

The Judgement

30th January 2022



The previous article on the Resurrection of the dead, generated further questions, regarding the judgement seat of the Lord Jesus Christ. Some of those questions have been compiled, and are here for reference. These are interesting questions, some are overlapping and not all can be answered with certainty, but the following article is designed to provide some scriptural answers.

Recent questions with regards to the judgement:

1. Where will the judgement take place?
2. How will both the resurrected and the living get there to be judged?
3. How can the judgement seat be defined, and what is its purpose?
4. How will the judgement be conducted?
5. What happens to those who are alive at the coming of the Lord, who are kind and good people but who do not know all the Gospel?
6. Further detailed questions have also been asked:
7. Will the resurrected need food and water to keep them going through the judgement process?
8. Will they require shelter, clothing and means of transport to get where the judgement seat is since they will be all mortal?
9. Will those found guilty be allowed some time to live or will their second death be instant?
10. Will they go back to their former graves?
11. How will their bodies be disposed of without causing pollution?
12. Will Hitler who murdered millions of Jews be raised to judgement?

This article is in response to these questions and is really primarily focussing on the judgements seat of the Lord Jesus Christ, but to understand this, the wider subject needs to be looked at as well. First of all, the justice of God must be understood, and the need for judgement.

The Justice of God

Justice is at the very centre of the purpose of God. Truth, fairness and equity are central features of the gospel, because justice and truth are part of what defines the very being of God. Justice and equity are part of His character, as declared in Deuteronomy 32:4: *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he*. The following are some of many passages showing how judgement and justice expresses who God is:

- Job 37:3 *Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.*
- Psalm 89:14 *Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.*
- Exodus 34:6-7: *The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, but he by no means leaves the guilty unpunished... (KJV,NET)*

Divine Judgement

As part of God's Revelation to man, the Scriptures show how that in God's dealing with mankind, there has always been judgement. God introduced law, for the benefit of men, and that disobedience to that law brings consequences. The consequences were God's judgement, His justice. As Adam and Eve learned in the very beginning. Restrictions were placed, and rules given. The first human couple had choices to make. If they obeyed, the very simple rules, - well there was just one actually, then life would continue blessed and in the company of the angels. But a distinct warning was given ... *Then the Lord God commanded the man, you may freely eat fruit from every tree of the garden but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will surely die*. After a while, temptation was given into, and lust overcame the reasoning and disobedience followed. Would God keep His Word? Of course. If God did not keep His Word there would be no basis for justice or equity ever again. The very concept of morality people like to talk about, but often ignore, would never have existed. If God ignored the disobedience and allowed the human race to continue in sin, completely unrestrained, just how long would the very creation itself last for? Would God permit His purpose to be undone on earth before it even started? To ensure the fulfilment of His purpose, to protect man himself, to teach men how they should behave, God had to keep His own Word. The punishment had to be given. Adam and Eve were condemned to die, just as they had been informed. So *as by one man sin entered into the world, and death by sin; ...so death passed upon all men, for that all have sinned* (Romans 5:12)

God is Holy, Righteous, and Just. The wisdom which is from above includes absolute justice, and judgment, and equity; (Proverbs 1:3) Therefore He is a God of judgment, wrath, and vengeance. But these are not His only characteristics, He is merciful, long-suffering, gracious, and compassionate which is why God has allowed the Kingdom of men, and his sinful behaviour to continue for six thousand long years.

