

Eternally Saved, But ...

Judgment Past, BUT Judgment Yet Future

Eternal life is the *free* “gift of God,” obtained completely apart from works. *NOTHING* which man does — *NOT one single act, either before or after he becomes a recipient of this life* — can have anything at all to do with his salvation, for he has been saved *SOLELY by grace through faith*; and his salvation is based *ENTIRELY on the work of Another*.

Christ’s finished work at Calvary provides a means of salvation which fallen man can avail himself of *through ONE revealed means ALONE*: through receiving that which has already been accomplished on his behalf.

Works are involved in man’s presently possessed eternal salvation, *but NOT man’s works*. Rather, they are the works of *the One Who procured this salvation*.

Ruined man himself is *TOTALLY incapable* of works. He *CAN’T* operate in the spiritual realm, for he is “dead [spiritually] in trespasses and sins” (Eph. 2:1).

Thus, since redeemed man *had NOTHING* to do with bringing to pass his presently possessed eternal salvation, he *can NEVER* be brought into any type judgment where the issue surrounds that which he acquired through Christ’s finished work at Calvary.

A judgment of this nature would *NOT ONLY* be judging that which man *had NOTHING* to do with, *BUT* it would *ALSO* be judging once again that which God has already judged. God judged sin at Calvary in the person of His Son, and God is satisfied.

Accordingly, the judgment seat of Christ *CANNOT* function in the realm of one’s eternal salvation. Decisions and determinations made at this judgment *MUST* be based *SOLELY upon the actions of the justified* — *actions following their coming into possession of eternal salvation*.

By Grace through Faith

“For by grace are ye saved [‘you have been saved’] through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (Eph. 2:8, 9).

“Not by works of righteousness which we have done, but according to his mercy he saved us...” (Titus 3:5a).

To properly understand issues surrounding the judgment seat of Christ one *MUST* begin with a due appreciation for the salvation which Christians presently possess — a salvation which is nonmerited and nonforfeitable.

Salvation for fallen man is both *free* and *apart from works*, but the procurement of this salvation by God’s Son was by no means *free* and *apart from works*. God’s Son provided this salvation through a vicarious sacrifice — the sacrifice of Himself; and fallen man *can do NO more than simply receive that which has already been provided*.

1) It Has Been Finished

Note the words “not of yourselves” and “which we have done” in Eph. 2:8 and Titus 3:5. Both refer to the necessity of *the TOTAL absence of works* on man’s part in relation to eternal salvation. The work has already been accomplished; the price has already been paid. When Christ cried out on the cross, “It is finished” (John 19:30), He announced *the completion of a redemptive work which He ALONE could bring to pass*.

The words, “It is finished,” in John 19:30 are the translation of one word in the Greek text (*Tetelestai*). This word is in the perfect tense and could be better translated, “It has been finished.”

That is, at this point, *EVERYTHING* relating to the work of redemption had been accomplished. *NOTHING* more remained to be done; and, consequently, there was no need for Christ to delay His death. Accordingly, immediately after Christ cried out, “*Tetelestai*,” “he bowed his head and gave up the ghost [Gk., *pneuma*, ‘spirit,’ ‘breath’; *i.e.*, He breathed out, expired].”

The perfect tense in the Greek text calls attention to a work *completed* in past time, with *the results* of this work extending into

the present and existing in a *finished* state.

This is the same verb tense used in Eph. 2:8 relative to the present state of redeemed man (“are ye saved”; *lit.*, “you have been saved”). Redeemed man is in possession of a salvation (present) wherein *EVERYTHING* has already been accomplished (past) on his behalf.

The Holy Spirit has performed a work (breathing life into the one having no life [*cf.* Gen. 2:7; Ezek. 37:1-10]) based on Christ’s finished work (at Calvary). Both are past works, and one can no more be nullified than the other.

Redeemed man is as totally helpless to *UNDO anything* which has been accomplished in bringing about his redemption as he was to *DO something* to accomplish his redemption in the first place.

Work completed in past time through Divine intervention is *NOT something* which man can change, add to, take from, etc. Consequently, contrary to that which is often taught in certain quarters, redeemed man *CANNOT* nullify the past work of the Holy Spirit in effecting his present redeemed state, wrought on the basis of Christ’s finished work.

