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Helps for Young Christians.

No. 22.

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OR

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Living Nations.*

J. H. McCORMICK,

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# When the King Returns.

OR

The Judgment of the Living Nations.

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## CHAPTER I.

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### THE COMING OF THE KING.

**T**HERE are at least four judgments spoken of in the Word of God. (1) **The judgment of sin at the Cross**, when the Lord Jesus as the substitute and sin-bearer for His people bore all the wrath and judgment that was righteously due to their sins, so that they who are united to Him by living faith “shall not come into judgment” for their sins. (2) **The judgment of service** at the rapture, when all the saints shall stand before the Judgment Seat of Christ to give account to Him as to their life and service, and receive a reward or suffer loss according to their faithfulness or unfaithfulness down here. Remember that all those who stand before this judgment seat are already in heaven, in glorified bodies and are like Christ. The question of their salvation will not come under review at all; the ground of it was settled at Calvary, and their acceptance of it took place on earth. (3) **The judgment of the living nations** at the Lord’s coming to the earth which is the subject of our study. (4) **The judgment of the dead**, (who have been previously raised in the resurrection of judgment), at the Great White Throne at the close of the kingdom age; their resurrection being the last event in time and their judgment the first event in eternity. Then shall all the Christless dead be judged out of the things written in the books, and righteously consigned to their position in the lake of fire for all eternity. Many confuse these last two judgments and speak of them



as though they referred to the same persons; this cannot be, for there are

### Many Contrasts

between them which we will now notice. (1) The judgment of the living is "*of nations*" who have passed through the great tribulation; the Great White Throne will be the judgment "*of individuals*" of all ages. (2) The first is the judgment of "*the living*," while the second is the judgment of "*the dead*" who will be raised. (3) The first will take place *on earth*, the second when *heaven and earth have fled away*. (4) The living will be judged "*in time*," the risen dead "*in eternity*." (5) At the judgment of the living there will be *separation into two classes*—"the sheep" destined to an eternity of bliss, and the goats going away into an eternity of punishment, whereas at the great white throne there will be *no separation*, for all who stand before it for judgment, shall go to one place, "The Lake of Fire"; for one destiny, "to be tormented for ever and ever." (6) At the judgment of the living there are *three classes present*—the sheep, the goats, and those whom the King will acknowledge as His brethren (i.e., Jewish believers who are His brethren according to the flesh, who shall be saved as His own brethren were by His appearing to them in person), while at the judgment of the great white throne there will *only be one class*, "The wicked dead." (7) Notice also that in the first case there is *no resurrection, no record of books* being opened, the things for which the nations will be judged having happened quite recently; while in the judgment of the great white throne *there will be a resurrection*. The books *will be opened* and the dead will be judged out of the things written therein by a truthful scribe at the time when the sins were committed, and preserved, to be opened then as a swift witness against the sinners whose memory and conscience shall



acknowledge the truthfulness of the record, and the righteousness of the judgment based thereon. There is only one thing in which the two judgments are alike, and that is, that

### **The Judge is the Same Person**

in both cases, appearing in the judgment of the living nations as the King, and in the judgment of the Great White Throne, as God the Son.

The Lord Jesus Christ at His return to earth as the Son of Man shall judge the living nations, for their treatment of the Jews, whom He calls "His brethren," and He will reckon all that has been done for, or against, them as done unto Himself. Even to-day the Lord Jesus Christ acts in the same way, for, when He appeared to Saul of Tarsus, who was persecuting His saints, He charged him with doing it unto Himself—"Saul, Saul, why persecutest thou Me?" The Lord had been in glory for several years at this time and Saul had never met Him, much less persecuted Him in person; but the Lord takes the treatment meted out to His saints as done to Himself. He feels for the sufferings of His people though He is now in heavenly glory. We shall consider (1) **The TIME when the judgment of the living nations will take place**; it shall be "When the Son of Man shall come in His glory," from heaven to earth accompanied by His holy angels and the heavenly saints. "In the end of the age, the Son of Man shall send forth His angels, and they shall gather out of His kingdom (i.e., the earth) all things that offend, and them which do iniquity and shall cast them into the furnace of fire," (Matt. 13, 40 to 42). The judgment will take place at the end of the Jewish age, at the setting up of the kingdom, "He shall judge the living at His appearing." (2) **The PLACE where the judgment throne will be set**, "I will also gather all nations and will bring them down into the valley of Jehoshaphet. . . There

... ..



