JUDGE-STUDY 3

--One judge--one standard of judgement--

In two articles we have studied to some extent the manner of our judgement, both of issues and people, as revealed to us in the scriptures. We have learned the manner that we have been instructed to make judgements and the judgements that we have been forbidden to make. We come now to the judgements which God has reserved to himself, which he alone can make. I cannot stress strongly enough the importance of this study.

--One judge--

Acts 11: 42, "And he commanded us to preach unto the people, and to testify that it is he which was ordained to be the Judge of the quick and the dead."

2 Tim 4: 1,"--the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,--"

These scriptures refer to the final judgement when not only judgement is made by Christ, but sentence is passed on all mankind. The "quick" (alive) and the dead will be judged, and final disposition will be made for all eternity. (For further on this, see 1 Thess 4: 16-17)

This will occur at a day appointed by God. Acts 17: 31, "--(God) --hath appointed a day,in the which he will judge the world in righteousness by that man whom he hath ordained (Christ)--", whereof he hath given assurance unto all men, in that he hath raised him from the dead."

This will occur (in most cases) following our death. Heb 9: 27, "--it is appointed unto men once to die, but after this the judgement."

This judgement is not going on at the present time, (as some mistakenly believe) but is yet in the future. See Acts 24: 25, "And as he (Paul) reasoned of righteousness, temperance, and judgement TO COME, Felix trembled,--"

Final judgement will be God's, but by the agency of Jesus Christ. See Rom 2: 16, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

This points out the folly of any man attempting to usurp this judgement from the Deity. We cannot know the "secrets of men" and obviously cannot make an intelligent judgement on these matters: God has reserved this to himself.

--Let both grow together--

Jesus told a story (parable) to his disciples that points out the woeful inability of mere humans to make judgements of a final nature while in this life. Matt 13: 24-30,"The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, WILT THOU THEN THAT WE GO AND GATHER THEM UP? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let BOTH grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind in bundles to burn them: but gather the wheat into my barn."

The servants in this case were probably well intentioned, meant well, and probably felt the master would approve of their "solution" of the matter. But the master's reply exposed their solution for what it really was; NO SOLUTION AT ALL!

Now look further. Vss 37-42. (Vs 41) "The Son of man shall send forth his angels, and they shall gather OUT OF HIS KINGDOM all things that offend, and them that do iniquity."

It seems that today there is a movement amongst our brotherhood to cast anyone out (exclude) of God's kingdom whom we conceive to have been guilty of certain sins such as fornication, covetous-

ness,railing, extortion, etc, notwithstanding the fact that Jesus clearly stated that this was not to be. It seems that if this idea is pursued to its ultimate end, the angels will have nothing to do at the end; it would already be done for them.

Do not misunderstand: I am not contending that there should not be church discipline. I am merely contending that it is not in our hands to take such measures. This is the ultimate judgement which is the sole prerogative of God.

God's judgement will be a vengeful judgement. Rom 3: 5-6,"--is God unrighteous who taketh vengeance? --God forbid: for then how shall God judge the world?" Also, Heb 10: 30,"--vengeance belongeth unto me, I will recompence. And again, The Lord shall judge his people."

God's judgement will also be a rewarding judgement. 2 Tim 4: 8, "--there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day--"

We each will give full account for all our deeds in the final judgement. 1 Pet 4: 5, "(you) who shall give account to him that is ready to judge the quick and the dead." Also Rom 14: 12, "So then every one of us shall give account of himself to God." Vs 10, "--we shall all stand before the judgement seat of Christ."

We see a vivid picture of the final judgement in Rev 20: 11-15. After revealing many things that he had seen, John states twice that all mankind will be judged from the records "according to their works."

Jeremiah of old quotes the Heavenly Father, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jere 17: 10

We can say, then, that all men will give account and be tried according to their records in the final trial by Christ, the righteous judge. There will be no appeal: all decisions are final. The judgement will not be left to men; indeed, the only concern that men will have will be their own welfare.

--One standard of judgement.--

In all societies, the judicial arm of government is required to use a single standard to judge the guilt or innocence of any supplicant before the bar. Just so, with the final judgement.

There is one standard by which each person will be judged. Jno 12: 48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

What we have learned in this series of studies is this:

(1) Christ commanded us to judge righteously.
(2) He gave us the standard of judgement, his word.
(3) We are to be honest in our judgements, not hypocritical.
(4) He warned us that in the final judgement we would be judged by himself, using his word as the standard.
(5) There will be no appeal from the final judgement.
(6) He has given us ample opportunity to prepare.
(7) He has reserved the final solution to himself.

What sort of judgement do we use now concerning these things?

Brotherly, in Christ,
J D Logan.