

8/45
D/64

One Judgment or Four:



Which ?



By A. E. B.

One Judgment or Four: Which ?

I now pen for the benefit of your readers, as my Bible lies open before me, a few remarks on what God has been pleased to give us in His Word as to "the Judgment" or "Judgments" the sad consequences of sin, not for the sake of controversy, but with a real desire to bring before your readers what I believe to be the teaching of God's Word on this important subject, and I trust that those who follow me in it will do so, first, with an unbiased mind, setting aside all preconceived thoughts not received from God's Word, and with their Bible at their elbow, test all that I say here by what is written. "Prove all things; hold fast that which is good." 1 Thes. v. 21; "despise not prophesyings, v. 20, and again, "Believe not every spirit but try the spirits whether they be of God." 1 John iv. 1.

As one of the growing evils of today in the professing church is accepting man's wisdom instead of like the Bereans who were more noble in that they "received the *word* with all readiness of mind, and searched the Scriptures daily whether those things were so." Acts xvii. 10, 11. Every creed, every doctrine must be brought before the light of God's Word and measured thereby, and if it will not bear the test of *what is written* it is the bounden duty of every one that names the Name of Christ to turn from it. It is not a question of human opinion; it is a question as to the teaching and authority of Holy Scripture.

There has been, there are, and there will be, schools of doctrine, varieties of opinion, (and Christendom is now flooded with them,) but is it not the duty of every child of God to bow in reverence, and hearken to the voice of God in Scripture? The first question to look at is: does Scripture teach the doctrine of a general judgment? *i. e.*, that we are, saved and unsaved, all going on to one great end, and then it will be decided whether we are fit for heaven or not. To turn to the law and the prophets is a divine safeguard in the matter. What saith Scripture about the *believer*? (John v. 24) ; that he shall never come into judgment for his sins at all. So far as *true believers* are concerned, judgment is past and gone. Christ our substitute has taken the believer's place, Isa. liii. He went into death and judgment and what was due to them He bore for them, He was taken from prison and from judgment, "Who His own self bore *our sins* in His own body on the tree, and by whose stripes ye are healed." 1 Pet. ii. 24. All true believers, not will be, but "are" healed. He was made sin for us. He stood in our stead. He bore all that was due to us. He settled all for us before a righteous and holy God, and God has raised Him from the dead. The work is finished and He is now seated in glory, a proof that all has been settled. Now when did I enter into the blessed results of all this? The Lord Jesus says, John v. 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." Hence to take away from us that precious verse, would be to take away the chief pillar upon which the blessed security of all true believers depends. Men tell us that the believer shall be arraigned at the bar of judgment and the searching eye of Jehovah will see him through and through and decide if he is to be saved or not. Now I purpose to show you that this is false and unscriptural. Christ has been judged in our stead. He has settled all with God for us, and the moment that I, as a sinner, take my place before God in repentance and accept Christ as my Saviour, that moment my sins *are forgiven*, that moment I am *born again*, that moment I get *salvation*, that moment I get eternal life and Jesus says "have passed from death unto life and *shall not come into judgment*," (the word condemnation is the same as judgment here.) God is now no longer at a distance, but God the Judge of all is my Father, and I am reconciled to Him, so now judgment is past for the Christian as to his sins, but Christ is soon coming again, and the day of grace will then be closed, for Christendom. "The dead in Christ will be raised (not the dead out of Christ) and then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord, wherefore comfort one another with these words."

Now what will take place then? Just what Paul

says in 2 Cor. v. 10. "We must all stand before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he has done, whether good or bad," and again, Rom. xiv. 10, it is true all "shall stand before the Judgment Seat of Christ," but not at the same time and not for the same purpose, as I purpose to prove from Scripture. "The Father judgeth no man, but hath committed all judgment unto the Son," so all will be judged by Him, but Christ the Judge is the believer's *Saviour*. All who are true believers in this day of grace are members of His body, which is His bride. 1 Cor. xii. 14, Eph. v. 23-32. Is He going to bring His own people who are now saved and are part of His Body, sealed with His Spirit, and whose sins are forgiven and who are meet, (or fit for the glory), is He going to bring them before the Great Tribunal to see if they are fit for Heaven? What saith the Scripture, Col. 1. 12, 14, "Giving thanks to the Father which *hath* made us *meet* to be partakers of the inheritance of the saints in light Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son, in Whom we have redemption through His blood, even the forgiveness of sins." Those Scriptures clearly prove that all is now settled for all true believers in the Lord Jesus. Now the question comes, why if believers are fit for Heaven and have eternal life, do they stand before the Judgment Seat of Christ? Are we left in darkness as to this? What saith the Scripture? see 1 Cor. iii.

