

JUDGMENT DAY - ACCOUNTABILITY

INTRODUCTION

Bhina JUDGMENT SEAT

1. Rom. 14:11-12. For it is written: "As I live, says the Lord, Every knee shall bow to Me, and every tongue shall confess to God." So then each of us shall give account of himself to God.
2. Heb. 10:30-31. For we know Him who said, 'Vengeance is Mine, I will repay," says the Lord. And again, "The Lord will judge His people." It is a fearful thing to fall into the hands of the living God.
3. Luke 12:4-5. "And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!"
4. Eccl. 12:13-14. Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is man's all. For God will bring every work into judgment, including every secret thing, whether good or evil.
5. Gal. 6:7. Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

I. EVERY PERSON WILL ACCOUNT FOR HIS LIFE.

A. We are accountable for:

1. What we think - dwell upon.
2. What we say.
3. What we do not say.
4. What we do.
5. What we do not do.

B. Freedom of the Will.

1. Four passages show accountability:

- a. Matt. 25:31-46. "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me;

I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' And these will go away into everlasting punishment, but the righteous into eternal life."

b. Wasted Talents:

(i) Matt. 25:29-30. "For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth."

c. II Cor. 5:9-11. Therefore we make it our aim, whether present or absent, to be well pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

d. Rev. 20:11-15. Then I saw a great white throne and Him who 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, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.

(i) Speaks of Holy Justice.

C. This is a day of separation.

1. It is morally necessary for every individual to appear.
2. A man's record will be open and complete.
3. He will be before a judge who has all the evidence.

II. NO ONE WILL ESCAPE THE JUDGMENT.

A. A just and honorable judge.

1. With that the earthly scene closes, and the curtain opens on the eternal. The idea of judgment is pictured by a king on his throne dispensing justice to all those who are before him. The terms used to describe the throne - great and white - speak of sovereignty and holiness. The fact, too, that all of creation recoiled from the presence of the One who was on the throne speaks of sovereign, holy justice. In his presence there is room only for that which is of eternal value.

In verse 12, John spoke of seeing those who were present for judgment. They were the dead, great and small, and they had taken their stand before the throne, ready for sentence to be pronounced. Again in verse 13, they were identified as those who had been in the clutches of death, and no matter what the condition of their death or burial, they were present here at the judgment bar of God. No one will escape that solemn and holy hour. Wherever men are, the long arm of God reaches them to bring them to a final accounting before him. All of the terminology here leaves the impression that all are present, not just some special class of people.

2. This figure is merely a way of saying that a man's record will be complete and open when he comes to the hour of judgment. There he will be before a Judge who has all the evidence, a Judge of absolute justice and wisdom, who will know exactly the right sentence to pass in each particular case. This is not always the case in human courts.

How this judgment will be carried out is not discussed. The books might be used in something of a check and countercheck system. Here is a person who is to be judged. First, the book of life will be opened. If his name is written there, he will be identified as one of those who belong to the Lord, and the Lord's work in redemption will cover his sin. The Lord's perfect record will take the place of his imperfect record, and his eternal destiny will be with the Lord in the eternal home.

3. Another person stands before the judgment bar to be judged, and when the book of life is checked, it is clear that he is not included in that book. The only thing which he can plead is the record of his life in the book of deeds. That record will be

insufficient, and according to the nature of his work and its inadequacy in the presence of a holy and just God, he will find his sentence to be one of doom, shut out of the holy city and consigned to the second death which is the lake of fire.

4. It is not necessary to think of every individual's standing while the two records are checked in order to find what his destiny is going to be. When the eternal and omniscient God is involved in the action, such activity is not necessary. People of sincere interest have sometimes been concerned over very minute problems relative to this scene of judgment. Questions have been asked even about the amount of time that would be necessary for such a judging of individuals. While this may reflect sincere interest and concern, it also reflects the finite mind of man and his inability to grasp eternal truths. However judgment is worked out, there will be no problem from the viewpoint of time, evidence, or sentence.

Q The outcome of this judgment is clear. Those who belong to the Lamb and whose names are in the Lamb's book of life go away from this judgment into the blessings of the eternal home which God has prepared for them. Those whose names are not in the Lamb's book of life and who have only their own sinful record to plead go away into eternal punishment.

