

KNOWING THE TERROR OF THE LORD

Chapter 11

Shock & Surprise Beyond the Rapture

by Gary T. Whipple

This chapter will contain the most discomfiting information that has so far been considered, but it is needed in order to gain a full discernment of the wisdom of God concerning those that are disinherited. Here, we will be discussing the remainder of the “Gehenna truths,” which teach the second death, and millennial destruction. We will learn what Jesus personally said about this subject, as well as that of the apostles. It is most important for the reader to understand that the following subject does not speak of the eternal suffering of the lost, but of believers who will *forfeit* their right to rule and reign in His coming millennial kingdom.

The method we have chosen to use in teaching these truths is to present a premise, and then spend the remaining portion of this book in proving it.

The Premise

All levels of *apostate* believers and teachers will be *slain* by the Lord Jesus Christ at the Judgment Seat of Christ, and then cast into Gehenna for a thousand years. Gehenna is a region of *destruction* and *ruin*, which will contain fire, the graves of the slain bodies of apostates, and the blackness of darkness where the bodiless souls will be confined. At the end of the thousand years its inhabitants will be raised and changed, along with those who had been confined alive in the region of “the outer darkness.” Together they will be given glorified bodies forever.

Eternal life is based on the righteousness of Jesus Christ to every one who believes on Him. Therefore, since all apostates will have *saved* spirits, they will also have eternal life. However, because of their rebellion against God’s Word, they will be forfeiting their rights to the millennial kingdom for a thousand years.

TWO DIFFERENT JUDGMENTS FOR THE CHRISTIAN

In studying the second and fifth letters of Revelation in chapter two and three, we discover two different judgments that Jesus personally pronounce upon all non-overcomers at the judgment. These are, (1) being *blotted out of the book of life* (3:5), and (2) being *hurt of the second death* (2:11). It is our opinion that the first expression (blotted out of the book of life) may correspond to all who will lose their inheritance (both those who will go to ‘the outer darkness,’ and those who will go to ‘the blackness of darkness’). Whereas, the second (the second death) correspond only to “the blackness of darkness” (the region Gehenna).

[In this chapter the writer uses the term **second death** in connection with those who will lose their bodies for one-thousand years. However, this has a much wider application, and will be explained in the Fourteen Chapter under the heading of Understanding The Second Death.]

(1) Being Blotted Out Of The Book Of Life

“Let them be blotted out of the book of the living and not be written with the righteous” (Psalm 69:28).

Many Christian teachers err when they attempt to teach about the “book of life.” Their error comes from a failure to recognize that there are actually three different

books of life mentioned in the scriptures, with each pertaining to one of the *three* parts of man (body, soul and spirit). Two of these “books of life” are found the Old Testament, with the third book being found in the book of Revelation.

The First Book Of Life

"Let them be blotted out of the book of the living,..." (Psalm 69: 28a)

In the first half of this verse in Psalms we see the first of the books of life. It is called the “book of the living.” This is the book in which every person’s name is written at the moment of conception and is blotted out at the moment of death. It is the book of all of the living, lost and saved, and pertains only to the *body* of man.

David mentioned this book of life when he spoke of his own conception in Psalm 139:13-16. In the 16th verse he tells us that God wrote his name in this book before his bodily members were formed in the womb of his mother. Here we see that God counts us as individual persons with names at the moment of conception. The Jews recognized this truth by counting all of their children as being one year old at birth.

The Second Book Of Life

“...and not be written with the righteous” (Psalms 69:28b).

The second half of the verse that is before us, is the book of life of the righteous. It contains all of the names of those who are saved, and who will be saved (salvation of the spirit). Here, the names of the saved can only be written, not blotted out (eternal security of the believer). In the New Testament, this book is known as the “Book of Life” (depending on the context), and the “Lamb’s Book of Life” (compare Phil. 4:3; Rev. 13:8; 17:8; 20:15; 21:27). It pertains only to the *spirit* of man.

The Third Book Life

"He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5).

This third book of life is found in Revelation. It is a book of the names of all who will rule and reign with Jesus Christ in His kingdom. Every believer’s name will be written in this book because he is an heir. But if he is disinherited, his name will be blotted out. Where it is impossible for a believer to be blotted out of the book of life that pertains to the salvation of the spirit, it is possible for one to be blotted out of this book, which pertains to the salvation of the *soul* (rewards). The above verse (Rev. 3:5), teaches that there is a reward for those who *overcome*, and a loss of reward (being

blotted out of the book of life) for those who fail to overcome. Thusly, this book of life is a different book from the first two books of life, in that it pertains specifically to the *soul*.

The contextual setting of this verse is found in the letter that was written to the Sardis church. This church represents the new Christian who does not grow in the Word, and confess his sins God. Therefore, it becomes a fitting symbol of the average church member in these last days. **Having a name by which they live, yet are dead** (Rev. 3:1b). Saved, but that is about all, as these are saints who are in danger of losing their inheritance by being blotted out of the book of life. Most likely, those of this class who fail to overcome will spend their millennial life in “the outer darkness.”

“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and {from} the things which are written in this book” Rev. 22:19.

The context of this verse suggests more than just the representation of Sardis Christians. God here warns the apostate Christians (those falling away from God) that their punishment will be in having their names *blotted out of the book of Life*, and as we shall see, a *suffering of the second death*.

The difference between the above two groups are as follows. Whereas, some of the Sardis Christians fail to *grow* in the Word, these Christians fall away from the Word, and in so doing, try to destroy it. The first group loses their inheritance. The second loses their inheritance and their body. Also notice, that all who suffer this judgment will lose their part Out of the Holy City, and from the things (the inheritance) written in the book. This exclusion from the Holy City and loss of inheritance will probably last throughout eternity, even though at the end of the kingdom age, they will be raised and be given glorified bodies forever.

(2) The Second Death

There are two types of “second death” in the Word of God. The first type is for the lost while the second is reserved for certain believers.

“But the fearful, and unbelieving, and 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* (Rev 21:8).

“And death and hell were cast into the lake of fire. This is *the second death*” (Rev. 20:14).

“He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of *the second death*” (Rev. 2:11).

“Blessed and holy {is} he that hath part in the first resurrection: on such *the second death* hath no power. but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev 20:6).

These four verses of scriptures are the only ones in all of the Word of God that speak of the “the second death.” The first verse utters the eternal judgment of the lost (Rev. 21:8), with the second verse proclaiming the eternal destruction of death and hell itself (Rev. 20:14). However, the last two verses speak of the coming destruction and ruin of the bodies and souls of all apostate believers for a period of a thousand years (Rev. 2:1 1;20:6).

A careful study of “the second death” in the first two verses show a literal and eternal death (for the lost), as well as the place where it will occur (the lake of fire). However, in the last two verses, the second death even though it is literal, is not eternal, since it is a judgment for Christians. Also, it is not connected to the lake of fire, but as we shall see later... to Gehenna.

