

The Three Eternal Destinies #180 *The One Who Judges Impartially*

1 Pet 1:13-17; Eph 2:10; Rev 19:8; 1 Cor 4:5; Eph 4:12; 2 Cor 5:10

If you say “Our Father” to the one who judges every man impartially on the record of his deeds, you must then stand in awe of Him while you live out your life on the earth (in the Body). Our Father in heaven judges now by our deeds — what we do and what we say. These are works, which shall be judged to see if they built the Body or tore it down (Eph 4:12-16; 1 Cor 3:10-17; Mt 12:37).

Our Father judges us impartially, not based on anything except what we do and what we say. That is, we are judged according to whether we are doing what He has prepared for us to do in the Body or not, whether we are led by the Spirit (Rom 8:14) and lay down our life (1 Jn 3:16,23) and love as He loved, doing what is pleasing in His sight (1 Jn 3:22). These things determine whether our prayers were answered or not (Jn 15:5-9; 1 Jn 5:14-15; Jn 14:15,21,23,24).

God judges both the Holy and the Gentiles by the same standard (Rom 2:6,11; Acts 10:34-35; Gen 4:7; Dt 10:17). Rom 2:10, Gen 4:7 – Cain is told that all depends on what he does (for he knows good from evil, Gen 3:22) and that this determines his eternal destiny. To *do right* (Rom 2:6) is to “work righteousness” (Gen 4:13; Rom 2:14-16; Rom 2:6-11; Ps 82:8, Gen 18:25, Rom 2:5; 1 Pet 1:17 and Rom 2:6-11,16).

The judgment of 1 Pet 1:17 is the same judgment of 2 Cor 5:10, which is the judgment of the Body of Messiah for the deeds each one has done in the Body, whether they were good or bad. And the nations or Gentiles are judged for their deeds according to Mt 25:41,46, as Rom 2:16 and Rev 20:12-15 say (Heb 9:27; Rom 2:10,15,16). This is since there is no partiality with God and He judges based on one’s works (Rom 2:10-11; 1 Pet 1:17).

Acts 10:34-35 is “works righteousness” as each “does the good” according to the knowledge he innately has (Gen 3:22). Rom 2:12 – Judgment is based on works, or deeds done (Rom 2:14 and Rev 20:12).

So concerning the holy one’s deeds (1 Pet 1:17), which as designated for each one in the Body must be carried out in godly fear, the clean fear of Ps 19:9, His judgments are true and right (1 Pet 1:17; Ps 19:9,12-14). In 1 Pet 1:17 the word *work* is #2041 in Strong’s Greek Concordance of the New Testament. It is the same word as in Eph 2:10. These are the works that God has ordained (or designed) beforehand. He has prepared them that we should spend our lives in doing them — that we should walk in them. We are to walk in them, to walk in the works (#2041). These are one’s occupation in the Body of Messiah.

Eph 4:1 – They are our calling, our vocation (#2821), our employment (Titus 2:14 and 3:8 are both #2041). In 1 Ths 1:3 the *work* of faith is #2041, as also in 1 Ths 5:13. 1 Cor 3:13-15 – Every man’s *work* is #2041. 1 Pet 4:11 — What we do and what we say is our inner glory expressed outwardly (1 Pet 4:10; Mt 25:15), which demands the respect of our brothers and sisters, causing the bond of unity in Jn 17:22 and Eph 4:2-4.

In 1 Pet 1:17, the word *judge* is # 2919 (Mal 3:18, Acts 26:7). It means to distinguish between good works and bad works. This determines who will enter the Kingdom of Heaven (Mt 7:21). The judgment will render as Rom 2:6 says, deciding and determining – esteeming – each person according to his works, good or bad. This judgment will discern the difference between His saints (Dan 12:3), a distinction between, a discriminating between the wise and the foolish of Mt 25:14-30, done without partiality because He judges only by our works. 1 Cor 4:5 — He judges by our coordinated movement in the Body (2 Cor 5:10; 1 Cor 3:15).

1 Pet 1:17 says there is no partiality with God. He does not judge us by a soft spot or a weakness toward us and ignore our works or deeds. No fondness towards us blinds His judgment of our inferior works or incomplete deeds, or of our lawless deeds (Titus 2:14; 3:8). Partiality is to make judgment based on a person’s rank or influence. It is to show preference for the rich and powerful. God shows no partiality in judgment. We ourselves cannot *love others* and *show partiality* because the two are mutually exclusive — to show favoritism is to *sin* (Jms 2:8-9). Partiality is to have a weakness or a soft spot for certain persons among those who are judged.

Acts 10:35 is a labor as Gen 3:22 is a labor. These are works to exercise — “to work righteousness.” In the NKJV the word *works* is #2038 (from #2041). It is to perform what is right according to the dictates of the

conscience, which is the knowledge one has of good and evil. It is to make judgments, which determines one's eternal destiny (Rom 2:6-16; Heb 9:27; Rev 20:12), according to their works (#2041). Acts 10:35 is judged without partiality or favoritism (Gen 18:25).

Heb 9:27 and Rev 20:12 — The word *judged* is to make a determination (#2919 and 2920) or a separation between those who worked righteousness and those who did not work righteousness. This is as Gen 4:7 and 13 say, that one is accepted and the other is not accepted based on his works, and this is without partiality (Rom 2:11).

So, 1 Pet 1:17 is read by all disciples who read, but how they read it is what counts. Or, how do you hear it? 1 Pet 1:13-17 — Therefore you must be mentally stripped for action, perfectly self-controlled, fixing your hope on the *grace*, which shall be brought to you, which He will bring with Him when He comes to you with *revelation*. Verse 13 says keeping perfectly sober, direct, as children of obedience (or persons who have derived their being from obedience), for we are no longer living in the world, living in ignorance of our Father's perfect will for us. Eph 2:12 – For as He who called us is Holy, we are to be Holy as He is Holy – in all we do and say. We are to be set-apart from this world and born again into His Holy Nation to do only His will, accomplishing His purpose (Isa 53:10-11).

The word *grace* in 1 Pet 1:13 is the fullness of His Spirit in our spirit, or heart, which causes the joy of rejoicing, exultation, exuberant joy and gladness of heart indescribable. So verse 17 implies that if we honor our Father, our service will be commensurable — equal in measure to our own honor — proportionate, corresponding, suitable, and proportioned.