

THE COMING OF THE LORD AND ITS RELATIONSHIP TO: TRIBULATION-- NEW HEAVENS AND NEW EARTH-- JUDGMENT AND REWARD

(Your questions and comments are welcome)

(**Bold type** and underlining in scripture text have been added for emphasis)

The Lord's return is referred to in numerous scripture passages. Christ's coming is mentioned in the book of Revelation at:

Revelation 1

⁷ Behold, **he cometh with clouds**; and **every eye shall see him**, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Revelation 2

²⁵ But that which ye have already **hold fast till I come**.

Revelation 3

³ Remember therefore how thou hast received and heard, and hold fast, and repent. **If** therefore **thou shalt not watch**, I will **come on thee as a thief**, and thou **shalt not know what hour I will come** upon thee.

¹¹ Behold, I come quickly: **hold that fast** which thou hast, **that no man take thy crown**.

The above references in chapters two and three are, in context, relating the Lord's coming for the reward of inheritance to those in the church who "overcometh". The coming will not be unexpected to those who watch-1 Thess. 5:1-6

Revelation 14

¹⁴ And I looked, and behold a **white cloud**, and **upon the cloud one sat like unto the Son of man**, having on his head a golden crown, and in his hand a sharp sickle.

¹⁵ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for **the time is come for thee to reap; for the harvest of the earth is ripe**.

¹⁶ And he that sat on the cloud thrust in his sickle on the earth; and **the earth was reaped**.

The above reference is to the gathering of **the elect** that are on the earth.

Revelation 16

¹⁵ Behold, I come **as a thief**. Blessed is he that **watcheth**, and **keepeth** his garments, lest he walk naked, and they see his **shame**.

"I come as a thief" refers to His coming being unexpected by those who do not watch, by walking in darkness, rather than in the light-1 Thess. 5:6.

"Watch" refers to **being spiritually prepared** for the Lord's coming because either, blessing or shame awaits us. (See-1 Thessalonians 3:13; 5:23; 1 John 2:28)

Revelation 17

¹⁴ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and **they that are with him are called, and chosen, and faithful**.

This passage relates the Lord's coming to the confrontation by those kings who are gathered together to battle at Armageddon-16:14-16.

Collectively, the above passages of scripture describe the Lord's coming as:

- With clouds-1:7; 14:14;
- As a thief, and also, the hour (specific time) unknown-3:3; 16:15
- Having high visibility-"every eye shall see him"-1:7

In the book of Revelation, chapter nineteen provides the most detail about Christ's return.

Revelation 19

⁷ Let us be glad and rejoice, and give honour to him: for **the marriage of the Lamb is come, and his wife hath made herself ready.**

⁸ And to her was granted that she should be arrayed in **fine linen, clean and white:** for the **fine linen is the righteousness** of saints.

⁹ And he saith unto me, Write, Blessed are they which are called unto **the marriage supper** of the Lamb. And he saith unto me, These are the true sayings of God.

¹⁰ And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

¹¹ And I saw **heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.**

¹² His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

¹³ And he was clothed with a vesture dipped in blood: and **his name is called The Word of God.**

¹⁴ And **the armies which were in heaven followed him** upon white horses, **clothed in fine linen, white and clean.**

¹⁵ And **out of his mouth goeth a sharp sword,** that with it he should **smite the nations:** and he shall **rule them with a rod of iron:** and he **treadeth the winepress** of the **fierceness and wrath of Almighty God.**

¹⁶ And he hath on his vesture and on his thigh **a name written, KING OF KINGS, AND LORD OF LORDS.**

¹⁷ And I saw **an angel** standing in the sun; and he **cried** with a loud voice, saying to all **the fowls that fly in the midst of heaven,** Come and gather yourselves together unto **the supper** of the great God;

¹⁸ That ye may **eat the flesh of kings,** and the flesh of **captains,** and the flesh of **mighty men,** and the flesh of **horses,** and **of them that sit on them,** and the flesh of **all men,** both free and bond, both small and great.

