

"JUDGMENT SEAT OF CHRIST"

By Mike Burnham

Though the believer cannot come into judgment respecting the sins which Christ has borne, John 3:18, 5:24; he will be brought into judgment concerning something according to 2 Corinthians 5:10.

2 Corinthians 5:10 (KJV) *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

There are two different words translated "judgment seat" in the New Testament. One is found in James 2:6, it is the word "criterion" and is where we get our word "criteria" from. It means "the instrument or means of trying or judging anything; the rule by which one judges." so the word would refer to a standard, a test, or a model by which a judgment can be made or the place where such a judgment is given out.

The other word is found in our text and Romans 14:10. It means "a raised place mounted by a step or steps, a throne. In Grecian games in Athens the old arena contained a raised platform on which the president or umpire sat and from which he rewarded all the contestants and all the winners. It was called the "bema" or "reward seat." this particular Greek word was never used when one was referring to a judicial bench or court with the idea of justice and judgment.

The time of this judgment or "bema" appears to take place when Christ comes for his own; Mat. 16:27, 2 Tim. 4:8, Rev. 22:12, 1 Cor. 4:4,5.

Those who will be at this judgment will all be believers. In 2 Cor. 5:10 Paul is writing to the church at Corinth and he includes himself in this judgment. Only believers could have "an house not made with hands, eternal in the heavens", and

only believers have the earnest of the Spirit and can walk by faith and not by sight. Paul gives the same indication in Romans 14:10,12.

In chapter 5 of 2 Corinthians Paul is talking about motivation, reasons why we should be dedicated to Christ and live Spiritual lives. In verses 1-8 he talks about being motivated by knowledge, 9-11 motivated by judgment and fear, 12-15 by love, 16 & 17 by the new nature, the living Spirit, and 18-21 because we are reconciled to God.

In verse 9 we see that we are to labor, that is, make our service to Christ our ambition, so that whether we are present with the Lord, v-8, or absent from him, v-6, we may be accepted or well-pleasing to God. Wherever we are, or may be, it is and will be our main purpose and object to live so as to secure his favor.

In verse 10 we see one of the reasons why we are to labor, or live a Holy life. Because of the fact that we must, it is a necessity, it is inevitable, that we should appear (be made manifest) (to show openly) before Christ to give an account. What our eyes looked on, what our ears listened to; what our hearts loved, what our minds believed, what our lips said, what our hands wrought, where our feet walked: these are the evidences of the judgment seat.

"Every one" each one. This is an individual judgment. It's not that all may receive, but every one. "in his body" indicates things done on this earth, during this life not after.

"may receive the things" that is the appropriate reward and loss.

The word "good" means that which is useful, beneficial, profitable...1 Tim. 6:17-19; 1 Pet. 4:19; Titus 1:8,9; Eph. 6:6-8; Col. 3:17, 23-25. It is not so much the doing but the thought that originates the doing.

The word "bad" indicates the lack in a person or thing of those qualities which should be possessed. A saved person, because of the indwelling Holy Spirit, should have the same qualities. This word "kakos" is the opposite of "agathos" good, that which is worthless, unprofitable. According to Strongs it is bad "intrinsically" which ac-

according to websters dictionary. Means inward, from within, the real nature of a thing, located within. Mark 7:20-23; Eph. 6:16; 1 Tim. 6:10.

I believe that what our Lord will be judging is our motives which makes what we do either good and worthy of a reward or worthless , unworthy, good for nothing but loss. Matt. 6:1 motive is crucial.

Romans 14:10-12...here we are told not to be critical of a brother who is weak, v-1. It involves inward pride just like in Gal. 6:1-10. Notice in Rom. 14:16-18 we are to serve Christ in righteousness, peace, and joy. Where does this originate? Within through the Holy Spirit.

Luke 6:35...here we are rewarded for our likeness in character and conduct to our father in heaven.

Matt. 6:6...secret devotion will be rewarded.

Luke 6:23... Reward is also reserved for all suffering undergone for Christ. Do not fear to be different, Heb. 11:26.

In the book of Revelation (the book of judgment), the seven epistles to the churches reveal the kind of investigation we must meet at his judgment seat. Each assembly is divided into overcomers and overcome, with appropriate promises for the overcomers, and solemn warnings for the overcome. Every promise and every warning is set to strike at his return, Rev. 2:23.