The Lake Of Fire...Second Death For The Lost

The Greek word “hades” is only used ten times in the New Testament. It means the place of departed souls. Its counterpart in the Old Testament is called “sheol,” meaning: “the world of the dead (as if in a subterranean place) together with its inhabitants and assessors.” This is the place that all lost souls go immediately after death. Here, they will be confined until after the millennium and then raised up (same body that they died with) in order to be judged at the Great White Throne. (Rev. 20:13,14). This judgment will be given to determine their degree of punishment in accordance to their unrighteous works. They will then be cast into the “lake of fire,” to be punished forever. This is the second death for those who were never saved.

Gehenna ...The Second Death For The Saved

Contrary to popular conservative theology, Gehenna is not a place that is reserved for all of the lost. Nor, is it identified with the lake of fire, or with hades. But rather it is a separate place of destruction that is set aside by God for rebellious and apostate Christians for one-thousand years. The misconception that this place is for the lost, comes from two sources. First, from the mistranslation of the two Greek words, “hades and “geenna (ge-henna or Gehenna)” as both being “hell.” This created the impression that they were both the same place when in reality they are not. Secondly, the general belief of the church which says, “anything that appears to be good in the Bible must be for the Christian, and anything that appears to be bad must be for the lost.”

What is Gehenna? It is a graveyard, probably located in the heart of the earth. It is a place of ruin; a place of destruction for all apostates. Jesus taught us about this

place by using the Valley of Hinnom as a *type* where God has and will destroy the apostates of His own people Israel. This valley was located south of Jerusalem. In it was a high place (possibly a hill) called Tophet (the place of fire). This was the place in times past where the pagans made their children pass through fire for their pagan god Moloch. Later, the people of God (Judah) fell from worshiping the true God and began worshiping a false god in this same valley. For instance—it was here, that Ahasuerus the king of Israel forsook God and offered burnt offerings unto Baal (2 Chron. 28:1-5). It was also here, in this same place, that the children of Judah forsook God and sacrificed their children in fire to Baal (Jer. 7:30-32). For this apostasy, God said He would call it the “valley of slaughter” (Jer. 7:32), where He would punish Judah for their sins. Later, when the righteous King Josiah abolished this valley and desecrated it, it became the garbage dump for Jerusalem where the fires never went out and the worm never died. It is this same Valley of Hinnom that Jesus uses as a *type* to point to God’s coming judgment on all apostate believers of the church age. In the Greek, it is called “geenna,” which when transliterated into English becomes ge-henna or Gehenna. However, when the translators of the King James Bible translated this word, they interpreted it as “hell.” This in turn, has caused all Bible expositors to falsely connect it with “the lake of fire.”

In studying Jeremiah chapters 7 and 19, the faithful student of the Word will come to realize that the “Valley of Hinnom” became the “valley of slaughter” where God would slay and bury His *own* people Israel, for turning to other Gods (apostasy). This probably was fulfilled in BC 606, when many Jews were *slam* by the invading Babylonians, while others were led into captivity outside of their *land* (Jer. 32:36). While this event occurred historically, it also became a type of “outer darkness” and “Gehenna” that will occur at the end of this age, when the apostates of both Israel and the church will be punished. For Israel, this is the time that is called “the time of Jacob’s trouble” (Jer. 30:7), a time of “great tribulation” just prior to Christ’s appearing. For the church, this is the time of the Judgment Seat of Christ where many saints will lose their bodies and the remainder will be cast out of the kingdom (antitype of the *land*) for one-thousand years. In Isaiah, chapter 66, God gives us a view of those whose bodies will be slain in Gehenna.

“And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” (Isa. 66:24).

In this verse, it is declared that all people (all flesh) living during the millennium, will look upon the bodies of those who transgressed (Heb. ‘Pasha,’ meaning apostatized) against the Lord and were destroyed. This will be Gehenna, the antitype of the “Valley of Hinnom.” A place where the fire is not quenched, nor where the worm (maggot) does not die.

According to the type that is revealed to us in Jeremiah 19, we must remember that the Valley of Hinnom was not called the “valley of slaughter” because God slew His

people there, but because He *buried* them there. Actually, they were slain in Jerusalem and its vicinity, which is on the north side of the valley. It is also important to remember, that God's Word never speaks of this valley as the place where God destroyed and buried the *lost gentile nations*, but rather His *own* people who *fell* away from Him (note: the gentile nations will be destroyed in the Valley of Jehoshaphat [Joel 3:12]).

Thusly, this "valley of slaughter" becomes a perfect type of the destruction of God's people (apostate Christians), who will be judged as apostates at the Judgment Seat of Christ. The Lord will slay them, or cause them to be slain, in the vicinity of the heavenly Jerusalem (Judgment Seat of Christ) north (above the earth), and will bury them in the Valley of Hinnom (Gehenna, somewhere in or on the earth) which is south (down) from heaven for a period of one-thousand years. While this wrath of God is exercised on His own people, He will banish others into the darkness outside of the kingdom for one-thousand years.

You may ask, will Israel as a *nation* lose their salvation in Hinnom? The answer is "no!" For this valley is not a figure of eternal destruction, but rather the severest punishment for the apostates of Israel in suffering the loss of the kingdom. You may ask again, is the Valley of Hinnom, or its antitype Gehenna, the place where the *individual* lost person goes forever? The answer again is no, since the book of Revelation teaches that the punishment of all of the lost will be forever in the "lake of fire" (Rev. 20:14,15). We must not mix these two places of punishment (Gehenna and the lake of fire) and make them the same place. For whereas, Gehenna is probably in or on the earth, the "lake of fire" is most likely in another part of the universe. Consider this: The imagery of Gehenna is terrestrial, i.e. valley, garbage dump, worms, fire etc.. Therefore, we must conclude that it is in the earth, and will be destroyed along with the earth at the close of the millennial age. However, the imagery of the "lake of fire" is celestial, i.e. not on the earth. It is a literal lake of fire that burns forever, and is probably in another part of the universe.

The Second Death In The Sermon On The Mount

"And if thy right eye offend thee, pluck it out, and cast {it} from thee: for it is profitable for thee that one of thy members should perish, and not {that} thy whole body should be cast into hell [Gehenna]. And if thy right hand offend thee, cut it off, and cast {it} from thee: for it is profitable for thee that one of thy members should perish, and not {that} thy whole body should be cast into hell [Gehenna]." (Matt. 5:29, 30).