Redeemed man *can NO more* nullify the Spirit’s work in salvation than he can nullify Christ’s finished work at Calvary. Both constitute past, completed works wrought through Divine intervention, and man is *COMPLETELY powerless* to act in these realms.

2) *God's Established, Unchangeable Pattern*

Almost 6,000 years ago, God created man. Then, resulting from Satanic intervention, man fell. Man became a ruined creation. And this was followed by God setting about to restore His ruined creation.

God’s work surrounding man’s creation and restoration was preceded by His work surrounding a restoration of the material creation upon which man was to reside. Satanic activity had brought about the ruin of the material creation, and then subsequently man’s ruin (Gen. 3:1ff; Isa. 14:12-17; Ezek. 28:14-19), and *Divine activity ALONE* could bring about the restoration of both (Gen. 1:2b ff).

Ruined man finds himself in *EXACTLY* the same condition

as the ruined earth, seen in Gen. 1:2a. Satanic activity brought about man's ruin, and Divine activity *ALONE* can bring about his restoration.

Man is *NO more* capable of bringing himself out of his ruined state than was the ruined earth. And, apart from Divine intervention — as occurred in the restoration of the ruined earth — man would have remained in his ruined condition forever (as the ruined earth, apart from Divine intervention, would have remained in its ruined condition forever, as well).

The former restoration sets the pattern for the latter restoration. The former is *God's unchangeable pattern* concerning how He restores a ruined creation, *FOREVER established in the openings verses of Genesis*.

Man, a subsequent ruined creation of God, *MUST be restored in complete accordance with the established pattern*.

In the Genesis account, the Spirit of God moved, God spoke, and light came into existence.

And matters are *EXACTLY the same* relative to ruined man today — *i.e.*, relative to a subsequent ruined creation. *EXACTLY as in the Genesis account*, the first thing which *MUST* occur is the movement of the Spirit of God. And insofar as ruined man is concerned, *this initial act of the Spirit is that of breathing life into the one who is "dead in trespasses and sins."*

And the Spirit is able to do this work *on the basis of death and shed blood*, for, *apart from death and shed blood, there can be NO salvation* (cf. Gen. 3:21; 4:10 [Heb. 12:24]; 22:7-13; Ex. 12:3-13; Heb. 10:22).

In this respect, the Spirit today breathes life into the one having no life on the basis of the finished work of God's Son at Calvary.

The living Word has performed the work, and God has spoken concerning the matter (Ex. 12:6, 7, 12, 13).

The Spirit moves, God speaks, and light comes into existence (man is born from above). And God then divides between the light and the darkness (God divides between spirit and soul, between that associated with the man of spirit and that associated with the man of flesh).

Thus, the pattern concerning how God restores a ruined creation was set forth *at the very beginning* of His Word (Gen. 1:2b ff).

And this God-established pattern *can NEVER change*.

(Note also that a time element was involved in *God's complete restoration* of the material creation — six days, followed by a Sabbath, a seventh day of rest. This points to the six days [6,000 years] comprising Man's Day, to be followed by a Sabbath, a seventh day of rest [a seventh 1,000-year period], the Messianic Era [cf. Heb. 4:4, 9].

It will only be at the end of the six days [6,000 years] comprising Man's Day that man will be completely restored — body, soul, and spirit — as the material creation was completely restored at the end of six days in the Genesis account.

ONLY THEN will the Sabbath within this complete sequence ensue; *ONLY THEN* will there be a day [a 1000-year period] of rest.

As in the established pattern in Genesis, so will it be in that which events in this pattern foreshadow [Ex. 31:13-17; II Peter 1:16-18; 3:3-8].)

Blood and Leaven

“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel” (Ex. 12:12-15).

There is a dual truth taught in Exodus chapters twelve and thirteen concerning *the application of blood and the expelling of leaven*. These chapters introduce the first two “feasts of the Lord” in the prophetic calendar of Israel — the “Passover” and the “Feast of Unleavened Bread” (cf. Lev. 23:1ff).

“Blood” from the paschal lambs was to be applied FIRST. THEN, those who had applied the blood were to put “leaven out of their houses.”

This is the unchangeable order established by God in the Book of Exodus.