1 Cor. 3:9-15...in this passage the believer is building upon the only true foundation, Jesus Christ. Works emerge into God's sight only after the foundation of faith is laid; works before faith are sins to be repented of Heb. 6:1;11:6. "take heed" implies that grave consequences are involved if the disciple does not build upon the foundation correctly. His life is pictured as a building built upon the foundation which is Christ. This building or life is either built with materials that are subject to burning by fire or of materials which are purified by fire. The materials consist of faith, hope and charity. These will stand the test of God's trial. The other materials are the lust of the eyes, the lust of the flesh, and the pride of life. These will not stand God's test of

fire. If I am right about what these materials represent you can see that we are still looking at inward motives. This is what I think is indicated in v-13 by "what sort it is", was it done for the glory of God or the glory of the flesh? Notice, the foundation is not tested; it is, as Isaiah says, (28:16), a tried stone. No believer will be put on trial for his standing, but for his walk; not for his faith, but for his works; not for his life, but for his living. Christ searches them through and through, Rev. 2:19.

The selection of the material lies within the choice of the disciple. "if any man buildeth" every disciple has control over the materials with which he builds. Contending motives sway the choice: popularity, social prestige, wealth, pleasure, love to Christ, faithfulness, the fear of God, etc.

There are a thousand voices in the world today telling us what is right; but to the wise man there is but one voice, Matt. 24:35. The divine word will survive the judgment fires. Every thought, every word, every act is to be built out of the scriptures. We are to translate into our life the mind of God as revealed in his word.

Verse 15 makes it clear that if their building be burned, they themselves will be saved as far as their eternal destiny is concerned.

Taken as a whole, the figure of a building is a reminder, first, of the necessity of building upon Christ the foundation as the only true preparation for eternity. And second, our lives should be lived in such a way that they will have eternal value, and the time and effort extended will be worthy of reward by the Lord at the judgment seat of Christ. The only real values in life are those which are eternal, those things said and done in the name of the Lord Jesus, Col. 3:17,23,24.

1Cor. 4:1-5...here the Christian is especially reminded that he is a steward of the truth of God and that he is required to be found faithful. Paul states that the Lord himself is going to judge him and that therefore we should not attempt to evaluate our stewardship prior to that time. In judging the stewardship of a believer, the Lord not only examines the act itself but the hidden motive and counsels of the heart which prompted it...1Pet. 4:10,11. The word "be judged" means the process of critical examination with a view to judgment. Paul says that it matters little to him whether

men pass a judgment on him or not. Even he doesn't pass judgment upon himself because he couldn't make an accurate assessment of his own stewardship. In any case it doesn't matter because we will be judged by our master, so all other judgment is irrelevant. Human judgment can only make one falsely depressed or falsely exalted. This does not mean that there is no place for times of heart-searching and self-scrutiny with a view to more wholehearted and more efficient service. It is an attempt to anticipate the judgment of the Lord that Paul is condemning.

Verse 4..."by" is used in the old English sense of "against". Paul is saying that he is not aware of any great matter in which he has failed in his stewardship. But he does not rest his confidence in that. It is not that which brings about his acquittal, that is his own estimate of his work. The assessment is made by the Lord, "judgeth" has the same meaning as above.

Verse 5..."hidden things of darkness" may refer to evil deeds, but in this context, it seems better to take it of all those deeds which in this present darkness are kept hidden from view. The "counsels of the hearts" refers to our secret desires and motives, good and evil alike. This is the judgment that really counts.

1Cor. 9:24-27...here the believer's life is compared to the running of a race or of contending in a fight. According to this passage, the objective in running the race of life is to receive the prize from the Lord at the end of the race. Just as an athlete must apply self-discipline and be self-controlled in all areas in order to win the race, so also the Christian must make all things conform to the ultimate goal of pleasing the Lord at the judgment seat of Christ. Athletes striving to win in this world do this for a corruptible crown, laurel leaves. By contrast, the Christian is looking forward to an incorruptible crown, a crown which will not decay.

Verse 25..."striveth for mastery" comes from a Greek word from which we get our word "agony". So, we can see that no halfhearted effort is meant in competing in this race of living for God...2Ti. 4:6-8. The strenuous self-denial of the athlete in training for his fleeting reward is a rebuke to all halfhearted, flabby Christian service. "is temperate in all things" means that the athlete denies himself many lawful

pleasures. The Christian must avoid not only definite sin, but anything that hinders his complete effectiveness.

