

Eternal Judgment

Introduction

There are two aspects of Eternal Judgment:

1. General revelation of God as judge of all, and
2. The main principles which administrate God's judgment.

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the* righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than *the blood* of Abel. ([Hebrews 12:22-24 NASB](#))

Three main parts to these scriptures:

- A) Description of God's dwelling place
 1. Mount Zion
 2. city of the living God
 3. the heavenly Jerusalem
- B) Listing of those who dwell there with God
 1. innumerable company of Angels
 - a) Angels who kept there proper domain (*Jude 1:6*)
 2. general assembly and Church of the first-born
 - a) new testament saints
 3. spirits of just men made perfect
 - a) saints of previous ages
- C) Presentation of God Himself
 1. God, the Judge of all
 2. Jesus, the mediator of the new covenant
 3. the Blood of sprinkling

These scriptures reveal GOD THE JUDGE

which leads us to JESUS THE MEDIATOR

which leads us to THE BLOOD--the means and price of reconciliation.

The blood of Abel contrasted with the blood of Jesus:

Abel	Jesus
1. blood shed without his consent	1. blood freely given
2. sprinkled on the earth	2. sprinkled on the mercy seat in heaven
3. cries out for vengeance	3. pleads mercy and forgiveness

The revelation of God as judge of all is tempered by the revelation of God's mercy and grace manifested in the mediatorial office and the shed blood of Christ. This is in harmony with the total revelation of scripture on this theme.

God, the Father, as Judge

Throughout the entire Bible it is plainly stated that, by sovereign, eternal right, the office of "Judge" belongs to God Himself.

"Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are *treated* alike. Far be it from You! Shall not the Judge of all the earth deal justly?" (Genesis 18:25 NASB)

And men will say, "Surely there is a reward for the righteous; Surely there is a God who judges on earth!" (Psalms 58:11 NASB)

Rise up, O Judge of the earth, Render recompense to the proud. (Psalms 94:2 NASB)

For the LORD is our judge, The LORD is our lawgiver, The LORD is our king; He will save us-- (Isaiah 33:22 NASB)

However, even though God is judge, His nature is to be long-suffering.

For the LORD will rise up as *at* Mount Perazim, He will be stirred up as in the valley of Gibeon, To do His task, His unusual task, And to work His work, His extraordinary work. (Isaiah 28:21 NASB)

There are two different Hebrew words translated as "unusual" and "extraordinary" in this scripture listed above. The meaning that they have in common is "alien" or contrary to nature. The administration of wrath and judgment is *alien* to God's own nature. It is not something that He desires to do nor does He take pleasure in it when it is necessary.

This concept is also born out in the New Testament:

The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. (2 Peter 3:9 NASB)

"For God did not send the Son into the world to judge the world, but that the world might be saved through Him. (John 3:17 NASB)

The reluctance of God to administer judgment finds expression also in the way in which God's judgment will ultimately be carried out.

If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay *on earth*; (1 Peter 1:17 NASB)

Jesus, the Son, as Judge

God, the Father is Judge; however, He has delegated judgment to the Son.

"For not even the Father judges anyone, but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. (John 5:22-23 NASB)

"For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is *the* Son of Man. (John 5:26-27 NASB)

There are two reasons the office of Judge is transferred from the Father to the Son:

1. because with the office of Judge goes the honor due the judge—men will be obliged to show the same honor toward God, the Son, as they would God, the Father.
2. because Christ is also the Son of man as well as the Son of God; that is, he partakes of the human as well as the divine nature, and, therefore, in His judgments He is able to make allowance from His own experience, for all the infirmities and temptations of human flesh.

However, the Son is also unwilling to administer judgment.

The Word as Judge

The Son of God has transferred the final authority of judgment from Himself to the Word of God.

"If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. "He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. (John 12:47-48 NASB)

The final authority of all judgment is vested in the Word of God. This is the impartial, unchanging

standard of judgment to which all men must one day answer.

The sum of Your word is truth, And every one of Your righteous ordinances is everlasting.
(Psalms 119:160 NASB)

God's principles and standards of judgments are contained in His Word and like the Word endure forever.