Justice of man

All are familiar with the flawed justice systems across the world, where the laws of men are altered to fit the culture, fashion or morals of the time, there are no absolutes, with society determining its own rules. Human nature is such that it will always seek to escape the consequences of its own selfish conduct. The deterrent of a modern justice systems seems to have little effect on the behaviour of many people. This was observed in the Scripture: Ecclesiastes 8:11 *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.* The mercy which God extended to men and women right from the very beginning, was taken advantage of, and abused, the justice of God turned on its head. Pilate the Roman governor of Judea, for example found Jesus of Nazareth innocent of all charges, and examined him twice, declaring him to be free of crimes against Rome, but ordered him to be scourged with whips, and then cruelly crucified anyway. The Word of God holds little esteem for the justice of man:

- Micah 7:3 *That they may do evil with both hands earnestly, the prince asks, and the judge asks for a reward; and the great man, he utters his mischievous desire: so they wrap it up.*
- Isaiah 59:14 *And judgment is turned away backward, and justice stands afar off: for truth is fallen in the street, and equity cannot enter.*
- Ecclesiastes 3:16 *And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.*

In fact so common were corrupt judges, that Jesus even used them as a basis for a parable in Luke 18, where he described a widow who continually appealed for this unjust judge to help her give her justice against her adversary. The judge could not be bothered to do anything, but decided to finally help, not because he feared God, or cared about anyone except himself, but simply because he wanted an easy life. Jesus concluded this parable by saying:

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

There is so much unhappiness with the injustices in this world, of crooked and corrupt government, of standards always dropping, of evil men getting worse and worse, and society where truth amounts to so little. But as Jesus Christ taught in his parable, God is aware, He hears and sees those who pray to Him – and *He will avenge them speedily.*

God as The Judge

It is part of the Good News, the Gospel of the Kingdom of God, and the things concerning the name of Jesus Christ, that men and women who are dissatisfied with the way man in his deceit and violence rules over the kingdoms of men, are able with faith to look by contrast at the promise of God, that He will not let the sins of the wicked go unpunished. Indeed, the prophets record how God punished nations who persecuted His people, and permitted other armies to inflict terror upon those who terrorised Israel

- Jeremiah 51:24: *And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.*
- Zechariah 1:15: *and I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.*
- Isaiah 10:5: *O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation*

It is a source of comfort, that this same God of justice who does not allow nations to go beyond the bounds that He has set, and punishes the wicked, also shows mercy and kindness to those who accept His justice.

- Isaiah 33: 22 *For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.*
- Psalm 58:11 *So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.*
- Hebrews 12:23 *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect...*

Why do the wicked ‘seem to get away with it’?

However, it is often a source of anxiety amongst the righteous, that the wicked seem to get away with it. How can it be that men who have been responsible for the shedding of so much innocent blood like Manasseh, the wicked king of Judah, like Nebuchadnezzar, men like Hitler, how come these men do not suffer enormously for the grief they have inflicted on others?

The answer is that God is a just God. His rules are absolute. His rules cannot be broken, he is not a man that he will change His mind. It is why all men die the common death. It is the same punishment whether a man has committed many sins, or a few sins, as sin is sin, and there are no grades of sin. Lying is as bad as murder, adultery as bad as homosexuality, or whether one lie is told or a thousand lies, one murder or six million murders. The Psalmist puzzled about this. He saw the wicked getting away with it, living the good life getting fat off the backs of others:

Psalm 73:3,7,8,12,17: *For I was envious at the foolish, when I saw the prosperity of the wicked... Their eyes stand out with fatness: they have more than heart could wish. They are corrupt and speak wickedly concerning oppression: they speak loftily... Behold, these are the ungodly, who prosper in the world; they increase in riches... Until I went into the sanctuary of God; then understood I their end. Similarly, he acknowledges this in 37:1-2: Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.*

What about Hitler?

With men like Manasseh, and Nebuchadnezzar, they both learned the Truth of God’s word, and decided on that basis to repent of their wickedness. Therefore, God gave them mercy. Men like Stalin or Hitler, and others who have committed monstrous crimes, have their reward, they die and moulder into dust, and go the way of all men, and their deeds with them.

God is not like man, who makes allowances for this, or for that, changes the rules, because this person isn't as bad as that person, and lets that person off because they have a funny character and make people laugh, or let that person off because they have a nice face. Nor does he necessarily punish people any more than others – it is His prerogative, and if He chooses not to, it is His sovereign decision.