In summary, it may be observed again that the similarity of this scene to the sheep and goat judgment scene rules out any necessity of thinking of them as different judgments at different times for different people. All people are present here, as in the former scene. Judgment is on the basis of what one's total life has been, including his relationship or lack of relationship to Christ. The outcome of this judgment is the same as that of the sheep and goat judgment: For the righteous it is an eternal destiny of blessedness in the presence of the Lord; for the unrighteous it is a destiny of eternal punishment banished from the presence of the Lord.

5. The Agent of Judgment. The idea of the agent of judgment may appear to be too elementary for inclusion in such a discussion as this. However, it is a basic part of the biblical concept of judgment. Granted a righteous God and a sinful man, judgment follows as a natural corollary. If God is righteous, he must exercise mercy on the obedient and mete out punishment to the disobedient. He would be as unrighteous if he left off judgment for the wicked as he would be if he left off blessings for the righteous.

When sinful man is placed in the picture, the truth is all the more evident. If man is a moral creature, he is a responsible creature. As a responsible creature, he is under an obligation imposed by the righteousness of his Creator. To rebel and to engage in sin must call for punishment; to obey and

to follow the way of God must call for blessings. One cannot posit a righteous God and an unrighteous man without moving into the area of responsibility and judgment.

III. THE JUDGMENT DAY IS APPOINTED.

- A. I Pet. 1:17. And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;
- B. John 3:36. "He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."
- C. I Pet. 4:5-6. They will give an account to Him who is ready to judge the living and the dead. For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
- D. II Pet. 2:4-9. For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly; and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds) - then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment.
- E. Heb. 9:27. And as it is appointed for men to die once, but after this the judgment.
- F. Acts 17:30-31. "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."
- G. II Tim. 1:12. For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.
- H. II Tim. 4:7-8. I have fought the good fight. I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.
- I. II Pet. 3:7. But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

J. II Thess. 1:7-9. And to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

K. I Pet. 4:16-17. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in his matter. For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? ○

1. The principle of Christ as the agent of judgment established at his first coming continues to the end and the consummation of God's purpose. In the day of final judgment, it is Christ who will say to those who make false profession to be his, "Go away from me; I never knew you" (Matt. 7:23). It is the son of man who will send his angels at the end of the world to gather the tares for burning and to gather the grain.
2. Judgment at the second coming is found, too, in Luke 19:11-27, the parable of the pounds; in Matthew 25:14-30, the parable of the talents; and in Matthew 25:31-46, the parable of the sheep and goats. All in all, it appears to be clear that the time of the Lord's second coming will be a time of judgment upon men in the consummation of God's purpose. Christ came once as Saviour and gave himself for man's redemption. He will come again to judge men on the basis of their acceptance or rejection of that redemption.
3. Another very specific idea relative to the time of judgment is that it will be at the end of the world. Two very meaningful parables of Jesus relative to judgment have not been discussed in detail. They are parables in which Jesus spoke specifically about judgment and the end of the world - the parable of the tares (Matt. 13:24-30; 36-43) and the parable of the nets (Matt. 13:47-50). In explaining the parable of the tares to his disciples, Jesus said specifically, "The harvest is the end of the world" (v. 39). He indicated that at that time there would be a division of the wheat from the tares, the righteous from the wicked, the children of the kingdom from the children of the wicked one (v. 38). Those who were the children of the wicked one would be cast into a burning furnace where there would be wailing and gnashing of teeth. Those who were the children of the kingdom would shine like the sun.
4. The same idea is in the parable of the nets. A few of Jesus' hearers would certainly appreciate this parable since they were themselves fishermen. Jesus pictured a net cast into the sea; it enclosed every kind of sea life. When it was brought to shore, however, the fishermen divided the catch, keeping the good and disposing of the bad. Thus, Jesus said, will it be "at the end of the world"

(v. 49). The angels will sever the unrighteous from the righteous and cast the unrighteous into the furnace of fire. Here again judgment is the theme which is underscored, and it is judgment at the end of the world. It appears, then, that all of the New Testament sees man and his world moving inevitably toward that great day which will mean the return of the Lord, the resurrection of the dead, and the final judgment upon men. That day will mean the end of this world order and the beginning of the eternal one.

