

# The Seven Judgments of God

By Finis Dakes

## **I. The Judgment of the Believer's Sin (John 12:31-32)**

1. Subject: The believer as to sin (Rom. 6:10; Heb. 9:25-28).
2. Time: On the cross (John 3:14; 1 Pet. 2:24; John 17:4).
3. Place: Calvary (Luke 23:33; John 19:17-24).
4. Basis: Christ's perfect work (John 3:16; 5:24; Rom. 6:8).
5. Result: Death to Christ, justification to believers (Rom. 4:1-25; 5:1-11, 15-21; 8:1-16). This judgment deals with the believer as a sinner.

## **II. The Believer's Judgment of Himself (1 Cor. 11:31,32)**

1. Subjects: Believers walking in the light (1 John 1:7).
2. Time: During this life (Eph. 4:22-32; Col. 3:5-17).
3. Place: In his own life (Rom. 8:1-16; Heb. 12:5-11).
4. Basis: Obedience to God and His Word (James 1:22-25).
5. Result: Chastisement or approval from God (Heb. 12:5-11). This judgment deals with the believer as a son during his earthly pilgrimage.

## **III. The Judgment of the Believer's Works (Rom. 14:10; 2 Cor. 5:10)**

1. Subjects: Believers (Gal. 6:8; Eph. 6:8; Col. 3:24; Rom. 14; 2 Cor. 5:10).
2. Time: Between the rapture and the second advent (Luke 14:14).
3. Place: In Heaven (1 Cor. 9:24-27; Rom. 14:10; 2 Cor. 5:10).
4. Basis: Works, both good and bad (1 Cor. 3:11-15; 2 Cor. 5:10; Rom. 14; Col. 3; Matt. 16:27; Rom. 2:6; 2 Tim. 4:14; Rev. 2:23; 22:12). Believers will be judged concerning:
  - (1) Doctrines (Rom. 2:14-16; Rom. 14).
  - (2) Conduct to others (Matt. 18; Rom. 14).
  - (3) Carnal traits (Col. 3; Rom. 1-2; 8:1-13; 14:1-23).
  - (4) Words (Matt. 12:32-37; Rom. 14).
  - (5) Things that affect others: slander, quarrels, idle words, foolishness, joking, debts, broken promises, wrong dealings, etc. (ROM 1:29-32; 1CO 6:9-11; GAL 5:19-21; COL 3; EPH 4:1-32 5:1-33; ROM 12:1-21; 14:1-23).
  - (6) Things that affect themselves neglected opportunities, talents wasted, loose living, lack of spirituality, etc. (Rom. 2:14-16; Heb. 2:1-4; Gal. 5:1-26; 6:1-10; Col. 3).
  - (7) Things that affect God: refusal to walk in the light, disobedience, rejection, failure to co-operate and yield to the Spirit, etc. (1 Cor. 12; Rom. 12; Eph. 4:1-32; 5:1-33).
5. Result: Reward or loss of reward, but never the loss of the soul for those wrong doings providing they have been forgiven (1 Cor. 3:11-15). This judgment deals with the believer as a servant (Rom. 14; 2 Cor. 5:10, 11; 1 Cor. 3:11-15).
6. **Illustration:** Analysis of the zeal of a candidate for a crown in glory. The following analysis was taken from the experience of a prominent Christian worker who was successful above the ordinary minister. His church was crowded, souls were being saved and everything was going along fine. One day he went home after a successful Sunday at church and fell asleep in a parlor chair. An angel appeared to him and asked him, "How is your zeal?" He was proud of his zeal and answered, "Fine!" The angel then asked him for his zeal and he pulled it out of his bosom and gave it to him. The angel put it in a crucible and put a fire under it until it melted. He then poured it out on the hearth and it formed strata. He then broke it in pieces and put each piece on scales and weighed it and gave the following analysis to the minister:

### **TOTAL WEIGHT 100 POUNDS. Of this analysis there proves to be:**

(1) Bigotry	11 parts	(4) Pride of denomination	15 parts
(2) Personal ambition	22 parts	(5) Love of authority	12 parts
(3) Love of praise	19 parts	(6) Pride of talents	14 Parts

Only 7 parts pure zeal & 93 parts wood, hay, stubble (1 Cor. 3:11-15). 4 parts 1 Gold, silver, precious stones

(8) Love of man 3 parts I (1 Cor. 3:11-15).

This Christian worker said his anger arose and he began to deny the truth of this analysis, but the angel walked toward the door, stopped and looked back with pity in his eyes and said, "May God save you," and walked out the door. When the minister awoke the conviction seized his heart and he got down and prayed more to be saved from himself than he had ever prayed to be saved from hell. He prayed until the refining fire of the Spirit purged him of self and thereafter he was a greater success than ever. This refining process is no doubt the greatest need of the modern church (Rom. 6; 12; Gal. 5; Col. 3; Eph. 4 and 5).