¹⁹ And I saw **the beast,** and **the kings of the earth,** and **their armies,** gathered together **to make war against him that sat on the horse,** and **against his army.**

²⁰ And **the beast** was taken, and with him **the false prophet** that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These **both were cast alive into a lake of fire burning with brimstone.**

²¹ And **the remnant were slain** with the sword of him that sat upon the horse, **which sword proceeded out of his mouth: and all the fowls were filled with their flesh.**

Some significant points in this passage are (references are in the Book of Revelation, unless otherwise indicated):

- The Lamb's wife has made herself ready and the time of the marriage has come.
- The Lamb's wife is clothed in "fine linen, clean and white".
- "The fine linen is the righteousness of the saints".
- When the Lord comes, He is intent on making war with and destroying all on earth that are His adversaries.
- The armies that are with Him are clothed in "fine linen, white and clean". That this clothing is "the righteousness of the saints" evidences that "the armies" that come with the Lord are the Lamb's wife. Another description of the "bride the Lamb's wife" is "that great city, the holy Jerusalem, descending out of heaven from God"-21:9,10. An additional and identical description: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband"-21:2. In the New Jerusalem there is no temple, nor need for the sun, or the moon for God and the Lamb are both, the temple and the light of it-21:22,23..
- That the sharp sword goes "out of his mouth" indicates that the Lord smites the nations with the word of God. We read at 2 Thessalonians 2:8, that He consumes the son of perdition "with the spirit of his mouth". Also, at Heb. 4:12 we read, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart".
- Christ will rule the nations "with a rod of iron". Recall that "he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron"-2:26,27. And, this when He comes. ("But that which ye have already hold fast till I come"-2:25).
- When Christ comes, "he treadeth the winepress of the fierceness and wrath of almighty God". On those who worship the beast or take his mark will be poured out the "...wine of the wrath of God... in the presence of the holy angels, and in the presence of the Lamb"-14:9,10. Also, we read that there was "gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city"-14:19,20. As seen above, the "Lamb's wife" descends from heaven with Him described as an "army", and

also, as “the holy city, the New Jerusalem”. The testimony of scripture is that the phrase “without the city” refers to the New Jerusalem, wherein God dwells with His people. The winepress is trodden, not only “without the city”, but “in the presence of the Lamb”.

- “Blessed are they which are called unto the marriage supper of the Lamb”. While some view it as a banquet in heaven, there are no scriptures that suggest such, and the context indicates that it is “the supper of the great God”-v17, wherein God avenges the blood of His servants”-6:10; 18:20; 19:2, on them “that have shed the blood of saints and of prophets”-16:6.
- The beast and the kings of the earth, with their armies, are gathered together against the Lord and His army. At 17:12-14, we are told that these kings are the ten kings who give their power and strength to the beast. And, that the Lord’s army is identified as those who are “called, and chosen, and faithful”. Thus, we learn that those who are with the Lord when He comes are “the Lamb’s wife”, the “called, and chosen, and faithful”.
- The beast and the false prophet are cast into the “lake of fire”, and the “remnant were slain”, “...and all the fowls were filled with their flesh”. *The remnant (those remaining) of men on the earth will be killed.* Also, when Christ returns, the “dragon, that old serpent, which is the Devil, and Satan” is bound and cast into the “bottomless pit” for one thousand years-20:1-3.

Now we will consider several passages of scripture describing the Lord’s return, which passages are in other books of the Bible. Our method will be to compare these passages, one with the other, and with the passages in the book of Revelation.

Matthew 24

²⁹ Immediately **after the tribulation** of those days shall **the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:**

³⁰ And **then shall appear the sign of the Son of man in heaven:** and then shall all the tribes of the earth mourn, and they shall see **the Son of man coming in the clouds** of heaven with power and great glory.

³¹ And he **shall send his angels** with a great **sound of a trumpet**, and **they shall gather together his elect** from the four winds, **from one end of heaven to the other.**

³² Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

³³ So likewise ye, when ye shall see all **these things**, **know that it is near**, even at the doors.

