

## Revelation, Part 28

At this point in our study, we have covered all the resurrections associated with the “First Resurrection” which includes only those “resurrected to life” (eternal life). They are:

1. Christ as First Fruits
2. Church Age believers only at the Rapture
3. Tribulation Martyrs and all Old Testament saints at the Second Advent but before the Kingdom
4. Millennial saints (translated) at the end of the Millennium

All of the “wicked dead” (the lost) are resurrected to judgment at the end of the Millennium (Rev 20:5, 11-14). This judgment is called the Last Judgment or the Great White Throne Judgment and falls under the title of the Second Resurrection, though technically that term is only implied and not actually used in Scripture. But first, we must begin by covering the judgments that take place before the Last Judgment.

### The Judgments

There are many judgments in Scripture, but here we will be focused on those judgments referred to as “eschatological judgments” meaning they are yet future. More specifically, they are those judgments associated with the Second Advent of our Lord.

- Judgment of the nation Israel
- Judgment of the Gentile nations
- Judgment of Satan and the fallen angels
- Last Judgment or Great White Throne Judgment

According to the Scriptures, a series of judgments are related to Christ’s return.

- The beast and the false prophet are cast into the fiery lake (Rev. 19:20).
- Satan is cast into the Abyss (Rev 20:1–3). This is not the final judgment of Satan. That comes later at the end of the Millennium when he is cast into the Lake of Fire.
- The martyred dead of the Great Tribulation are judged and rewarded at the time of their resurrection (Rev 20:4).
- Israel is judged (Ezek. 20:33–38) and the Gentiles are judged (Mat 25:31–46). This judgment is to determine who enters the Kingdom.

These judgments precede and lead up to the millennial kingdom to be followed by the Great White Throne judgment of the lost or “wicked dead” at the end of the Millennium. As you can see, not all “judgments” are final in character. Some are limited, such as for determining the qualifications for rewards in Heaven for the saved, or who gets into the Kingdom for Israel and the Gentiles after the Tribulation, while others are final, such as the judgment of sin at the Cross and the Last Judgment.

## **Judgment of Israel**

This judgment takes place during an apparent interlude between the Second Advent and before the Kingdom actually begins. Before Israel can be judged she must first be gathered from among the nations where she has been dispersed since AD70. It should be noted that the reestablishment of the nation Israel in 1948 and the subsequent return of many Jews to Israel is not the fulfillment of this prophecy. That regathering of Israel will take place when God calls them at the Second Advent.

**Matt 24:30** Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. 31 And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

**Isa 24:12** In that day from the River Euphrates to the Brook of Egypt the Lord will thresh out the grain, and you will be gleaned one by one, O people of Israel. 13 And in that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship the Lord on the holy mountain at Jerusalem.

**Jer 12:15** And after I have plucked them up, I will again have compassion on them, and I will bring them again each to his heritage and each to his land.

**Jer 24:6** I will set my eyes on them for good, and I will bring them back to this land. I will build them up, and not tear them down; I will plant them, and not pluck them up. 7 I will give them a heart to know that I am the Lord, and they shall be my people and I will be their God, for they shall return to me with their whole heart.

This same theme is repeated in Isa. 27:12; 43:5-7; Ezek. 20:42; Hosea 12:9; Joel 3:1; Amos 9:14-15; Micah 4:6; Zeph. 3:20; Zech. 10:10).

God is going to recall **all** of Israel from among the nations, with "nations" referring to the Gentile nations. Whatever survivors are left at the end of the Tribulation will be called back to Israel. Partially as a result of this re-gathering and the Second Advent, Israel will experience a conversion that will prepare them to meet their Messiah and enter the Kingdom Age.

**Isa 1:27** Zion will be redeemed with justice, And her repentant ones with righteousness.

**Jer 24:7** 'And I will give them a heart to know Me, for I am the LORD; and they will be My people, and I will be their God, for they will return to Me with their whole heart.

**Eze. 11:19** "And I shall give them one heart, and shall put a new spirit within them. And I shall take the heart of stone out of their flesh and give them a heart of flesh.

Also Ezek. 36:25-26; Joel 2:32; Micah 7:18-19; Zech. 13:1' 9; Zeph. 3:12-13

This is the fulfillment of the promise by God to redeem His people as stated in the New Covenant to Israel.