Conservative Bible expositors, for hundreds of years, have been mystified with these two verses of scripture. They knew that believers could not lose their salvation and be cast into hell. Also, they knew that the "Sermon on the Mount" was addressed to *believers* for the purpose of instructing them in the commandments of Christ; yet here, the Bible was clearly warning a believer about the possibility of him being cast into *hell*. Seemingly, there was no answer. Their difficulty however, was in the misunderstanding

of the word "hell" (Gehenna) which is used here. If one does not know the kingdom truths that teach of rewards and loss of rewards, he cannot come to the correct interpretation of Gehenna. The simple answer is, that here Christ is warning all believers not to fall away from God (apostatize) and become an idolater. He reveals the great sin of adultery, (same in God's eyes as idolatry, see Col. 3:5), and teaches that a believer who falls from God and *practices* this sin, even in his thoughts, is in danger of hell (Gehenna). Therefore, it is important and profitable to forsake this sin at any cost and return to the Lord, even if one has to go to the extreme of cutting off a limb or plucking out an eye. To emphasize the importance of gaining the kingdom at any cost, our Lord said that it is far better to enter into life (the kingdom) with one eye and one hand than to have them both and be cast into hell [Gehenna] for a thousand years.

As far as this writer can discover, there have been only two other expositors, both of which were of the nineteenth century, who saw the truth of these verses and wrote briefly on their meaning. These were Robert Govett, and G.H. Pember. In his book "The Sermon On The Mount," Mr. Govett wrote "...hell [Gehenna] is made the penalty of the worst cases of transgression on the part of the disciple." (Robert Govett, *The Sermon On The Mount*, page 84).

The Second Death For The Scribes And Pharisees

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell [Gehenna] than yourselves" Matt. 23:15).

{Ye} serpents, {ye} generation of vipers, how can ye escape the damnation of hell [Gehenna]" (Matt. 23 :33)?

Contrary to what others have taught, these two verses do *not* teach that the scribes and Pharisees were lost and bound for the lake of fire. Instead, the warning of judgments here, and in the remaining portions of Matthew 23, were delivered to them by Jesus because of their *works* and not their lost spiritual condition. Here, Jesus refers to Gehenna as the place they will go if they do not repent of their self-righteous works, (Gehenna is a special place of judgment and punishment for God's own people who become apostates). Thusly, one cannot, with sound exegesis, declare that the scribes and the Pharisees were lost men based on their *works and attitudes*. If this were true, then most of the church could be cast into the lake of fire, since it has many in its ranks who are saved and have self-righteous works.

Here is another point to notice. Our Lord instructed the multitude and the disciples to observe and do everything that the scribes and Pharisees taught only *do not do their works* (Matt. 23:1-3)! It would seem inappropriate for our Lord to instruct Israel to be students of, and to do all the teachings of men who did not belong to God. Thusly, it is the opinion of this writer that the *scope* of teaching here does not deal with lost

teachers and their punishment in the lake of fire, but rather apostate teachers and their punishment in Gehenna.

Furthermore, Jesus' message to all the Jews was principally on how to enter into "millennial life," and not "eternal life." Apparently the Jews, as a *nation* were already counted by God as His own people (though individually they were to be saved by faith). Thusly, the *scope* of the gospel that Jesus preached did not include the "gospel of grace" since that gospel could not have been preached until after He had died on the cross (1 Cor. 15:3-4). Instead, the gospel that He preached, was called the "gospel of the kingdom" (see Matt. 4:17). Its message was to Israel only, and it exhorted them to *repent* (turn back to God) and bring forth fruit (see Matt. 3:8). This fruit was necessary in order to *enter* the kingdom that was about to appear. Therefore, this gospel is a different gospel than that of the "gospel of grace," since the "gospel of grace" proclaims that eternal life is by faith in Jesus Christ and, "**...not of works, lest any man should boast**" (Eph. 2:9).

Second Death in Matthew Chapter Eighteen

"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life [millennium] halt or maimed, rather than having two hands or two feet to be cast into everlasting [Gr., 'aionian'] fire. (9) And if thy eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life [millennium] with one eye, rather than having two eyes to be cast into hell ['Gehenna'] fire" (Matt. 18:8-9).

It is the opinion of this writer that the translators of the King James Version of the Bible might have mistranslated one important word in Matthew 18:8. This word is the Greek word "aionian," which was mistranslated as *everlasting*, when it should have been properly translated as *age-lasting* i.e. the messianic age, or kingdom age.

[Aoinian. "The adjective form of the word 'aion' [meaning *age*] cannot rise higher in meaning than the noun ['aion'] from which it is derived, and must always be governed by it" (Dr. J.J. Griesbach).

If our Lord had wanted us to know that the fire in this verse was *everlasting* (as it was translated), i.e. perpetual, permanent, and unchangeable, He would have perhaps used the Greek word "aidios," which literally means *everlasting*. Thusly, when we connect this verse of scripture to the one that follows (verse 9), we must come to the conclusion that the hell fire of verse 9 (the fires of Gehenna) last only for an age (Gr. 'aionian,' or *age-lasting*).

It is interesting to note that certain early Jewish Rabbis did not believe that Gehenna was everlasting, "for sundry rabbinic statements dating from the first and second centuries AD. declare that Jews by and large will be delivered from it, [Gehenna] and that none of them will remain there permanently....Rabbi Akiba affirms expressly that the torment of Gehenna lasts only for twelve months" (The Interpreter's

Dictionary Of The Bible, page 362). However, we are persuaded that the duration of this future punishment for apostates of the church age will have a duration of not more, or not less than one-thousand years.

Further, we understand that if the Gehenna fires that are described here were the same as the lake of fire (the everlasting fire for the lost), then it would be possible for a lost man to be saved and enter heaven by cutting off his hand or plucking out his eye (or by works). We know, of course, that this interpretation would corrupt God's Word. Therefore, the "Gehenna fire" must be for the *punishment* of Christian apostates which will last for an age (millennial age), while the word "life" in this same verse, means *rewards* in the millennial age.

[G. H. Pember, that great Bible scholar of the 19th century, believed that non-overcoming Christians would suffer one-thousand years in hell [Gehenna]. In one of his books he wrote these words: "Now in regard to the use of the lake of fire, during the millennium, as the place in which the saved who have done evil in the body may receive according to what they have done... As to the fact itself, that the overcome are detained either in hell or in some other places of the dead during the age following that in which they dwelt upon the earth...(G.H. Pember, "The Great Prophecies Of The Centuries Concerning the Church," pages 115-116).]

In another example of "aionian life" (age lasting life in the coming kingdom), the reader should consider Matthew 19:16-22. In this passage, a rich young ruler asked Jesus what he must *do* in order to inherit *eternal* life, i.e. aionian or aionos life. Notice, that he did not ask what he must do in order to be saved, but rather what he must do in order to *inherit* millennial life. In answering his question, Jesus simply replied by telling him to keep the commandments of God (verse 20), and to sell what he had and give it to the poor. Then he could come and follow Him (verse 22). Now, can this answer of Jesus be the gospel of grace? Did Jesus tell this rich young ruler how to be saved? "No!" a thousand times! It is instead the gospel of the kingdom, which calls for righteous works from those who already belong to God, in order to enter the kingdom (verse 24). The sad conclusion to the matter is that this man, as well as all of Israel, rejected Christ. Therefore, the kingdom was postponed for 2000 years and Israel's part in it was forfeited to the church (Israel lost their reward, not their salvation).

