

Key Passages:

“In the past God overlooked such ignorance, but now he commands all people everywhere to repent. For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead.” -Acts 17:30-31

“Just as man is destined to die once, and after that to face judgment” -Hebrews 9:27

“Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done.” -Revelation 22:12

“For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.” -2Corinthians 5:10

“Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.” -Matthew 10:28

*“And these will go away into eternal punishment, but the righteous into eternal life.” -
Matthew 25:46*

I. God Will Judge All Men.....

A. He will judge all men according to the truth. He perfectly righteous and just. Though He does not enjoy doing it, His justice demands righteous judgment toward those who would not repent.

1. *“He is not wanting anyone to perish, but everyone to come to repentance” - 2 Peter 3:9*
2. *“For I take no pleasure in the death of the wicked, declares the Sovereign Lord. Repent and live!” – Ezekiel 18:32*

II. God Will Judge Every Man’s Actions Without Partiality

A. He will judge everyone according to their deeds/actions:

1. *“God will give to each person according to what he has done.” Rms.2:6*
2. *“Men will give account on the day of judgment for every careless word they have spoken. For by your words you will be acquitted, and by your words you will be condemned” Mt. 12:36-37*

B. He will judge without partiality:

1. *“Father who judges each man’s work impartially” 1 Peter 1:17*
2. *“For God does not show favoritism.” Romans 2:11*

C. He will judge men according to the “light” that He made available to them.

1. “The “light” includes both general moral understanding of right and wrong as well as the specific revelation of the Gospel. The greater the “light” one rejected, the greater his judgment.” –Malcom Webber
2. Matt. 11: 20-24; Luke 11:31-32; Rms.2:12; 2 Peter 2:20-21

III. 6 Judgments of God

- A. The judgment of sin at the Cross. John 12:31-33; Romans.6:23, 8:3; Salvation: For divine justice to be satisfied for our sins...which demand death...God demanded death to be paid in full. For God to accept us as righteous, our sins had to be punished
- B. The judgment of believers at the Judgment Seat of Christ. 2 Cor.5:10; Rms.14:10; John 5:24; 1Cor.3:11-15 Eternal Reward: God will reward each believer accordingly to what he has done. The quality of our work will be tested.
- C. The judgment of Israel in the time of Jacob’s trouble: Jer.30:7 “It will be a time of trouble for Jacob, but he will be saved by it.” National repentance will break out causing a mourning for rejecting Jesus as the Messiah (Zech.12:10)
- D. The judgment of the Gentile nations: Mt.25:31-46 When Jesus returns to establish His millennial rule, he will separate the “sheep” from the “goats”. He will reward the sheep with an inheritance, and the goats will be sentenced to eternal punishment.
- E. The Great White Throne Judgment of the lost. Rev.20:11-15 This is the final and ultimate punishment for those who died without Christ. Taken from “*Hades*”, and thrown into “*Gehenna*” the lake of fire.
- F. The judgment of fallen angels. Jude 6; 2 Pet 2:4 Satan and all of his fallen angels will be judged by Jesus along with the saints! (1Cor.6:3)

IV. Eternal Punishment of The Unrighteous- Hell

1. Excluded from the fellowship of God. 2 Thess.1:9
2. Loss of all earthly good and enjoyment. Job 20:5
3. Eternal torment/ terrible suffering...the smoke of their torment rises forever and ever. Lk.13:28; Rev.14:10-11; Mt.18:8
4. Hell was originally prepared for the devil and his angels. Mt.25:41

V. Eternal Reward of the Righteous- New Heaven and New Earth

1. Just as God created heaven and earth untainted by sin, He will do so again..untainted by sin and its affects. Isa.65:17; 2Pet.3:13
2. Unrestricted personal fellowship with Jesus. Rev.21:3
3. No more death, sorrow, crying, or pain. Rev.21:4
4. No sin or temptation. Rev.21:27

VI. 4 Practical Applications to Eternal Judgment¹

A. The Doctrine of Final Judgment Satisfies Our Inward Sense of a Need for Justice in the World. –

- The fact that there will be a final judgment assures us that ultimately God’s universe is *fair* for God is in control, and he keeps accurate records and renders just judgment. When Paul tells slaves to be submissive to their masters, he reassures them, “For the wrongdoer will be paid back for the wrong he has done, and there is no partiality” (Col 3:25). When the picture of a final judgment mentions the fact that “books were opened” (Rev. 20:12; compare Mal. 3:16), it reminds us (whether the books are literal or symbolic) that a permanent and accurate record of all our deeds has been kept by God, and ultimately all accounts will be settled and all will be made right.

B. The Doctrine of Final Judgment Enables Us to Forgive Others Freely—

- We realize that it is not up to us to take revenge on others who have wronged us, or even to want to do so, because God has reserved that right for himself. “Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “*Vengeance is mine, I will repay, says the Lord*”’ (Rom. 12:19). In this way whenever we have been wronged, we can give into God’s hands any desire to harm or pay back the person who has wronged us, knowing that every wrong in the universe will ultimately be paid for—either it will turn out to have been paid for by Christ when he

¹ Wayne Grudem’s Systematic Theology

died on the cross (if the wrongdoer becomes a Christian), or it will be paid for at the final judgment (for those who do not trust in Christ for salvation). But in either case we can give the situation into God's hands, and then pray that the wrongdoer will trust Christ for salvation and thereby receive forgiveness of his or her sins. This thought should keep us from harboring bitterness or resentment in our hearts for injustices we have suffered that have not been made right: God is just, and we can leave these situations in his hands, knowing that he will someday right all wrongs and give absolutely fair rewards and punishments. In this way we are following in the example of Christ, who "when he was reviled, he did not revile in return; when he suffered, he did not threaten; but *he trusted to him who judges justly*" (1 Peter 2:22-23). He also prayed, "Father, forgive them, for they know not what they do" (Luke 23:34; compare Acts 7:60, where Stephen followed Jesus' example in praying for those who put him to death).

C. The Doctrine of the Final Judgment Provides a Motive for Righteous Living—²

- For believers, the final judgment is an incentive to faithfulness and good works, not as a means of earning forgiveness of sins, but as a means of gaining greater eternal reward. This is a healthy and good motive for us—Jesus tells us, "Lay up for yourselves treasures in heaven" (Matt. 6:20)—though it runs counter to the popular views of our secular culture, a culture that does not really believe in heaven or eternal rewards at all.

For unbelievers, the doctrine of final judgment still provides some moral restraint on their lives. If in a society there is a widespread general acknowledgment that all will someday give account to the Creator of the universe for their lives, some "fear of God" will characterize many people's lives. By contrast, those who have no deep consciousness of final judgment give themselves up to greater and greater evil, demonstrating that "there is *no fear of God* before their eyes" (Rom. 3:18)

D. The Doctrine of Final Judgment Provides a Great Motive for Evangelism—

- The decisions made by people in this life will affect their destiny for all eternity, and it is right that our hearts feel and our mouths echo the sentiment of the appeal of God through Ezekiel, "*Turn back, turn back from your evil ways; for why will you die, O house of Israel?*" (Ezek. 33:11). In fact, Peter indicates that the delay of the Lord's return is due to the fact that God "is forbearing toward you, not wishing that any should perish, but that all should reach repentance" (2 Peter 3:9)

² Wayne Grudem's Systematic Theology