- 1 Peter 1:17 *And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:*
- Ephesians 6:9 *And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.*

God is not a respecter of persons, in other words is not biased. He is not swayed by emotional arguments, but right is right and wrong is wrong. So, in the liquidation of millions of Jews, although Hitler ordered it to be done, he was no more complicit than every man and woman who obeyed his orders, or who joined in the killing, and persecution. All who perished in the Holocaust were sinners, or in the case of children had the potential to sin, and were thieves, cheats, and adulterers like all men can be, and some were good and kind and caring like all men can be. But all perished alike, *the soul that sins it shall die*. Mankind finds himself in many so-called moral dilemmas, because he has stepped away from the justice of God.

The resurrection of the dead

God has decreed that the six thousand years of the Kingdoms of men, with his cruelty, and injustice will come to an end, and the justice of God will prevail and the time of the Kingdoms of men will not continue past the time He has ordained. Not all who have died will remain in the grave. As the recent article on the Resurrection of the Dead showed from the scriptures, that although all die the common death, to be no more for ever, there is an exception for some, who will be raised to life. This exception from eternal death is for those who have come into contact with the Truth of the Gospel, and understand it. This makes all the difference in the responsibility that an individual has before God.

Of this resurrection, Paul states in Acts 24:15 there shall be a resurrection of the dead, both of the Just and Unjust. Daniel 12:2...*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt*. These two outcomes are described in many other places.

Raised from the Dead to be Judged

The Bible speaks in many places that those responsible will be raised to life again at the resurrection: and the purpose will be: 2 Corinthians 5:10-11: *For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men...;*

When the Apostle speaks about all appearing before the judgement, he does not mean all men who have ever lived. Paul is writing to the Corinthian Ecclesia, all of whom were believers. As previously made clear, those who have not been enlightened by the gospel will

die as the beasts which perish see Psalm 49:12 and Proverbs 21:16: *The man that wanders out of the way of understanding (ie lacking knowledge) shall remain in the congregation of the dead; likewise in Isaiah 26: 14: They are dead, they shall not live; they are deceased, they shall not rise: therefore you have visited and destroyed them, and made all their memory to perish.*

Again the Apostle writing the Roman Ecclesia of believers, writes: Romans 14:10-12: *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. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.*

Jesus Christ to be the Judge

God will not judge the people who have been raised from the dead. The Prophet Habakkuk explains the reason why: in 1:13 *that God is of purer eyes than to behold evil, and cannot look on iniquity*, - at the judgement, Daniel reminds (chapter 12) that there will be just and unjust people to be spoken to. Instead the Father has given this responsibility to His Son Acts 17:31: *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. Some might think that Jesus as the Son of God is not qualified to be the judge. It must be pointed out that he is the only person qualified, as he is the Mediator between God and man (1 Timothy 2:5) and sees things from both points of view. One might think about his wisdom. Solomon was said to be the wisest king to have ruled. He himself wrote: Proverbs 20: 8 *A king that sits in the throne of judgment scatters away all evil with his eyes.* That reputation came about from his skill in judgement. However a Greater than Solomon is here (Luke 11:31) The Old Testament prophesied of the ability that Jesus would gain to judge effectively: Isaiah 11:3-5: *And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the*

sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. If he didn't judge after his eyes and ears, then how could he judge? It is a human reaction to judge what we see and hear, but first impressions are not always correct. Jesus said: John 8:15 *You judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.* Jesus taught how to judge:

- John 8:7 ... He that is without sin among you, let him first cast a stone
- Matthew 7:5 You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck from your brother's eye.
- John 7:24 Judge not according to the appearance, but judge righteous judgment.

How Jesus qualifies to be the Judge :

In the passage just referred to in John 8, the religious elite tried to trick Jesus and claimed to have found a woman in the very act of adultery. They saw themselves as better than her, even though they were sinners. They expected Jesus to condemn her, - even as the law stated her to be stoned to death. Jesus did not condemn her, but pointed out their hypocrisy, and inability to judge, because of their own prejudice. He that is without sin among you, let him first cast a stone at her, was his reply, and to her- *go and sin no more*. Jesus was able to judge the hearts and motives of men, because he was touched with the feelings of our infirmities, (Hebrews 4:15) and took part of the nature of man (Hebrews 2:14)

Jesus knows the thoughts of all men....