In concluding our thoughts on this section, Jesus warned the Jews, that unless they repented (which included bringing forth fruit) they would not enter the kingdom. His warning was specifically to Israel's leaders (scribes and Pharisees) when He said "**...how can you escape the damnation of hell [Gr. 'Gehenna']**" (Matt. 23:33b).

Today, this same warning is being given to the church by the Holy Spirit in the book of Hebrews when He writes "**...how shall we escape [the suffering of loss at the judgment seat] if we neglect [do not meet the requirements of] so great a salvation...**" (Heb.2:3). Also, other places of this warning are to be found in the "kingdom of heaven" parables, as well as the epistles of Paul, Peter, James, Hebrews,

etc. However, in this dispensation, the “gospel of the kingdom” is not known by that title, but rather by the titles of “the word of the kingdom” (Matt.13:19), “my gospel” (Rom.16:25), and “the Great Salvation” (Heb. 2:3).

The Second Death In Matthew Twenty Four

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? (46) Blessed {is} that servant, whom his lord when he cometh shall find so doing. (47) Verily I say unto you, That he shall make him ruler over all his goods" (Matt. 24: 45-47).

"But and if that evil servant shall say in his heart, My lord delayeth his coming; (49) And shall begin to smite {his} fellow servants, and to eat and drink with the drunken; (50) The lord of that servant shall come in a day when he looketh not for {him}, and in an hour that he is not aware of, (51) And shall cut him asunder, and appoint {him} his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matt. 24:48-51).

The above passage reveals the greatest reward and the severest punishment that will be given out at the judgment seat to the church. The reward portion here (verses 45-47) has already been taught in the ninth chapter as the highest rank in the kingdom structure (the bride of Christ). We now take up what will happen to those who are privileged to become a member of the bride, but instead *fall* away from God (verses 48-51).

It all begins when one says in his heart, “my Lord delays in His coming again.” These are teachers and preachers who no longer look for His second coming, as well as those who no longer believe that He is coming again in His literal body of flesh (2 John 1:7-9). This is the cause of the apostate church in these last days. For by doing away with a literal second coming and a literal king, the popular amillennial teacher can then do away with a literal kingdom.

The next step in their fall is to smite their fellow servants. That is, they begin to attack repeatedly other pastors and teachers who teach and believe the word of the kingdom. They ridicule and scorn God’s Word. Then, as they continue to apostatize themselves, they fall to the *lowest* level where they begin to eat and drink with the drunken. This last state is a state of worldliness, i.e. identified with the world in every manner of lifestyle, including idolatry.

God now tells us in verses 50 and 51 what is to become of these rebels. First, He is going to surprise them at His coming (the rapture). Secondly, He is going to cut them asunder (Gr. “dichotomeo” meaning to bisect), i.e. literally *slay* them by separating or bisecting their soul from the *body* Thirdly, He is going to *appoint* (Gr. “tithemi,” meaning to place properly in a passive or horizontal posture) their portion (Gr. ‘meros,’ meaning an allotment or share) with the hypocrites.

This scripture (Greek text) tells us very plainly, that these apostates will be *slain*. Then, their bodies will be placed in a horizontal position in Gehenna. Finally, it appears from this scripture and others (Psalm 88), that their souls will be allotted a division of *darkness* with the remainder of the hypocrites (those who were acting under an assumed character). This allotment will be for a thousand years.

The Second Death in Luke

“But his citizens hated him, and sent a message after him, saying, We will not have this {man} to reign over us...” (Luke 19:14).

“...But those mine enemies, which would not that I *should reign over them, bring hither, and slay [them] before me*”(Luke 19:27).

The above two verses are in the “parable of the pounds.” When this parable was explained in the ninth chapter, we elected not to interpret these two verses until we reached this chapter. The reason being, that these verses speak of apostasy and punishment, and not reward.

It is fascinating, how easily these verses have been overlooked by Bible expositors on the assumption that they represent the lost world, or the Jews. However, by examining these verses in the light of the Word, we discover that they represent saved people. Verse fourteen speaks of His citizens, i.e. those who belonged under His authority, and whom Jesus had every right to rule over. This cannot speak of the lost world since the lost are not under the authority of Christ in this age. Also, the lost do not believe in Him, and as such, would not have sent a message after Him. Likewise, this group does not represent the lost Jews since the Jews did not believe in Him either. Certainly a nation of lost Jews would not count themselves as His citizens after they had rejected Him. And again, they would not send a message after Him at His ascension, when they did not believe in the resurrection, or the ascension. Therefore, we are forced to conclude that these citizens must represent a group of people who believed in Him but refused to place their lives under His authority, i.e. control of the Holy Spirit. This group, then, must represent all of the saved and living Christians during the church age who will fall away from Christ’s authority, and rebel against God.

In verse 27, we see this same group being brought before Christ at the judgment seat. Here He calls them *enemies* (Gr. ‘echthros’ meaning hateful and hostile). This is most significant. For before, they were His citizens, and now here at the judgment seat, they are called His enemies. There are three other places in the New Testament that the word “enemies” or “enemy” is used in connection with believers.

The first is found in Philippians 3:18, where the Apostle Paul draws our attention to apostate believers, and calls them “enemies of the cross.” So disturbing were these apostates to Paul in their walk, that they brought tears to his eyes.

Also, the Galatians had fallen from grace by accepting a false teaching from the Judaizers in Paul's absentia. With this false doctrine they willingly placed themselves back under the law. When Paul learned of this, he wrote them a letter and asked them if he had become their enemy for telling them the truth (Gal. 4:16). Here the Holy Spirit uses the same Greek word for *enemy* as He did in Luke 19:27, showing that it is not necessarily used as a description of the lost unbeliever all of the time. As a matter of fact, this word (Gr. "echthros") means only to be hateful, or hostile. Therefore, God warns us that it is possible for a Christian to fall away, and become spiritually hateful and hostile toward the Holy Spirit, causing Him to become grieved (Eph. 4:30).

Finally, and in connection with this, God tells us in James 4:4, that if we exercise friendship with this world, we will become the enemy of God. Here, he is not saying that a believer who does this would lose his salvation, for that is impossible. But rather he would lose his reward because of his attitude toward God. James further tells us that this friendship with the world is enmity with God. And its chief sin is adultery.

