

The Dais of Christ

Last week, I alluded to our subject tonight, and simply stated that I had come upon it while reading Adlai Loudy's book, **God's Eonian Purpose**, written in 1926. I was quite unprepared for Chapter 16, titled "**ADJUDICATION**." As I studied this subject, it occurred to me, that no one but me may have missed the significance of what we will share together tonight. So, just a heads-up that I may be presenting this to you more by way of confessing my own ignorance or even foolishness than as some new, fresh revelation.

The word, adjudicate, in Greek, is "*dia-krin-o*", meaning "through-judge". It is the same word as "doubt or discriminate." Zondervan's Greek dictionary says *diakrino* is "To make a distinction, to judge a dispute, to doubt, hesitate or waiver."

Thayer's Lexicon says *diakrino* is, "*to separate, make a distinction, discriminate, to prefer; to learn by discrimination, to try, decide; to determine, give judgment, decide a dispute; to withdraw from one, desert; to separate one's self in a hostile spirit, to oppose, strive with dispute, contend; to be at variance with one's self, hesitate, doubt.*"

Reading the varying definitions of this single word makes it obvious how important it is to know how the word is applied...how it is intended by its author..to avoid confusion. This is a classic example of the necessity to "correctly cut the word of the truth!"

"Adjudicate" shows up in 1 Corinthians 6:5: By starting at verse 6, however, we'll see virtually all of the forms of the same root word, "*krino*" meaning "judge;" to set right, to come to a conclusion; to decide. It also means "sue," as in "suing your brother," which we'll read in a moment.

"Judging" is "*krisis*" in Greek: the process or carrying out of a judgment.

"Judgment" is "*krima*" in Greek, literally, "judgment-effect", the effect of judging, private judgment, a judicial sentence"

OK..quick review: we have 4 words, all from the same root, and all related thought different:

Krino = judge

Diakrino = adjudication

Krisis = judging

Krima = judgment

Let's look at a part of the scriptures where we find all of these used within only 6 verses!
Turn to...

1 Corinthians 6:1-6

Chapter 6

- 1 Dare any of you, having business with another, be **judged** before the unjust, and not before the saints?
- 2 Or are you not aware that the saints shall **judge** the world? And if the world is being **judged** by you, are you unworthy of the least tribunals?
- 3 Are you not aware that we shall be **judging** messengers, not to mention life's affairs?
- 4 If indeed, then, you should have tribunals for life's affairs, the contemptible in the ecclesia, these you are seating?
- 5 To abash you am I saying this. Thus is there not among you one wise man who will be able to **adjudicate** amidst his brethren,
- 6 but brother is **suing** brother, and this before unbelievers!

Doing the word study for this, I went into the KJV, and read the NIV in my Hebrew-Greek study Bible. I thank God for the CLNT, because a lot of the meat gets lost in the other versions!

Now for my confession: I have believed that the Body of Christ was not subject to judgment, because when I saw judgment times and places in the scriptures, they applied to specific groups of people at specific times – none of which the body of Christ fit into...except one that the Apostle Paul wrote about in **2 Corinthians Chapter 5**. Even after reading it, its significance and even its direct application escaped me. I suspect my own prejudice against this whole notion of judgment prevented me from tackling the issue sooner. The way I came to understand judgment, when listening to various preachers throughout my life, seemed to precede Hell, as it has been painted throughout Christian history. I KNEW hell was a mistake, and I must have lumped judgment right in with it somehow, in the sense that it did not apply to me or to the body of Christ.

2 Corinthians Chapter 5 – You'll recall that this is the great "CONCILIATION" chapter. But before Paul can get to that wondrous revelation, he has to pass through a kind of judgment that applies directly to the body of Christ:

- 1 For we are aware that, if our terrestrial tabernacle house should be demolished, we have a building of God, a house not made by hands, eonian, in the heavens.
- 2 For in this also we are groaning, longing to be dressed in our habitation which is out of heaven,

3 if so be that, being dressed also, we shall not be found naked.