- Mark 2:8: *And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?*
- John 2:24-25: *But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.*
- Matthew 9:4: *And Jesus knowing their thoughts said, why do you think evil in your hearts?*

because he fought daily with the temptations within himself and became intimately familiar with what motivates the hearts of men, but he never gave in, and never sinned. After his Resurrection Jesus was given immortality, and all angels and authorities and powers were made subject unto him. (1 Peter 3:22) The Lord Jesus intercedes in the prayers of believers and pleads on their behalf, and he knows the hearts of his disciples. Hebrews 4:13 *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.*

Order of Judgment

It is true as the Psalmist pointed out that the Lord Jesus will judge the earth. His judgement upon the earth will begin when he judges the nations commencing with the Great Day of God Almighty, at the battle of Armageddon. He will smite the nations with a rod of iron as Psalm 2 tells us. But this judgement is not the judging being spoken of, which will take place at the judgements seat of Christ. No, this judgement seat is reserved for individuals, those resurrected. This judgement seat will be operating before the judgement of the nations takes place, as those judged righteous at that judgement seat will assist Christ in judging the nations. Additionally the Apostle Peter writes : 1 Peter 4:17: *For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?* Thus it is those who are, or have been members of the house of God, those who are responsible though their knowledge of the Will of God. Several times in slightly different contexts, but to do with judgement at the time of the end, Jesus in his parables speaks of the first shall be last, and the last shall be first. Following this idea, it may well be that those who have been so privileged to live through the signs of the times preceding Christ's return, and witnessed the miracle of the resurrection era, including the standing again of the nation of Israel from the valley of dry bones, will stand first before Christ

in front of many of the assembled resurrected, will the outcome be joy of shame and everlasting contempt?

When will Jesus judge?

2 Timothy 4:1,8 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 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.*

This passage clearly shows that the judgement will not take place until Jesus has returned, and the rewards not given until his appearing. JW's believe that many have been judged already, and Jesus returned in secret many years ago – but this passage states that the judgement will take place at his appearing and his Kingdom. It would be a great feat of the imagination to suggest that the Kingdom of God is here now.

Zechariah 14 verses 1-6 describe how Jesus will make his appearance to the nations on the Mount of Olives, and there will be a great earthquake and it will divide in half, and Jerusalem which will have been invaded and conquered by the nations will be levelled, and the invaders destroyed. But the key verse for this consideration is in verse 5, where it declares that all the saints will be with the Lord Jesus at that moment. This means that the judgement must have been completed by the time the occupiers are ejected from the city. We must bear in mind that the armies of Gog are already within the borders of Israel, which were ruled by King David. In other words, the Lord Jesus could return as a thief at any moment and begin the process of the judgement. It is possible it could be underway now. The point is, if it is the Will of God, the times of the Gentiles can cease at any point now.

Where will Jesus Judge?

This information has not been given directly, but perhaps certain indicators are given from passages such as Deuteronomy 33:1-3, Psalm 68:17 and Habakkuk 3:3-6, which time and space will not permit an in-depth explanation here. The tribunal of the responsible to judgement will be a great and momentous event, and by its nature be witnessed by many, but at the same time must be unnoticed by the world, - (as the first the nations will know of the Lord Jesus and his army of saints will be at his appearance on the Mount of Olives) So much of the history of Israel is a type and pattern. Israel were tried and tested in the wilderness before they went