## **IV. The Judgment of Israel (Ezek. 20:33-44)**

1. Subjects: The living Jews (Zech. 12:10-15).
2. Time: During the tribulation (Jer. 30:3-11; Matt. 24:15-22; Dan. 9:27).

3. Place: Palestine, Edom and Moab (Zech. 12:4-15; 13:1; 14:1-21; Dan.11:40-45; Isa.16:1-5; Ezek. 20:33-44; Hosea 2:14-17; Matt. 24:15-31; Rev. 12).
4. Basis: Obedience to God and His Word (James 1:22-25).
5. Result: Conversion of Israel as a nation at the second coming of Christ (Rom. 11:25-29; Zech. 12:10-13:1; Ezek. 22:19-22; Jer. 30:3-11; Isa. 66:7,8; Matt. 23:37-39)

**V. The Judgment of the Nations (Matt. 25:31-46)**

1. Subjects: Gentile nations (Matt. 25:32).
2. Time: At the revelation of Christ before the Millennium (Matt. 25:31-46).
3. Place: Palestine (Zech.14; Matt. 25:31; Rev. 19:11-21).
4. Basis: Their treatment of Christ's brethren—the Jews (Matt. 25:31-46).
5. Result: Some saved to go into the Millennium and some destroyed (Matt. 25: 34, 41, 46; Zech.14; Matt.13:41-50; 24:51; Isa. 53; Joel 3).

A study of Matt. 25:31-46 with Rev. 20:11-15 Will reveal that this judgment is entirely different from the great white throne judgment of Point VII below. A few points of contrast are as follows:

Judgment of the Nations	Great White Throne Judgment
1. Living nations (Matt. 25:31-46).	1. Wicked dead resurrected (Rev. 20:11-15).
2. Before the Millennium (Matt. 25:41-46).	2. After the Millennium (Rev. 20:1-15).
3. Christ the judge (Matt. 25:31).	3. God the judge (Rev. 20:11-15).
4. On Earth (Matt. 25:31-46; Zech.14).	4. In Heaven (Rev. 20:11-15).
5. Two classes (Matt. 25:31-46).	5. One class (Rev. 20:11-15).
6. Some saved (Matt. 25:34; Zech.14:16).	6. None saved (Rev. 20:4-15).
7. Some destroyed (Matt. 25:41,46).	7. All destroyed (Rev. 20:4-15).
8. No resurrection (Matt. 25:32; Zech. 14).	8. A resurrection (Rev. 20:4-15).
9. No books opened (Matt. 25:31-46).	9. Books opened (Rev. 20:11-15).
10. Basis: sins, especially one sin — persecution of Israel (Matt. 25:31- 46).	10. Sins of all the ages recorded in the books (Rev. 20:11-15).
11. One generation (Matt. 25:31-46).	11. All generations (Rev. 20:11-15; Acts 17:31).
12. Gentiles only (Matt. 25:32).	12. Jews and Gentiles (Rev. 20:11-15; Acts 17:31).
13. Angels help in this judgment (Matt. 13:42-50; 24:31; 25:31).	13. No angels mentioned at this judgment.

**VI. The Judgment of Angels (2 Pet. 2:4; Jude 6, 7)**

1. Subjects: Fallen angels (2 Pet. 2:4; Jude 6, 7).
2. Time: After the Millennium (2 Pet. 2:4; Jude 6, 7; Rev. 20:7-15).
3. Place: In Heaven (Rev. 20:12).
4. Basis: Sins (2 Pet. 2:4; Jude 6, 7).
5. Result: Eternal damnation in the lake of fire (Rev. 20:10); Matt. 25:41). Satan and demons will perhaps be judged at the same time (Eph. 6:12; Mark 8:28; Luke 8:31).

**VII. The Great White Throne Judgment (Rev. 20:11-15)**

"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. 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. 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. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

This passage will be fulfilled after the Millennium and the revolt of Saran, for immediately after these events (Rev. 20:1-10) John saw a great white throne occupied by God, from whose face the Earth and Heaven fled away. This is no doubt the same throne seen throughout the Book of Revelation. However, here is the only place that a description of the throne is given. God, the occupant of the throne, is described previously, but the throne itself is not (Rev. 4:2-3, 9-11; 5:1-14; 6:16; 7:7-9; 14:1-5; 19:4; 21:5; 22:1-5).

