

THE SECOND DEATH: A MERCIFUL DEATH OR JUSTICE EXECUTED?

One Sabbath (July 9, 2011), as I was teaching the lesson, I made the statement to the effect that all those who are lost at judgment day would be punished in accordance with their deeds, i.e. the lost would be burned up (in the second death or lake of fire) in varying durations, some long, some short. If I understood them correctly, two of the classmembers shared their viewpoint that all the wicked would essentially be mercifully killed almost instantaneously, that a lingering death would not be redemptive in nature, and that God is not some tyrant who relishes the death of the wicked who experience pain of varying degrees and intensities.

One member challenged me to provide verses from Scripture supporting my view and this document sets forth the Scriptural and Spirit of Prophecy background for my comments. In return, I ask the two to provide evidence from Scripture or the Spirit of Prophecy that all the wicked will be punished equally subsequent to the great white throne judgment scene.

I ask that you prayerfully read the following and determine for yourselves what the truth is. Study the issues from the Bible and Spirit of Prophecy and come to your own conclusions.

Firstly, let me say that God is a God of infinite (but not unconditional) love, and there is a big difference. The proper definition of love when applied to Deity is “benevolent affection.” Wrath and justice are not love, nor forms of love, nor benevolent affection. They are simply what they are, wrath and justice. God is a loving initiator who loves us first (while we were yet sinners, while we were wicked), and expects that we will love and obey Him in return and “love our neighbors as ourselves”. If we persistently reject His overtures, His patience comes to an end and His Spirit is withdrawn from us. The Bible is full of examples where He has withdrawn His love and actively (not passively) poured out His wrath on those who rejected His benevolent affections. We must not confuse His irrevocable love for a nation (such as Israel) and apply it to individuals (i.e. nations can come and go, but an individual has only one life).

God has done all in His power to bring about the salvation of mankind. The ones who are destroyed in the lake of fire, the second death, are the ones who rejected the evidence of His love and mercy or have deceived themselves that they were saved, but exhibited no evidence through their deeds while they were able to. So this document only applies to the final destruction of the wicked at the second death and not the destruction of the wicked at Christ’s second coming.

Clarifying my view on the executionary judgment: Each person will have meted out to them just punishment for their deeds while in the flesh. Some will burn a short while, commensurate with their ignorance. Others who should have known better are held accountable for their lack of actions reflecting their knowledge. Others who sinned greatly will burn longer, and others who were instrumental in turning those who might

have been saved from the word of God or messages from God (acting as stumblingblocks), will burn a long time. Satan's angels will burn a long time and Satan himself, the originator of sin will burn the longest having the sins of the righteous imputed to him. Everyone will be held accountable or responsible for what they did or didn't do (errors and omissions).

Here is the paragraph that was disagreed with from *The Great Controversy*, p. 673, chapter entitled: "The Great Controversy Ended" (and I do encourage you to read the whole wonderful chapter).

The wicked receive their recompense in the earth. Proverbs 11:31. They "shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Malachi 4:1. Some are destroyed as in a moment, while others suffer many days. All are punished "according to their deeds." The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch--Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah. {GC 673.1}

By the way, this quotation is repeated 7 times in Ellen White's publications, suggesting that she (and a few compilers) held strongly to this view. The phrase "**according to their deeds**", (Romans 2:6) is quoted or used around 109 times in her various writings.

Is there biblical support for this position? Are the lost punished (burned in varying durations) according to their deeds?

The Word of God

There are two general destructions of the wicked. One at the second coming of Christ when He takes the redeemed home to heaven and the living wicked are destroyed. The second takes place after the great judgment scene of Revelation and is known as the second death or the lake of fire. The following verses are intended to shed light on the latter.

Ps. 89:14 Righteousness and justice are the foundation of your throne; love and faithfulness go before you. 15Blessed are those who have learned to acclaim you, who walk in the light of your presence, O LORD.

Eccl. 12:13 Now all has been heard; here is the conclusion of the matter: Fear **God** and keep his commandments, for this is the whole [duty] of man. 14For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.

Revelation 20:11-15

¹¹ 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. ¹² 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. ¹³ 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. ¹⁴ Then Death and Hades were cast into the lake of fire. This is the second death. ¹⁵ And anyone not found written in the Book of Life was cast into the lake of fire.