into the Promised Land, a period of 40 years. Most were rejected. Many are called but few are chosen. These passages mentioned prophecy of a coming up from the south, of a great army of saints, described in Psalm 68 as thousands of changed ones (as the word *angels* should be translated) The locations spoken of in these passages – Seir, Teman, Sinai, Mount Paran, all describe the direction the saints will come from, south of Jerusalem, in Moab, an approximate location of part of the route Israel of old took to the Promised Land, during their 40 year sojourn in the wilderness. Today this area is under the control of Jordan, which in the Bible. Isaiah 16:4 prophecies how Moab once an enemy of Israel will provide security and safety. Jordan was one of the first Arab nations to sign a peace agreement with Israel. It is certainly feasible for God to bring about events whereby a large tract of land in this location can become uninhabitable but be very suitable for God's purpose to be carried out in secret from the world, even from satellites and drones! Sinai located further south is located in a harsh terrain. Sinai was the place of the giving of the law, the definition of right and wrong, an appropriate place for judgement. Suggestions that the judgements seat be held in Jerusalem is out of harmony with the chronology of prophecy.

The Judgement Seat

This judgement seat, *bema* in Greek was a raised platform or rostrum upon which magistrates sat above those being tried. Indeed, Jesus himself appeared before the judgment seat of Pilate- John 19:13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement. The remains of this area have been discovered within Jerusalem. Gallio had a judgment seat in Corinth, see below and see Acts 18:12. Paul spoke of the judgment seat of Caesar in Acts 25:10, even though he was



not in Rome, but before his representatives. All synagogues Jewish places of worship also had a similar structure they called the *bimah*, where the Torah was read from – as a form of judgement. So when the Apostle spoke of the idea of a judgment seat,

people knew exactly what it meant. It was certainly not understood as an abstract concept, but it was a real part of life, upon which civic life was established. It meant being judged

publicly, by absolute authority. To speak then of the judgment seat of Christ, is to appear, to stand to be given a verdict, before others, witnessing to the judgement, it is the final word, absolute authority, where truth will win the day, there will be no argument. It means standing in person. Unlike Pilate, who judged wrongly, Festus, Gallio, Caesar, and all other judges of the world who God has put in power, Jesus Christ cannot judge falsely, but will speak only the truth, as he always has done. It will be a literal judgement, and a literal judgement seat. As was shown in the last article on the Resurrection from the Dead, men and women will be raised from the dead as mortal beings. They will be treated as such in the time of judgement. Jesus will be elevated above them. Being higher than them, he will be in the position of authority. There will be some who will attempt to justify their past behaviour. Jesus Christ will only need to give a look of rebuke and dread will silence the protests. From on high, Jesus' voice will carry. His voice will be heard. His pronouncements, and examination will not be hidden and in private, but before the assembled crowd.