**Jer 31:31** "Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, 32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. 33 For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. 34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more."

The New Covenant speaks of God's relationship with Israel during the Kingdom. Their blindness lifted and the Spirit convicting their hearts, Israel comes to the full knowledge of Jesus Christ as Messiah.

Not all do.... Believers must be separated from the lost. This judgment evidently takes place right outside Israel.

**Ezek. 20:34** I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out. 35 And I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. 36 As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, declares the Lord God. 37 I will make you pass under the rod, and I will bring you into the bond of the covenant. 38 I will purge out the rebels from among you, and those who transgress against me. I will bring them out of the land where they sojourn, but they shall not enter the land of Israel. Then you will know that I am the Lord.

In the time of Moses, unbelieving and disobedient Israel was not allowed to enter the land. They were judged in the wilderness and condemned to 40 years of wandering until that generation died out. That is a picture of what happens at the Second Advent. Regathered Israel will also be judged outside the land and only regenerate Israel will be allowed to enter the land and the Kingdom.

**Ezek 20:38** and I shall purge from you the rebels and those who transgress against Me

The word "purge" in Hebrew means to examine and select. It implies a cleansing. All Israel is not Israel. Re-gathered Israel will be judged. Regenerate born again Israel will enter the land and the Kingdom but unregenerate Israel will not be allowed in. The "spiritual seed" within the physical seed will be separated from the lost. The spiritual seed will enter the land and the Kingdom; the lost will be eliminated.

## **Judgment of the Nations**

Not only is Israel judged at this time but so are the nations.

**Joel 3:1** “For behold, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, 2 I will gather all the nations and bring them down to the Valley of Jehoshaphat. And I will enter into judgment with them there, on behalf of my people and my heritage Israel, because they have scattered them among the nations and have divided up my land, 3 and have cast lots for my people, and have traded a boy for a prostitute, and have sold a girl for wine and have drunk it.”

The Gentiles that are still alive at the termination of the Tribulation face judgment at this time. This judgment is upon individuals and not national entities. They will be brought to the Valley of Jehoshaphat for judgment. We are not exactly sure where this is. This may be the Valley of Berakah which is connected with Jehoshaphat's victory over the Moabites, Amorites, and Meunites in 2 Chronicles 20:28 or it may be the valley that was created when Jesus returned.

**Zech 4:14** On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley so that one half of the Mount shall move northward, and the other half southward.

The subject of this judgment is living human beings, not the dead.

**Mat. 25:31** “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. 32 Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. 33 And he will place the sheep on his right, but the goats on the left. 34 Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, 36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ 37 Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38 And when did we see you a stranger and welcome you, or naked and clothe you? 39 And when did we see you sick or in prison and visit you?’ 40 And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’”

41 “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ 44 Then they also will answer, 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?’ 45 Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ 46 And these will go away into eternal punishment, but the righteous into eternal life.”

On the surface, it appears that this is a judgment based on works. It is not. Their works are not causes but are identifying characteristics of each type facing judgment. Spiritual production or “fruit” is the naturally expected manifestation of salvation. Note that those who fed, give drink, clothed and visited are called “my brothers” (v40). This is a term reserved for the saved. Their salvation is established, then they fed, give drink, clothed and visited.

**Mat 25:32** Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. 33 And he will place the sheep on his right, but the goats on the left.

The sheep are His own and are placed in the favored position at His right hand, while the goats are the unsaved and placed at His left. The ones on His left are told, “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels” (v41).

**Mat 25:34** Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.

As with the judgment of Israel, only the surviving regenerate from the Nations will enter the Kingdom.

All this re-gathering and judging will take time. It is, therefore, likely that there will be a dispensational interlude between the Second Advent and the beginning of the Kingdom Age to accommodate all that must happen.

We don't know how long that is, but based on passages in Ezekiel 38 and 39, depending on how they are interpreted, it takes seven years to burn all the weapons of war, and seven months to bury the dead. The land must be cleansed before the Kingdom, and there must be time for the re-gathering and judgments. Does all that take seven years? Or more?