³⁴ Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

³⁵ **Heaven and earth shall pass away**, but my words shall not pass away.
³⁶ But **of that day and hour knoweth no man**, no, not the angels of heaven, **but my Father only**.
³⁷ But as the days of Noe were, so shall also **the coming** of the Son of man be.
³⁸ For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
³⁹ And **knew not until the flood came**, and took them all away; **so shall also the coming of the Son of man be**.
⁴⁰ Then shall two be in the field; the **one shall be taken**, and **the other left**.
⁴¹ Two women shall be grinding at the mill; the one shall be taken, and the other left.
⁴² **Watch** therefore: for **ye know not what hour your Lord doth come**.
⁴³ But know this, that **if the goodman** of the house **had known** in **what watch** the **thief** would come, **he would have watched**, and would not have suffered his house to be broken up.

1 Thessalonians 3

¹³ To the end he may stablish your hearts unblameable in holiness before God, even our Father, at **the coming** of our Lord Jesus Christ **with all his saints**.

1 Thessalonians 4

¹³ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

¹⁴ For if we believe that Jesus died and rose again, even so **them also which sleep in Jesus will God bring with him**.

¹⁵ For this we say unto you by the word of the Lord, that **we which are alive and remain** unto the **coming** of the Lord shall not prevent **them which are asleep**.

¹⁶ For **the Lord himself shall descend from heaven** with a shout, with the voice of the **archangel**, and with the **trump of God**: and the **dead in Christ shall rise first**:

¹⁷ Then we which are **alive and remain shall be caught up together with them** in the **clouds**, to meet the Lord in the air: and **so shall we ever be with the Lord**.

¹⁸ Wherefore comfort one another with these words.

1 Thessalonians 5

¹ But of the times and the seasons, brethren, ye have no need that I write unto you.

² For yourselves know perfectly that **the day of the Lord so cometh** as a **thief** in the night.

³ For when they shall say, Peace and safety; **then sudden destruction cometh upon them**, as travail upon a woman with child; and **they shall not escape**.

⁴ But ye, **brethren**, are **not in darkness**, that that day should overtake **you as a thief**.

⁵ Ye are all the **children of light**, and the children of the day: we are not of the night, nor of darkness.

⁶ Therefore **let us not sleep**, as do others; but let **us watch** and be sober.

⁷ For they that sleep sleep in the night; and they that be drunken are drunken in the night.

⁸ But let us, who are of the day, **be sober**, putting on the breastplate of **faith** and **love**; and for an helmet, **the hope of salvation**.

⁹ For God hath not appointed us **to wrath**, but to obtain salvation by our Lord Jesus Christ,

¹⁰ Who died for us, that, **whether we wake or sleep**, we **should** live together **with him**.

¹¹ Wherefore comfort yourselves together, and edify one another, even as also ye do.

In Matthew chapter twenty four, recall that immediately **after the tribulation** shall “the **sun be darkened**, and the **moon shall not give her light**, and the **stars shall fall from heaven**, and the powers of the heavens shall be shaken, And **then** shall appear the **sign of the Son of man in heaven**”. When we see “**these things**” we know that **His coming is near**. Also, **these same signs** in the sun, the moon, and the stars **are the commencement of the day of the Lamb’s wrath**-Rev 6:12-17. *Thus, the “great tribulation” and the “day of the Lambs wrath” are distinct and separate judgments, both, as to time period and persons being judged. The tribulation focuses on the Lord’s people, who are persecuted by the two beasts, the great whore (Babylon), and the nations of peoples who are under the dominion and authority of the first three*-Rev. 6:9,10; 11:7; 13:7; 12:17. **After the tribulation**, the **Lamb’s wrath** is poured out by God-Rev. 6:16,17; on **them** that “**dwell on the earth**”-3:10; 6:10.

In Matthew “they shall see the **Son of man coming** in the **clouds of heaven**”-24:30; He shall send His **angels** with a “**great sound of a trumpet**”; They shall “**gather together his elect** from ...one end of heaven to the other”24:31 (Mark 13:27 reads, “**from the uttermost part of earth to the uttermost part of heaven**”).

In 1 Thessalonians “the **Lord himself shall descend** from heaven with a shout, with the **voice of the archangel**, and **with the trump of God**: and the **dead in Christ shall rise** first: then we **which are alive** and remain shall **be caught up together** with them in the **clouds**, to **meet the Lord** in the air: and so shall we ever be with the Lord-4:16,17.