will I sit to judge all the heathen (the peoples) round about," (Joel 3, 2-12). (3) **The Judge** will be the Lord Jesus Christ as King and Son of Man. "The Father judgeth no man, but hath committed all judgment unto the Son. . . . The Father hath given Him (the Son) authority to execute judgment also, because He is the Son of Man, (Jno. 5, 22-27). These two Scriptures clearly state that no man will be judged by God the Father, but all judgment will be entrusted to the Son, for it is the Divine purpose that all should give equal honour to the Son, (Who once was crucified), as to the Father. The Son is given power, not only to pass sentence, but also to execute judgment upon the condemned. It will be the Glorified Man who will judge men. Acts 17, 30-31, makes it clear beyond the shadow of a doubt, that it will be the Risen Saviour Who will judge the world in righteousness. (4) **Those who shall be associated with Him in judgment**, acknowledging the perfect righteousness of His ways, will be the heavenly saints (1 Cor. 6, 2). (5) **The servants who shall carry out the judgments** will be the holy angels, who shall accompany the Lord for that purpose. "He shall send forth His angels. . . . and they shall cast them into the furnace of fire," (Matt. 13). (6) **Those who shall stand before the throne for Judgment** will be the Gentile Nations, who shall be gathered by Almighty Power to be judged by Him Who once was condemned at a Gentile judgment seat. He Who was unrighteously condemned in Pilate's Judgment Hall, shall righteously judge all the nations. (7) **There shall be a separation of the nations into two classes**—the saved going to the right hand of the Throne, and the unsaved to the left. Note, it will be Christ Himself, the reader of the hearts of men, Who makes this unerring separation, He will read all the hearts of the vast multitude in one omniscient glance, and will separate them before passing eternal judgment upon them. Even now,



as He looks down upon earth, He divides mankind into two classes, and two only. The saved and the unsaved; those who have accepted the Gospel offer of free and full salvation through Himself, and those who have neglected or rejected that wonderful offer. Then He will set the sheep on His right hand, calling them to inherit everlasting life, and the goats on His left hand, condemning them to everlasting fire, the place prepared for the Devil and his angels.

The King's judgment will be a righteous one, "He will judge the world in righteousness," men shall then receive the due reward of their deeds; justice unmixed with any mercy or compassion, for the day of mercy shall then be gone forever. His sentence will be final. There shall be no higher court of appeal, for He will be the Divinely appointed and supreme judge, and there shall be none to question the perfect righteousness of His judgment. His judgment shall be for what men have failed to do, and His blessing will come on those who have done the things which pleased Him. It will be a different dispensation from the one in which we live, for now man's attitude to God's salvation determines his eternal destiny. God deals with men in different ways in the several ages of His dealings with them. Yet salvation in every age is wholly dependent on the blood of the Cross. In the days of the great tribulation, when Antichrist will be persecuting the saints, any who help them will do so at the risk of their lives. They shall, by giving bread to the hungry saints, expose themselves to awful suffering, possibly death, at the hands of the emperor. None but believers in God would feed the hungry saints at the risk of their own lives; so we are convinced that all those on the right hand were men who had believed the Gospel of the Kingdom, and were the nations who helped the woman (Israel) when Satan sought to destroy her.



## CHAPTER II.

**THE JUDGMENT OF THE SHEEP.**

The saints are called upon to face the King first—“Judgment always begins at the House of God,” but as He speaks to them, there is no frown upon His brow or anger in His eye. His word to them is one of eternal blessing, because of the kindness they have shown to His persecuted saints. “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world,” is the wondrous benediction that falls upon the ears of the multitudes on the right hand. “Come,” that word of words the sweetest, so often on the Saviour’s lips in grace, will be to them the word of glory. “Ye blessed of My Father” He calls them; it was the Father Who had opened their eyes to Christ and His salvation, even as He revealed to Peter of old, “The Deity and saving grace of Christ,” in the days when, in humiliation, He dwelt on earth, and the Father had destined them to shine in the kingdom of His Son on earth. They were to “inherit” the kingdom, sharing its glories and blessings under His Jewish people who shall be head of the nations in the thousand years of peace and righteousness. He calls them to enter into the blessedness of the kingdom in these wondrous words: “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” There are

