frequently called, “the General Judgment.” It is supposed  
to be ushered in by trumpet-sound: whereas the last  
or seventh trumpet sounded a thousand years previously,  
and then ushered in Messiah’s kingdom, and the resurrection of the righteous. Not then is the time of  
the rising again, and judgment of all men. The saints  
have been judged long before, in the presence of Christ  
seated on THE JUDGMENT SEAT, not on THE THRONE.  
 “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.*1 For it is  
written, ‘As I live, saith the Lord, every knee shall  
bow to me, and every tongue shall confess to God.’ So  
then every one of us shall give account of himself to  
God” (Rom. xiv. 10-12).  
 “We must all be manifested before *the judgment seat  
of the Christ* that each may receive the things done by  
the body, according to the things he did, whether (the  
issue) be good or bad” (2 Cor. v. 10).  
 This throne is a different one from that which appears  
in the temple. Chap. iv. That was set for judgment  
on the living, while the earth lasted; and the rainbow  
was round it: for there were promises of mercy still  
encircling Israel and the earth. But now the earth  
departs for ever: there is no rainbow here. Earth  
and heaven stood before *that* throne: they pass  
away from *this*. Both continue under the thrones of  
Christ, and His favoured ones, during the millennium.  
They depart now. None but one sits on this throne  
which judges the dead. So mistaken is that view  
which imagines the saints to be co-assessors with Christ  
when He passes sentence on the dead. The rewarded  
are to sit with Him when He rules and breaks in pieces  
the refractory living nations. ii. 26, 27; iii. 21.  
  
1 For “Christ” the critical editions read “God.”