## **Judgment of Satan and the Fallen Angels**

Some argue that believers will judge the fallen angels based on a passage in 1 Corinthians.

**1 Cor 6:2** Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? **3** Do you not know that we are to judge angels? How much more, then, matters pertaining to this life!

But we are told God will deal with the fallen angels.

**Isa 24:21** On that day the Lord will punish the host of heaven, in heaven, and the kings of the earth, on the earth. **22** They will be gathered together as prisoners in a pit; they will be shut up in a prison, and after many days they will be punished.

**2 Peter 2:4** For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment...

I believe Satan and the fallen angels were judged in eternity past after the rebellion. The creation of man was to be Satan's appeal trial. The execution of his (and the fallen angels') final sentence was delayed until the completion of the appeal trial. The mention of a future judgment refers to the final execution of the already completed judgment. This final execution of the judgment on Satan and the fallen angels sentenced to the Lake of Fire is at the end of the Millennium.

According to Isaiah 24:21 and 2 Peter 2:4 the angels are to be judged by God, then what is 1 Corinthians 6:3 saying? The word translated as "judge" is the Greek *krino* and is usually translated as "judge" but the word also carries the idea of "to rule or govern". Thus, I believe this is referring to glorified man being placed in positions of governing authority over the holy angels in the Kingdom and eternity future.

## **Summary:**

Soon after the Second Advent and before the Millennium or Kingdom Age begins God has established the following conditions:

- Tribulation martyrs and Old Testament believers have been resurrected and given their glorified resurrection bodies just like Christ has.
- Israel has been re-gathered and judged and granted its national redemption. Many Jews have turned to Christ as Messiah.
- Jesus, as judge, has separated the living believers from the living unbelievers. Only the believers will enter the Kingdom.
- The nations have been judged. The Gentiles remaining alive after the Tribulation are judged, and Jesus separates His sheep from Satan's goats. The sheep enter the Kingdom in their physical bodies. The Goats do not.

At this point, we have the following conditions in place:

- All surviving believing Jews from the Tribulation are alive in physical bodies and enter the Kingdom.
- All surviving believing Gentiles (sheep) from the Tribulation are alive in physical bodies and enter the Millennium.
- All surviving unbelieving Jews and Gentiles from the Tribulation are cast into hell, a fiery place of torment to hold them until the Last Judgment and their ultimate sentence to the Lake of Fire.
- All OT and NT unbelievers are also in hell and face final judgment at the end of the Millennium at the Great White Throne Judgment.

We are about to step into the Kingdom Age.

- Only saved Jews and Gentiles enter the Kingdom/Millennium. They will be in their physical bodies and will still have a sin nature.
- Also present in the Millennium will be resurrected Church Age saints, resurrected OT and Tribulation saints, and Jesus Christ.
- The curse that was placed on the Earth at the fall of Adam is about to be lifted, and the millennium or Kingdom Age is about to begin.

But since this study is focused on the eschatological judgments, we will skip the Kingdom details, for now, to be visited later and go directly to the Last Judgment or Great White Throne Judgment at the end of the Kingdom Age (Millennium).



**Rev. 20:4** Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. 6 Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

As we have seen, this passage speaks mainly of the resurrection of the Tribulation saints which includes all OT saints. Those “over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years”. They are the Tribulation martyrs and OT saints in verse 4 resurrected at the Second Advent. They are part of the First Resurrection, and since they reign with Christ for a thousand years, obviously this is before the Millennium.

This statement, “the rest of the dead,” indicates there are others who are dead who are not resurrected “until the thousand years are ended”. Since all those who are saved have been resurrected at this point, Church Age saints at the Rapture and the OT and Tribulation saints at the end of the Tribulation, the only ones left to be resurrected are those who are lost.

The Scriptures are not dogmatic on this, but Millennial saints evidently do not experience a resurrection, which would normally include physical death followed by receiving a glorified resurrection body just like the one Christ has. Instead, like Church Age believers who are alive at the Rapture, they experience a “translation” directly from physical life to eternal life in a resurrection body without experiencing death.

Again: Resurrections to be included under the title "Resurrection to Life" or "First Resurrection" are:

1. Christ as First Fruits.
2. Church Age believers only at the Rapture.
3. Tribulation martyrs and Old Testament saints at the Second Advent.
4. Millennial saints (translated) at the end of the Millennium.