Now, back to our text. In the above verse, Christ qualifies these enemies in order that we will not mistake them for the lost. First, they are His enemies who would not allow Him to reign over them. Secondly, they are judged at the Judgment Seat of Christ, where no lost man will be judged (the lost will be judged at the Great White Throne of Judgment). Thirdly, they are not slain by Christ personally, but by His heavenly servants. This is contrary to the slaying of the lost nations at His return, since He will personally slay them by treading the winepress alone (Zech. 14:2,3; Isa.63:3; Rev.19:15). Also, this cannot be the slaying of the Jews at His coming, since their judgment occurs during the great tribulation. Thusly, when He appears, it is not for the purpose of punishing the Jews, but saving them (Zech. 13:1). Fourthly, Christ commands His heavenly servants to bring His enemies "hither" and *slay* them before Him. The Greek word for hither is "hode," which means "*in this same spot*" or in the same spot where He rewarded the faithful believers, i.e. the Judgment Seat of Christ. Therefore, these apostate believers will be cut asunder (bisected: body from soul), placed in horizontal postures and given their allotment of Gehenna at the Judgment Seat of Christ.

Before leaving this section, it is worthy to take note of the difference between the apostates in this parable as opposed to the wicked (hurtful) servant who is also in the same parable. Both parties failed to produce a saved soul, and as such, lost their inheritance. However, where the wicked servant only had his pound taken from him, the apostates were slain. Where the wicked servant became worthless outside of the glory of the kingdom for a thousand years, the apostates were totally destroyed (ruined) in Gehenna, or the spiritual Valley of Hinnom, for a thousand years.

TWO LEVELS OF JUDGMENT IN THE EPISTLES

Except for one place in the book of James, the word Gehenna is not found in the epistles. It seems that Jesus reserved this word mainly for the gospels, while the writers of the epistles were to use different terms for the same place. These terms are destruction, damnation, perdition and condemnation.

(1) The Greater Condemnation

God seems to always use the term “destruction,” (or one of the other words that means the same thing), twice in the same context when He is speaking of Gehenna, and calls this the “greater condemnation”. However, while in the single usage, this word seems to speak only of the lesser punishment of “the outer darkness.”

Also, when these terms are used, the context they are found in determines whether they speak of Gehenna or the lake of fire. As an example, in 2 Peter 3:7, God associates the word “perdition” with the ungodly, or the lost. This means everlasting destruction. In Revelation 17:8, God uses the word “perdition” for the place of the antichrist. This, too, means everlasting destruction. Then, in 2 Thessalonians 1:9, He uses the term “everlasting destruction” for the lost. Notice that God never prefixes any of these words with the word “everlasting” unless He is referring to the lost.

On the other hand, when He uses any of these words to describe the punishment of the saved, the context in which they are set, plus the exact Greek words or absence of words used, will always inform us that these are saved people. The following are some examples.

The Greater Condemnation In Peter

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift *destruction*. (2) And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. (3) And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingered not, and their *damnation* [same Gr. work for destruction] slumbered not” (2 Peter 2:1-3).

Here, Peter informs us of apostate teachers that will arise during the church period. In verse one, we see that these are saved teachers who will bring in erroneous Christian doctrine. They will even *deny* their Lord who *bought* them (proof that they are saved). Their method will be to teach damnable heresies privily. The word “privily” in the Greek text is “pareimi” which means “I exist and am close to you” (or a con man who has gained your confidence as an expert). For this, they will bring upon themselves “swift destruction” (Gr. ‘tachinos apoleia’ meaning impending total ruin or loss).

Verse two tells us that many shall follow these teachers into destruction by speaking evil of the “way of truth.” The way of truth is best described as: “the Christian’s walk through life, that ends at the Judgment Seat of Christ with a matured faith, and a saved *soul* through the Word.” Thusly, these apostate teachers will not only, with heresies, deny the Lord who bought them (errors in teaching the *milk* doctrines), but also speak evil of the way of truth (the *meat* doctrines).

Verse three continues by telling us that these teachers are “covetousness” (Gk. ‘pleonexia,’ meaning avarice, or eager for gain and implying fraud and extortion), and as such use “feigned” (Gr. ‘plastos’ meaning molded, artificial, and fictitious) words in order to make merchandise, or money (a religious business) from their Christian and non-Christian followers. It is interesting that the Greek word for “make” (the word just before merchandise) is “emporeuomai,” which means “trade, buy, and sell.” In order for one to do this, he must have something to trade or sell. This something is the apostate’s promise of riches and special miraculous *power* for this age. Their messages come from a corruption of the Word of God in order to deceive and to gain riches for themselves. And many are the foolish who will try to buy these false promises by giving them their money, and as such, follow their pernicious (destructive) ways.

In our own discernment, these false teachers describe a host of so-called pastors, evangelists, and televangelists in these last days of the church age. God has reserved for them a double judgment (see the word *destruction* twice, in verses one and three). The first judgment is for denying their Lord and bringing in heresies. The second, for speaking evil of the way of truth, causing others to fall with them, and for using these followers to create a profitable religious business for themselves.

In God’s just recompense of reward, the teacher who falls away from God will receive a much greater punishment than those apostates who do not teach. For of those who have much, much is required. If he does well, his reward will be greater. If not, his punishment will be greater. This is what James meant when he said, “**My brethren, be not many masters, [teachers] knowing that we shall receive the greater condemnation [a double destruction]**” (James 3:1).

The Greater Condemnation In Timothy

The Apostle Paul adds to this by telling us that the first cause of a falling away from God is a desire to be rich. From this, riches lead men into many lusts and sins which end in destruction and perdition. Here he pleads with the man of God (Timothy) not to fall into this trap.

“But they that will be rich fall into temptation and a snare, and {into} many foolish and hurtful lusts, which drown men in *destruction* and *perdition*. (10) For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through

with many sorrows. (11) But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6:9-11).

Notice the words destruction and perdition. By using these words *twice*, which together in the Greek means prolonged ruin and destruction, God is showing us the greater condemnation reserved for apostate teachers.

Gehenna in the epistles seems to be directed mostly to the scorers who are apostate teachers. In this section we have seen that they are worthy of double destruction, a greater condemnation, destruction, and perdition. It is this writer's belief that all "double punishment" is indicative of punishment in Gehenna for a thousand years, and (according to this scripture) its chief cause is a desire to become rich in this world. This temptation leads a believer to fall into the trap of Satan and eventually err from the faith (become an apostate).

(2) The Lesser Condemnation

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (18) (For many walk, of whom I have told you often, and now tell you even weeping, {that they are} the enemies of the cross of Christ: (19) Whose end {is} *destruction*, whose God {is their} belly, and {whose} glory {is} in their shame, who mind earthly things" (Phil.3:17-19).

In this passage, we see a marked change in the usage of the word destruction. It is used only once, thus showing the lesser condemnation for the non-overcomer. It is the writer's belief that here, the Apostle Paul is pointing out the walk of believers who are not apostate teachers. Therefore, they must represent the average Christian, possibly the "simple ones," who are saved but whose interest is in self and the things of this world (no control of their body or soul), and who mind earthy things (no control over the effects of sin). They have no knowledge beyond that of the cross, and they apparently have no interest in the Word. This is why Paul has spoken of them often and wept over them. They are akin to the Sardis church. Saved, but that is all. Notice the apostle's cry of warning to not follow after them in their walk, but rather follow after his ensample, i.e. become joint-imitators of his walk.