Romans 2:1-16

¹ Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. ² But we know that the judgment of God is according to truth against those who practice such things. ³ And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? ⁴ Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? ⁵ But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, ⁶ who “will render to each one according to his deeds” ⁷ eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; ⁸ but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, ⁹ tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; ¹⁰ but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. ¹¹ For there is no partiality with God. ¹² For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law ¹³ (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified; ¹⁴ for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, ¹⁵ who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*) ¹⁶ in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

2Cor. 5:9 So we make it our goal to please him, whether we are at home in the body or away from it. ¹⁰ 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. ¹¹ Since, then, we know what it is to fear the **Lord**, we try to persuade men.

Matthew 12:36-37

“I tell you, on the day of judgement people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned.”

Deuteronomy 32:35-36

It is mine to avenge; I will repay. In due time their foot will slip; their day of disaster is near and their doom rushes upon them." The LORD will judge his people and have compassion on his servants when he sees their strength is gone and no one is left, slave or free.

To whom much is given, from him much will be required

Matthew 25:42-48

⁴² And the Lord said, “Who then is that faithful and wise steward, whom *his* master will make ruler over his household, to give *them their* portion of food in due season? ⁴³ Blessed *is* that servant whom his master will find so doing when he comes. ⁴⁴ Truly, I say to you that he will make him ruler over all that he has. ⁴⁵ But if that servant says in his heart, ‘My master is delaying his coming,’ and begins to beat the male and female servants, and to eat and drink and be drunk, ⁴⁶ the master of that servant will come on a day when he is not looking for *him*, and at an hour when he is not aware, and will cut him in two and appoint *him* his portion with the unbelievers. ⁴⁷ And that servant who knew his master’s will, and did not prepare *himself* or do according to his will, shall be beaten with many stripes. ⁴⁸ But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

More texts related to God’s judgment are provided later in this paper. It should be evident to most that if justice is one of the foundations of God’s throne, and God judges us according to our deeds (including to the extent we put stumblingblocks in others’ paths – see later) that the punishment that is meted out at the end of time must be in accordance with the deeds done and the responsibility which was entrusted to us.

For those who are willing to accept what Ellen White saw in vision, here are some passages from her first book, *Early Writings*.

After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, **Jesus and the saints** sit in judgment. The books are opened--the book of life and the book of death. The book of life contains the good deeds of the saints; and the **book of death** contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgment upon the wicked dead. "Behold ye," said the angel, "the saints, in unison with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive

at the execution of the judgment is set off against their names." This, I saw, was the work of the saints with Jesus through the one thousand years in the Holy City before it descends to the earth. [see Revelation 20:4] Then at the close of the one thousand years, Jesus, with the angels and all the saints, leaves the Holy City, and while He is descending to the earth with them, the wicked dead are raised, and then the very men that "pierced Him," being raised, will see Him afar off in all His glory, the angels and saints with Him, and will wail because of Him. They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side. The prints of the nails and the spear will then be His glory. It is at the close of the one thousand years that Jesus stands upon the Mount of Olives, and the mount parts asunder and becomes a mighty plain. Those who flee at that time are the wicked, who have just been raised. Then the Holy City comes down and settles on the plain. Satan then imbues the wicked with his spirit. He flatters them that the army in the city is small, and that his army is large, and that they can overcome the saints and take the city. {*Early Writings*, p. 52}

While Satan was rallying his army, the saints were in the city, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard His lovely voice, saying, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." We gathered about Jesus, and just as He closed the gates of the city, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the city. Jesus was also with them; His crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose and moved all together to the top of the city, I was enraptured with the sight.