In Matthew, “But of the **day and hour** knoweth no man...”-24:36; “**Watch** therefore,...”-24:32; “...if the goodman of the house had known in what watch the **thief** would come, **he would have watched**...”-24:43.

In 1 Thessalonians, “But of the **times and the seasons**, brethren, ye **have no need that I write unto you**. For yourselves know perfectly that the **day of the Lord** so cometh as a **thief** in the night”-5:1,2. “Therefore let **us** not sleep as do others; but let **us watch** and be sober”-5:3.

In both passages, the Lord comes in the clouds; with the sound of a trumpet; gathers together His people, who are in heaven and who are on earth; His coming is unannounced, as with a thief; and, the people are told to watch.

The **Lord’s coming** in the book of **Revelation** is identified with **clouds**-1:7; 14:14; the **gathering of His people** (harvesting the earth-14:15, and bringing with Him the “called, and chosen, and faithful”-17:14). (**Here the**

word “chosen” is the same Greek word as the word “elect” at Matt. 24:31); “Behold I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame”-16:15.

Another passage that describes the Lord’s coming is 1 Corinthians 15:51,52. Here we read that the trumpet will sound; the dead will be raised, and those who are alive shall be changed (the Lord gathers together His people); the corruptible will have put on incorruption, and the mortal will have put on immortality.

Some contend that the Lord’s coming in the 1 Corinthians and the 1 Thessalonians passages are prior to the “great tribulation”, and therefore, they are a different event-the “rapture” or “catching up of the church”. *There is nothing in these two passages of scripture that indicates the timing of the Lord’s coming.* However, a comparison of the above referenced passages contradicts the claim that they are not the same event. **The passage in Matthew twenty- four clearly establishes the time of the Lord’s coming as after the “great tribulation”.** **The passage in 1 Thessalonians** gives emphasis to the fact that **those who have died** in Christ and **those in Christ who are alive** when He comes *will all be gathered together to the Lord.* **The 1 Corinthians passage** is emphasizing the fact that **there will be a resurrection of the body** of, both, the dead and the living, when the Lord comes.

Another scripture that gives incontrovertible evidence that the Lord’s people are gathered to Him after the tribulation is:

2 Thessalonians 2

¹ Now we beseech you, **brethren**, by the coming of our Lord Jesus Christ, and by **our gathering together** unto him,

² That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, **as that the day of Christ is at hand.**

³ **Let no man deceive you** by any means: for **that day shall not come**, except there come a falling away **first**, and **that man of sin be revealed**, the son of perdition;

⁴ Who opposeth and exalteth himself above all that is called God, or **that is worshipped**; so that **he as God sitteth in the temple** of God, shewing himself **that he is God.**

⁵ Remember ye not, that, when I was yet with you, I told you these things?

⁸ And then shall that **Wicked** be revealed, whom the **Lord shall consume** with the spirit of his mouth, and shall destroy with the brightness of **his coming.**

The matter at issue in this passage is related to *when Christ comes, and our gathering together to Him.* The apostle Paul is telling the brethren at Thessalonica that the day of Christ’s coming and **our** (the church) being gathered together to Him is *after “that man of sin is revealed, the son of perdition”.* The son of perdition is the first beast in Revelation thirteen, having seven heads and ten horns, and was given power *forty two months to*

make war with the saints. He has his power **during the time** of the “great tribulation”. So, the church is gathered together to the Lord *when the Lord comes*, and this scripture says that *it is after the “son of perdition” is revealed and sits in the temple showing himself to be God*, and then, he is destroyed by the Lord *at His coming*-2 Thessalonians 2:8. Even though it has been so contended, there is nothing in the context of this passage to even suggest that *the references to the “Lords coming” in verses one and eight are different or separate events*. These scriptures should put to rest the proposition that the church is gathered to the Lord before the “great tribulation”.

