

CHAIRING AND SHARING THE JUDGMENT SEAT OF CHRIST

By G. L. Parks

Rom 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 2 Cor 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

When I lived only in the first and second heavens (Passover and Pentecost) I dearly dreaded the day of the *judgment seat of Christ*. Now that we are entering the third heaven (Tabernacles) I understand what that judgment seat is and I welcome it with open arms on a daily basis. Like most I was taught that the judgment seat of Christ was to occur after my physical death and I would be marched before a great white throne. The Lord would not be sitting on His regular throne or His mercy seat. Here on this white throne He would open a giant book which contained the deeds and thoughts of all the people that have ever lived. (Heaven had not advanced to the point of utilizing micro-chips. This is not stated in jest. We will find out what the book is later.) He would scan the index to find the place about my life on earth. Upon finding my page He would read it aloud to all the saints and angels who were gathered around the throne. Oh Lord please don't do that! After a short deliberation my judgment for eternity would be set. I didn't know the year that this would occur, but I knew the day. It would be on a "Fry Day" because that is the day that I was going to fry.

DEFINITIONS: The judgment seat of Christ has nothing to do with the wrath of God being poured out on individuals who do not meet the criteria for entering heaven. As we will see in this short article, the meaning of the judgment seat of Christ is defined as *correcting that which is wrong*. This does not take place on one specific chronological day, but has been occurring since the day of Pentecost. We see the definition of Christ in two passages of scripture:

*1 Cor 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. **13** For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

2 Cor 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

WRATH OF GOD: The wrath of God was poured out on one man, the man Jesus, so that has nothing to do with the judgment seat of Christ. The Apostle Paul wrote the two verses above concerning the judgment seat of Christ after the cross and said that we must all appear before that seat. So the judgment seat has nothing to do with the wrath of God being heaped upon individuals. Let's look into a few verses concerning the wrath of God being poured out upon Jesus beginning with a prophecy of that occurrence:

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.(Prophecy)

John 19:17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: (Fulfillment)

Rev 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

The Revelation verses above are a picture of the harvest. I was taught many horrible things about Revelation 14:19-20 none of which pertained to the cross. But, I do believe this to be a picture of the cross. The crucifixion took place outside the city and there was enough blood to cover the sins of all men forever. This was the wrath of God poured out on one man. Thus, the crucifixion has nothing to do with the judgment seat of Christ.

WHO IS DOING THE JUDGING? If we consult a Bible concordance and we investigated the words judgment or judge we could become quite confused about judgment and who was doing the judging. Eccl.12:14 states that Father God will bring every work into judgment. John 5:22 says that all judgment is committed unto the Son. In John 12:47-48 Jesus says that He came not to judge the world, but that His words will judge the world. In John 16:7-11 Jesus declares that the Comforter (Holy Ghost) is responsible for judgment. Dan. 7:22 and Rev. 20:4 declare that judgment is given to the saints. Matt. 13:49 proclaims that the angels will come and sever the wicked from the just and finally in 1 Cor. 6:3 the saints judge the angels. Who is doing the judging, it's so confusing? Actually with a little spiritual insight we will arrive at the fact that all of these verses are saying the same thing.

THE PRINCE OF THIS WORLD AND THE SON OF MAN: "Prince" according to definition is the first level of power. This is the power that affects mankind until they are regenerated by a higher level of power, i.e. the King. The judgment seat of Christ is concerned with casting out the prince of this world:

John 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

If we begin reading in John 12:23 and read through verse 31 we find that the prince of this world would be cast out when the Son of man would be glorified. Who is this "glorified" Son of man? That is a question that the people asked in John 12:34. How could this Christ abide forever if Jesus is going to be crucified? This is one place where I can't build my case, but must cut to the chase. The glorified Son of man is the Holy Ghost:

John 7:39 But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (This verse also corresponds to John 16:7.)

Is this the only verse that tells us that the glorified Son of man is the Holy Ghost? No there are many that we will see later, but for now we will support that with a couple of verses tied together. (We must read from John 12:20 through John chapter 17 to understand all that takes place in those chapters):

John 12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. (Whatever was going to glorify Jesus was the very thing that was going to make the disciples remember. Jesus was not glorified just because He was raised from the dead. What was going to make the disciples remember?)