These are called "enemies of the cross." Once before, we saw the word "enemies" used as a description of certain saved ones. It was in Luke 19, in the parable of the pounds. There Christ had His enemies brought to the *same spot* where He had rewarded others, and then had them slain. The difference in the usage of this word however, is that whereas, in Luke they are called "my enemies," here they are called the enemies of the cross. Whereas, those of Luke were apostates from the higher knowledge (meat), these are apostates from the knowledge of the cross (milk) and are possibly the same ones of Matthew 7: 23. Their end will be destruction (total ruin) outside of the kingdom.

PUNISHMENT FOR THE CHRISTIAN SEEN IN TYPOLOGY

“Now all these things happened unto them [Israel] for ensamples [types]: and they are written for our admonition [instruction], upon whom the ends of the world [age] are come” (1 Cor.10:11).

When God speaks to the church, He uses more than the direct message of the New Testament. He also uses the Old Testament, where He has placed much of His warnings and instructions concerning the coming kingdom. However, these truths are written in “types” (Gr. ‘tupos,’ meaning patterns or foreshadows), which a believer must learn how to read in order to know that which God is saying to him. The above verse informs us of this. For all things that happened to Israel, happened for types to teach us (the church), who are living near the end of the age, things that we must know in order to *enter* the kingdom.

Now let us look at the details of what we are to learn in the verses that proceed this 11th verse.

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; (2) And were all baptized unto Moses in the cloud and in the sea; (3) And did all eat the same spiritual meat; (4) And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. (5) But with many of them God was not well pleased: for they were overthrown in the wilderness. (6) Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. (7) Neither be ye idolaters, as {were} some of them; as it is written, The people sat down to eat and drink, and rose up to play. (8) Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. (9) Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. (10) Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. (11) Now all these things happened unto them for *ensamples*: [types] and they are written for our admonition, upon whom the ends of the world [age] are come” (1 Cor. 10:1-11).

By studying these verses we will discover that God is using the history of Israel's salvation, wilderness wanderings, and destruction of an entire generation, as a type to teach us (the church), truths concerning the coming kingdom. And, by these types He is also warning us to not fall away (apostatize ourselves) by committing the same sins. The eleventh verse (our text) simply says that all these things that happened to Israel (between verse 1 and 10) were ensamples (types), and written to admonish us (instruct us), that are living at the end of this present church age.

Here, God gives us an overall view of Israel in *three* pictures (types). First, they were in “Egypt,” then after crossing the Red Sea they were in “the wilderness.” Finally, they were called to go into “the land of promise,” but they failed because of unbelief and were destroyed. These three pictures of Israel are types (ensamples) of the same three areas of life for the individual believer of the church age. First, He was down in Egypt (lost) serving Pharaoh (Satan). But, he was saved by the blood of the Passover Lamb (Jesus, the Lamb of God on the cross). Secondly, he passed through the sea (type of

death in baptism), and came up on the other side. Here, he is to follow Moses (type of Christ) and the cloud (type of the Holy Spirit), and receive instruction in the law (the Word), in order to *enter* into the promised land (type of the coming kingdom). However, like the children of Israel, this type informs us that because of unbelief, most Christians will never enter the promised land (the kingdom). They will instead be destroyed by the destroyer in the desert (a type of the outer darkness) and be blotted out of the book of life. In the historical event of Israel's destruction, recorded in the book of Numbers, only two men, (Joshua and Caleb) came out of that generation of six-hundred thousand men and actually entered the land. This sets the type to teach us that only a few out of all the church will enter the kingdom.

To get a clearer understanding of Israel's destruction, the reader should take time to read and study this historical event recorded in Num.13:17-Num.14. By doing so, he will see how God tried to lead them into the promised land (a type of the kingdom), but they would not go in because of unbelief. They had hardened their hearts, and as such could not enter.

It is the same with the church of this closing age. God is trying to lead us into the kingdom. But most will not enter in because of unbelief. They have been so long out in the world, in the same sins of that of the children of Israel, that their hearts have been hardened. And though they are saved, yet they are unbelievers of the coming kingdom.

Unbelieving Believers

In God's continuing concern to show us how necessary it is for our faith to mature through the wisdom of the higher knowledge of God (epignosis), He shows us again this same defeat of Israel in the book of Hebrews and admonishes us not to follow after the same sin of unbelief.

"Wherefore (as the Holy Ghost saith, Today if ye will bear his voice, (8) Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: (9) When your fathers tempted me, proved me, and saw my works forty years. (10) Wherefore I was grieved with that generation, and said, They do away err in (their) heart; and they have not known my ways. (11) So I sware in my wrath, They shall not enter into my rest.) (12) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. (13) But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. (14) For we are made partakers of Christ [co-heirs], if we hold the beginning of our confidence steadfast unto the end" (Heb. 3: 7-14).

With the exposition of this passage, God reinforces the types that were explained in the previous passage of First Corinthians. Here again, He reaches back into the Old Testament to the same events (specifically Num. 13:17 through chapter 14), to show to us that the individual believers of the church age are the antitypes of Israel. It is here that He also emphasizes the reason why Israel could not enter the promised land, and

warns the Christians not to commit these same sins. Once in this passage, **God warns us to not have an evil heart of unbelief (apostatize), which will cause us to fall away** (verse 12). And twice, He warns us not to harden our hearts, as Israel did (verses 8 and 15), which resulted in their being destroyed outside of the promised land (the kingdom). Nevertheless, and in spite of these warnings, the majority of Christians today are doing just that, and for the same reasons. God tells us we can only be partakers of Christ (inherit the kingdom) if we keep our faith unto the end (verse 14).

First Corinthians chapter ten, tells us that they lusted after evil things (verse 6) and became idolaters (verse 7). Also, they committed fornication, as well as tempting and murmuring against Christ (anti-type of Moses).

The first of these sins occurred when Moses went up into the mountain to receive the commandments of God and then to come again (Exodus, chapter 32). This is a type of Christ who came to save us (provided all that was necessary that would rescue us out of Egypt), went back to heaven, and is on high, waiting to come again. While Moses was away, the hearts of the people began to harden, and they said "**we wot not what has become of him**" (verse 1). So, they forgot all about Moses and had Aaron make them a golden calf, which they worshiped as the God who brought them out of Egypt (verse 8b). This in turn, led to all kinds of immorality, including nudity (verse 25). When Moses came down (type of Christ at the rapture and the judgment seat), he was so angered that he had thirty-thousand men slain for their apostasy (verse 27 and 28) and pleaded with God not to blot the rest out of His book (type of the book of life and of the salvation of the soul). But God said "**whosoever sinned against me, him will I blot out of the book**" (verse 33). These same ones were given space to repent and did not. This is evidenced in their lack of faith that made it impossible for them to later on *enter* the promised land. Thusly, they were blotted out of God's book of life and all died natural deaths in the desert, outside of the promised land (type of the kingdom).