Verse 26...Paul is not like a runner who does not know where the finish line is. Nor is he like a boxer who just goes through the motions.

Verse 27...instead he keeps under his body, literally, "beats it black and blue," thereby bring it into subjection to his will. He refuses to be bound by bodily desires but brings his body into slavery. Paul fears that having preached to others to dedicate their lives to the Lord and serve him, he himself may be a castaway or one who is disapproved or disqualified. The reference to being disapproved does not relate to salvation, but to reward. By breaking the rules, he would be disqualified from winning the race. All Christians should put forth all their efforts to living in such a way that he will not be ashamed when his life is reviewed at the judgment seat. We will be judged on how much effort we put into this life in pleasing, honoring, and glorifying God. Remember, Paul said, "I fought a good fight." how many of us can say that?

Gal. 6:1-5...v-4 let every man test his own work. Don't compare yourself with someone else because compared to them you may seem pretty good, and you may rejoice over it, but in reality your works are worthless because of your self-importance. Judge your own works to see if they stand the test of Christ's law, and if they do you have cause to rejoice. For v-5 says that we will stand alone at the judgment. There will be no comparisons with anyone else. We will bear the burden of our own works as to what sort they are, good or worthless. Each of us will be answerable for ourselves. We are individually responsible to God.

Jas. 2:8,9,12,13...it is by means of the standard set forth in the law of liberty (the royal law, love) that our behavior will be judged. Christians will be judged for their words and actions as to whether they are motivated by the law of liberty in which there are no differences between persons, whether Jew or gentile, bond or free &c...Gal. 3:28. The law of liberty is the same as the law of Christ...Gal. 6:2 therefore there is no partiality now nor will there be at the judgment. Verse 13 is a warning reinforcing what was said in verse 12. If we show no mercy, we cannot expect to

receive mercy at the judgment. But the opposite is also true. Our merciful attitude and actions will count as evidence of the presence of Christ within us. And it is on the basis of this union with him who has perfectly fulfilled the law for us that we can have confidence for vindication at the judgment. Mercy in believers is an evidence of their interest in God's mercy toward them.

Mark 11:25,26...when we don't forgive our fellow man freely, it shows that we have no consciousness of the grace that we ourselves have received and that we are expecting to be heard on our own merits. We are showing neither mercy or love and unless we repent and forgive and then ask God's forgiveness these things will be brought out at the judgment seat of Christ. The same is true of Mat. 18: 21,22,32-35.

1 John 2:28...in verse 27 the thought here is of a relationship with Christ which has moral consequences. The purpose of abiding in him is so the believer may have confidence at the judgment seat of Christ. Two Greek words are used here, (parousia) his coming, and (phanerosis) his appearing. At that time in the east the word (parousia) was the usual expression for the visit of a king or emperor. It means literally "presence". The two words used together imply that our Lord's return will involve the personal presence of one now absent, the visible appearing of one now unseen.

Believers will react to his coming in one of two ways. Some will have "confidence", which signifies outspokenness, frankness, freedom of speech. It is used to describe the Christian's boldness of approach both to men, as witnesses, and to God in prayer. It is translated as a noun as confidence or boldness, and as an adverb as boldly, plainly, or freely. Others will be ashamed before him. The word literally means "to shrink from him in shame". But it is only if we abide in him now that we shall have confidence before him and not shrink from him at his appearing. See verse 6. The appearing of Christ is referred to four times from verse 28 to 3:8. Two refer to his first coming and two to his future appearing. The teaching there is that unrighteous conduct is unthinkable in the Christian who has grasped the purpose of the two appearances of Christ. The fact of his first appearing and the hope of his future appearing are both strong incentives to holiness.

1 John 4:17,18...some will appear before Christ with boldness, because they love God. Others will appear before him in fear. John goes on to talk about loving your brother in Christ. I believe that this goes along with James 2:13. There is a reason for fear, and it has to do with how we treat our brothers and sisters in Christ.

The question arises, "is it possible for someone who has earned certain rewards to lose them to someone else through carnality?" some believe this to be possible on the basis of the following verses:

2 John 1:8...the readers are warned to take heed that deceivers do not undo the work which the apostles and evangelists had done, because if they were led into false teaching, they could not obtain a full reward. The loss is not of reward but of the truth, v-9

Rev. 3:11...Christ has in verse 10 commended them for enduring with patience for his sake for which they could receive reward, but they could also forfeit the reward to another if they fall into false teaching.