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The thing that was going to make the disciples remember was the Comforter coming to them, thus the Comforter is the glorified Jesus. In John 14:26 it is stated that the Comforter is the Holy Ghost. In John 14:16-18 Jesus said that He was coming as the Comforter or the Holy Ghost. The glorified Son of man is the Holy Ghost. In Matt. 10:23 Jesus tells His disciples that they would see the Son of man coming before they traversed all of Israel. In Matt. 16:27-28, which we will see shortly, He tells His disciples that they shall see Him come back in their lifetime. In Matt. 26:64 Jesus tells Caiaphas that he (Caiaphas) would see Him come back in the clouds of heaven. Did he? Yes, if we study Acts 1 through 4:6 we see that Caiaphas saw the glorified Son of man (the Holy Ghost) come in the clouds of heaven (Peter and John) with power and glory (the lame man was healed). The glorified son of man had come back as He promised as the Holy Ghost.

THE JUDGMENT SEAT OF CHRIST BEGAN AT PENTECOST:

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. ⁸ And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:⁹ Of sin, because they believe not on me; ¹⁰ Of righteousness, because I go to my Father, and ye see me no more;¹¹ Of judgment, because the prince of this world is judged.

In verse 11 above again we see the prince of this world being judged which was to occur at the glorification of the Son of man in John 12:31. The same was to happen with the arrival of the Comforter. Judgment came when the Comforter, the Holy Ghost i.e. the glorified Son of man came back and judgment was given to the disciples. In Matt. 19:28 the disciples would sit upon 12 thrones judging the 12 tribes of Israel. They sat upon those thrones (the Holy Ghost in them) and that generation was judged because they continued animal sacrifices. The disciples were correcting that which was wrong.

THE THRONE OF HIS GLORY IS HIS JUDGMENT SEAT IS THE HOLY GHOST:

Matt 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne

of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

*Matt 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. **28** Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*

*Matt 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: **32** And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*

In Matt. 19:28 above we see that the throne of His glory is tied to judgment. We also see the same thing in Matt. 16:27 above and that judgment would begin during the lifetime of the disciples (Matt. 16:28) upon the coming of the Son of man (the Holy Ghost). In Matt. 25:31 again we see that the throne of His glory has to do with judgment or correcting that which is wrong. The definition of angels in the Greek means messengers, specifically pastors. So we are not addressing feathery creatures in these verses but people. Jude confirms this with an almost identical statement. Instead of using the word “angels” He uses the word “saints” (as does 1 Thess. 3:13):

*Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, **15** To execute judgment upon all,*

The Lord coming “with” His saints (angels) has nothing to do with physical accompaniment to a geographical place. It is about the Lord taking us to a spiritual place in Him. Paul writes in 1 Thess. 5:10 that whether we are awake or asleep (alive or dead) that we are “with” the Lord. It best be that we are “with” Him while we are alive. The throne of His glory is the judgment seat of Christ (the Holy Ghost) and has been taking place since the Day of Pentecost.

HIS JUDGMENT SEAT IS ALSO HIS MERCY SEAT: The Old Testament is a type and shadow of the natural in relation to the spiritual in the New Testament. In Lev.16:2 the Lord appears in the cloud upon the mercy seat. In Ezek. 38:9 we shall be like a cloud to cover the land. In Heb. 12:1 people are a greater cloud of witnesses. In 2 Chron. 5:14 God’s glory filled the house of God. In the New Covenant we are the house of God where His glory cloud will appear and mercy will be in the house, thus the mercy seat. Moses saw the glory of God pass by in Exodus chapters 33 and 34. The first part of God’s glory that Moses saw was His mercy. Moses also saw the past glory of what God had done (God’s backparts), but he could not see as to what God was going to do in the future (God’s face, the direction God was going to take). God is Spirit and no man has seen God at any time according to numerous scriptures in the New Testament. Before the fall Adam was clothed with mercy, graciousness, longsuffering and he dwelled in goodness and truth just as God did when He showed Moses His glory in Exodus 34:6. We are being clothed with that same glory as He takes us from glory to glory.

Isa 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

In this verse we see the words throne, mercy, judgment and the hastening of righteousness. It succinctly states that which has been proclaimed throughout this writing. The throne of the Lord is the judgment seat of Christ where mercy prevails and brings righteousness (corrects that which is wrong). This is the same throne of His glory that we have seen in Matt. 19:28, Matt. 16:27-28, and Matt. 25:31. His glorification is His coming as the Holy Ghost, sitting on the throne of our heart and changing us into His image and likeness. Eph. 1:12 says that we should be to the praise of His glory. Jesus states in John 17:10 that He is glorified in us. He shall “come” to be glorified in His saints (2 Thess 1:10). In 2 Thess. 1:12 His name (meaning nature) is glorified in us. Christ in us is the hope of glory in Col. 1:27. So arise and shine, for they light is come, and the glory of the Lord is risen upon you (Is. 60:1).