Gathering for Judgement

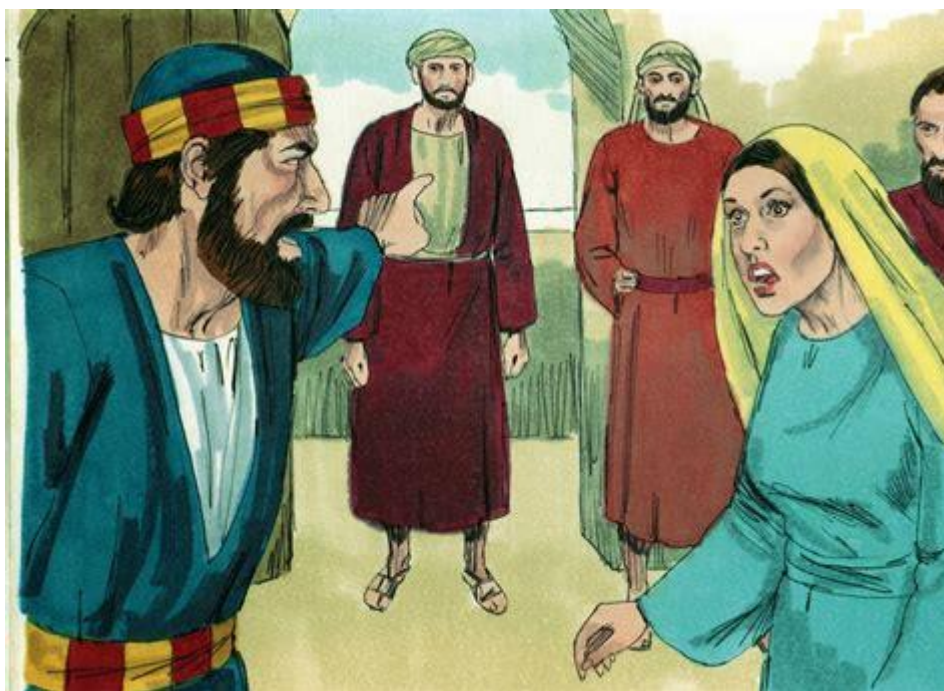
When Jesus was resurrected, Matthew 27: 52 *the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* Though given new life, they were not given everlasting life, as the time of judgement was not yet. Their bodies had been reconstituted, and they went that is under their own steam, walked under their newly given strength themselves from the valley of Hinnom where they had been buried into the city. It was their reappearance that startled and would have impressed those in the city, not the means of how they got there. So it will be the same principle, when the dead are raised. Isaiah 26:19 describes *that the earth shall cast out the dead...* Some like to dramatize and imagine fallen tombstones and disturbed graves, and humans in a fantastic way shooting through the sky in a form of rapture. God does not work in such ways. He is only interested in people believing through evidence He has provided in The Book, and belief because of miracles does not last. (even though one rose from the dead!) Therefore, it follows that God will resurrect individuals using the same dust of the ground they were fashioned from in the first place in a discreet way. They will be conducted to the Place of Judgement with no fanfare, or announcement. Maybe accompanied by an angelic messenger, who will provide any necessary, drink, food, and clothing, it is likely they will be taken by the spirit to the place of judgement, discreetly transported as Elijah was, by the whirlwind, or as Philip was taken to Azotus, or Jesus to the other side of Galilee. Part of the journey will likely be by their own steam, in order to give time for contemplation and thought. Some will travel in excitement and expectation, eyes firmly ahead, with set jaw, glad that God's will must be done, and happy that God's judgement will be done – casting themselves on the mercy of God like they always have done. However, others will have a violent reaction, - of fear, as their former life and behaviour comes back with a jolt, once the wonder of being alive again wears off. They will walk about and see others raised up, being all joyful and happy. But they will have a guilty conscience, because they despised the mercy of God, and wasted the opportunity which had been given them. But it will be too late as they make their way to the judgement. They will not be treated cruelly. There is no such thing as eternal torments which the Catholic church teaches to frighten

people. No, instead their reputation, and wastefulness, their disregard and lack of respect to the Truth and Power of God, their lack of honour to the Mercy and Forgiveness of God will never be forgotten. It is this way that their worm will not die or their fire be quenched (Mark 9:44-46) it is in this way that their contempt will be everlasting. (Daniel 2:2).

What kind of examination

It will be so simple for the Lord Jesus to identify the true disciples and the false ones. He knows men's hearts. So why have the judgement? Why not just send the rejected straight off to punishment? An open assessment, and a holding to account must be carried out so that justice can be seen to be done. It is why the judgement will be before all (all – that is those who have been raised from the dead). Those who are rejected will feel shame and embarrassment. They have to face what they have done, and no longer ignore it like they have done in their lives.

- Daniel 12:2 *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
- Psalm 132:18 *His enemies will I clothe with shame: but upon himself shall his crown flourish.*
- 1 John 2:28:.... *abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.*