Another significant occurrence related in time to the coming of the Lord is “a new heaven and a new earth”. The “first heaven and the first earth were passed away; and there was no more sea”-Rev. 21:1. **The Apostle Peter addresses this matter at:**

2 Peter 3

¹ This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

² That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

³ Knowing this first, that **there shall come in the last days scoffers**, walking after their own lusts,

⁴ And **saying**, Where is the promise of his coming? for since the fathers fell asleep, **all things continue as they were from the beginning of the creation.**

⁵ For this they **willingly are ignorant of**, that **by the word of God the heavens were of old, and the earth standing out of the water and in the water:**

⁶ Whereby **the world that then was**, being overflowed with water, **perished:**

⁷ But the **heavens and the earth**, which **are now**, by the **same word** are kept in store, reserved unto **fire** against **the day of judgment** and perdition of **ungodly men.**

⁸ But, beloved, be not ignorant **of this one thing**, that **one day** is **with the Lord** as a **thousand years**, and a **thousand years** as **one day.**

⁹ The **Lord is not slack concerning his promise**, as some men count slackness; but is longsuffering to **us-ward**, not willing that any should perish, but **that all should come to repentance.**

¹⁰ But the **day of the Lord will come** as a thief in the night; in the which the heavens shall pass away with a great noise, and **the elements shall melt with fervent heat**, the **earth also** and **the works** that are therein **shall be burned up.**

¹¹ Seeing then that **all these things shall be dissolved**, what manner of persons ought ye to be in all holy conversation and godliness,

¹² Looking for and hasting **unto the coming** of the day of God, **wherein the heavens** being on fire **shall be dissolved**, and the **elements** shall **melt** with fervent heat?

¹³ **Nevertheless we, according to his promise**, look for **new heavens** and a **new earth**, wherein dwelleth **righteousness.**

¹⁴ Wherefore, beloved, seeing that ye look for such things, be diligent **that ye may be found of him** in peace, **without spot**, and **blameless.**

¹⁵ And **account that the longsuffering of our Lord is salvation**; even as our beloved brother **Paul also according to the wisdom** given unto him hath written unto you;

¹⁶ As also in all his epistles, speaking in them of **these things**; in which are some things hard to be understood, which they that are **unlearned** and **unstable** wrest, **as they do also the other scriptures**, unto their own destruction.

¹⁷ Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

¹⁸ But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen

In this passage, the question, **“Where is the promise of his coming?”** is raised by scoffers who are, in affect, accusing the Lord of **failing to come as promised**, because “all things continue as they were from the beginning of creation”. The apostle Peter explains that **they are “willingly ignorant”** of the fact that all things **have not** continued as they were from creation. By **“the word of God the heavens were of old, and the earth...”** and **that world perished** by being “overflowed” with water. The **present heavens and earth** are maintained by **that same word**, but **they will be destroyed by fire** at the **time of the judgment of ungodly men**.

Peter further explains that, **time is not an issue** with the Lord, for to Him a day is no different than a thousand years. But rather, **what matters to the Lord** is that **none of His people perish**, but that they come to repentance. Therefore, the **Lord is not slow** in fulfilling **the promise of His coming**. And, that He **will come** “as a thief in the night”; and **when He does come**, the **heavens will pass away**, and the **earth** and the **works** in it **will be burned up**. Peter then raises what should be the question for each of us, “Seeing then that **all these things** shall be dissolved, **what manner of persons ought ye to be** in all holy conversation and godliness”, as we look for the **day of His coming**, **“in the which”**, as He promised, there will be a **new heavens and a new earth** wherein righteousness dwells.

This destruction of heaven and earth begins immediately after the tribulation, and at the beginning of the Lamb’s wrath, which is evidenced in that the **“stars shall fall from heaven, and the powers of the heavens shall be shaken”**-Matt. 24:29. In Rev. 6:14 we read, **“And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places”**.

Under the seventh seal: **“the third part of trees** was burnt up, and **all green grass** was burnt up-“; **“the third part of the sea** became blood, a **third part of the creatures** which were in the sea, and had life, **died**”; a **third part of the fresh waters** became bitter; a **third part of the sun, moon, and stars** ceased to give light-Rev. 8:1,7-12.