The Greek for "face" is *prosopon*, meaning the countenance, aspect, appearance, surface, front view, outward appearance, face, and person. It is used nine times in Revelation and is the only word translated as face, in the singular and plural. It shows that God has a real body and an outward appearance, as is proved in the passages in which it is used (Rev. 4:7; 6:16; 7:11; 9:7; 10:1; 11:16; 12:14; 22:4). This fact is further proved by its usage in the rest of the New Testament where it appears forty-eight times, and always refers to bodily presence, actual faces, or external appearance. The Earth and Heaven fleeing away will be dealt with in Lesson Fifty.

The fact that Christ and His throne are not mentioned here does not necessarily imply that they will be absent. Both Christ and the Father will be present and have a part in the final judgment. In its varied aspects, this judgment may be understood from the following facts in Scripture:

## 1. The Judges

- (1) God the Father is spoken of as the judge of all men (Heb 12:23-24; 13:4; Rev 6:10; Act 17:30, 31; Rom 2:12-16).
- (2) God the Son is also spoken of as the judge of the world (Joh 5:19-27; Act 10:42; 17:30, 31; 2Tim 4:8; Rev 19:11).
- (3) Both the Father and the Son will be judges (Act 17:31; Rom 2:16).
- (4) God the Father will judge by His Son (Act 17:31; Rom 2:16).
- (5) God the Father will decree; the Son will execute (Joh 5:22-27; Rom 1:32; 2:5).
- (6) The saints will have part in this judgment (1Co 6:2-3; Rev 3:21).

## 2. The Subjects Judged

- (1) Wicked men of the whole human race except the beast, false prophet, the goat nations, tares, etc., will be the subjects judged (Acts 17:31; Rom. 3:6; Rev. 20:11-15). That those judged at the judgment of the nations will not be judged at the final judgment seems clear from Matt. 13:30, 39-43, 49, 50; 24:51; 25:30, 41, 46; Rev. 14:9-11; 19:20,21; 20:10. These already will have had sentence pronounced upon them a thousand years before the final judgment, so it would not be necessary to judge them again. The ones judged at this judgment will be the wicked dead of all ages, whereas those judged at the judgment of the nations will be the living nations on Earth at the return of Christ to set up His eternal Kingdom.
- (2) The angels "that sinned" and "are now bound" in Tartarus will also be loosed from their long confinement in chains and be judged at this judgment (2 Pet. 2:4; Jude 6,7).

## 3. The Time of the Judgment

The time of this judgment will be after the Millennium and after the doom of Satan in the lake of fire is realized (Rev. 20:7-15). It is called "the day of judgment" and so there must be a definite time set for it (Matt. 10:15; 11:24; 12:36; Acts 17:31; 2 Pet. 2:4; Jude 6,7).

## 4. The Place of the Judgment

The judgment is to be before the great white throne of God, which will still be in Heaven, for it is not to come down to the Earth until after the renovation of the Earth by fire and after the New Heaven and the New Earth are completed (Rev. 21:1-5). This seems to be proved further by 2 Pet. 3:7 where it states that the renovation of the Earth takes place during the final judgment. It seems to be pictured also in Rev. 20:11 at the same time of the final judgment.

## 5. The Purpose of the Judgment

- (1) To give every man a fair trial before his condemnation and punishment (Acts 17:31).
- (2) To judge the "secrets of men" (Rom. 2:16).
- (3) To judge all idle words (Matt. 12:36).
- (4) To judge all the works, thoughts, actions and sins of man (1 Tim. 5:24; 1 Pet. 1:17; Rev. 20:12,13; 22:12; Rom. 2:5-6).

## 7. The Basis of Judgment

- (1) The law of conscience (Rom. 2:12-16; Heb. 10:27).
- (2) The law of memory (Luke 16:25).
- (3) The law of Moses (Rom. 2:12-16; Rev. 20:11-15).
- (4) The law of character (Heb. 3:8-10, 15; Eph. 4:19).
- (5) The gospel (Rom. 2:12-16; John 12:47, 48; Rev. 20:11-15).
- (6) All acts and words (Matt. 12:36; Luke 12:2-9; John 3:18).
- (7) The book of life (Rev. 20:11-15).

A man who passes through this judgment will have no excuse or criticism of the sentence passed regardless of what the decision will be, for in a sense he will be his own judge. The actual manifestation of his failure to live up to his conscience, the law, or the gospel, the fact that his sins and misdeeds are like mountains before him, in his conscience and in his character, and the absence of his name in the book of life, will automatically condemn him.