4 For we also, who are in the tabernacle, are groaning, being burdened, on which we are not wanting to be stripped, but to be dressed, that the mortal may be swallowed up by life.

5 Now He Who produces us for this same longing is God, Who is also giving us the earnest of the spirit.

6 Being, then, courageous always, and aware that, being at home in the body, we are away from home from the Lord

7 (for by faith are we walking, not by perception),

8 yet we are encouraged, and are delighting rather to be away from home out of the body and to be at home with the Lord.

9 Wherefore we are ambitious also, whether at home or away from home, to be well pleasing to Him.

10 For all of us must be manifested in front of the dais of Christ, that each should be requited for that which he puts into practice through the body, whether good or bad.

“the **dais** of Christ” = “*the judgment seat of Christ*” in KJV, NASB, NIV. Young’s literal reads, “*the tribunal of the Christ.*”

Dais, in Greek, means “platform” – the idea is that of a judges platform; not in the sense of a court proceeding, but in the sense of a platform, in front of which contestants stand to receive their awards, according to how well they finished in a race or contest.

“**Required**” is the same as the word “fetch” in Greek – means to bring; to receive (what is due); reward or repaid

2 Timothy 4:1

1 I am conjuring you in the sight of God and Christ Jesus, **Who is about to be **judging** the living and the dead, in accord with His advent and His kingdom:**

2 Herald the word. Stand by it, opportunely, inopportunely, expose, rebuke, entreat, with all patience and teaching.

3 For the era will be when they will not tolerate sound teaching, but, their hearing being tickled, they will heap up for themselves teachers in accord with their own desires,

4 and, indeed, they will be turning their hearing away from the truth, yet will be turned aside to myths.

1 Peter 4:5

3 For sufficient is the time which has passed by to have effected the intention of the nations, having gone on in wantonness, lusts, debauches, revelries, drinking bouts, and illicit idolatries, 4 while they are thinking it strange of you not to race together into the same puddle of profligacy, calumniating you; **[calumniating is blaspheming, insulting, slandering, or cursing]** 5 who shall be rendering an account to Him Who is holding Himself in readiness to **judge** the living and the dead.

6 For for this an evangel is brought to the dead also, that they may be judged, indeed, according to men in flesh, yet should be living according to God, in spirit.

Real quick: don't think that "an evangel brought to the dead" means that dead people are alive somewhere hearing the evangel. Peter and the other apostles were under no illusion as to the dead being asleep in the grave – the "unseen" – who await hearing the evangel of Jesus Christ upon the 2nd resurrection (referred to in Revelation).

1 Corinthians 4:

3 Now to me it is the least trifle that I may be being examined by you or by man's day. But neither am I examining myself.

4 For of nothing am I conscious as to myself, but not by this am I justified. Now **He Who is examining me is the Lord.**

5 So that, **be not judging anything before the season, till the Lord should be coming, Who will also illuminate the hidden things of darkness and manifest the counsels of the hearts. And then applause will be coming to each one from God.**

6 Now these things, brethren, I transfer in a figure to myself and Apollos because of you, that in us you may be **learning not to be disposed above what is written**, that you may not be puffed up, one over the one, against the other.

In verse 5, Paul indicates a judging is coming when the Lord comes. Then "hidden things of darkness" will be "illuminated" and "counsels of the hearts" will be "manifested."

This comes from Concordant Biblical Studies:

We have been justified before God by the work of Christ, but we are not justified among men by our own works. One was settled long ago and is everlasting. The other cannot be determined until our course is run and we are presented at the dais. We are to judge nothing before the time because the spring of human actions and its complexities are hid from us and are beyond our adjudication.

Who is more insistent than Paul that we are justified gratuitously by God's grace? Yet, when it comes to the dais, although he is conscious of nothing against himself, he insists that he is *not justified* by this (1 Cor.4:4). Such a contrast should show us the great difference between what is ours before God because of what Christ has done, and what is ours in relation to those with whom we come into contact by reason of our own actions. Moreover, if *Paul* did not justify himself, how can anyone else think of such a thing? We are all too prone to think we are right, and to demand that others acknowledge this publicly. We are not satisfied with the righteousness we have from God, but we want one of our own to flaunt before men, especially if our conscience is clear. A clear conscience is no criterion today.