Principles of Divine Judgment

Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. And we know that the judgment of God rightly falls upon those who practice such things. But do you suppose this, O man, when you pass judgment on those who practice such things and do the same *yourself*, that you will escape the judgment of God? Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS: to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. *There will be* tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. For there is no partiality with God. For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law. (Romans 2:1-12 NASB)

There are 3 principles of divine judgment in these scriptures.

1. ***“those who practice such things”***—has to do with those who judge others by one standard and themselves by another standard. John 17:17 says “Thy word is truth.” The revealed standard of God's word applies to the judge and the judged.
2. ***“according to deeds”***—repeated many times in the scriptures: 1 Peter 1:17, “according to every man's work”; Rev. 20:12, “according to their works”. Records are kept of each man's life, not just deeds but also thoughts and intents of the heart.
3. ***“all who have sinned without law will also perish without law: and all who have sinned under the law will be judged by the law”***—each person is judged according to the measure of moral light and understanding available to him.

For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. (Romans 1:20 NASB)

Example: Matthew 11:20-24--Jesus is comparing Tyre and Sidon and the light they had received with the cities of His day and the light they received. Judgment would be easier on Tyre and Sidon than on

the current cities.

We should take note of this because we live in a time and a country when more moral knowledge is more easily available than ever before in history. We are held accountable for the light which we have received and that which is available to us. To neglect or to not receive the light which is available does not relieve us from the responsibility and the accountability that goes with the Word. Just as the cities of Jesus time did not receive the light and understanding available to them and as a consequence will receive a stricter judgment than even Sodom and Gomorrah, America will, I believe, be held even more accountable than the cities of Jesus time.

God's Judgments in History

God administers judgment to the human race in two stages:

1. **God's judgment in time**--that is, that part of God's judgment that is carried out on the scene of human history, that is, in our space-time continuum.
2. **God's judgment in eternity**--that is, that part of God's judgment that is carried out in eternity, after time and history have ceased.

Scriptures of Historical Judgments:

"You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. "You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments. ([Exodus 20:4-6 NASB](#))

who shows lovingkindness to thousands, but repays the iniquity of fathers into the bosom of their children after them, O great and mighty God. The LORD of hosts is His name; great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to everyone according to his ways and according to the fruit of his deeds; ([Jeremiah 32:18-19 NASB](#))

In certain cases the sins of one generation can cause the judgment of God to come upon succeeding generations even to the third or fourth and, conversely, the righteousness of one generation can cause the blessing of God to come upon many thousands of their descendants.

Scriptures on Eternal Judgment

Then the word of the LORD came to me, saying, "What do you mean by using this proverb concerning the land of Israel, saying, 'The fathers eat the sour grapes, But the children's teeth are set on edge'? "As I live," declares the Lord GOD, "you are surely not going to use this proverb in Israel anymore. "Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die. ([Ezekiel 18:1-4 NASB](#))

God though the prophets rebuked Israel for their sinful and backslidden condition. The people tried to blame the previous generation for their present conditions, thereby excusing themselves. God doesn't allow this. When one stands before Him, he can't blame his parents for his problems with morality. Although it may have been true that the national decline was due to their ancestors, God still holds each accountable for his moral condition. Each one will be judged, in eternity, solely for his own character and conduct. Each one of us has a will with the ability to choose what is right or wrong and God has provided His Word to be to us the standard by which we can exercise our will to make the correct choice. God leaves us without excuse; when judgment day comes, our deeds will speak for us.

"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself. (Ezekiel 18:20 NASB)

This is not judgment of a nation or a family; this is the judgment of each individual soul--the judgment by which the destiny of each soul is settled for eternity.

"But when a righteous man turns away from his righteousness, commits iniquity and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he has done will not be remembered for his treachery which he has committed and his sin which he has committed; for them he will die. (Ezekiel 18:24 NASB)

"... for them he will die." indicates that God is speaking of the condition in which each individual soul passes out of time into eternity. the condition of the soul at that moment determines the destiny of that soul for eternity. The soul that dies in sin can never thereafter be admitted into the presence of God. Jesus made this clear when He was speaking with the Pharisees.