Then the wicked saw what they had lost; and fire was breathed from God upon them and consumed them. This was the execution of the judgment. The wicked then received according as the saints, in unison with Jesus, had meted out to them during the one thousand years. The same fire from God that consumed the wicked purified the whole earth. The broken, ragged mountains melted with fervent heat, the atmosphere also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, "Glory; Alleluia!" {*Early Writings*, pp. 53, 54}

Then I saw thrones, and Jesus and the redeemed saints sat upon them; and the saints reigned as kings and priests unto God. Christ, in union with His people, judged the wicked dead, comparing their acts with the statute book, the Word of God, and deciding every case according to the deeds done in the body. Then they meted out to the wicked the portion which they must suffer, according to their works; and it was written against their names in the book of death. Satan also and his angels were judged by Jesus and the saints. Satan's punishment was to be far greater than that of those whom he had deceived. His suffering would so far

exceed theirs as to bear no comparison with it. After all those whom he had deceived had perished, Satan was still to live and suffer on much longer. {*Early Writings*, p. 290}

The Second Death

Satan rushes into the midst of his followers and tries to stir up the multitude to action. But fire from God out of heaven is rained upon them, and the great men, and mighty men, the noble, the poor and miserable, are all consumed together. I saw that some were quickly destroyed, while others suffered longer. They were punished according to the deeds done in the body. Some were many days consuming, and just as long as there was a portion of them unconsumed, all the sense of suffering remained. Said the angel, "The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey upon."

Satan and his angels suffered long. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused. Then I saw that Satan and all the wicked host were consumed, and the justice of God was satisfied; and all the angelic host, and all the redeemed saints, with a loud voice said, "Amen!"

Said the angel, "Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe." {*Early Writings*, p. 294}

Based upon the forgoing, what Ellen White has written about the second death and executionary judgment is quite clear. And it is consistent with the Scriptures. At the second death, those lost will be held accountable and punished accordingly for all the deeds done while alive.

Re-Appropriation of Sins/Debts?

Does God re-appropriate to the lost their formerly forgiven sins if they fail to forgive those who sin against them or if they turn from righteousness and do evil? Will our good deeds or former righteousness be forgotten and not taken into account if we turn away from God and end up being lost?

Matthew 18:21-35

²¹ Then Peter came to [Jesus] and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"

²² Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. ²³ Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. ²⁴ And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. ²⁵ But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. ²⁶ The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' ²⁷ Then the master of that servant was moved with compassion, released him,

and forgave him the debt.

²⁸ “But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, ‘Pay me what you owe!’ ²⁹ So his fellow servant fell down at his feet^{al} and begged him, saying, ‘Have patience with me, and I will pay you all.’ ³⁰ And he would not, but went and threw him into prison till he should pay the debt. ³¹ So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. ³² Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me. ³³ Should you not also have had compassion on your fellow servant, just as I had pity on you?’ ³⁴ And his master was angry, and delivered him to the torturers until he should pay all that was due to him. ³⁵ “So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”

Read that last line again. So My heavenly Father also will do to you... Just as the king took back his forgiveness of the debt and re-appropriated it to his wicked servant, so “My heavenly Father also will do to you” IF you harbor an unforgiving spirit. Is this echoed elsewhere in the Bible? Note what God says through Ezekiel:

Ezek. 33:12 "Therefore, son of man, say to your countrymen, 'The righteousness of the righteous man will not save him when he disobeys, and the wickedness of the wicked man will not cause him to fall when he turns from it. The righteous man, if he sins, will not be allowed to live because of his former righteousness.' ¹³If I tell the righteous man that he will surely live, but then he trusts in his righteousness and does evil, none of the righteous things he has done will be remembered; he will die for the evil he has done. ¹⁴ And if I say to the wicked man, 'You will surely die,' but he then turns away from his sin and does what is just and right-- ¹⁵ if he gives back what he took in pledge for a loan, returns what he has stolen, follows the decrees that give life, and does no evil, he will surely live; he will not die. ¹⁶ None of the sins he has committed will be remembered against him. He has done what is just and right; he will surely live. ¹⁷"Yet your countrymen say, 'The way of the **Lord** is not just.' But it is **their** way that is not just. ¹⁸ **If a righteous man turns from his righteousness and does evil, he will die for it.** ¹⁹ And if a wicked man turns away from his wickedness and does what is just and right, he will live by doing so. ²⁰ Yet, O house of Israel, you say, 'The way of the **Lord** is not just.' But I will judge each of you according to his own ways."

Note that whatever good we may have done no longer matters if we have left a righteous path, and “done evil.” As has been said, “It is not where we start out in life that matters to God; it is where we end our lives that truly matters the most.”

In addition to being directly responsible for our deeds, we are also held responsible for the stumblingblocks that we put before others.