Much of the church today has likewise forgotten about Christ and His coming again. They are instead worshiping the same golden calf (another god). This is the god of money and power. A god who has a convenient religion, and who preaches that since you are no longer in Egypt (no longer lost), you can live your life as you please. A god that tolerates all forms of immorality which conforms to world standards. A god that says. the church needs to become more relevant to the changing world, i.e. make the church more worldly, so that the world can become more churchy.

But, we are living in the end time, when Jesus is about to make His return. When He returns, there will be those at His judgment who will be "slain." While others will have their names "blotted out of the book of life" because of unbelief, and will be unable to *enter* the kingdom. God says, "**Take heed, brethren, lest there be in any of you with an evil heart of unbelief in departing from the living God**" (Heb. 3:12). And again, we will enter that special house of Christ's (the kingdom) "**if we hold fast the**

confidence and the rejoicing of the hope firm unto the end” (Heb. 3:6). And again, “...we are made partakers of Christ [in the kingdom], if we hold fast the beginning of our confidence steadfast unto the end” (Heb. 3:14).

Now Israel knew about the promised land and the church has heard of the kingdom. But Israel thought entering the promised land was automatic, so likewise the church assumes that entering into all reward and inheritance is automatic. God on the other hand, tells us that in order to enter into the inheritance (whether physical and earthly or spiritual and heavenly), one must *win* it! Fight for it! Slay the giants that would keep us out (Num. 13:31-33)! And what are the giants? To Israel they were real giants. To the church, they are sins, weaknesses, and personal hang-ups. They could be labeled as, the giants of the love of money, of power, of popularity, of sex, of drink, of drugs, etc. Any work of the flesh can be a giant in our lives, and there are many (Gal. 5:19-21a). And how can we slay these giants? The same way that Israel could have slain theirs. Through faith! God promised Israel that He would send His Angel before them (Ex. 32:34), which is a type of Christ. All they had to do was to follow. But Israel could not follow and enter in, because of unbelief (Heb. 3:19). Likewise, most believers of the church are not willing to abandon their sins and follow Christ. And as such, will be unable to *enter* into the kingdom because of unbelief.

Oh, ye who have trusted in Christ, look up! Your hope is not in this world with its deceitfulness of riches. For one day it shall perish in flames (2 Peter 3:10). Rather, your hope is in the glorious appearing of Jesus Christ, where there is a true inheritance. Those who will enter in here will be ruling with Christ, not only over this earth for a thousand years, but possibly the billions of star galaxies forever. For since Christ is the heir of all things forever, we can also be a co-heir with Him. And someone will say, “Where do I get this needed faith to enter in?” From the Word of God! For “...faith cometh by hearing and hearing by the Word of God (Rom. 10:17).”

God’s Continuing Warnings

“And this we will do if God permit. For {it is} impossible...If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put {him} to an open shame” (Heb. 6:3,4a,6).

God’s continuing warnings to the church are in the fifth and sixth chapters of Hebrews. It begins in 5:12. Here, God describes the church in Hebrews as those believers desiring only the *milk* doctrine of the Word. He tells them that they ought to be teachers, but they cannot be because of their unskillfulness in the Word. Not only that, but their continuous desire is to have pastors and visiting evangelists to preach to them over and over, the *first* principles of the Word of God, i.e. how to be saved. They are babes in Christ, and cannot discern by spiritual senses the good and the evil in their

walk of life. They need to learn how to partake of strong *meat* and become full age (Heb. 5:12-14). They need to grow up!

Then in the beginning verses of the sixth chapter, God tells them to leave these first principles of the doctrine of Christ (doctrines pertaining to the cross) and go on into "perfection" (Gr. 'teleiotes,' meaning maturity or completeness). He says, "don't continually lay again the foundation (the work of the cross), for your life, nor the teaching of baptisms and laying on of hands (identification and service), of elementary truths of heaven and hell. "Go on into maturity," for all these belong to the *milk* doctrines (Heb. 6:1,2).

"And this we will do if God will permit" (vs.3). God apparently does not allow all believers to go on into maturity. For what reason, we cannot know. However, we do know, according to His sovereignty, that all who are supposed to rule and reign with Him, will do so (Matt. 20:21-23)!

For it is impossible, for those who were once saved, had a life controlled by the Holy Spirit, had knowledge of the meat of the Word of God, and of the powers (those who will rule) of the world (age) to come, if they shall fall away to renew them again to repentance. Notice here, that God did not say, it is impossible to renew them to salvation, but rather *repentance*. These are saved people who cannot lose their salvation. Only their *reward* Therefore, once one progresses to see the *meat* doctrines (epignosis), and understands that which is necessary for the salvation of his *soul* and then falls away (apostatizes), he cannot be renewed to repentance in order to enter the kingdom. His life from that time on will be back in the first principles of Christ. And, his lifestyle will manifest the re-crucifying of Jesus over-and-over, and putting Him to an open shame (Heb 6:1-6). Those who are apostate teachers may even begin to teach the insecurity of the believer, thusly, making it necessary for them to be saved over-and-over again (if that were possible).

The teaching that Christ has to die more than once is repugnant to the Father. Yet, those who teach that a believer can lose his salvation are doing just that. For, if they could lose their salvation, Christ would have to die the second time in order to save them again. This would be against the law of God which says, "one purchase price for one purchase." Moses made this same mistake when he marred the type that teaches this. He was told by God to strike the rock in the wilderness once in order to get water. This was a type of Christ dying on the cross (being struck) so that the Holy Spirit could flow from Him to satisfy our spiritual thirst. Then, God told Moses that when Israel needed water again to only *speak* to the rock. But, in a moment of anger at the people, Moses struck it *twice*. This marred the type by making it teach that Christ could die *twice*. This so angered God that Moses (in type) was "blotted out of the book of life." For he was not permitted to *enter* the promised land (type of the kingdom). He could only

see it from a mountain top far away (Ex. 17:6; Num. 20:8-12; Deut. 34:1-4) (compare John 3:3,5).

It is interesting to note, that there are two prime personalities of Israel who (in type form) did not make it into the promised land (the kingdom). The first was Korah, who went down alive into the pit located in the heart of the earth for his apostasy, This was a place of darkness where no one could see the kingdom (Num. 16:32,33). The second was Moses who was taken up to the top of the mountain where he died a natural death after *seeing* the kingdom. Both however, in type form, were “blotted out of the book of life.” The first became an apostate, whereas, the second, inadvertently taught an incorrect doctrine. The first went to the “blackness of darkness” (darkness beyond the realm of light), whereas, the second was in “outer darkness” (obscurity outside the light of the kingdom). Along with them, there were great hosts of people from Israel that did not qualify to enter into the promised land. Some were killed by God with plague, fire and sword, while others died a natural death outside the promised land. None of them lost their salvation, but they did lose the promised land. While some, whose carcasses fell in the wilderness, were in obscurity outside the land. Others were slain by the wrath of God and (in type form) went to Gehenna.