Then He said again to them, "I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come." (John 8:21 NASB)

If the clouds are full, they pour out rain upon the earth; and whether a tree falls toward the south or toward the north, wherever the tree falls, there it lies. (Ecclesiastes 11:3 NASB)

The tree falling corresponds to a man dying. The position in which the tree falls determines the position in which it will thereafter lie.

The previous three scripture passages all deal with eternal judgment of God upon each individual soul. The destiny of each soul is settled by the condition in which it dies.

From these scriptures and others that we have listed we can draw two conclusions, which God's judgments in history and in eternity:

in history—the behavior on one generation has an important effect, for good or evil, upon the course of the succeeding generations.

in eternity—each soul will answer to God solely for his own character and conduct.

Examples of God's Judgments in History

Sodom and Gomorrah:

and *if* He condemned the cities of Sodom and Gomorrah to destruction by reducing *them* to ashes, having made them an example to those who would live ungodly lives thereafter; (2 Peter 2:6 NASB)

This clearly displays god's attitude towards the sins of which these cities were guilty. His judgment was given to provide us an example, that is, a pattern, of the conditions which will bring His judgment.

What were the basic moral and social conditions which produced the decline of Sodom?

"Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food and careless ease, but she did not help the poor and needy. "Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw *it*. (Ezekiel 16:49-50 NASB)

Four basic causes of Sodom's decline:

1. arrogance or pride
2. abundant food
3. abundance of idleness, careless ease
4. lack of concern for the poor and needy

Out of these four basic causes there grew up that particular form of sexual perversion which has, ever since, been called by the name of "sodomy", that is, homosexuality. In our current society, the same moral and social causes are producing the same forms of sexual perversion.

Ananias and Sapphira:

But a man named Ananias, with his wife Sapphira, sold a piece of property, and kept back *some* of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back *some* of the price of the land? "While it remained *unsold*, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God." And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it. The young men got up and covered him up, and after carrying him out, they buried him. Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened. And Peter responded to her, "Tell me whether you sold the land for such and such a price?" And she said, "Yes, that was the price." Then Peter *said* to her, "Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have

buried your husband are at the door, and they will carry you out *as well*." And immediately she fell at his feet and breathed her last, and the young men came in and found her dead, and they carried her out and buried her beside her husband. (Acts 5:1-10 NASB)

These were what we would call "religious hypocrites". They sold a possession and brought part of the price to the apostles as an offering to the work of God; however, they pretended that the money that they brought was the full price of the possession that they sold. They did this to gain the praise and favor of the apostles and their fellow Christians.

However, by the supernatural revelation of the Holy Spirit, Peter discerned their hypocrisy, and charged first Ananias and later Sapphira, with lying and seeking to deceive the Holy Spirit and each fell down dead at Peter's feet.

God's Judgment in Eternity

The Seats of Judgment

The New Testament reveals 3 main, successive scenes upon which eternal judgment will be carried out. Each of these is marked by the type of seat that the Judge sits upon to execute judgment:

1. the judgment seat of Christ
2. the throne of Christ's glory
3. the great white throne.

Different groups of people are judged at each seat of judgment.

The Judgment Seat of Christ

For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad. (2 Corinthians 5:10 NASB)

The language and context make it clear that this scripture is addressed to Christians. It may seem surprising that Christians are going to be judged at all. Popular thought seems to say that the Judgment Day is for the unbelievers. However, look at the scriptures.

For *it is time for judgment to begin with the household of God*; and if *it begins* with us first, what *will be* the outcome for those who do not obey the gospel of God? AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER? (1 Peter 4:17-18 NASB)

Judgment must begin at "the household of God", "with us" which obviously means Christians. Therefore, in contrary to popular thought in Christian circles, the first judgment will be that of the true believers.

But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD." So then each one of us will give an account of himself to God. (Romans 14:10-12 NASB)

Paul's use of "brother" and "we will all" shows that he is speaking of Christians. Each will give an account of himself.

2 Corinthians 5:10 tells us that the Christian is judged for "his deeds in the body"; that is, the acts and the behavior of each Christian during his life here on earth. These acts will fall into one of two categories—"good" or "bad". There is no third category of neutral. Every act of a Christian has definite value of some kind—either positive or negative, good or bad. Every act that is not performed in faith and obedience, for the glory of God, is unacceptable to God, and therefore, "bad". It is upon this simple basis that each Christian must expect to be judged.