Luke 17:1 Jesus said to his disciples: “Things that cause people to stumble are bound to come, but woe to anyone through whom they come. ² It would be better for them to be thrown into the sea with a millstone tied around their neck than to cause one of these little ones to stumble. ³ So watch yourselves.

According to Jesus’ words, it would be better for us to die and suffer punishment only for our own sins, then to cause people to stumble and be punished for their stumblings as well. Knowing the forgoing and the extent to which we are held accountable, it becomes obvious why we need to fear God and give Him glory.

Types of Judgment

There are different types of judgment and one has to understand their unique and applications. Here are the three most common: Investigative Judgment, Redemptive Judgment and Executionary Judgment.

- **Investigative judgment** may be considered the discovery phase of a trial. Witnesses are deposed and the facts and evidence are gathered and analyzed. In the spiritual sense, this is the investigation of the deeds and responsibility that a person has.
- **Redemptive Judgment** is punishment (albeit temporary) that is designed to motivate the person to turn around, to repent, to learn from their mistakes, to improve. Let’s give an example: Most punishment that a Christian school principal administers is redemptive judgment. The principal doesn’t want the students to reject spiritual things and the church, so one “lovingly” assigns tasks as punishments (rather than expulsion) in hopes the student will turn around and correct their behavior going forward. Much of our legal system today is built around redemptive judgment (which generally isn’t found per God’s laws). A prisoner is incarcerated for a period of time to “pay his debt to society” and then freed. It is hoped he or she will have learned their lesson, but all too often, without the transforming power of God in their lives, they go back to a life of crime. Society which pays the hefty price of incarceration loses the most.

God’s laws per the Old Testament involved the offender being “cut off from...” the people or nation. This is mentioned over 45 times in the Old Testament. In nearly all cases, it refers to killing the person, though in a few cases it meant expulsion from the nation. Punishment wasn’t intended to be redemptive; rather it was permanent and intended to be a deterrent (to “put away the evil from among you”). There were limited prisons (usually for temporary holding of prisoners). Usually prisoners were punished/beaten with stripes from a rod (the number in accordance with the crime) or put to death. Society was not punished with long term incarceration costs of the wrongdoer as we are today.

- **Executionary Judgment** is execution of a sentence handed down by the judge. In biblical terms, it is where the wrongdoer is cut off from his or her people and killed. However, in the final executionary judgment, there is also the concept of torment, for death in itself is not adequate punishment for the “deeds done in the flesh”. This torment is not “endless” nor “eternal”, nor is there a “place of torment” or purgatory.

How does the Bible use torment?

- Delilah tormented Samson
- Job was tormented in his soul by his circumstances
- Jesus healed those with diseases and torments
- The Centurion's servant was paralyzed and dreadfully tormented.
- The demons who Jesus subsequently cast out of the demoniacs, said “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?”
- Those with unclean spirits were described as being tormented.
- Enoch was tormented in his soul when he saw the wickedness around him.
- Fear involves torment
- In the 5th plague trumpet, the scorpions are allowed to torment men who receive the mark of the beast, but not to kill them.
- The two last day prophets will torment those on the earth with plagues and fire.
- Babylon the great will be tormented with fire.
- Those who receive the mark of the beast will be tormented with fire.

So we can conclude that torment may be emotional, physical, mental, done by circumstances or evil, persecutions, being possessed of evil spirits, and administered by fire.

The pendulum swings

There have been a number of opposing positions held regarding God’s executionary judgment (as opposed to the investigative judgment or the discovery phase of a trial, or redemptive judgment which is probationary in nature and given to effectuate positive change).

The first and formerly the most common is that the wicked burn eternally after judgment day, or in some religions, the wicked burn eternally upon that person’s death. As one website says: “the unbeliever to judgment and everlasting conscious punishment.” Does this teaching properly portray a loving and just God?

Faith I Live By, p. 176

And **fear not** them which kill the body, but are not able to kill the soul: but **rather fear him** which is able to destroy both soul and body in hell. Matt. 10:28.

How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief earthly life they are to suffer torture as long as God shall live. . . .

Where, in the pages of God's Word, is such teaching to be found? Will the redeemed in heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity? Are these to be exchanged for the indifference of the stoic, or the cruelty of the savage? No, no; such is not the teaching of the Book of God. . . .