9-15. It is to receive rewards for their faithfulness since the time they were saved. An illustration will serve to show. A father has several sons working in his field, he leaves his home in the morning, and says before he leaves, "now boys be faithful and when I return tonight I will reward you according to your faithfulness." They are all his sons to commence with, and when he returns he inspects the work of each and rewards them according to their works. He never thinks of examining them to see if they are his sons, but their work he examines in order to give them their reward. So when God's children stand before the Judgment Seat of Christ, (when Christ comes for His people) it will be to receive rewards as this chapter shows, and not to see if they are fit for heaven. What about all those dear saints who have died and whose spirits are now with the Lord, Peter, Paul, John, &c.? Will they be brought before the Judgment to settle for them if they are fit for heaven seeing that they are already there? "Nay" they are waiting for what the early Christians waited, 1 Thess. i. 9, 10, the Lord's coming when they will get their resurrected and glorified bodies, and when the living Christians on earth will be changed and caught up together to meet the blessed Lord in the air and instead of this being a dreadful thing for the Christians it will be a happy thing, as the next verse shows, 'wherefore comfort one another with these words.' 1 Thess. iv. 18. Then they will see their blessed Lord face to

face when according to 1 Cor. iii. "every one's work shall be made manifest for the day shall declare it because it shall be revealed by fire." "If any man's work abide which he hath built *thereupon* he shall receive a reward," (not receive salvation, for that he has when he first received Christ as his Saviour), and if any man's (any Christian's) work (not himself) shall be burnt he shall suffer loss (not be lost) but he himself shall be saved yet so as by fire. What could be more plain? Does Scripture contradict itself? Never, if we rightly divide it, for "all is given by inspiration, and is profitable for doctrine, &c." 2 Tim. iii. 16, 17. When Christ says in John v. 24, true believers shall never come into judgment, does Paul His servant contradict Him? Never. Christ speaks of our salvation, our being born again. Paul speaks of all who are saved and born again, coming before the judgment seat of Christ to receive rewards for work done since the time they were saved. Reader to which do you belong, the *saved or unsaved*. If *unsaved*, Christ died for you. He poured out His precious blood on the cross for your sins, He exclaimed, on the cross "It is finished!" God is satisfied with what Christ has done for you. God now waits to pardon you. Will you not turn now to Him and receive His own Son as your Saviour and that moment He will receive you and forgive your sins? If not, unknown reader, there lies nothing before you but a great white throne, and then nothing but blackness and darkness forever; but *God Who is*

love willeth not the death of a sinner, but rather that he should turn and live. Reader are you one who has bowed before God in repentance and accepted His own Son as your Saviour? If so hear the voice of Jesus in John v. 24, "*hath everlasting life; shall not come into condemnation,*" is what is said to you. Not get it when you die, but *hath* everlasting life. Do you enjoy it? Are you like a sinner looking forward to the great white throne? Listen to what saith the Scripture, 1 John v. 13, "These things have I written to you that believe on the Name of the Son of God that ye may *know* (not hope) but know that ye *have* everlasting life." Christian, look up! The Lord is soon coming; the crowning day is coming, when our blessed Lord will take His seat and the rewards will be given. Every cup of cold water will be thought of and so will all your idle hours. One we will be rewarded for, the other will be burnt like "wood, hay and stubble." What, Christian, are you building with, seeing that your feet are upon the *foundation*? Is it not to be feared many will be losers then, and as to themselves, "saved yet as by fire?" Concert attenders, participants in sinful amusements and idle hours, will be losers. No heart for the prayer meeting; off to the political meeting; scarcely ever speak to a fellow traveller of eternity and his immortal soul, Christian *awake!* Turn to God's work. Seek to build right material; seek to point lost sinners to Jesus, and then you will hear from the blessed lips of Him Who groaned for you on the cross, "Well done thou

good and faithful servant."

I have sought to show from Scripture the difference between the judgment Christ underwent on the cross for His people and from which every believer is free, and the Judgment Seat of Christ which is yet future, where every true child of God will be rewarded for his faithfulness to Christ and testimony before the world.