IV. WHAT CAN GOD GET HOLD OF IN OUR LIVES?

- A. I Tim. 5:24-25. Some men's sins are clearly evident, preceding them to judgment, but those of some men follow later. Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden.
- B. I Tim. 6:11-12. But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.
- C. I Pet. 1:15-17. But as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy." And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;
- D. Col. 3:23-25. And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. But he who does wrong will be repaid for what he has done, and there is no partiality.
- E. Jude 14-15. Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.
- F. Jude 20-23. But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have compassion, making a distinction; but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.
 1. A person comes to know the truth of God's redemption provided in Christ. Knowing that truth, he deliberately turns his back upon it and goes on in his life of sin. This person has rejected the only available sacrifice and has left for himself the only alternative - God's judgment.

According to Paul, disobedience has a large place in God's judgment. This is stated nowhere in better fashion than in Romans 1:18 to 3:20. In this classic passage on man's condition in his sin, Paul showed that all men were under sentence of God's wrath because of their own disobedience, the Gentile because he repudiated God's revelation through conscience and creation (vv. 18-21). In the place of the Creator, he enthroned in his heart the sensual and material image of created things (vv. 22-23) and lapsed into the basest forms of impure living (vv. 24-27). When the Gentile chose to go this way rather than God's way, God let him go the way of his own choice. Because he made this choice, God's judgment is upon him.

3. In Romans 2:1 to 3:8, Paul looked into the life of the Jewish people and saw reflected there the same repudiation of God's revelation and hence the same sentence of judgment. While the Gentile had the unwritten revelation of God through conscience and the created order, the Jew had the written revelation of the Law. He refused to follow that written revelation and went the way of disobedience. Hence God's wrath is upon him.

Paul lined up many passages from the Old Testament to show the effect of sin in the life of all men, Gentile and Jew alike. Sin brings degradation of character (vv. 10-12), degradation of speech (vv. 13-14), degradation of conduct (vv. 15-17), and degradation of motive (v. 18). All men have disobeyed God's revelation; all men are under sentence of God's judgment.

4. Referring again specifically to the Jew, Paul made a very interesting play on words (Rom. 10:16-21). All the Jews heard the way of God, but not all obeyed that way of God. The Greek word for "hear" is ακουω. The Greek word for "obey" is ὑπακουω. A transliteration into English will preserve the pun: "They all akouoed but they did not all hupakouo!" The same emphasis is presented in the English translation, though not so forcefully: "They all heard but they did not all hearken." Because of this disobedience, they were under judgment of God.

Another New Testament basis for judgment is unbelief. This, in the final analysis, is the supreme basis for condemnation. Wicked living, disobedience, and even rebellion are forgiven when man comes to make peace with God in Christ. Failure at this point, however, is the one supreme failure. Faith in the redemptive work of God in Christ is the one means of standing before God with security.

5. On another occasion, Jesus spoke words of condemnation to the wicked Galilean cities which were rejecting him (Matt. 11:20-24). He had done mighty works in these cities. They, however, refused to turn from their error and exercise faith in him. He said that in the day of judgment the wicked Gentile cities of Tyre and Sidon would have an

easier time than these Jewish cities. Likewise, he said that the wicked city of Sodom would have an easier time in judgment than New Testament Caper-naum. That city was so hardened against Jesus that it would not exercise faith in him, while Sodom would have believed, even in all of its wickedness.