Col. 2:18...Paul told the Colossian church that if they let any false teacher draw them away from Christ they would be beguiled, robbed or defrauded of their reward because in this case the worship of angels even with humility is not following Christ. The church is the pillar and ground of the truth and she receives a reward for holding fast to the truth. A devotion to the virgin Mary displaces the true worship of Christ, and there is no reward outside of following the truth. The race has to be run by God's rules or we're disqualified, 1 Cor. 9:24-27.

Rev. 3:11...crowns too can be lost. In 1 Cor. 10 Paul immediately reinforces what he said in the last few verses of chapter 9 with a type. Israel in the wilderness is a type of us, 1 Cor. 10:6, 11. Notice in the first four verses the "alls". All were under the cloud, all passed through the sea, all were baptized, all did eat, all drank, but all did not please God, most were overthrown v-5. All Israel but two were disqualified. In 9:24, they which run in a race "all" run but one receives the prize? Even so, run that ye may obtain and not be disqualified, v-27. It is the prize, not the gift of eternal life which is at stake, 2 Tim. 2:5. Remember Moses who was among the excluded then

but still sure of his salvation.

A type of the "bema" may be seen in the book of Ruth 2:11,12. Boaz is a type of Christ and Ruth a type of the church.

"WELL DONE"

If everything i do each day were written in a book;
If every evening i could see how that day's page would look;
I feel that on each passing day my record would improve;
My thoughtless deeds I'd rectify, all dross i would remove;
Oh help me, Lord, to not forget my record at thy throne,
And that my every thought and deed each day to thee is known;
Dwell thou within my heart, I pray;
From dawn to setting sun;
That, when my record is reviewed I may hear thy "well done."

"WILL JESUS UNDERSTAND"

As a man neared the close of his life, he was in great distress. His pastor spoke comfortingly and assuring to him. The man listened as if in a trance. Then he said, "I am saved. I have no fear of dying. But what can i say at the judgment seat of Christ about the wasted years of my life? Will he understand?"

Christian responsibility

Luke 19:11-27...in verse 11 we see that one of the reasons for the parable is because "they thought that the kingdom of God should immediately appear." So first of all Jesus was teaching them that there would be a period of time between the time he left and when he came back to set up his kingdom, he was the certain nobleman.

Before he left, he gave those who wanted him to reign over them a gift to use in his absence. They were to be fruitful and multiply the gift. To those servants who were faithful he gave to rule in his kingdom, but the emphasis is on the third servant who was a failure.

Now this servant is no different than the other servants except in what he didn't do. Equally with the other servants he is entrusted with a gift. Jesus calls them all "his servants" as opposed to the citizens who hated him. The servants differ in capacity, but they do not differ in the possession of a common trust. All three are judged solely on the ground of their works. Every servant of God has a personal service for Christ in the world, a sacred trust to fulfil. The nobleman gave each servant what he sees he can wisely use; as much as he can handle. No servant is expected to produce results greater than his abilities or his opportunities. The third servant didn't squander what was given to him, he hid it in the earth. Notice also that the nobleman is no stranger to him.

Christians are given the Holy Spirit and the gospel and are to show forth Jesus Christ until he comes by what they say and do, by how they live. If a Christians life, what he says and what he does is buried in the world he will show forth nothing. It is not the possession of the gift that determines our reward, but our "use" of it: it is what was gained not what was originally given that reward is given.

Jesus describes the third servant as the exact opposite of the first two: instead of good and faithful, he says he is "wicked" not wicked in the general sense, but a bad servant. Matthew adds "slothful" meaning "unprofitable". In verse 22 Jesus says "out of thine own mouth will I judge thee." his knowledge of his master ought to have made him more faithful, not less, to produce instead of hide. God demands fruits and works. For the believer to have at his judgment only what he had at his conversion will be total loss of reward. The third servant has no part in the kingdom whatsoever. In Matthew, it mentions him being cast into outer darkness, which might mean the outer fringes of the glory of the millennial kingdom where over lost opportunities, wasted time, slighted privileges, there is weeping and gnashing of teeth. The way to advance our own interests is to advance our Lord's.

God has deliberately interposed a prolonged period between the two advents, that our Lord might test his servants, in his absence, to discover which are fitted for positions of responsibility and trust at his return. This plan is in operation at the present moment. His long journey is now nearly over, and at any moment the investigation may begin. Loss of entrance into the kingdom has no bearing on eternal salvation.