**Three Prepared Places**

for three classes. (1) **The Father’s House**, prepared by the Lord Jesus Christ on the ground of His death and resurrection for the heavenly saints, “In My Father’s house are many mansions (or abiding places), I go to prepare a place for you. I will come again and receive you unto myself that where I am, there ye may be also.” That place is prepared for all those who are prepared for it, by their acceptance



of the Saviour and their resting on the merits of His sacrifice, being born of the Holy Spirit and thus made meet for the inheritance of the saints in the light of God's eternal glory. Heaven is a prepared place for a prepared people. Reader! Have you been prepared, not by human effort, but in virtue of the precious blood, for that place? (2) **Everlasting fire prepared for the devil and his angels.**" Our Saviour makes it quite clear that God did not prepare hell for any of the human race. It was prepared for the everlasting punishment of the devil and his angels. But He also makes it clear that all men and women who take the devil's side in the age-long conflict between heaven and hell, shall be eternally banished to that place of torment. Man prepared himself for hell by his treatment of Christ, and the Gospel of His grace, or where they are unknown, by his rejection of the light given in Eden's garden and handed down from generation to generation in more or less clearness, and the revelation of the Godhead and His eternal power in creation. Are you preparing yourself for this place of torment? (3) **The kingdom in all its wondrous glories and blessings,** as spoken of by psalmist and prophet, prepared for all those who took Christ's side in the great tribulation. It was prepared for them "from" the foundation of the world, away back in Genesis 1, 1, when "In the beginning God created the heaven and the earth" long before Satan ruined that fair creation, making it necessary for God to reform and re-fashion it for man's dwelling, in the work of the six days, God thought of this kingdom age, and prepared its blessings and glories for all who would believe the Gospel of the Kingdom and welcome the King's return in the latter days. But the Church is chosen in Christ from "before" the foundation of the world. God thought of her, planned her salvation and gave her to Christ in a past eternity, that she might be throughout the ages of eternal glory



the partner of His Son's throne ; the bride of His heart, and the companion of His days. Wondrous portion to which the saints of this age are destined, far surpassing that of any other family in heaven or on earth. Those who are called "**from**" the foundation of the world are destined to earthly blessing, while those chosen from "**before**" the foundation of the world will inherit heavenly glory.

Then the King tells the sheep why He calls them to come to inherit such wondrous blessing. It is because of their treatment of those whom He calls "**His brethren**" (the Jewish remnant) in the time of their awful need. These Jews had accepted Jesus as their Messiah after the rapture of the saints, and had been sent forth to preach the Gospel of the kingdom (i.e., that Jesus was coming to reign as King—Messiah) to all nations. Their faithful witness had made multitudes of converts who, with themselves, passed through the great tribulation (Revelation 7) being exposed to all the wrath of the Anti-Christ and His allies. These nations, called the sheep (of whom the Saviour says, "**My sheep, hear My voice. . . . and I give unto them eternal life and they shall never perish ; neither shall any [Satan or Anti-Christ included] snatch them out of my hand.**" Yes. His sheep now, and His sheep then, will be eternally saved and secure from every foe), shall treat the Jewish preachers well, and what they will do unto them, the King takes as done unto Himself ; and He will reward them as though they had fed, clothed or visited Himself. The sheep proved their faith "**by**" their works ; they had fed the hungry saints, given drink to the thirsty ones, welcomed to their lands the fleeing strangers, clothed the naked who for sake of Christ were outcasts, visited the sick and came unto the prisoners who were suffering for His name. None but true believers in God will do such things in those awful days when no man will be permitted to buy or sell except He denies God and Christ and



becomes a worshipper of the beast. Then will the Lord's prayer "Our Father . . . give us this day our daily bread" be prayed in reality by those suffering saints who shall start many a day without a crust of bread in store, yet shall be provided for by their Father in answer to their prayers through the instrumentality of these nations who shall feed them, even as the ravens fed Elijah in days of old. The righteous (they were righteous on the ground of the precious blood, their acceptance of which was evidenced by their service to His saints) wonder when they had ever ministered to the Lord. Then He tells them that what they had done to His brethren He accepts as being done to Himself.

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### CHAPTER III.

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#### **THE JUDGMENT OF THE GOATS.**

The King having pronounced His blessing upon the sheep, now turns to the goats on His left hand. Those who had rejected the Gospel of the Kingdom and had showed their attitude towards Himself in the way they treated His people. When the Jewish saints were being persecuted, hunted for their lives, enduring hunger and thirst, in need of clothing and attention in their sickness, or in prison awaiting judgment at the hands of their foes, there was not a word of sympathy, not an act of kindness, nor an attempt to help them on the part of these people. They were utterly indifferent to their sufferings, and brought them no succour in their terrible need, and thus they showed that they had no interest in Jesus Christ or in His coming kingdom. They showed that they had no faith by their utter lack of the fruits of faith, and Christ takes this as being done unto Himself, and passes sentence accordingly.