It is clear that the judgment of Christians is not a judgment of condemnation.

"He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. (John 3:18 NASB)

"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. (John 5:24 NASB)

Therefore there is now no condemnation for those who are in Christ Jesus. (Romans 8:1 NASB)

Therefore, the believer does not face judgment where the outcome will be final condemnation. The believer will not be judged for sins. Sins were wiped out when the person received Jesus as Savior and confessed him as Lord.

"I, even I, am the one who wipes out your transgressions for My own sake, And I will not remember your sins. (Isaiah 43:25 NASB)

"I have wiped out your transgressions like a thick cloud And your sins like a heavy mist. Return to Me, for I have redeemed you." (Isaiah 44:22 NASB)

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. (1 John 1:9 NASB)

My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for *those of* the whole world. (1 John 2:1-2 NASB)

Christians are not judged for condemnation; that is, for salvation or deliverance from Hell; but, instead, are judged for reward in the Kingdom of God. They are not judged in respect of righteousness for the Christian's righteousness is not his own but Christ's (1 Cor. 1:30; 2 Cor. 5:21), but Christians are judged in respect to the service to God and the deeds done in the body.

Christian judgment is for reward:

Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire. (1 Corinthians 3:12-15 NASB)

This is not a judgment of every man's *soul* but of every man's *work*. Quality is of more importance to God than quantity.

Three points to consider:

Motive—are we pleasing ourselves for our own satisfaction and glory or are we sincerely seeking to glorify Jesus and do His will?

Obedience—are we serving according to the principles and methods revealed in the Word of God or are we fashioning our own forms of worship and service?

Power—are we serving in the inadequacy of our own carnal will and strength or have we been renewed and empowered by the Holy Spirit?

Principles of Christian Judgment

We have principles for which we are held accountable given by Jesus in two of the parables.

"For *it is* just like a man *about* to go on a journey, who called his own slaves and entrusted his possessions to them. "To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. "Immediately the one who had received the five talents went and traded with them, and gained five more talents. "In the same manner the one who *had received* the two *talents* gained two more. "But he who received the one *talent* went away, and dug a hole in the ground and hid his master's money. "Now after a long time the master of those slaves *came and *settled accounts with them. "The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.' "His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.' "Also the one who *had received* the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.' "His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.' "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no *seed*. 'And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.' "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no *seed*. 'Then you ought to have put my money in the bank, and on my arrival I would have received my *money* back with interest. 'Therefore take away the talent from him,

and give it to the one who has the ten talents.' "For to everyone who has, *more* shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. "Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth. (Matthew 25:14-30 NASB)

A talent was a considerable sum of money, possibly as much as 15 years of wages. Each was given an amount according to his ability. He was not given less nor more than his ability would allow him to care for appropriately. Each was judged by the percentage of increase not by the net gain. Each that was equally faithful received the same reward. The unfaithful was judged and cast out of the Lord's presence.

We can see from this that reward is based on faithfulness. Each received the maximum his ability could handle and each was equally faithful to produce the maximum increase (100%); therefore, each received the same reward.

Now, let's look at the other parable:

So He said, "A nobleman went to a distant country to receive a kingdom for himself, and *then* return. "And he called ten of his slaves, and gave them ten minas and said to them, 'Do business *with this* until I come *back*.' "But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' "When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done. "The first appeared, saying, 'Master, your mina has made ten minas more.' "And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.' "The second came, saying, 'Your mina, master, has made five minas.' "And he said to him also, 'And you are to be over five cities.' "Another came, saying, 'Master, here is your mina, which I kept put away in a handkerchief; for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.' "He *said* to him, 'By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow? 'Then why did you not put my money in the bank, and having come, I would have collected it with interest?' "Then he said to the bystanders, 'Take the mina away from him and give it to the one who has the ten minas.' "And they said to him, 'Master, he has ten minas *already*.' "I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away. "But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence." (Luke 19:12-27 NASB)

A "mina" is about 3 months wages. Apparently, these all had equal ability since they each received the same amount. However, they were not equally faithful. The first produced twice as much compared with the second and as a result received twice the reward plus the commendation of his Lord.