In Hebrews 4:9,10, a rest is mentioned, a sabbath-rest. This rest is the millennial reign of Christ. It is God's rest in the old earth's closing dispensation foreshadowed by every sabbath under the law, not the eternal rest. Canaan is the type of the millennial kingdom of Christ. Who was excluded from entering into this rest, when they heard the actual voice of God did provoke? Not the Egyptians, nor the tribes of Canaan, nor Moab, nor Amalek, no, did not all they that came out of Egypt? And with whom was he displeased forty years? Wasn't it with them that sinned--as only believers can sin; that is, against privilege and light, Heb. 3:8-18. Christians have need of anxious care: for who were they who so provoked God? Even those whom he had already brought from bondage.

We see that they were not able to enter in because of "unbelief", Heb. 3:19, but unbelief in what? Israel's whole wilderness standing was on faith: "by faith Moses kept the Passover, and the sprinkling of the blood". By faith they passed through the Red Sea as by dry land, Heb. 11:28. We are never told that Israel doubted their salvation from Egypt, and their ransom by blood. The rejected report of the two spies was the last straw because it amounted in disbelief in God's word and disobedience, Num. 13:30-33; 14:6,11,22-24.

God gives us not only facts backward to believe, but facts forward: never to believe the facts backward is to be lost; not to believe the facts forward is for a child of God to drift at once into sin and come short of the rest, Heb. 4:1,2,11. Unbelief results in disobedience, an un-Holy walk.

1 Cor. 5:7-13; 6:7-10 who is Paul talking about? 5:7,8 (saved); v-9,10 (lost); v-11 (saved); v-12,13 (both); 6:7,8,9,10 (saved). In 6:8 "ye do "wrong", and v-9

"unrighteous" (wrongdoers) same word. In verse 11 these are saved people Paul is threatening with exclusion, see 2 Cor. 12:19,20 21; Paul denounced all forms of evil as incompatible with the kingdom of God: "do you not know that the wicked will not inherit the kingdom of God?" (6:9). Why? Because by definition, the future kingdom of God is one of righteousness. Paul was not only concerned about specific acts of immorality or conduct incompatible with our status. He was also concerned with a religious view which disregarded practical morality and thus encouraged, perhaps even affirmed, immoral and unethical behavior. Toward that stance, Paul is emphatic: "do not be deceived." (6:9). The Corinthians were deluding themselves into believing that God's moral demands did not need to be taken seriously. But to reject God's moral imperatives is to reject membership in God's kingdom, (6:10). Paul then reminds them of God's transforming intervention in their former lives of unrighteousness in v-11. Then he tells them to flee immorality, v-18 and honor God with their bodies, v-20. How is that possible? It is possible because their bodies are the dwelling places of the Spirit of God, who can continue to transform them toward conformity with the image of their creator, v-19. Who inherits the kingdom? All those who reject the continuing encroachments of sin, moving in the power of the Spirit toward the coming kingdom of the Lord.

Col. 3:23-25, the inheritance is not something we receive automatically, it is a reward, it is earned by faithful service to our Lord Christ. But he that doeth wrong will not receive the reward of the inheritance. Also see Eph. 5:5; Gal. 5:19, Col. 3:5-9. Men may grant us free passes into the kingdom of Christ, but they are empty words, vain words. Notice in Galatians: factions, divisions, parties, distinctively church sins.

Mat. 7:21...the will of the father is to produce good fruit, v-17. In Mat. 6:33 we are told to "seek", which means to "covet earnestly, strive after" the "kingdom" which does not refer to a land but conduct befitting a citizen of the kingdom of God, and "his righteousness" which refers to his character. Our conduct and character are to be the same as our Father's in heaven where our citizenship is, Phil. 3:20.

Is the kingdom--as well as rank in it--the prize for which the Christian is to run, and which may be forfeited, unless a standard of holiness be attained known only to