Self-righteousness in view of our fellows is due to our ignorance of the flesh and to darkness as to our mortal state. Our condition is such that even a man like Paul prefers not to press the matter, but to leave it to the illumination of the dais, when we shall be immortal and free from infirmity and failure. The probabilities are that the most righteous act we have ever achieved was tinged with self and sin. By all means let us *not* seek to justify ourselves or demand that others recognize our righteous acts or character. Let us postpone all this until the gloom of our dying state gives place to the glory of eternal life, when all will be manifest, and self will have no cover under which to hide.

Everyone who will be presented there will be a chosen favorite of God and will be treated accordingly. Not only will his sins be absent, having been transmuted into God's righteousness through the infinite virtue of the blood of Christ, but he will be reconciled through His death. God, in Christ, will not be there as a *Judge* to condemn us for our sins and offenses against Him, but as a faithful Friend, to reward us for our service and suffering, to adjust our relationship to our fellow saints, and to prepare us for our future glorious service by removing every impediment and hindrance.

The very losses we may sustain for faulty service or failure in conduct will be essentially gracious, for their effects will prepare us for the future. Even their remembrance might mar the bliss of the far-flung eons that follow, unless all were finally satisfactorily settled. Just as we burn up the rubbish that accumulates and threatens to become an eyesore, so the fire will consume only that which has no place in final perfection.

One of the most gracious aspects of the dais is its influence on our present service and conduct. If all realized that much that we do will be made a bonfire in that day, it would radically revolutionize "Christian" service. If we only remind ourselves that the race is not to the swift,

unless they observe the rules, we would be more concerned to heed the Scriptures, and not walk disorderly. Even if we attain the highest honors among men for the passing period of our earthly life, what is that if it puts us in the lowest place in the coming eons? This is a very mean motive, but the grace of it lies in the fact that the very same selfish desire to have the preeminence, when viewed in the light of the dais, will cure us of it now, when we need such help.

Galatians 5:

6 For in Christ Jesus neither circumcision is availing anything, nor uncircumcision, but **faith, operating** through love.

7 You raced ideally! Who hinders you not to be persuaded by the truth?

1 Corinthians 3:8

8 Now he who is planting and he who is irrigating are for one thing. Yet each will be getting his own **wages** according to his own toil.

WAGES is a whole study to itself!

1 Corinthians 6:12

12 All is allowed me, but not all is expedient. All is allowed me, but I will not be put under its authority by anything.

Expedient is “bring together, be gained, common good, better, beneficial”

1 Corinthians 10:23

23 All is allowed me, but not all is expedient. All is allowed me, but not all is edifying.

Edifying is “build, build up, strengthen, benefit”

24 Let no one be seeking the welfare of himself, but that of another.

This is NOT to be mistaken for some kind of legal requirement, the violation of which could nullify one’s salvation, or any other blessing in Christ. Salvation, justification, and the glory to come, already achieved by and in Christ, cannot be forfeited by man. Being mindful of what is expedient and edifying is simply pleasing to God and beneficial to man.

1 Corinthians 3

11 For other foundation can no one lay beside that which is laid, which is Jesus Christ.

12 Now if anyone is **building** on this foundation **gold and silver, precious stones, wood, grass, straw,**

13 each one's work will become apparent, for **the day** will make it evident, for it is being revealed by fire. And the fire, it will be testing each one's work -- what kind it is.

14 If anyone's work will be remaining which he builds on it, **he will get wages**.

15 If anyone's work shall be burned up, he will **forfeit** it, yet he shall be saved, yet thus, as through fire.

16 **Are you not aware that you are a temple of God and the spirit of God is making its home in you?**

17 **If anyone is corrupting the temple of God, God will be corrupting him**, for the temple of God is holy, which you are.