We can conclude from these parables that faithfulness in this present age in service to the Lord will result in our continued service to Him in government and administration of His Kingdom in the next age.

We can also conclude that to do nothing with what the Lord has given us is classified as "wicked". The

sins of omission are just as serious as the sins of commission.

The difference between the “unprofitable” servants end in these parables and the one who suffered loss mentioned by Paul in 1 Cor. 3:11-15 is that even the one who built out of wood, hay and stubble was attempting to serve God and do something even though it was mis-guided and therefore, he was not cast out of the Lord's presence.

The Throne of His Glory Judgment Seat

The second Judgment Seat is the throne of His glory.

"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. (Matthew 25:31-33 NASB)

Some believe this judgment to be a judgment of believers; however, I don't believe that to be the case. First, those commended did not know that they were doing those things to Christ. Believers would know what they were doing was as unto Christ. Second, these appear to be those who are alive when Jesus returns—the believers have already been resurrected or changed. It is the nations that have survived which are gathered before Christ and they are separated as sheep and goats. The sheep enter the Kingdom (here this would be the 1000 year reign of Christ) and the goats go into everlasting punishment (the Lake of Fire).

This separation is between those whom God accepts and those whom God rejects. Those accepted by God will enter the Kingdom for the 1000 year reign of Christ. Those rejected don't go to sheol, hades, or hell but go directly into the Lake of Fire as final judgment.

So, after the Lord sets up His Kingdom and the Throne of His Glory, all that remains is the judgment of the Gentile nations which survived the tribulation.

The basis for acceptance or rejection here is how the gentile nation treated the brothers of Jesus.

By now, all of the rebellious among those living on the earth have been purged out. All that remains is the judgment of the dead from previous ages. All the dead who have not previously been resurrected will be called forth for judgment. The stage is set for God's third and final judgment seat.

The Great White Throne Judgment Seat

Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book* of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death,

the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire. ([Revelation 20:11-15 NASB](#))

This is the final judgment. The Jews have already been judged. The believers in the atoning work of Christ have undergone their own judgment at the Judgment Seat of Christ. Therefore, this judgment is for all of those who don't fit into the previous categories. The criteria is whether or not the person's name is written in the Lamb's Book of Life. It stand to reason that most of those in this judgment are rebellious sinners, and unbelievers and will be cast into the lake of everlasting fire. However, there is reason to believe that there are at least two categories of people who will have their names written in the Book of Life and will escape condemnation and enter into eternal life.

The first of these two categories are mentioned by Jesus:

"[The Queen of the South](#) will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here. "[The men of Nineveh](#) will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. ([Luke 11:31-32 NASB](#))

In each of these examples it is clear that the men of this generation (who rejected the mercy offered them through Jesus) will rise up (be resurrected) for the judgment of condemnation. Together with them, however, two groups will be resurrected who will receive mercy at the judgment: the queen of the South and the men of Nineveh.

Unlike the saints of the old testament, these two groups were not granted a revelation of Christ's atoning sacrifice—fore-shadowed in type and prophecy—in which they could trust for salvation. Consequently, they will not be included in the resurrection of those who are Christ's at His coming. They did, however, respond in faith to the limited measure of light that came to them. At the close of the millennium, therefore, they will be delivered from condemnation and enter into the resurrection of life.

Will there be others in this category? Only God knows. It is futile and foolish for us to try to quantify others in the resurrection. That is the exclusive domain of God.

The second category of people who will be delivered from condemnation at the final resurrection will be the righteous who have died in faith during Christ's millennial reign on earth.

The picture given in the scriptures of the Millennium is that although human life will be greatly extended, people will still be subject to death. When the final enemy, death, is put under the feet of Jesus, He will turn the Kingdom over to the Father (1 Cor. 15:25-28). This, apparently, doesn't occur until the end of the Millennium.

Will there be others besides these in the Lamb's Book of Life? That is locked within the omniscience of God. We should adopt the attitude of Abraham, "*Shall not the Judge of all the earth do right?*" (Gen. 18:25).