Tribulation believers who survive the Tribulation enter the Kingdom/ Millennium in their physical bodies and become part of the group we call the “millennial saints”.

## The Last Judgment

**Rev 20:7** When the thousand years are over, Satan will be released from his prison 8 and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number, they are like the sand on the seashore. 9 They marched across the breadth of the earth and surrounded the camp of God’s people, the city he loves. But fire came down from heaven and devoured them. 10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night forever and ever.

11 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. 12 And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. 13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. 14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. 15 If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.

The lost of all human history are resurrected at the end of the Kingdom/ Millennium and judged at the Great White Throne Judgment, also called the “Last Judgment”. It is not clear where this judgment takes place. The location apparently is neither in Heaven nor Earth but in space, as suggested by the statement, “Earth and sky fled from His presence, and there was no place for them” in Revelation 20:11. It is not indicated who sits on this throne, but it is almost certainly Christ Himself as in 3:21 (cf. Matt. 19:28; 25:31; John 5:22; 2 Cor. 5:10—though the throne in these references is not necessarily the same throne as in Rev. 20:11)

Verses 7-10 tell us of events at the end of the Kingdom Age where Satan will be released from his imprisonment in the Abyss and allowed to “go out to deceive the nations”. In verse 9 we see “they marched across the breadth of the earth and surrounded the camp of God’s people, the city he

loves”. That city is Jerusalem in the Millennium. Verse 9 mentions they were gathered for “battle”. Since the implements of war were destroyed 1,000 years before and man learns war no more...

**Mic 4:3** ...and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore

...What exactly are they fighting with in this “battle”? I think the answer is in the Greek. “Battle” is *polemos* and is usually translated as battle or fight, but the word also carries the idea of a dispute or quarrel. I believe we should see this “battle” more as a giant protest against the very strict iron scepter rule of Christ by those who are rebels. They did not love righteousness but chafe under its restrictions only pretending to be believers. God ends this last revolt, “But fire came down from heaven and devoured them.” I believe God allowed this to happen to publicly reveal those rebels who lived among the saved during the Kingdom Age. Defeated Satan is then thrown into the Lake of Fire forever. And there is no suggestion that “forever” isn’t forever.

Verse 11-15 gives us details of the Last Judgment. John saw, “The dead, great and small, standing before the throne.” This refers to the judgment of the wicked dead, who according to verse 5, would not be resurrected until after the thousand years and will have no part in “the first resurrection”. This body constitutes all those who are lost throughout human history including those just terminated in the Gog Revolution at the end of the Millennium.

Then skipping to verse 13 we have, “The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them.” This sounds like more of the lost, but for the wicked dead to be judged, the sea, death, and hades will give up their dead. Those who are unsaved at the time of death go immediately to a state of conscious punishment described in the Old Testament as Sheol and in the New Testament as hades. Neither Sheol nor hades ever refers to the eternal state and should not be considered equivalent to the English word “hell,” which properly is the place of eternal punishment. The Lake of Fire (vv. 14–15) referred to as “the fiery lake of burning sulfur” (19:20) is the same as gehenna (cf. Matt. 5:22, 29–30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6) and is translated “hell” in the NIV and KJV with the word “fire” added

in several passages. *Gehenna*, usually translated as "hell," was originally a name for the place of burning refuse located in the Valley of Hinnom south of Jerusalem. The term, however, goes far beyond this geographic background and refers to eternal punishment.

The statement "death and hades gave up the dead" means that the physical bodies of the unsaved will be joined with their spirits which have been in hades. The mention of the sea giving up its dead makes it clear that regardless of how far a body has disintegrated, it will nevertheless be resurrected for this judgment.

Two books are opened to judge those standing before the throne. One is identified as the Book of Life. The other is not identified but is informally called the "Book of Works". Some view the Book of Life as the record of all the living, and when the unsaved die their names are deleted from it. Another view is that the book is the record of those who are saved whose names were "written in the book of life from the creation of the world" (Rev 17:8). Regardless of which view is taken, at this point in time at the end of the Millennium only the saved are in the Book of Life.