JUDGMENT IS GIVEN TO THE SAINTS VIA THE HOLY GHOST: The Father and the Son do the judging (correcting the wrong) through the Holy Ghost which is given to the saints (angels). Thus, the confusion as to who is doing the judging is made understandable. Jesus said in John 14:23 that He and the Father would come and make their abode in the saints. This is the ancient of days coming with the clouds of heaven that we see in Daniel 7:13. Then we read just a few verses later in that chapter:

Dan 7:22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

The Kingdom is the Holy Ghost which came on the Day of Pentecost (Acts 1:3-5, Romans 14:17). Jesus said that the Kingdom of God is within us (Luke 17:20-21). Jesus stated in John 14:20 that at that day (Pentecost) you shall know that I am in the Father, you in me and I in you. Since Pentecost the saints have judged the world by the Holy Ghost that is within them. The manifest revelation of Him in them brings continued and increased correction to the world. This will keep intensifying until all the world is filled with the knowledge of the glory of the Lord as the waters cover the sea.

1 Cor 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them:

THE COLLECTIVE THRONES MAKE UP THE WHITE THRONE: We are the heavens because that is where God dwells. The definition of heaven is the abode of God, specifically salvation. Know you not that you are the temple of the living God. Collectively the heavens make up the heaven. In other words as the Bible declares, God is all in all. So it is with the white throne of judgment. The thrones of Rev. 20:4 make up the white throne of Rev. 20:11:

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

What makes the throne white? In Rev. 19:8 we see that the bride of the Lamb (saints) was granted that she should be arrayed in fine linen, clean and WHITE, for the fine linen is

the righteousness of the saints. The Holy Ghost (the glorified Son of man) washes our clothes (takes us to heavenly places in Him) just as God told Moses to have the people wash their clothes in preparation for the third day that we see in Exodus. In Rev. 20:11 there was no place found for them of the Old Covenant (old heaven and earth). We see in 2 Peter 3:12, the elements of the Old Covenant were going to melt with a fervent heat. That fire was started by the Son of man according to Luke 12:49-50. Now there would be a new heaven and earth wherein righteousness would dwell. In these verses Jesus stated that He had a baptism to be baptized with that would correct the world. The judgment seat of Christ would set afire the wood, stubble etc. There was no place anymore for the Old Covenant, but there was a place in the Father if anyone came to Jesus. In John 14:3 He was going to prepare a place in the Father for everyone. The preparation was the cross, but the place was in Him. He said that where He was there we could be also. In John 14:10, 11 and 20 He said that He was in the Father (in heaven). In John 3:13 Jesus told Nicodemus that He was in heaven while standing on the earth. That is because we see that immediately after His water baptism He became the dwelling place of God and where He is that is where we can be also. The white throne has been judging the world for 2,000 years and will continue. This is not a one time event in individual lives but is a perpetual happening individually and corporately.

THE BOOKS AND THE BOOK WERE OPENED: Of course Rev. 20:12 follows verse 11. The books (saints, living epistles) were opened because the Book was opened. He is the book of life just like the tree of life (books come from trees):

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

The dead in this verse are not the dead in the graveyard. These dead are the same ones that Jesus spoke of in John 5:24-25 (the un-regenerated). Paul wrote about them also in Eph. 2:1, 5-6 when he said that we are quickened having been “dead” in trespasses and sins. There is much to be said about Rev. 20, but there is no room for that in this treatise. The Book in the above verse is the same book that we see in Rev. 5. It was written on the backside (events of the past) just as Moses saw the backside of God. But, the seven seals were about to be severed loosing the seven Spirits of God which would/will reveal the mystery of God (Christ in you, the hope of Glory). Down through history He is written in the books. There is written more of Him today than there was yesteryear. The world is held to a stricter judgment (correction) today than it was in the past because more revelation of Him is being made manifest. Things that were hidden are coming to light. Is your name (nature) written in Him? I no longer fear, but welcome the judgment seat of Christ (Him in the saints, the white throne judgment).

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