

JUDGMENTS

I'm indebted for the following, to the notes of C. E. Scofield:

John 12:31 - this passage concerns the most blessed of all judgments, that of Him Who was made "to be sin for us", This judgment refers to Jesus Christ as bearing the believer's sins, which have been judged in the Person of Jesus Christ "lifted up" on the cross. The result was death for Christ and justification for the believer, who can never again be put in jeopardy (John 5:24; Rom. 5:9; 8:1; 2 Cor. 5:21; Gal. 3;13; Heb. 9:26-28; 10:10; 10:14-17; 1 Peter 2:24; 3:18).

1 Cor. 11:31 – self-judgment is not so much the Christian's moral condemnation of his own ways and habits, as of himself for allowing such ways. Self-judgment avoids chastisement. If self-judgment is neglected, the Lord judges, and the result is chastisement, but never condemnation (v. 32; 2 Sam. 7:14-15; 12:13-14; 1 Cor. 5:5; 1 Tim. 1:20; Heb.12:7). See Prov. 28:13; 1 Jn. 1:9.

2 Cor. 5:10 - the judgment of the believer's works (not sins) is under discussion here. Sins have been atoned for and are remembered no more forever (Heb. 10:17; but every work must come into judgment (Mt. 12:36; Rom. 14:10; Gal. 6:7; Eph. 6:8; Col. 3:24-25). The result is reward or loss of reward "but he himself (the Christian) shall be saved" (1 Cor. 3:11-15). This judgment occurs at the return of Christ for his Church (1 Cor. 4:5; 2 Tim. 4:8; Rev. 22:12).

Ezek. 20:37 - the passage is a prophecy of future judgment upon Israel, regathered from all nations (Gen. 12:3). Under the future kingdom (which is set up at start of the Millenium), the ancient method of administering the theocratic government over Israel is to be restored - see Isa. 1:26. According to the prophets, Israel (regathered from all nations, restored to her own land and converted) is yet to have her greatest earthly exaltation and glory. The issue of Ezek. 20:37 judgment determines who of Israel in that day will enter kingdom blessing. (Psa. 50: 1-7; Ezek. 20:33-44; Mal. 3:2-5; 4:1,2).

Matt. 25:32 - read verses 31-46. This judgment of individual Gentiles is to be distinguished from other judgments in the Scripture, such as the judgment of the Church (2 Cor. 5:10-11, the judgment of Israel (Ezek. 20:33-38), and the judgment of the wicked after the millenium (Rev. 20:11-15). The time of this judgment is "when the Son of man shall come in His glory," i.e. at the second coming of Christ after the tribulation. The subjects of this judgment are "all nations," i.e. all Gentiles then living on earth. Three classes of individuals are mentioned: (1) sheep, saved Gentiles; (2) goats, unsaved Gentiles; and (3) brethren, the people of Israel. The scene is on earth; no books are opened; it deals with the living rather than with those translated or missed from the dead. The test of this judgment is the treatment by individual Gentiles of those whom Christ calls "My brethren," living in the preceding tribulation period when Israel is fearfully persecuted (cp. Gen. 12:3). The good works mentioned are the proof but not the ground of faith and salvation. The fact that the righteous and the unrighteous are still mingled and require separation after the establishment of Christ's throne on earth makes evident that no rapture or translation of the saints could have taken place at the time of Christ's coming to the earth after the tribulation. In such a case the separation here described would have already occurred before the establishment of the throne. The sheep are Gentiles saved on earth during the period between the rapture and Christ's second coming to the earth.

Jude 6 - the judgment of fallen angels, The "great day" is the day of the Lord (Isa. 2:9-22). As the final judgment upon Satan occurs after the 1000 years and preceding the final judgment

(Rev. 20:10), it is congruous to conclude as to the time, that other fallen angels are judged with him (2 Peter 2:4; Rev. 20:10). Christians are associated with Christ in this judgment (1 Cor. 6:3).

Rev. 20:12 - read verses 10-15. Reference is to the final judgment. The subjects are the "dead". As the redeemed were raised from among the dead 1000 years before (v.5) and have been in glory with Christ during that period, the "dead" can only be the wicked dead, from the beginning of human history to the setting up of the great white throne in space. As there are degrees in punishment (Luke 12:47-48), the dead are judged according to their works. The book of life is there to answer such as plead their works for justification (e.g. Matt. 7:22-23) - an awful blank where the name might have been.

Rev. 20:14. The "second death" and the "lake of fire" in this verse are identical terms and are used of the eternal state of the wicked. It is "second" relatively to the preceding physical death of the wicked in unbelief and rejection of God; their eternal state is one of "eternal death" (i.e. separation from God) in sins (John 8:21,24). That the second death is not annihilation is shown by a comparison of Rev. 19:20 with 20:10. After 1000 years in the lake of fire the beast and false prophet are still there, personally existing. The words "forever and ever" (unto the ages of the ages), cp. v. 10, are used of God (1:18; 4:9,10; 10:6; 15:7), of the glory of God (Gal. 1:5, etc.) and of the dominion, the reign of God (1 Peter 4:11; Rev. 1:6; 5:13, 14; 7:12; 11:15), and plainly mean eternal in the sense of unending.