18 Let no one be deluding himself. If anyone among you is presuming to be wise in this eon, let him become stupid, that he may be becoming wise,

19 for the wisdom of this world is stupidity with God. For it is written, "He is clutching the wise in their craftiness."

20 And again, The Lord knows the reasonings of the wise, that they are vain.

2 Timothy 4:

7 I have contended the ideal contest. I have finished my career. I have kept the faith.

8 Furthermore, there is reserved for me the wreath of righteousness, which the Lord, the just Judge, will be paying to me in that day; yet not to me only, but also to all who love His advent.

Romans 14:

9 For for this Christ died and lives, that He should be Lord of the dead as well as of the living.

10 Now why are you judging your brother? Or why are you also scorning your brother? For all of us shall be presented at **the dais of God**,

11 for it is written: Living am I, the Lord is saying, For to Me shall bow every knee, And every tongue shall be acclaiming God!

12 **Consequently, then, each of us shall be giving account concerning himself to God.**

13 By no means, then, should we still be judging one another, but rather decide this, not to place a stumbling block for a brother, or a snare.

From Biblical Studies, "The Dais," by A.E. Knoch

Let us take the subject of this series, the dais. How illuminating it is to see that, no matter what we may imagine, it is *not* connected with *judgment* or *sin*, as most of us supposed. How could we ever understand it when our version continually called it a "judgment seat?" This casts a black shadow on our justification, for a just man, especially one with God's righteousness, should never be brought before the Judge. It

would call God's righteousness into question! But we need not be distressed about it, for God's Word, as reflected in a concordant version, does not lead us into this dilemma.

Sin will not be considered at the dais, for all who will be presented there are sheltered by the blood of Christ. In this case our popular version is not to blame, for, though it follows the reading which should be rendered *evil* (*kakon* 2 Cor.5:11, see superlinear) it translates it *bad*, which seems to be the best reading and rendering. We have already pointed out the vast difference between *evil* and *sin*. We will see, as we delve deeper, there is also an important distinction between *sinning* and *badness*. Even before we grasp this, may the fact that sin is not in view at the dais appeal to our faith, and keep us from dragging it down to the level of the judgment accorded to those outside of Christ, without the righteousness of God.

Such is the view of the dais presented in Romans. It is a plea to graciously bear with those who are infirm in the faith, rather than to judge them, because we are to imitate God in His loving course at present, and leave the matter until the dais, when our Lord will review the conduct of all and give each his due. It may be compared with, or rather contrasted to, God's judgments which introduce the coming kingdom. Then His indignation will devastate the earth, and Israel will be purged to play its part in the millennium. But, even as the heavens are higher than the earth, so also is the grace which is ours at the dais in the heavens superior to the justice that will visit the earth when it is renovated at the crisis of the eons.

Who does this concern? Remember the order of resurrection in

1 Cor. 15:

19 If we are having an expectation in Christ in this life only, more forlorn than all men are we.

20 (Yet now **Christ has been roused from among the dead, the Firstfruit of those who are** **reposing.**

21 For since, in fact, through a man came death, through a Man, also, comes the resurrection of the dead.

22 For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified.

23 Yet **each in his own class:** the **Firstfruit, Christ;** thereupon **those who are Christ's in His** **presence;**

24 **thereafter the consummation, ...**

Who are "Christ's in His Presence"?

1 Thess. 4:

15 For this we are saying to you by the word of the Lord, that we, the living, who are surviving to **the presence of the Lord**, should by no means outstrip those who are put to repose,

16 for the Lord Himself will be descending from heaven with a shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and **the dead in Christ shall be rising first**,

17 Thereupon we, the living who are surviving, shall at the same time be snatched away together with them in clouds, to meet the Lord in the air. And thus shall we always be together with the Lord.

2 Corinthians Chapter 5:1--10

1 For **we are aware** that...**we** have a building of God...**we** are groaning...**we** shall not be found naked...**we** are not wanting to be stripped, but to be dressed, that the mortal may be swallowed up by life.

6...**we** are away from home from the Lord

7 (for by faith are **we** walking, not by perception),

8 yet **we** are encouraged,...

we are ambitious also...to be well pleasing to Him.