Under the seven vial judgments: The sea became blood and **every living soul died**; the rivers and fountains of water became blood-Rev. 16:3,4.

Thus, when the Lamb's wrath is poured out after the tribulation, we are told of the major destruction of the heavens and the earth, and the destruction of the seas and fresh waters, all of which is related in time to the coming of the Lord. Not only, will the present heaven and earth be destroyed at the time of the judgment of ungodly men, but also, *the remnant (those remaining) of men will be killed during this time*-Rev. 19:17,18,21. As we continue this consideration, in the matter of judgment and reward, *it will be important to remember that there will be no one surviving, physically, the wrath of the Lamb when it is completed on the inhabitants of the earth.*

We will consider judgment and reward in terms of time, location, and nature. Any one passage of scripture may identify one or more of these aspects of judgment and reward. Some of these scriptures are:

Daniel 12

² And many of them that sleep in the dust of the earth shall awake, some to **everlasting life**, and some to **shame and everlasting contempt**.

John 5

²⁸ Marvel not at this: for the hour is coming, in the which **all** that are **in the graves** shall hear his voice,

²⁹ And **shall come forth**; they that have done good, unto **the resurrection of life**; and they that have done evil, unto **the resurrection of damnation**.

Revelation 11

¹⁵ And the **seventh angel sounded**; and there were great voices in heaven, saying, The **kingdoms of this world** are become the **kingdoms of our Lord, and of his Christ**; and **he shall reign for ever and ever**.

¹⁸ And the nations were angry, and thy wrath is come, and **the time of the dead, that they should be judged**, and that thou shouldest **give reward unto thy servants** the prophets, and **to the saints**, and **them that fear thy name**, small and great; and shouldest **destroy them which destroy the earth**.

2 Timothy 4

¹ I charge thee therefore before God, and **the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom**;

2 Thessalonians 1

⁷ And to you who are troubled rest with us, **when the Lord Jesus shall be revealed from heaven with his mighty angels**,

⁸ In flaming fire **taking vengeance on them that know not God**, and that obey not the gospel of our Lord Jesus Christ:

⁹ Who shall be **punished with everlasting destruction from the presence of the Lord**, and from the glory of his power;

¹⁰ **When he shall come to be glorified in his saints**, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Matthew 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:

³³ And he shall set the sheep on his right hand, but the goats on the left.

³⁴ **Then** shall the King say unto them **on his right hand**, Come, ye blessed of my Father, **inherit the kingdom** prepared for you from the foundation of the world:

⁴¹ **Then** shall he say also unto them **on the left hand**, Depart from me, ye cursed, **into everlasting fire**, prepared for the devil and his angels:

⁴⁶ And these shall go away into **everlasting punishment**: but the righteous into **life eternal**.

The passages in the book of Daniel and the gospel of John are general statements that the dead will be raised, some to everlasting life, and some to everlasting contempt. Notice that in John's gospel, those **who have done good** are raised to **life**, and those **who have done evil** are raised to **condemnation**. While it is an issue of sin that brings a person into **condemnation or punishment**, *whether a person is raised to life or to condemnation, the judgment is according to a person's works-Rev. 20:12. On the basis of their works, some will receive greater or lesser reward and some will receive greater or lesser punishment.*

In the passage at Revelation eleven, when the seventh angel sounds the trumpet, the **Lamb's wrath** on the inhabitants of the earth will be completed and **Christ will reign forever**. *The time will have come: that the dead should be judged; that the servants of the Lord, the saints, and those that fear His name should be rewarded; and to destroy those who destroyed the earth.*

At 2 Timothy 4:1, we are told that **the time** when the **quick (living) and the dead** will be judged is at **the appearing** and **kingdom of the Lord Jesus Christ**. In the passage in 2 Thessalonians one, when the Lord Jesus comes there will be **vengeance on those on the earth** who "know not God, and who obey not the gospel of our Lord Jesus Christ". **But also, they will be "punished with everlasting destruction from the presence of the Lord and from the glory of his power; When he shall come to be glorified in his saints..."**

Again, in the passage in Matthew twenty-five, "**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..." He will **gather all nations** and **separate them**, the sheep on his right hand, and the goats on his left hand. (In scripture, both, sheep and the right hand have the connotation of good, while goats and the left hand imply that something is not good). He will tell those on His right hand to come

and **inherit the kingdom**, and He will tell those on His left hand to **depart into everlasting fire**, prepared for the **devil and his angels**.