We have an insight into this examination in a small way with the judgement and scrutiny of Ananias and Sapphira in Acts 5. Each were given a fair opportunity to explain themselves. They had made a public statement with their behaviour, and so were examined in

public. If they were truly repentant, they would have been forgiven. The punishment was designed to create the maximum impression to teach a lesson to others. Indeed, it did: Acts 5:5 *...and great fear came on all them that heard these things*. For this reason Paul instructed 1 Timothy 5:20 *Them that sin rebuke before all, that others also may fear*. It is for this reason that all will be examined before one another. Paul says: 1 Corinthians 4:5 *Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God*. This illustrates perfectly how the Lord Jesus will read minds. Secret guilts,

consciences or covered up sins and acting will be exposed. Insincerity will be shown, the wax will melt under the fiery gaze to reveal the cracks in the vessels of dishonour. Romans 2: 6 *In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*

The Giving of Account

We know in our heart, if we are at one with God. 1 John 1:7 *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* It is possible to be perfect. Many Christadelphians scoff at this concept, but their understanding is flawed. When forgiven, sins are blotted out. It is as if a book is being kept. In fact, it is not a literal book, because God's memory is infinite, but a book of the living and the dead is referred to as a parable to help us understand. Moses spoke of this in Exodus 32:32,33 *Yet now, if you will forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book.* Likewise, in the Psalms 69:28 *Let them be blotted out of the book of the living, and not be written with the righteous.* Also, the well-used passage in Daniel 12:1: *And at that time shall Michael stand up, ... and at that time thy people shall be delivered, every one that shall be found written in the book.* An account is being kept. Jesus spoke of this Matthew 12:36 *But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.* An idle word, is one which has not been covered over, forgiven. Such as bad-tempered outbursts, or insulting exchanges, spicy gossip, unsuitable as a servant of the Lord. If this behaviour is not admitted, confessed and forgiven, it is idle. Asking for forgiveness has been all forgotten about! The sin remains in the book, on account. The reason sins can be overlooked like this and unrepentant of, is because of a faulty character. It does not mean it is forever hopeless. A repentant and humble person will seek forgiveness even for these forgotten sins and seek to put things right. This continual process of repentance, confession, and renewal is the mark of the humble and contrite. (Isaiah 66:2) The time will come when this opportunity will be over.

The Judgement of the Unjust

In Luke 19:20 a certain type of person who has received the knowledge of the word of God, has had the seed planted within their heart, knows the word of God very well indeed, however decides that the effort required to live that Word, is just too much effort. Too many sacrifices have to be made. Thorns and thistles choke the Word. They want to have fun, and do their own thing, and simply can't be bothered. Jesus describes this very common type of individual as someone who stores up the gift of the knowledge of the word – for another day. And another came, saying, *Lord, behold, here is thy pound, which I have kept laid up in a napkin:* This type of person is full of excuses, even blaming the Lord Jesus: 21 *For I feared you, because you are an austere [or stern] man: You withdraw what you did not deposit and reap what you did not sow.* Knowledge and responsibility is admitted by this character. But the truth has been admitted – fear. Not faith, perfect love casts out fear. But fear of missing out on what this world offers, fear of getting it wrong, fear of failing, fear of not being worthy enough, fear of punishment. So instead of addressing the fear, and seeing they are the problem, this ostrich-type bury their head in the sand, in this case, the money in a napkin in

the ground, and ignore the problem. To deal with the gift of the love of Christ in such a way, is to crucify him afresh, to disdain the greatest opportunity on offer. Jesus continued the parable: 22 *And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant...* 26 -27 *For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.* 27 *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.* This parable again implies a public punishment, it also shows how those who are not of faith that is unjust, these will be punished before me, before the Lord Jesus Christ. There will be also those who have so deceived themselves in their own piety and self-esteem, that they will be smug and brash, - like Ananias and Sapphira who were mentioned earlier.