10 For **all of us** must be **manifested in front of the dais of Christ**, that **each** should be requited for that which **he** puts into practice through the body, whether good or bad.

Every incidence of “we” and “us” above refers to believers in Christ when He returns. This is the Body of Christ that Paul alone established in what he called “my evangel.”

Because there are wages and requiting of awards at the dais, there is the suggestion of rank or levels based on deportment and service. This has NOTHING to do with salvation:

Gal 3:27-28:

27 For whoever are baptized into Christ, put on Christ,

28 in Whom there is **no Jew nor yet Greek**, there is **no slave nor yet free**, there is **no male and female**, for **you all are one in Christ Jesus**.

Rather, the dais has to do with “stewardship” of God’s Grace and kindness to us in Christ Jesus. How well did we treat the justification and conciliation we received? What was the effect of God’s approach present (His salvation in grace through faith) in our lives prior to Christ’s return?

Ephesians 6:5-8

1 Children, be obeying your parents, in the Lord, for this is just.

2 'Honor your father and mother' (which is the first precept with a promise),

3 that it may be becoming well with you, and you should be a long time on the earth.

4 And fathers, do not be vexing your children, but be nurturing them in the discipline and admonition of the Lord.

5 Slaves, be obeying your masters according to the flesh with fear and trembling, in the singleness of your heart, as to Christ,

6 not with eye-slavery, as man-pleasers, but as slaves of Christ, doing the will of God from the soul,

7 with good humor slaving as to the Lord and not to men,

8 being aware that, whatsoever good each one should be doing, for this he will be requited by the Lord, whether slave or free.

9 And, masters, be doing the same toward them, being lax in threatening, being aware that their Master as well as yours is in the heavens, and there is no partiality with Him.

10 For the rest, brethren mine, be invigorated in the Lord and in the might of His strength. How will we win?

11 Put on the panoply of God, to enable you to stand up to the stratagems of the Adversary,

12 for it is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials.

13 Therefore take up the panoply of God that you may be enabled to withstand in the wicked day, and having effected all, to stand.

Colossians 3:24-25 – ahead and following this, Paul repeats the Ephesians exhortation

24 Being aware that **from the Lord you will be getting the compensation** of the enjoyment of an allotment: for the Lord Christ are you slaving.

25 For he who is injuring **shall be requited** for that which he injures, and there is no partiality.

Both the Ephesians and Colossians scriptures here are about deportment, service, and being requited or paid according to our “fruits,” if you will. Here’s the disturbing thing, that I fell victim to, and that I now see is at the root of the objections to faith alone by those who contend that “faith without works is dead,” as James wrote: Salvation and justification are clearly all about faith and have NOTHING to do with works, in the sense of payment, award, wages – Christ’s shed blood is payment in full and nothing can be added or subtracted from His absolute accomplishment on the cross, and God’s subsequent accomplishment and vindication when He raised Christ out from among the dead into immortality and incorruptibility, which we also are promised.

However, there is service, which is counted or reckoned, even though our sins are not, and for which there are wages or award.

Philippians 2:

12 So that, my beloved, according as you always obey, not as in my presence only, but now much rather in my absence, **with fear and trembling, be carrying your own salvation into effect,**

13 for **it is God Who is operating in you to will as well as to work for the sake of His delight.**

14 All be doing without murmurings and reasonings,

15 that you may **become blameless and artless**, children of God, flawless, in the midst of a generation crooked and perverse among whom you are appearing as luminaries in the world,

16 having on the word of life, for my glorying in the day of Christ, that I did not run for naught, neither that I toil for naught.

2 Timothy 2:11-15

11 Faithful is the saying: "For **if** we died together, [then] we shall be living together also;

12 **if we are enduring, we shall be reigning** together also; if we are disowning, He also will be disowning us;

13 if we are disbelieving, He is remaining faithful -- He cannot disown Himself."

14 Of these things be reminding them, conjuring them in the Lord's sight not to engage in controversy for nothing useful, to the upsetting of those who are hearing.