Verses 12 and 13 both say those being judged were "judged according to what they had done". This is from the ESV. Other translations translate this as "according to his works" (NKJV). This sounds like salvation by works, and they are being judged for their sins. That is not what this is saying.

**Key Point:** Jesus Christ was judged for all sins, those of the saved and those of the lost.

**1 John 2:2** He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

He is the propitiation for the sins of the whole world". That would include every human in history and all their sins past, present, and future.

**1 Peter 3:24** He himself bore our sins in his body on the tree ...

Jesus Christ went to the Cross in our place, and our sins were imputed to Him. He was judged for what we did and suffered the penalty we should have suffered—death. The free gift of salvation is offered to any and all. "Whoever" would believe that Christ did what He did would be saved.

**John 3:16** “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. 18 Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.”

“But whoever does not believe is condemned already” (v18).

**1 Cor 15:22** For as in Adam all die, so also in Christ shall all be made alive.

**Rom 5:18** Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.

Every one of us is born condemned because of the imputation of Adam’s sin at birth. We are not condemned because of our sins. We are born condemned because we are sinners in the likeness of Adam. Already condemned, our subsequent sins only add to the problem of Adam’s sin.

Sin was judged at the Cross. For man, sin will never be the subject of judgment again. If anyone could ever be judged for their sins, then what Christ did at the Cross was somehow deficient or incomplete. No man or woman, believer or unbeliever will ever face judgment for sin. The issue will always be did the person accept the free gift of salvation through faith or did he depend on his own works to be declared righteous?

**Gal 2:21** I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.

This group is well aware of these facts from Scripture or should be. I am repeating them and emphasizing them because of the truth that sin was judged at the Cross and will not be judged again.

So, if the lost at the Last Judgment are not judged for their sins described as deeds or works, what are they judged for? The word translated “works”

or “deeds” is the Greek *ergon* and is that which one undertakes to do, an enterprise. It is usually translated as “work,” “deed,” or “labor”. It can be the act of working itself or the result of the action. In the Greek, the word has a neutral moral connotation. It is deeds that are neither morally bad nor good. The context or any modifiers can give the deeds a moral connotation, such as in John 8:41 where Jesus accuses those seeking to kill him as “You are doing the works your father did.” The context clearly identifies these works as sin and evil. However, in John 5:36 Jesus says, “For the works that the Father has given me to accomplish, the very works that I am doing...” Again, the context clearly indicates the character of these “works” which here are morally good. In the 176 examples of the use of *ergon* in the NT that I looked at, in the vast majority the word was used in a morally positive or neutral manner. Only a very few were morally negative as indicated by the context or modifiers. Thus, one cannot look at this word in Scripture and just assume it refers to sin.

Many do see “works” or “deeds” in verses 12 and 13 as referring to sin, but as I have demonstrated, that is rarely the case and, when it does refer to sin, the context or additional modifiers clearly identify the nature of the works. Furthermore, we have demonstrated that sin was judged at the Cross and will not be the subject of judgment in any of the subsequent eschatological judgments we are looking at in this series.

Therefore, we are compelled to conclude that those being judged at the Last Judgment in Revelation 20:11-13 are not being judged for their sins. The context doesn’t support it, and sin was judged back at the Cross. Then what are they being judged for?

Church Age believers face the Bema Judgment in Heaven after the Rapture while the Tribulation is going on back on Earth. It is our spiritual lives and what we produced as believers that will be evaluated at the Bema, for which we will be rewarded or not. It would appear that other resurrected believers will also face an evaluation of their spiritual production and be rewarded (or not) for that production.

As for the lost at the White Throne Judgment, their names will not be found in the Book of Life because they never accepted the free gift of salvation based on faith in what Christ did at the Cross. Their names not be found there, the “other” book will be opened, the one we call the “Book of Works”. Their name will be found there along with whatever *ergon* they

have done that is morally positive to be compared with the works of Christ, but they will be found lacking because they were done in the power of the flesh for personal glory. We have been calling that “human good”. Their “good deeds” will be found unacceptable when compared to the perfect righteousness of Jesus Christ.

But their sins will not be mentioned.

That concludes the lesson for today. We will continue next week with a look at the Kingdom.