The theory of eternal torment is one of the false doctrines that constitute the wine of the abominations of Babylon.

Given the heinous nature of this viewpoint, one that has led to more atheists than any other, the pendulum swings to the other side. There is a growing popularity of thought that questions whether there is even a hell or lake of fire. So we see books written on this subject including one recently published by Pastor Rob Bell, *Love Wins: A Book About Heaven, Hell, and the Fate of Every Person Who Ever Lived*, which teaches the doctrine of universalism, i.e. that all will be saved.

Desire of Ages, p. 762

Another deception was now to be brought forward. Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father's law. Had it been possible for the law to be changed or abrogated, then Christ need not have died. But to abrogate the law would be to immortalize transgression, and place the world under Satan's control. It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross. Yet the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan.

In between the two is another view, the one espoused by the two classmembers as I understand them: That the wicked all die a merciful sudden death, regardless of what they had done. Essentially that all executionary judgment is the same. A close family member (who holds what appears to be a similar view) put it this way, "God wraps His fiery arms of love around the lost and says, I love you, but I just have to let you go." Sounds attractive, doesn't it? But is this view the truth or a "smooth saying," one that appeals to our carnal nature? That somehow if we aren't among the saved, that our end will come speedily and mercifully? The executionary judgment in this view is somewhat like the practice in the Roman coliseum of a thumbs up or thumbs down (life or death), rather than a scale or gradient of justice, greater punishment for greater evil.

Note that this view does not contest the second death, only the manner of the second death.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel: "I have set before thee this day life and good, and death and evil." Deuteronomy 30:15.

The Word of God, as shown earlier, clearly indicates that judgment is rendered according to the deeds done while in the flesh. Some "will be beaten with few stripes, others with many stripes." This is logical justice.

If this "instant second death" viewpoint were the truth, then what would be the necessity of those who sit on the thrones judging the lost (see Revelation 20:4-6), and handing

down the sentences that are written next to the names of the lost in the book of death? If this viewpoint were true, then one could be as wicked as one wanted to be in this life (e.g. be a Hitler, Pol Pot, an Idi Amin, a Stalin, etc.) and still reap the same end as a lost toddler! And that is not justice! The “instant second death” viewpoint flies in the face of true justice.

The second death is not time for redemptive judgment. The hearts of the wicked would not be transformed by giving them extra time; nothing would change in them. Probation has ended for the world over 1,000 years earlier. Now it is time for cleansing and to mete out the punishment determined by the righteous on the thrones during the thousand years who have review the detailed records of each one’s life. The second death is executionary judgment when justice is served, and all the wicked are punished according to their deeds done while in the flesh.

While this teaching may not be a comfortable one, it is the Bible truth.

The Editor
BiblePlus.org

The Word of God

In addition to the texts given earlier in this paper, here are some more texts on God’s judgment. Texts are predominantly from the NIV mostly because they come from my exhaustive compilation entitled JUDGMENT & THE DAY OF THE LORD which can be accessed online at <http://www.bibleplus.org/judgment/judgment-intro.htm>

Deuteronomy 32:35-36

It is mine to avenge; I will repay. In due time their foot will slip; their day of disaster is near and their doom rushes upon them." The LORD will judge his people and have compassion on his servants when he sees their strength is gone and no one is left, slave or free.

2Chr. 19:6 He told them, "Consider carefully what you do, because you are not judging for man but for the LORD, who is with you whenever you give a verdict. 7Now let the fear of the LORD be upon you. Judge carefully, for with the LORD our God there is no injustice or partiality or bribery."

Ps. 1:1 Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. 2But his delight is in the law of the **LORD**, and on his law he meditates **day** and night. 3He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. 4Not so the wicked! They are like chaff that the wind blows away. 5Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.

6For the **LORD** watches over the way of the righteous, but the way of the wicked will perish.

Ps. 9:6 Endless ruin has overtaken the enemy, you have uprooted their cities; even the memory of them has perished. 7The **LORD** reigns forever; he has established his throne for **judgment**. 8He will **judge** the **world** in righteousness; he will govern the peoples with **justice**. 9The **LORD** is a refuge for the oppressed, a stronghold in times of trouble.