6. Similar judgments were registered by Jesus on other occasions. When he sent out the twelve on a preaching mission, he gave them instructions as to their conduct when they were rejected by any city into which they went. If their message was refused, they were to go on to another city; outside of the city which had rejected their message they were to stop and stamp their feet. (An Oriental messenger indicated in that way that his king's message had been rejected.) Jesus said that in the day of judgment the wicked cities of Sodom and Gomorrah would have an easier time than such a city as that. Such a city had sinned against much greater spiritual light and truth than any known in the days of Sodom and Gomorrah. Because of its unbelief it would be worthy of greater judgment. This teaching in Matthew 10:14-15 has a parallel in Luke 10:10-16 in the instructions which Jesus gave when he sent the seventy on a preaching mission.
7. The emphasis in all these passages is that of unbelief; condemnation is related to that unbelief. This idea is found, too, in Matthew 22:1-14. Those who spurn God's invitation are subject to judgment just as those who spurned the invitation to the marriage feast were blameworthy. The same idea seems to be basic in the sheep and goat judgment passage of Matthew 25:31-46. Basically it is the rejection of Jesus which brings sentence of doom to one group and the acceptance of Jesus which brings sentence of blessedness to the other. This rejection or acceptance was reflected in the individuals' attitude toward Jesus' followers.
8. While unbelief as a basis of condemnation is found in the Synoptics, it is the Fourth Gospel that is usually remembered when this concept is mentioned. Unbelief in Jesus as the Christ of God is one of the cardinal themes of this Gospel. One cannot think of the Gospel of John without thinking of John 3:16 and its statement of the love of God which sent his only begotten Son into the world. The one who believes in the Son does not come under God's judgment, but the one who does not exercise such faith is already under condemnation. The one who exercises such faith has eternal life, but the one who refuses to give obedience and faith to the Son has the wrath of God abiding upon him (v. 36).
9. John 8:21-30 records Jesus' controversy with the Jews on one occasion. He told them that he was going away and that they would die in their sins unless they believed that he was all that he claimed to be. There were those who believed in him at that time, but the great mass of the Jews refused to believe that he was the promised Messiah.

10. The entire ninth chapter of John, the fascinating story of the healing of the man born blind, is a commentary on spiritual perception. This man, who experienced the miracle of healing, came out of that experience to exercise faith in Jesus and to worship him (v. 38). The Pharisees, who claimed to have full spiritual perception, were so set against Jesus that they would not accept him. They had even agreed that anyone who confessed Jesus to be the Christ would be put out of the synagogue (v. 22). To these Pharisees, Jesus explained that if they were without spiritual perception, they would not be guilty of the sin of unbelief. Their very claim to spiritual perception, however, joined to their rejection of him, meant that their sin was still upon them.

11. In his last public discourse recorded in the Gospel of John, Jesus made the statement that the person who rejected him and refused to receive his teachings would be judged by the word of truth which he had spoken; in the last day that word would judge the one who rejected Jesus (12:48).

This concept of unbelief in Christ as a basis for judgment is found throughout the First Epistle of John as well as in the Gospel. At no point is it better expressed than in 1 John 2:23. The one who denies the Son has not the Father, while the one who confesses the Son has the Father also. It is John's view that one cannot have the fatherhood of God if he denies the sonship of Christ.

12. Unbelief as a basis for judgment is an outstanding concept in the Epistle to the Hebrews. Ancient Israel failed to enter into the promise of God because they did not believe he could deliver to them the land that was inhabited by giants who lived in walled cities. Because they did not believe, they did not obey when he told them to go in and take the Promised Land (3:18-19). The author warned his readers that they should not be guilty of the same unbelieving disobedience which would cause them to fail to come into possession of what God held out for them.

Paul had his word to say about unbelief as a basis of condemnation. In the book of Romans, this is particularly true. A classic example is that of the Jews, who were rejected of God because of their unbelief, while the Gentiles had come to be accepted of God because of their belief. In Romans 11:11-24, Paul developed this idea. He pictured the Jews as a natural branch broken from an olive tree and the Gentiles as a wild branch grafted on. The Jews were broken off because of their unbelief; the Gentiles were grafted on because of their belief. At the time of Paul's writing, these Gentiles were bearing fruit where Israel had failed. Paul warned the Gentiles, however, that if they did not continue to exercise such faith, they could be cut off from their fruit bearing for God, and he held out the hope that Israel would turn and exercise faith once more.