It should be noted that this is not the vengeance of the Lamb's wrath poured out on **those on the earth**, but rather, it is punishment **in the "lake of fire"**, which is also the place of final punishment of the devil-Rev. 20:10. This is punishment in **"everlasting fire"**. Also, this judgment is **subsequent to the "day of Lamb's wrath"**, in which **all** of the inhabitants of the earth will be **killed**-Rev. 19:18,21. Therefore, **the "nations"** refers, **not to the living**, but to **those who are dead**. Further, **those being judged are individuals** from within all the nations. *It is individuals who "go away into everlasting punishment", and "into life eternal", whose works follow them.* Also, it should be noted that to **"inherit the kingdom"**-v-34, is to **"go into eternal life"**-v-46.

This judgment, when the **Son of man** will sit upon **"the throne of his glory"**, is a **description of the same judgment** where John 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." (We have read where heaven and earth will be destroyed from before the Lord as He pours out His wrath on the earth and it's inhabitants). This judgment of the dead is again described at:

Revelation 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.

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**.

¹³ And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man **according to their works**.

¹⁴ And **death and hell** were cast into **the lake of fire**. This is **the second death**.

¹⁵ And **whosoever** was **not** found written in **the book of life** was cast into **the lake of fire**.

At the judgment at the **"great white throne"**, the dead were judged "out of those things which were written in the books, according to their works". Those **who were not written in the book of life** were cast into **the lake of fire**, which is **the second death**. At the judgment where the Son of man sits on the **"throne of his glory"**, those on **His right hand** were told to come and **inherit the kingdom**, and those **on His left hand** were told "Depart from me, ye cursed, **into everlasting fire**, prepared for the devil and his angels", which is **the lake of fire**. In **both passages** the wicked are cast into **the "lake of fire"**-Rev. 20:10, which is **the second death**-Rev. 20:14. The **inheritance** of those who were **written in the book of life** is

not described in this Revelation passage, however, it **is described in other scriptures** that we have read. **As was observed in the various passages of scripture related to the coming of the Lord, they did not all have the same emphasis on specific aspects of the event. One must study the various accounts of any event to arrive at a complete or full understanding of the event.**

Other scriptures that address the matter of judgment and reward are:

Matthew 8

¹⁰ When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great **faith**, no, not in Israel.

¹¹ And I say unto you, That **many shall come from the east and west, and shall sit down** with Abraham, and Isaac, and Jacob, **in the kingdom of heaven.**

¹² But **the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**

Revelation 21

⁷ He that **overcometh** shall **inherit all** things; and I will be his God, and he shall be my son.

⁸ **But** the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in **the lake which burneth with fire and brimstone: which is the second death.**

Revelation 22

¹⁴ Blessed are they that **do his commandments**, that they may have **right to the tree of life, and may enter in through the gates into the city.**

¹⁵ **For without** are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

There are several observations from these scriptures:

--In the passage in Matthew eight, there are children of the kingdom who will be cast out of the kingdom. Outside of the kingdom is a place of darkness, where there will be weeping and gnashing of teeth.

--In the passage in Revelation twenty-one, those who overcome inherit all things, while those who do not inherit will be in the “lake of fire, which is the second death”, as expressed at Rev. 20:14, and 21:8.

--In the passage in Revelation twenty-two we learn that those who overcome are those who “do his commandments” (see also 2:26), and that their inheritance includes the right to the “tree of life”, and access within the city (New Jerusalem). And, that the “lake of fire, which is the second death” is on the outside of the city (New Jerusalem). These scriptures give additional information concerning, both, those who inherit, and those who do not. We are also given the central location of the place of inheritance, and the location of the “lake of fire”.

It is important to recognize that the many accounts of judgment or punishment are, in general, descriptions of the same event. This is also true of the accounts of the reward of inheritance.