God? It would appear so by the following scriptures: Matt. 7:21; Eph. 5:1-6; Gal. 5:19-21; Rev. 2:26,27; 3:11-13, 21. The types of the Old Testament appear to corroborate it; 1 Cor. 9:24-10:12; Exodus 12:15; Luke 17:32; Heb. 4:11. If we acknowledge any judgment of a believer's works at all, and that before a judgment seat and not a mercy seat, we are compelled to acknowledge that the investigation must be judicial, if we assume that all chastisement is confined to this life only, the judgment seat is shorn of all judicial function. If the backslider, even the worst, is instantly and miraculously cleansed and perfected at death, and by the act of death, there would neither be need for the prolonged process of sanctification through a lifetime of suffering, nor justice to those countless sufferers who have achieved holiness through agony. 2 Cor. 5:10; Rom. 14:10-12; Col. 3:24,25; Heb. 10:26-31. It is the reconciliation between Paul and James, between justification through faith unto eternal life and justification through works unto millennial reward. Before works--Rom. 4:10; Gen. 15:6; after works--Jas. 2:21; Gen. 22:16. Jesus said; "if you love me, ye shall keep my commandments, John 14:15,21,23; 1 John 5:3. Now look at James 2:5, what of a continuously disobedient brethren which John goes on to describe? V-6-13. Also see Rom. 8:12,13; 2 Cor. 12:20,21; Matt. 18:18 loosed from what in heaven? Maybe his part out of the kingdom, v-23?

Large sections of the church are purged, and can only be purged, by seeing the drastic consequences of a carnal life; and where these consequences are not spoken, multitudes of disciples are now in slumber, 1 Cor. 5:5,11, 6:9.

Looking out at the judgment seat of Christ of the blessings of the millennial kingdom supplies an incentive second only to love in its motive for alienating the disciple from the world and filling him with a passion for the kingdom of God. 1 Peter.

"Note on the judgment"

Those who oppose this teaching, admit that there will be rewards; confess that the believer sins, and as a consequence receives chastisement, (but only in this life!); and some go further, and allow that offending believers will suffer loss at Christ's coming, but it will not amount to exclusion from the kingdom. They agree in the

principle but differ about its extent. I don't believe this should be a test of fellowship as I believe neither fully understands the seriousness of God's command to "be ye Holy", Romans 11:13,22.

What about "the blood of Jesus Christ cleanseth us from all sin: 1 John 1:7? That's true but admittedly, in spite of Jesus' atonement, the chastisements of God descend on the offending believer in this life. Why is it wrong to assume that they will fall upon him in the next age, (the millennium)? Are there any scriptures that assert that chastisement will "not" come upon offending Christians when we stand before his judgment seat? I don't know of any.

Though I don't approve of using parables to make positive doctrine, I do believe they can be used to enhance a doctrine, so I submit these passages from one gospel: Mat. 5:22-30; 7:21-27; 10:32,33; 18:21-35; 24:45-51; 25:1-30; most commentators say that Jesus is talking to the church or Christians in general in these passages.

Many believers have died out of the fellowship of churches from which they have been justly excluded for sin. Will they be accounted worthy of a place in the kingdom, who were put out as unworthy of a place in the church? What about Matt. 16:19; 18:18; John 20:23; 1 Cor. 5:4,5?

If the judgment seat of Christ is just, it would appear to me that the giving of rewards for good deeds would preclude the giving out of chastisement for evil deeds, otherwise, where is the justice? Doesn't God's word say that each will "receive the things done in his body, according to that he hath done, whether it be good "or" bad": 2 Cor. 5:10? And also "he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons", Col. 3:25? Also Heb. 12:28,29.

Many carnal Christians have been heard to say, "i am not bothering about rewards; I will be happy anyway." they don't seem to realize that they will be standing before a judgment seat, not a mercy seat nor a seat of grace. Christians have already been before the mercy seat and there the penalty of sin, which is eternal death, was taken away and we are no longer under that curse, and we have

forgiveness of sins. But, the penalty for sin is not at question at the judgment seat, our works are, and my understanding is that forgiveness comes after repentance, Mark 11:25,26; Matt. 18:35; 1 John 1:9; Psalms 32:5; Prov. 28:13; 2 Cor. 7:9,10. If a person is not sincere enough to turn or want to turn from their sin to pleasing their father in heaven, why should they expect forgiveness. We were forgiven when we were saved by repentance and faith. Repentance and faith do not stop there, they continue to be a vital part of our lives until we sleep.

Where are the excluded during the kingdom? I don't know. But we are not obligated to solve all possible problems connected with revealed truth before we accept it. Some perhaps may look, as Moses did from Mt. Pisgah, without entering the kingdom. Some are in that mysterious region known as the "outer darkness". Others?

It appears to me that a believer may suffer anything short of eternal destruction, but only within the millennial age.

"to "this" man will I look, even to him that is poor and of a contrite Spirit, and that "trembleth" at my word" (Isa. 66:2,5).