13. The last tragic word in the New Testament relative to unbelief as a basis for judgment is in Revelation 21:8. This verse is a dramatic contrast to verses 1-7, which describe John's vision of heaven as a tabernacle in which God is in intimate association and fellowship with his people. The old world has passed away and God on his throne says, "Look, I am making everything new!" (v. 5). Shut out of all of the glory of this scene are those listed in verse 8: the fearful, the abominable, murderers, fornicators, sorcerers, idolaters, liars, and the unbelieving. All of these have their part in the lake that burns with fire and brimstone. The words in this catalogue were used by the Christians in the day in which the book of Revelation was written to describe those who were outside the circle of the Christian religion. The word "unbelieving" might better be translated "faithless"; the faithless were those who had not exercised faith in the Lamb of God. To refuse to believe in him is to remain outside the circle of those who love him and who enjoy his fellowship for eternity. In the last analysis, the supreme basis of God's condemnation of men is their relationship to Christ.
14. Everywhere in the New Testament there is an emphasis upon the fact that God's judgment is righteous. In Romans 2:2; 3:6; 2 Thessalonians 1:5; and 2 Timothy 4:8, God is pictured as a just or righteous judge. In Acts 17:31, he is described as One who will judge in righteousness, and in 1 Peter 2:23 as a God who judges righteously.

God's judgment is also impartial. God is one that judges without partiality (1 Peter 1:17), Paul stated in Colossians 3:25 and in Romans 2:11 that there is no partiality with God; he is no respecter of persons. The term "respecter of persons" is a translation of a Greek word which is a compound of the verb meaning "to receive" and the noun meaning "the face." God does not receive anyone by facial appearance. This phrase echoes God's statement to his prophet of old that he does not see as men see; while men look on the outward appearance, God looks on the heart (1 Sam. 16:7). God judges according to the truth revealed in the gospel (1 Peter 4:5). Such true impartial righteous judgment is what men can expect when they come before God for their final reckoning.

In Hebrews 4:12-13, the term λογος may not mean "word"; it may mean "reckoning." If this is the case, the writer is saying, in literal translation: "God's reckoning is living and energetic, sharper than any surgeon's knife, piercing event to the separating of soul and spirit, of joints and marrow, and adequately critical for discerning the hidden thoughts and purposes of the heart. There is no creature that is not clearly manifest in his sight, but all are exposed and laid open before the eyes of him, facing whom for us is the reckoning."

God is rigidly discriminating in his reckoning and completely discerning in his estimate of those whom he judges. The picture is that of the first-century surgeon's table. The patient is exposed in the bright life of God's wisdom. The discerning judgment of God is like the surgeon's knife to probe into the heart and lay bare its most secret thoughts and purposes. It is such a God and such a reckoning which man faces. How very solemn is that thought! Q

V. FAITHFUL CHRISTIANS DO NOT FEAR JUDGMENT.

A. The Judge will do right.

1. I Tim. 4:8. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.
2. II Tim. 1:16-18. The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; but when he arrived in Rome, he sought me out very zealously and found me. The Lord grant to him that he may find mercy from the Lord in that Day--and you know very well how many ways he ministered to me at Ephesus.
3. I Pet. 5:1-4. The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.
4. Rev. 2:7. "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."
5. Rev. 2:11. "He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death."
6. Rev. 2:17. "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it."
7. Rev. 2:25-26. "But hold fast what you have till I come. And he who overcomes, and keeps My works until the end, to him I will give power over the nations."

8. Rev. 2:27-29. "He shall rule them with a rod of iron; They shall be dashed to pieces like the potter's vessels' as I also have received from My father; and I will give him the morning star. He who has an ear, let him hear what the Spirit says to the churches."
9. Rev. 3:5-6. "He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. He who has an ear, let him hear what the Spirit says to the churches."
10. Rev. 3:11-13. "Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. He who has an ear, let him hear what the Spirit says to the churches."
11. Rev. 3:20-22. "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. He who has an ear, let him hear what the Spirit says to the churches."
12. Rev. 22:12-17. "And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last." Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie. "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star." And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. . . Whoever desires, let him take the water of life freely.

OF THE WORLD TO COME

We believe that the end of this world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

-- From the Articles of Faith of Southwestern Baptist Theological Seminary, adapted from the New Hampshire Confession of Faith

CONCLUSION

1. A Final Judgment Day is coming.
2. Christ will be the Righteous Judge.
3. It will be a Day of Separation.
4. Man is accountable for his own life.
5. God has appointed this Day.
6. What can God get hold of in our lives.
7. Faithful Christians need not fear the Day of Judgment.