

Lesson # 6

A Day of Judgment

A Rod of Iron

We have seen that the phrase “the day of the Lord” is a reference to the 1000 year day in Revelation Chapter 20. This day is a period of judgment resulting in peace on earth and the restoration of all things. The Day of Judgment begins with the return of Jesus Christ, the resurrection of the just, and the installation of immortal judges who will rule the earth with Jesus Christ. This government of God on earth is described as “a rod of iron.” The passage below verse makes it quite clear what that means. It will be a time of fierce wrath unleashed against any and all who resist God’s government.

Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.

— Revelation 19:11-15 (NKJV)

The passage above, and an earlier usage of the phrase, “rod of iron” makes is clear that this is a picture of the return of Jesus Christ and His armies with Him. The passage below reveals that the armies with Him are risen saints coming with him to forcefully subdue all that resist His government.

“And he who overcomes, and keeps My works until the end, to him I will give power over the nations; He shall rule them with a rod of iron; They shall be dashed to pieces like the potter’s vessels...”

— Rev 2:26-27 (NKJV).

...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.

— Jude 1:14-15 (NKJV)

This aspect of the future doesn’t get a lot of attention in most Christian circles, but it is solidly based on Scripture. Paul seemed to expect Christians to understand this when he, in a slightly indignant tone, scolded the Corinthian Christians saying, “Do ye not know that the saints shall judge the world? ...” (1 Cor 6:2a). Jesus taught this to His disciples saying:

Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

— Matthew 19:28 (NKJV)

The picture of Christians ruling with Christ in His kingdom is seen other places in scripture as well. We read about thrones, and judgment was given to those who sat on them (see Rev 20:4-6 and Ps 149:6-9). It is part of our destiny to rule and reign with Christ.

The kingdom government of God will be the only government on the planet and Judges will be installed to maintain adherence to the laws which will flow from the central government of God. Isaiah foresaw this and described it this way:

Many people shall come and say, "Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths." For out of Zion shall go forth the law, And the word of the LORD from Jerusalem.

— Isaiah 2:3 (NKJV)

More From the Parable of Stewardship

We have already looked at the parable of Stewardship (see Luke 19:11-27) and have seen that it is a framework for understanding the future, specifically Jesus' return and the appearing of the kingdom. Now, let's look at verses 15-19 and notice the events that will accompany Jesus return.

And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading. Then came the first, saying, "Master, your mina has earned ten minas." And he said to him, "Well done, good servant; because you were faithful in a very little, have authority over ten cities." And the second came, saying, "Master, your mina has earned five minas." Likewise he said to him, "You also be over five cities."

— Luke 19:15-19 (NKJV)

At His return, Jesus will call His servants together to give an account regarding the usage of His resources. Then we see the nature of this gathering. Not only is it a time to give a stewardship report, but the stewardship will also determines the level of governmental responsibility given to the servants. The better stewardship was rewarded with authority over more cities. Now let's look at verses 20-26.

Then another came, saying, "Master, here is your mina, which I have kept put away in a handkerchief. For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow." And he said to him, "Out of your own mouth I will judge you, you wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. Why then did you not put my money in the bank, that at my coming I might have collected it with interest?" And he said to those who stood by, "Take the mina from him, and give it to him who has ten minas." (But they said to him, "Master, he has ten minas.") "For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.

— Luke 19:20-26 (NKJV)

In these verses, we see judgement upon the lazy servant who had refused to exercise any stewardship at all; judgment begins in the house of God (see 1 Peter 4:17). In the case of this lazy servant,

this is not simply a demotion. The parallel version of this parable in Matthew Chapter 25 reveals that this lazy servant was cast into outer darkness where there is weeping and gnashing of teeth (see Matt 25:30). Then the last verse of the parable reveals judgement upon the enemies of Christ openly resist His authority.

But bring here those enemies of mine, who did not want me to reign over them, and slay them before me."

— Luke 19:27 (NKJV)

The above verse presents a picture of the return of Christ, His armies with Him, which as we saw above, marks the beginning of the Day of Judgement. Those who resist His rulership, will be slain.

The End of the Day: Eternal Judgment

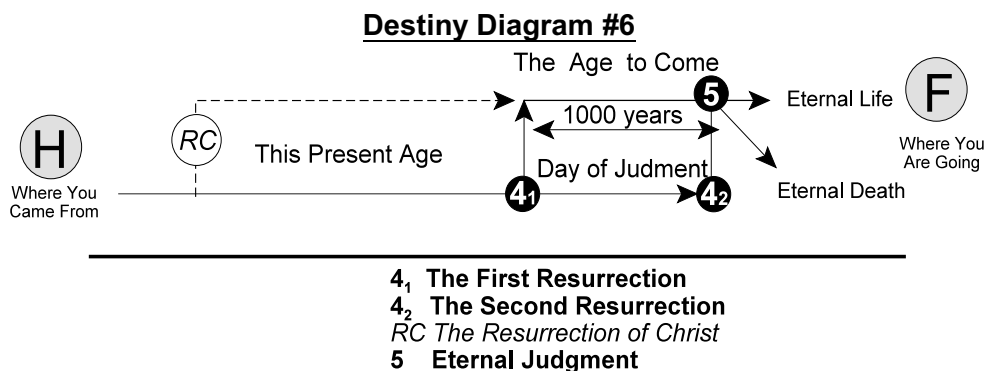
Satan, having been bound during the 1000 year period, will be loosed for a time at the end of the day. He will deceive the nations and they will gather as an army against the camp of the saints and the beloved city. God will then send fire from heaven to devour them.

Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. 7 Now when the thousand years have expired, Satan will be released from his prison 8 and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. 9 They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.

— Revelation 20:6-9 9NKJV)

This turn of events tells us that, even under the government of God in an age of peace, there will be many who are not genuine Christians, but simply submit to the rule of God. And once again, God uses Satan as a tool to accomplish His final purge of the wicked from the earth. After the Day of Judgment comes the second resurrection and the final or Eternal Judgment (see Rev 20:10-15).

Now it is time to once again modify our Destiny Diagram, in which *Eternal Judgment* will be represent by the number "5."



At the end of the millennium, the rest of the dead will come before a the throne of God to receive their eternal sentence. The faithful who have lived through the millennium, will continue on their path of destiny into eternal life. The ungodly will be cast into the lake of fire; this is the second death.

Judgement In This Present Age

Though we generally look at the resurrection as a future event, we saw that the Resurrection of Christ marked the beginning of this present age and making it part of the present age as well. Likewise, there are aspects of judgment that exist in the present. Judgments in this age, which might also be described as chastisements, are mostly redemptive in nature and are designed to turn people back to God. The Lord chastises those He loves (see Heb 12:7).

An example of God's judgement in this age that is based in His love would include Paul being stricken with blindness on the road to Damascus; it was part of his salvation. Elymas the sorcerer was stricken with blindness, however the blindness was temporary and the result was that the proconsul became a believer (see Acts 13:8). Paul wrote to the Corinthians about turning a man over to Satan for the destruction of his flesh, yet the purpose was that his spirit might be saved (see 1 Cor 5:5). Even in the case of Ananias and Sapphira, who were struck dead for lying to the Holy Spirit, it may be that their spirits were saved, though their flesh was destroyed (see Acts 5:1-11).

Such judgments in this age would not fall under the category of Eternal Judgement. But again, though God may at times judge or chastise in this present age, judgment in general is reserved for the age to come.