THE COMING JUDGMENT OF THE CHURCH

The judgment of Israel by God at the entrance to the promised land is a type of the Judgment Seat of Christ as recorded in 1 Cor. 3:11-15. Only those who have works of gold, silver, and precious stones will gain the reward. However, to determine this, every Christian will undergo the test of fire. If he has works of wood, hay or stubble, they will burn up — but if they are of gold, silver and precious stones, they will survive. The works that are perishable in the fire, are works of the world, the flesh, and Satan. Whereas, the works that are imperishable are those of the Holy Spirit through us. Gold always is emblematic of *deity* (the coming kingship of Christ), while silver represents *redemption* (the saviorship of Jesus on the cross), and precious stones for the power (the Lordship of Jesus Christ through the Holy Spirit) to produce spiritual fruit in the life of the believer, who allows Him to control his life.

Finally, notice in 1 Cor. 3:15, that those who will suffer loss will not be saved at that time (soul salvation) “...but he himself shall be saved as by (through) fire.” In the Greek, this salvation is in the “future passive” (shall be). That is to say, his soul will not be saved at this time, but will be in the future (after the millennium).

The Warnings Of Our Lord

The following is a list of warnings and threats given by our Lord to all believers seeking to enter the kingdom. They are in addition to the list which was given in chapter seven of this book. Every Christian who offends in them (both lists) and fails to repent of

them will be in danger of being excluded from the kingdom. We pass them on to you, the reader, so that you may govern your walk and life with the Lord as to make your entrance into the kingdom, an abundant entrance (2 Peter 1:11).

These threats are:

- (1) For angry words (Matt. 5: 21,22).
- (2) Envious and quarrelsome (Matt. 18:1-4).
- (3) Judging (Matt. 7:1,2).
- (4) Deniers of Christ through fear (Luke 12:4,5).
- (5) Resisters of civil authority (Rom. 13:2).
- (6) Disturbers of churches (1 Cor. 3:16,17; Gal. 5:10).
- (7) Those who abide not in Christ (John 15:1-6).
- (8) Ashamed of Christ (Matt. 18:38).
- (9) Hand or eye causing stumbling (Matt. 5:27-30).
- (10) The unforgiving (Matt. 6:14,15).
- (11) The unfaithful Steward (Matt. 24:48-51).
- (12) Causer of stumbling to little ones (Mark 9:41-50).
- (13) Disobedient (Luke 12:47,48).
- (14) Corrupters of revelation (Rev. 22:18,19).
- (15) Refusers to listen to Christ (Heb. 12:25-29).
- (16) Slothful servants (Matt. 25:14-30).
- (17) Adulterers (Rev. 2:22,23; Heb. 13:4).
- (18) Unwatchful (Rev. 3:3;16:15).
- (19) Wrong-doers (Col. 3:22;4:1).
- (20) Unclean (1 Thess. 4:3-7).
- (21) Defrauders and many other characters (1 Cor. 6:1-10).

May the Lord give us wisdom and understanding to continually confess these terrible sins and to repent and turn back to the enabling grace of God that can bring us into the kingdom.

Closing Thoughts

In closing this chapter, we are aware of many questions that the reader may have. The following are five of the more common questions.

Question One: If Christians can be judged and punished at the Judgment Seat of Christ, why does the Bible say in Romans 8: 1 that “there is therefore now no condemnation to them which are in Christ Jesus...?”

Answer: The condemnation here speaks of the penalty of sin. Since Christ was condemned in our stead on the cross and suffered the penalty of sin for us, we cannot

now be condemned for those same sins, (past, present or future sins). However, we can be judged and condemned for allowing these sins to have power over our lives, i.e. not confessing them (compare James 3:1; 5:12; 1 Cor. 11:31,32; 1 John 1:9).

Question Two: In Second Corinthians 5:8 the Bible says, “absent from the body, present with the Lord.” How can one reconcile this with “outer darkness” and “Gehenna?”

Answer: The scope of this verse deals with the death of a Christian before the Judgment Seat of Christ occurs. Read verses nine and ten of this passage and you will see the judgment seat where we labor now in order to be accepted there.

Question Three: In First Thessalonians 4:17 the Bible says “and so shall we ever be with the Lord.” If some Christians are separated from the Lord into “outer darkness” or “Gehenna,” how can they be with the Lord?

Answer: The answer to this question could be in three parts. First, the scope of this verse deals only with the rapture of the church. No judgment is in view here. Secondly, saved individuals belonging to the church age (whether good or bad) cannot be separated from Christ forever. Thirdly, the church, while on earth is always referred to as a unit of one in its highest expression. This is so, since it has not yet been judged at the judgment seat and called out of the body of Christ.

Question four: What did Jesus mean in Mark 9: 43,45 and 47 when He said the fire of Gehenna will “never” be quenched. Doesn’t “never” mean forever?

Answer: The Greek word for “never” here is “*ou*” which is an absolute negative meaning “not.” In comparing scripture, this word does not imply a negative that will last forever. Therefore, if it had been Jesus’ intention to show that the fire of Gehenna, here in these verses, is the same as that of the “lake of fire,” He would have probably used the Greek term “*ou mepote*,” (used by the Holy Spirit in 2 Peter 1:10, and translated ‘never’), which means “by no means, ever.” To further throw light on this answer, in Mark 9: 48 of this passage, our Lord uses the same words to describe “Gehenna” (destruction of the apostates of the church for one-thousand years) as He did in Isaiah 66: 24, to describe Gehenna (destruction of all apostates during the millennium), i.e. “...Where their worm dieth not, and the fire is not quenched.”

Question five: Isn’t the writer of this book attempting to teach a Protestant purgatory?

Answer: “No!” It would be well for the reader to keep in mind, that for every true doctrine that is taught in the Bible, Satan has invented a counterfeit doctrine that appears like the true. He does this in an attempt to overthrow the Word and deceive the saints of God. Thusly, in the early centuries of the church, when the saints most probably believed the true doctrines of the kingdom and of Gehenna, Satan set-up his counterfeit doctrine of

purgatory. This served a twofold purpose for him. Firstly, he could control the Roman church (and has so through the centuries). And secondly, he could attempt to confuse those saints who believed in the true doctrine.

Knowing The Terror Of The Lord_ from Shock & Surprise Beyond the Rapture by Gary T. Whipple, pages 163-194

Published and used with permission from:

Schoettle Publishing Company, Inc.
P.O. Box 1246
Hayesville, NC 28904

[ORDER THE BOOK](#)