Ps. 11:4 The **LORD** is in his holy temple; the **LORD** is on his heavenly **throne**. He observes the sons of men; his eyes examine them. 5The **LORD** examines the righteous, but the wicked and those who love violence his soul hates. 6On the wicked he will rain fiery coals and burning sulfur; a scorching wind will be their lot. 7For the **LORD** is righteous, he loves **justice**; upright men will see his face.

Ps. 50:3 Our **God** comes and will not be silent; a fire devours before him, and around him a tempest rages. 4He summons the heavens above, and the earth, that he may **judge** his people: 5"Gather to me my consecrated ones, who made a covenant with me by sacrifice." 6And the heavens proclaim his righteousness, for **God** himself is **judge**. Selah 7"Hear, O my people, and I will speak, O Israel, and I will **testify** against you: I am **God**, your **God**.

Isa. 9:6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty **God**, Everlasting Father, Prince of Peace. 7Of the increase of his government and peace there will be no end. He will reign on David's **throne** and over his kingdom, establishing and upholding it with **justice** and righteousness from that time on and forever. The zeal of the **LORD** Almighty will accomplish this.

Isa. 11:2 The Spirit of the **LORD** will rest on him-- the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the **LORD**-- 3and he will delight in the fear of the **LORD**. He will not **judge** by what he sees with his eyes, or decide by what he hears with his ears; 4but with righteousness he will **judge** the needy, with **justice** he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

Ezekiel 18:4

4 " Behold, all souls are Mine;
The soul of the father
As well as the soul of the son is Mine;
The soul who sins shall die.

Daniel 7:9 "As I looked, "thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His **throne** was flaming with fire, and its wheels were all ablaze. 10A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten

thousand times ten thousand stood before him. The **court** was seated, and the **books** were opened.

13"In my vision at night I looked, and there before me was one like **a son of man**, coming with the clouds of heaven. **He approached the Ancient of Days and was led into his presence.** 14He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

26"But the **court** will sit, and his power will be taken away and completely destroyed forever. 27Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

Dan. 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of **nations** until then. But at that time your people --everyone whose name is found written in the **book** --will be delivered. 2Multitudes who sleep in the dust of the **earth** will awake: some to everlasting life, others to shame and everlasting contempt. 3Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the **stars** for ever and ever. 4But you, Daniel, close up and seal the words of the **scroll** until the **time of the end**. Many will go here and there to increase knowledge."

Mal. 4:1 "Surely the **day** is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and **that day** that is coming will set them on fire," says the **LORD** Almighty. "Not a root or a branch will be left to them.

Matt. 10:14 If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town. 15I tell you the truth, it will be more bearable for Sodom and Gomorrah on the **day of judgment** than for that town.

Matt. 12:32 Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. 33"Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit. 34You brood of vipers, how can you who are evil say anything good? For out of the overflow of the heart the mouth speaks. 35The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him. 36But I tell you that men will have to give account on the **day of judgment** for every careless word they have spoken. 37For by your words you will be acquitted, and by your words you will be condemned." 38Then some of the Pharisees and teachers of the law said to him, "Teacher, we want to see a miraculous sign from you." 39He answered, "A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. 40For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. 41The men of Nineveh will stand up at the **judgment** with this generation and condemn it; for they repented at the

preaching of Jonah, and now one greater than Jonah is here. 42The Queen of the South will rise at the **judgment** with this generation and condemn it; for she came from the ends of the **earth** to listen to Solomon's wisdom, and now one greater than Solomon is here

Matt. 25:31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his **throne** in heavenly glory. 32All the **nations** will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. 33He will put the sheep on his right and the goats on his left. 34"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the **world**. 35For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, 36I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' 37"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? 38When did we see you a stranger and invite you in, or needing clothes and clothe you? 39When did we see you sick or in prison and go to visit you?' 40"Then the King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.' 41"Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. 42For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, 43I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.' 44"Then they also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?' 45"Then he will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.' 46"Then they will go away to eternal punishment, but the righteous to eternal life."

John 5:19 Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. 20For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these. 21For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. 22Moreover, the Father **judges** no one, but has entrusted all **judgment** to the Son, 23that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him. 24"I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life. 25I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of **God** and those who hear will live. 26For as the Father has life in himself, so he has granted the Son to have life in himself. 27And he has given him authority to **judge** because he is the Son of Man. 28"Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice 29and come out --those who have done good will rise to live, and those who have done evil will rise to be condemned. 30By myself I can do nothing; I **judge** only as I hear, and my **judgment** is just, for I seek not to please myself but him who sent me.