The nations on the left hand had doubtless heard the King's gracious words of blessing, and seen His look of approbation upon the nations of the saved, as He called them to enter into possession of the kingdom, prepared for those who obeyed His Gospel and showed the fruits of that obedience in their lives, and they may have thought that even yet it would go well with them ; but they had forgotten that the judgment of the world is to be in righteousness, not in love, mercy or compassion. The love of God had been exhausted at Calvary when it provided its great gift, the Lord Jesus Christ, the Son of the Father, as a sacrifice for lost guilty sinners. His mercy and compassion had been shown in 1,900 years of grace, followed by the after season of mercy in the preaching of the Gospel of the kingdom, and now the day of mercy and compassion "the acceptable year of the Lord" is over, and it must be followed by

### **"The Day of Vengeance of our God,"**

when He shall deal in perfect righteousness with inners, giving to every man and nation the due reward of their deeds. They soon learned that they were in the day of righteous judgment when the King spoke, and these words fell upon their ears, "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels," and the reason was, that they had neglected His salvation, the acceptance of which would have moved them even at the risk of life to have helped the King's brethren in their dire necessity. Think of these words one by one—"Depart," a command that they were powerless to resist and which meant eternal separation from all who were saved, from the blessings and glories of the kingdom age, and from the more wondrous glories of eternity. It was an eternal departure "from Me," the source and centre of all life, joy and blessedness into that region of eternal torment,



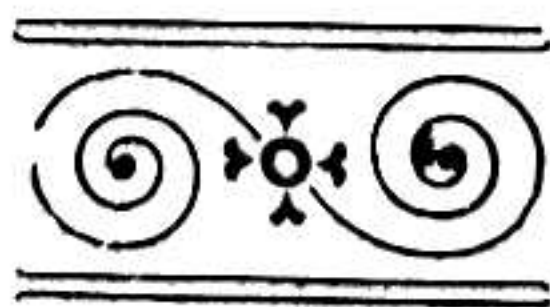
woe and punishment, where they ("ye cursed") shall bear the curse of a broken law, the curse of unforgiven sin, the curse of a fruitless useless life, and the deeper curse of the wrath of God in their own persons. A curse which Christ bore (when He redeemed us His people from the curse of the law, being made a curse for us) for His own people, and having been delivered from that curse they have only an eternity of blessing and glory to look forward to. The saved nations were "blessed of My Father" (i.e., the Father had blessed them in revealing Christ to them), but the unsaved were not cursed by the Father. All the grace of God had been proclaimed to them, equally with the sheep, but they had continued under the curse, which the acceptance of Christ's sacrificial work would have lifted off them and set them free from, and so they are commanded to "depart into everlasting fire" which had been prepared for him who fell without a tempter, the first great foe of God, Christ and his angelic hosts.

"These shall go away into everlasting punishment, but the righteous into life eternal." Some would have us believe that the words everlasting and eternal do not refer to the same duration of time. They say that everlasting is a shorter time than eternal, and so the punishment will not be so long as the life; in other words, there will be an end to hell, it will be everlasting, but not eternal, while there will be no end to the life of the saved and the glories of heaven. But in John 3, 14, "Eternal" is used to describe the life that comes to the sinner when he believes in Jesus Christ; while in the 16th verse "Everlasting" is the word used to describe the same life. The fact is, the translators of the authorised version had a weakness for translating the same Greek word into different English ones when they appeared in the same paragraph. A sample case being 1 Cor. xi., where the same Greek word is trans-



lated by the English words, “condemnation,” “damnation,” and “judgment,” the latter word conveying the correct sense of the Greek. So in this passage in Matt. 25-46, the same Greek word is translated “Everlasting” in the first part of the verse, and “eternal” in the second. But it is the same word and has the same meaning in both cases, which is, eternal; or as the common man understands it, “forever” and “never-ending,” and so the punishment of the lost in hell shall last as long as the glory of the saved in heaven. As long as God lives, His throne stands, heaven exists, and the saints reign. Be not deceived, there will be no end to the punishment of those who neglect God’s salvation. God has revealed this fact in His wondrous love, that you might be constrained to accept Christ as your Saviour and so be saved from hell. Will you?

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