I wish now to occupy a space in showing you from God's Word, of two more *judgments* apart from the first two in connection with believers, two now in connection with the unsaved and each distinct in time. I believe in a full fulfillment of all Scripture, but I do not believe nor will any consistent student of God's Word, that every place that speaks of judgment in Scripture refers to the same time nor yet the same people. Rightly divide the Word of truth. 2 Tim. ii. 15, was an important precept with Paul and should be with us, if we would seek a right understanding of God's written Word. To a thoughtful reader of the Bible is it not plain that *Old Testament Scriptures* tell of a promised Messiah, One Who would in a special way bless the Jewish nation in their land, that is Canaan? Yes! Did He not come? Yes! Did they receive Him? No! the cross was His death, and now He is gone back to glory and taken His seat in Heaven on His Father's throne. Is He coming back again? What saith the Scriptures, Acts i. 11, 1 Thess. iv. 13-18, and many others which are plain? Yes, He is coming again, Scripture says so, but while on His

Father's throne in Heaven, He has sent down the Holy Ghost from Heaven, to this sinful world where He was crucified and the Spirit is gathering out of this world a people for His Name and baptizing them into His *body*, His *church*, which He calls His Bride, the Bride of the second man, the Lord from Heaven. On Pentecost the Holy Ghost came down Acts ii. and Acts xv. 14, tells us for what purpose—to gather out of the nations, a people for His Name. When this is complete He will take His Bride to Heaven as we get in 1 Thess. iv. and present her to Himself as we get in Eph. v. 27, this is at the Lord's coming for His people. At this time only the dead in Christ are raised (the rest lie until after the 1000 years.) When the Bride is taken into Heaven the rewards will be given and the marriage of the Lamb will take place.

During this time all left behind will be left behind to pass through the solemn judgments marked out between Rev. vi. and xix. called the *great tribulation*. Anti-christ will then be manifested and will deceive the unsaved left behind, 2 Thess. ii. He will seek to persecute the Jews who will then take up the same Gospel that John the Baptist and the disciples preached, not the Gospel in connection with the church, but in connection with Christ setting up His kingdom. This Gospel of the kingdom will be preached to the whole world for testimony (not that all will be saved as I will show.) Then shall the end, come, Matt. xxiv. What is the end here? The end of the persecution of the Jewish nation

which will end with their deliverance, their King coming in power. This brings us to the *next judgment*, the King judging the living nations on earth the sheep and goats. Mark there is not a word about *the dead* in Matt. xxv. but the living nations who will be on the earth at this time. The King will not find all converted, but when the kingdoms of this world become the kingdoms of our Lord and of His Christ He will, according to Matt. xiii. 41, cast out all things that offend and them that do iniquity, that is the goats; and the sheep, the other nations, will be brought into the kingdom and blessed. Why? Because they received His brethren and treated them kindly, the faithful Jewish brethren who preached the Gospel of the kingdom and were persecuted by antichrist. These nations received them, and so at *this judgment* it is plain all who are there are just the Jewish brethren and the living nations. The Christians are not in this judgment for they are the King's Bride and have before received their glorified bodies and rewards and are to be with the King and reign with Him for one thousand years. "And I saw thrones and they sat upon them and judgment was given to them," Rev. xx. 4, and next with them the *Jewish martyrs* who were killed during the tribulation, will be raised and with the heavenly saints live and reign with Christ one thousand years. Such are the plain words of Scripture. After the one thousand years the Great White Throne is set up, and who are seen there? Christians? No. Jewish brethren? No. Liv-

ing nations? No. Who then? All who did not take part in the first resurrection before the one thousand years, the unsaved people. Their bodies are yielded up. Hades gives up their spirits. Their bodies and spirits are reunited, and then consigned to the lake of fire. Here it is a judgment of the dead only and none here are saved. The Books are opened and all the ungodly deeds of ungodly men are brought before them and they are punished according to their works. Thus I trust as I have travelled through the field of Scripture the reader has reaped from these Scriptures light that will open his eyes to realities. *First*, the judgment Christ took for believers on the cross, John v. 24. *Second*, the Judgment Seat of Christ for rewarding believers, 1 Cor. iii. 9-15. *Third*, judgment of the nations, sheep and goats when He sets up His kingdom, Matt. xxv. and Rev. xix, and the *Fourth* after the thousand years, the *Great White Throne* for the unsaved at the *last resurrection*, Rev. xx. 11-15. May God stir within the hearts of any unsaved as they read these lines, to ask the solemn question, where shall I be found, ready or not? Where shall I spend eternity? In Heaven with the redeemed, or an eternity of woe in separation from the Saviour and the saved? Reader, take Christ *now*; decide for Christ *now*, and read John i. 12, "to as many as *received Him* to them gave He power to become the children of God."

—A. E. B.

Per Dozen 30¢

ERIE BIBLE TRUTH DEPOT 30 E. 9th ST., ERIE, PA.