaiting the second resurrection. *Revelation 20:7; 2 Peter 3:7.*

   [7] But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. *2 Peter 3:7*

2. The Nature Of The Great White Throne Judgment. This terrible day of judgment is NOT to determine who is and who is not saved. That matter is determined during life on earth.

   Absence from the Book Of Life dooms all to the eternal Lake of Fire, but the individual is judged out of "the Books" for 2 purposes:

   a. To Provide A Fair Judgment. No one will be able to cry "unfair!" as

their whole life is paraded before them.

b. To Determine Degrees Of Punishment. Evidently, there are degrees of torment in the Lake of Fire — *Luke 12:47,48; Matthew 23:14.*

> [47] And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. [48] But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. *Luke 12:47–48*

> [14] Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. *Matthew 23:14*

3. The Books At The Great White Throne Judgment.

a. The Book Of Works — *Revelation 20:12.*

> [12] And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. *Revelation 20:12*

> [15] And whosoever was not found written in the book of life was cast into the lake of fire. *Revelation 20:15*

b. The Lamb's Book Of Life — *Revelation 20:15.*

c. The Book Of Words — *Matthew 12:37.*

> [37] For by thy words thou shalt be justified, and by thy words thou shalt be condemned. *Matthew 12:37*

d. The Book Of God — *John 12:48.*

> [48] He that rejecteth me, and receiveth not my words,

hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. *John 12:48*

D. **<u>The Judgment Of God Upon The Angels</u>.** Little detail is given concerning this judgment. There are some facts we can discern:

1. <u>The Lake Of Fire Was Specifically Prepared For Sinning Angels</u>. See *Matthew 25:41.*

[41] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: *Matthew 25:41*

2. <u>Some Angels Are Bound In Chains And Reserved For This Day</u>. See *Jude 6; 2 Peter 2:4.*

[6] And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. *Jude 6*

[4] For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; *2 Peter 2:4*

3. <u>Satan's Final End Is In The Lake Of Fire</u>. See *Revelation 20:10.*

[10] And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. *Revelation 20:10*

This may fix the actual time of this judgment of angels — i.e. just prior to the Great White Throne judgment.

4. <u>Christians Will Be Involved In This Judgment</u>. See *I Corinthians 6:3.*

[3] Know ye not that we shall judge angels? how much more things that pertain to this life? *1 Corinthians 6:3*