- Mathew 7:21-23 *21 Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*
- Luke 13:25 -27 *When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.*
- Luke 13:28 *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.*

What will happen to these rejected? Their rejection will be before others who have been judged righteous, as discussed previously. Punishment will be enough seeing what they have lost out on, but Luke 12:46-48 informs that they will be *appointed a portion with the unbelievers*, Job 21:30 *That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.* These passages imply that God may have a purpose for these rejected who will be released from judgement to travel back to the places of their former lives as an example of the goodness and severity of God (Romans 11:22) ... and that He keeps His Word. There will be many good and kind people who do not know the gospel, and God who is not willing that any should perish will give them the opportunity of learning. So the existence of the rejected, and the truth of the return of Jesus Christ will have a major impact. Their existence will strike fear and submission into the general population, this will make them receptive to the positive teaching of the everlasting gospel which will swiftly follow, being one of the first works of the saints. However, in their misery knowing they are forever lost with no hope, the scripture informs us that their lives will be ended in warfare, and in the conflagration of Armageddon and the fires of Europe see Malachi 4:1,3, Jude 7, Matthew 13:42, Revelation 20:14, 15. These passages indicate their bodies will be burnt, no trace to remain.

The Judgement of the Just

The arrival of the just will be noticeably different. No aggression, direct eye contact, unafraid, but humble. Very humble, excited though. Not knowing whether to smile or cry, look up or down, different as each character has been formed in the crucible of life, but all the same – honest. They will readily admit their weaknesses, they know them so well. They haven't buried them or ignored them they have tried to fight sin. They have not been successful. They bow down and say Lord – have mercy on me a sinner. True they know the terror of the Lord, they do know how to fear the Lord, they know he is a consuming fire. But they trust that Jesus being touched with the feelings of their infirmities will understand their frame and will have compassion. These men and women will be composed, and accepting, meek, and submissive. These have loved and been loved. They may see sternness, and a reproof, - you could have should have done better, but yet mercy will be given because they showed faith, and again, they loved the Word of God, His promises meant so much to them. Believers, need not fear judgement:

- John 5:24 *Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*
- 1 Corinthians 11: 31 -32 *For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*
- 1 John 4:17: 17 *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.*
- Hebrews 4:16 *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

They do not need to list their meagre achievements. Jesus has seen their efforts. They have multiplied their talents, their pounds, their faith, small efforts for most, but all obtained a good report through faith. *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.*

The verdict for us?

Enter thou into the joy of thy Lord! Words which will be transforming in every way. Changed in a twinkling to be clothed in life everlasting immortality to feel infused with the spirit, radiating within us. That elation we feel occasionally when we find or understand some new spiritual nugget, when a difficult passage has opened up to us... only so much more emotions will overcome us, the realisation never to be sick again, no more pain, no more tears, no more sorrow– To be restored flesh as fresh like that of a young person - Job 33:25 *His flesh shall be fresher than a child's: he shall return to the days of his youth:* No more racing against the clock, or wishing for more days in the week, no more sense of being overwhelmed and fighting, fighting, struggling against temptation, oh! Happy day, what a relief to be rid of sin! The realisation that me, me, I will never die, never to die, but to live in Christ, to be truly at one with him, part of the immortal Elohim. Immortal. Deathless.. Accepting the outstretched hand of our Saviour, the look of respect, and brotherhood, the knowledge of the common struggle, but all of this joy will be eclipsed by the brightness of glory, as the angels lead us and

show us The Father, and we can see Him as He is, as we will be like Him, He welcomes us to Him Filled with His Holy Spirit, His Will and Power infused in us, to be given without measure, just as Jesus was after his resurrection. as we become Spirit being. Able to pass through walls, as Jesus did, able to disappear and reappear, to be at a different place in an instant. This poor man, this poor woman – you, me- has attempted in life of feeble mortality to align his mind with God. How hard was that! Looking back, so glad, to leave the filthy garments behind, a change of raiment, garments of glory and beauty, the character formed in adversity, and forged in affliction, now for eternity. The reward will be given. To be aligned fully without distraction. God's will and our will become as one. To be a Mighty One. An Elohim Higher than the angels. This is being raised. This the elevation to the Heavenlies for ever. The change to Divine nature.

As we turn from this to the here and now, shadows fall upon us again, as the problems of life loom large again – but let our minds be that of King David *2 Samuel 23:5 Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire...*

There is no fear in love; but perfect love casts out fear

Brother Terry