15 Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth.

What is NIOT said is as important as what IS said...

verse 12: "if we are **NOT** enduring we shall **NOT** be reigning..."

Reigning is an award for **endurance**.

We have salvation by grace, but we are stationed in the celestial according to service, endurance and deportment.

Here's a scripture that really hit me in light of these studies that I titled, "*Light up the Scriptures*." We looked at part of this earlier

1 Corinthians 3:10-15:

10 According to the grace of God which is being granted to me, as a wise foreman I lay a foundation, yet another is building on it. **Yet let each one beware how he is building on it.**

11 For other foundation can no one lay beside that which is laid, which is Jesus Christ.

12 Now if anyone is building on this foundation gold and silver, precious stones, wood, grass, straw,

13 each one's work will become apparent, for the day will make it evident, for it is being revealed by fire. **And the fire, it will be testing each one's work -- what kind it is.**

14 **If anyone's work will be remaining which he builds on it, he will get wages.**

15 **If anyone's work shall be burned up, he will forfeit it, yet he shall be saved, yet thus, as through fire.**

Sobering, isn't it?

Gold, silver, precious stones, wood, grass, straw – these are the character of teachings that Paul presented and upon which Apollos, Timothy and others built...right up to these present studies, humbly presented...as Barbara says, “respectfully submitted for your prayerful consideration.”

Loudy suggests that gold stands for that which is divine, silver for redemption, precious stones for the “gems” of grace – the “secrets” that Paul revealed. The rest – the wood, grass and straw – represent philosophy and empty human traditions, perversions of the truth that obscure God's purpose and His revelation.

Better to have a little left standing AFTER the fire than much BEFORE it!

Judgments to follow:

The Judgment of the House of God – “the coming indignation – Jacob's trouble” – aka the tribulation -- to take place in the middle east, involving the Jewish ecclesias, when Christ returns, the result of which a faithful remnant of Israel will receive Christ as Messiah

1 Peter 4:17

17 seeing that it is the era for the judgment to begin from the house of God. Now if first from us, what is the consummation of those who are stubborn as to God's evangel?

Ezekiel 20:34-38

³⁴ I will bring you from the nations and gather you from the countries where you have been scattered—with a mighty hand and an outstretched arm and with outpoured wrath. ³⁵ I will bring you into the wilderness of the nations and there, face to face, I will execute judgment upon you. ³⁶ As I judged your ancestors in the wilderness of the land of Egypt, so I will judge you, declares the Sovereign LORD. ³⁷ I will take note of you as you pass under my rod, and I will bring you into the bond of the covenant. ³⁸ I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the LORD.

Ezekiel 22:19-22

¹⁹ Therefore this is what the Sovereign LORD says: 'Because you have all become dross, I will gather you into Jerusalem. ²⁰ As silver, copper, iron, lead and tin are gathered into a furnace to be melted with a fiery blast, so will I gather you in my anger and my wrath and put you inside the city and melt you. ²¹ I will gather you and I will blow on you with my fiery wrath, and you will be melted inside her. ²² As silver is melted in a furnace, so you will be melted inside her, and you will know that I the LORD have poured out my wrath on you.'"

Jeremiah 30:4-7

⁴ These are the words the LORD spoke concerning Israel and Judah: ⁵ "This is what the LORD says:

"Cries of fear are heard— terror, not peace.

⁶ Ask and see: Can a man bear children? Then why do I see every strong man with his hands on his stomach like a woman in labor, every face turned deathly pale?

⁷ How awful that day will be! No other will be like it. It will be a time of trouble for Jacob, but he will be saved out of it.

Daniel 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.

The Glory Throne Judgment – Christ's judgment of the nations and their treatment of Christ's Brethren during the coming indignation, taking place on the earth in the valley of Jehoshaphat. The result of which will be some nations saved and others chastened (sheep and goats).