John 9:35 Jesus heard that they had thrown *[the blind man whom he had healed]* out, and when he found him, he said, "Do you believe in the Son of Man?" 36"Who is he, sir?" the man asked. "Tell me so that I may believe in him." 37Jesus said, "You have now seen him; in fact, he is the one speaking with you." 38Then the man said, "**Lord**, I believe," and he worshiped him. 39Jesus said, "For **judgment** I have come into this **world**, so that the blind will see and those who see will become blind." 40Some Pharisees who were with him heard him say this and asked, "What? Are we blind too?"

Acts 10:41 He was not seen by all the people, but by **witnesses** whom **God** had already chosen --by us who ate and drank with him after he rose from the dead. 42He commanded us to preach to the people and to **testify** that he is the one whom **God** appointed as **judge** of the living and the dead. 43All the prophets **testify** about him that everyone who believes in him receives forgiveness of sins through his name."

Rom. 12:18 If it is possible, as far as it depends on you, live at peace with everyone. 19Do not take revenge, my friends, but leave room for God's **wrath**, for it is written: "It is mine to **avenge**; I will repay," says the **Lord**. 20On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head."

Rom. 14:9 For this very reason, Christ died and returned to life so that he might be the **Lord** of both the dead and the living. 10You, then, why do you **judge** your brother? Or why do you look down on your brother? For we will all stand before God's **judgment seat**. 11It is written: "'As surely as I live,' says the **Lord**, 'every knee will bow before me; every tongue will confess to **God**.'"

2Cor. 5:9 So we make it our goal to please him, whether we are at home in the body or away from it. 10For 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. 11Since, then, we know what it is to fear the **Lord**, we try to persuade men. What we are is plain to **God**, and I hope it is also plain to your conscience.

2Tim. 4:1 In the presence of **God** and of Christ Jesus, who will **judge** the living and the dead, and in view of his appearing and his kingdom, I give you this charge: 2Preach the Word; be prepared in season and out of season; correct, rebuke and encourage --with great patience and careful instruction.

Hebr. 4:7 Therefore **God** again set a certain day, calling it Today, when a long time later he spoke through David, as was said before: "Today, if you hear his voice, do not harden your hearts." 8For if Joshua had given them rest, **God** would not have spoken later about another day. 9There remains, then, a Sabbath-rest for the people of **God**; 10for anyone who enters God's rest also rests from his own work, just as **God** did from his. 11Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience. 12For the word of **God** is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it **judges** the thoughts and attitudes of the heart. 13Nothing in all creation is hidden from

God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.

Hebr. 10:26 If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, 27but only a fearful expectation of **judgment** and of raging fire that will consume the enemies of **God**. 28Anyone who rejected the law of Moses died without **mercy** on the **testimony** of two or three **witnesses**. 29How much more severely do you think a man deserves to be punished who has trampled the Son of **God** under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? 30For we know him who said, "It is mine to **avenge**; I will repay," and again, "The **Lord** will **judge** his people." 31It is a dreadful thing to fall into the hands of the living **God**.

James 2:12 Speak and act as those who are going to be **judged** by the law that gives freedom, 13because **judgment** without **mercy** will be shown to anyone who has not been **merciful**. **Mercy** triumphs over **judgment**! 14What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? 15Suppose a brother or sister is without clothes and daily food. 16If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? 17In the same way, faith by itself, if it is not accompanied by action, is dead. 18But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by what I do.

1Pet. 4:4 They think it strange that you do not plunge with them into the same flood of dissipation, and they heap abuse on you. 5But they will have to give account to him who is ready to **judge** the living and the dead.

Jude 5 Though you already know all this, I want to remind you that the **Lord** delivered his people out of Egypt, but later destroyed those who did not believe. 6And the angels who did not keep their positions of authority but abandoned their own home --these he has kept in darkness, bound with everlasting chains for **judgment** on the great **Day**. 7In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

Jude 14 Enoch, the seventh from Adam, prophesied about these men: "See, the **Lord** is coming with thousands upon thousands of his holy ones 15to **judge** everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."