The "books" mentioned in Rev. 20:12 do not refer to the records of men written in books and kept by a recording angel, for we have no knowledge of such in Scripture, but they contain the Word of God which is to judge man in the day of judgment, as seen above. The book of life is mentioned in Ex. 32:32-33; Ps. 69:25-29; Dan. 12:1; Luke 10:20; Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19, and has reference to the book in which the name of every man who is to enter into eternal life, is recorded. This book alone will be sufficient to condemn a man. It will show such hypocrites as mentioned in Matt. 7:21-23 that their names are not written therein.

It is not clear from Rev. 20:11-15 what will be the basis of judgment for the angels in Tartarus, but they probably know upon what basis their judgment is to be as well as does man. It seems clear that only "the dead are judged out of those things which are written in the books," and that they are judged "according to their works." It is also clear that it will be an individual judgment, for it is recorded that "every man" will be judged according to his works.

The dead who are dealt with here could not include the angels, for the former are the occupants of "death and hell." This proves that Hades, the present and temporary Hell, is different from the lake of fire or eternal Hell. The sinner is placed in Hades to await his committal to the lake of fire, even as the criminal is placed in a jail before he is tried and sentenced to the penitentiary. The sinner is guilty while in Hades, although he is not formally condemned before the final judgment. Therefore, he suffers fire in Hades as well as in the lake of fire (Luke 16:19-31), just like a man suffers confinement in jail before he goes to the penitentiary.

**7. The Nature of the Judgment**

It will be one of justice and righteousness to every man (Psalms 9:8; Matt.7:2; 2 Tim. 1:5; 1 Pet. 2:23). It will not be a spiritual, invisible, endless process of meting out to men as they sow, but it will be an outward and visible trial and judgment occurring at a particular time and place (Heb. 9:27; 2 Pet. 2:4-9; 3:7-10; Rev. 20:11-15).

**8. The Result of the Judgment**

(1) If anyone's name is not found to be written in the book of life, he will be cast into the lake of fire. Hades is the present abiding place for the souls of the wicked dead. It never means the grave where the body of man goes. It is a place of consciousness, where men are in torment until the resurrection, as we have seen in Lesson Thirty-seven. All human beings in Hades and in death along with the angels in Tartarus and the demons in the Abyss and every rebel against God will be cast into the lake of fire to be punished forever and forever (Rev. 2:11; 14:9-11; 20:10-15; 21:8; Mark 9:42-48; Matt. 18:9; 24:51; 25:41, 46; Isa. 66:22-24).

(2) The degrees of punishment will be the result of this judgment, as degrees of reward will be the result of the judgment of the saints at the judgment seat of Christ (Matt. 7:2, 10:15; 11:22-24; 12:41-45; 23:12-14; Mark 6:11; Luke 10:14; 11:31, 32; Rev. 20:11-15). Hell, as far as the torment of fire is concerned, will be alike for all the lost, as much as Heaven, as far as bliss and comfort are concerned, will be alike for all the redeemed. The degrees of punishment will come through the torment of the conscience and the inward self over the deeds committed, which will eat more deeply into the innermost being as the ages come and go into the eternal future. This is just the opposite of the rewards for the saints, which will be ever increasing in glory and splendor as the ages come and go into all eternity.

**9. The Length of the Judgment**

The judgment passed upon each individual will be eternal. The same terms that are used in describing the eternity of God are used in describing the eternity of Hell, so if one is eternal, the other one must be (Isa. 66:22-24; Matt. 5:22,29,30; 10:28; 13:42, 50; 18:9, 23:15, 33; 24:51; 25:30, 41-46; Mark 9:42-48; Luke 12:5; Heb. 6:2; 10:26-31; Rev. 14:9-11; 19:20; 20:10 15; 21:8). See Lesson Nine, Point VIII, 4 and Lesson Thirty-seven for arguments why man's punishment must be eternal.

**Questions on Lesson Thirty-Eight**

1. Do the Scriptures teach a general resurrection and judgment?
2. Name the seven judgments and give a brief study of each.
3. Discuss the judgment of the believer's sin.
4. Discuss the judgment of the believer of himself.
5. Discuss the judgment of the believer's works.
6. Give an illustration of the result of a believer's judgment of his works.
7. Discuss the judgment of Israel.
8. Discuss the judgment of the nations.
9. Give a number of contrasts between the judgment of the nations and the great white throne judgment.
10. Discuss the judgment of the angels.
11. Discuss fully the great white throne judgment.
12. Prove from Scripture that God has a real face like other persons.
13. How can God the Father and the Son both be judges?
14. Who else will help in this judgment? Prove.
15. Who will be judged at this judgment? Prove.
16. Prove from Scripture the time and place of this judgment.
17. Discuss the purpose and basis of this judgment.
18. State the nature of this judgment.
19. Explain fully the result and length of this judgment.
20. Prove from Scripture that there will be degrees of punishment for the wicked.