Matthew 25:31-32, Joel 3:1-21

31 "Now, whenever the Son of Mankind may be coming in His glory, and all the holy messengers with Him, then shall He be seated on the throne of His glory,

32 and in front of Him shall be gathered all the nations. And He shall be severing them from one another even as a shepherd is severing the sheep from the kids.

33 And He shall be standing the sheep, indeed, at His right, yet the kids at the left.

Joel 3

¹ "In those days and at that time, when I restore the fortunes of Judah and Jerusalem,

² I will gather all nations and bring them down to the Valley of Jehoshaphat.

There I will put them on trial for what they did to my inheritance, my people Israel, because they scattered my people among the nations and divided up my land.

³ They cast lots for my people and traded boys for prostitutes; they sold girls for wine to drink.

...

¹² “Let the nations be roused; let them advance into the Valley of Jehoshaphat, for there I will sit to judge all the nations on every side.

¹³ Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full and the vats overflow—so great is their wickedness!”

¹⁴ Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision.

¹⁵ The sun and moon will be darkened, and the stars no longer shine.

¹⁶ The LORD will roar from Zion and thunder from Jerusalem; the earth and the heavens will tremble. But the LORD will be a refuge for his people, a stronghold for the people of Israel.

¹⁷ “Then you will know that I, the LORD your God, dwell in Zion, my holy hill. Jerusalem will be holy; never again will foreigners invade her.

¹⁸ “In that day the mountains will drip new wine, and the hills will flow with milk; all the ravines of Judah will run with water. A fountain will flow out of the LORD’s house and will water the valley of acacias.

¹⁹ But Egypt will be desolate, Edom a desert waste, because of violence done to the people of Judah, in whose land they shed innocent blood.

²⁰ Judah will be inhabited forever and Jerusalem through all generations.

²¹ Shall I leave their innocent blood unavenged? No, I will not.”

The LORD dwells in Zion!

The Great White Throne -- After Christ’s 1,000-year reign, after the total destruction of heaven and earth, when all the dead are resurrected from Adam on, and when the book of life is opened

Revelation 20:

11 And I perceived a great white throne, and Him Who is sitting upon it, from Whose face earth and heaven fled, and no place was found for them.

12 And I perceived the dead, the great and the small, standing before the throne. And scrolls were opened. And another scroll was opened which is the scroll of life. And the dead were judged by that which is written in the scrolls in accord with their acts.

13 And the sea gives up the dead in it, and death and the unseen give up the dead in them. And

they were condemned, each in accord with their acts.

14 And death and the unseen were cast into the lake of fire. This is the second death-the lake of fire.

15 And if anyone was not found written in the scroll of life, he was cast into the lake of fire.

So...What's the take-away from all this? For me – for us, who are members of Christ's body, it is to combine Paul's instruction to the Philippians, Thessalonians, Corinthians and to Timothy:

Phil 2:12 -- with fear and trembling, be carrying your own salvation into effect

1 Thess. 4: 11-12 -- ...be ambitious to be quiet, and to be engaged in your own affairs, and to be working with your hands, according as we charge you, that you may be walking respectably toward those outside and you may have need of nothing.

2 Ti 1:13-14 -- Have a pattern of sound words, which you hear from me, in faith and love which are in Christ Jesus. The ideal thing committed to you, guard through the holy spirit which is making its home in us.

2 Ti 2:15-16 -- Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth. Yet from profane prattlings stand aloof, for they will be progressing to more irreverence

22 Now youthful desires flee: yet pursue righteousness, faith, love, peace, with all who are invoking the Lord out of a clean heart.

23 Now stupid and crude questionings refuse, being aware that they are generating fightings.

2 Cor 5:9-10 -- Wherefore we are ambitious also, whether at home or away from home, to be well pleasing to Him. **For all of us must be manifested in front of the dais of Christ, that each should be requited for that which he puts into practice through the body, whether good or bad.**

I pray we will say with Paul, in **2 Timothy 4...**

7 I have contended the ideal contest. I have finished my career. I have kept the faith.

8 Furthermore, there is reserved for me the wreath of righteousness, which the Lord, the just Judge, will be paying to me in that day; yet not to me only, but also to all who love His advent.