In these two chapters, the sentence of death had fallen upon the firstborn throughout all the land of Egypt (Ex. 12:4, 5). The firstborn in every household, Israelite and Egyptian alike, *MUST die*.

However, provision was made for *ALL the firstborn in Israel* to experience death vicariously. Every household was to take a lamb from the flock, the lamb was to be slain, and blood from the lamb was to be applied “on the two side posts and on the upper door post” of every house throughout the camp of Israel.

When the Lord passed through the land of Egypt to execute the sentence of death, *He looked for ONE thing* at each house. *He looked for the BLOOD upon the entrance way*.

The *presence of blood* showed that the firstborn in that household *had ALREADY died*. Death had occurred vicariously through a slain lamb from the flock. The Lord then *passed over* that house.

The *absence of blood*, on the other hand, showed that the firstborn *had NOT yet died*. Death then *occurred* at the hands of the Lord, for the firstborn in every household *MUST die*.

It *CANNOT* be overemphasized that *the ONLY thing* which the Lord looked for on this particular night was the *blood*. “...when I see the *blood*, I will pass over you” (Ex. 12:12, 13).

NOTHING else was in view; and once the death of the firstborn had been executed, *that was the end of the matter*. Those who died vicariously held the same position relative to death in the eyes of the Lord as those who died apart from a substitute.

The death of the firstborn had occurred in both instances, and God was satisfied. *NOTHING* could, at a later time, be reversed.

In the antitype of this aspect of Exodus chapters eleven and twelve, “Christ our Passover is sacrificed for us [‘was sacrificed on our behalf]” (I Cor. 5:7). His blood was shed; and those who have appropriated His blood, through faith, have died vicariously.

Death has occurred through the slain Lamb, as in Exodus chapter twelve. “Christ died for our sins *according to the scriptures*” (Ex. 12:1-13, 29, 30; John 1:29; 19:16-30; I Cor. 15:3).

And an individual availing himself of this provision *has already kept the appointment with death* referred to in Heb. 9:27. *The*

death of the firstborn is past, God is satisfied, and that is the end of the matter. As in Exodus chapter twelve, NOTHING can, at a later time, be reversed.

Following the Passover in Egypt, God dealt with the Israelites on an entirely different plane. The Israelites, from this time forward, were dealt with *strictly on the basis of that which had occurred in Egypt, NEVER relative to this matter.*

And it is the same with Christians today. Christians are dealt with *strictly on the basis of that which Christ has done on their behalf, NEVER relative to this matter.*

Immediately following the Passover, the Feast of Unleavened Bread commenced. Beginning with this festival, God dealt with the Israelites *relative to "leaven" in their houses, NOT relative to that which had previously occurred (the death of the firstborn) and was now a past, finished matter.*

They were NOW to put leaven out of their houses, and they were to eat unleavened bread for seven days.

"Seven" is God's number, as "six" is man's number. "Six" shows incompleteness, and "seven" shows completeness, with "eight" indicating a *new beginning*. The Israelites were to put leaven out of their houses and eat unleavened bread for *seven days* — one complete period of time.

"Leaven" points to that which is *vile or corrupt*; it points to *sin* in the lives of individuals. And the spiritual significance of this festival surrounded the fact that the Israelites, as God's redeemed people, were to put that which was vile, corrupt, associated with sin, out of the camp *for one complete period of time*. And this period of time had to do with *the existence of the nation from that point forward*.

An individual Israelite refusing to expel the leaven was "cut off from Israel" (*cf.* Ex. 12:15; Ps. 37:9, 22, 28, 29, 34). He died on the *right side* of the blood. *He was cut off from Israel, NOT from God.*

The same held true for the entire accountable generation subsequently cut off following events at Kadesh-Barnea.

They too died on the *right side* of the blood. Their failure to enter into the land, resulting in their overthrow in the wilderness, *had NO bearing* upon their standing before God on the basis of that

which had previously occurred the night of the Passover in Egypt.

The entire matter is the same in Christendom today. Christians are commanded to “keep the feast,” which is to be done in a new way, “with the unleavened bread of sincerity and truth” (I Cor. 5:8). Christians are to put that which is vile, corrupt, associated with sin, out of their lives *for one complete period of time — the entire duration of the Christian life*.

Christians refusing to expel the leaven will, as the Israelites who refused to expel the leaven, be “cut off.”

The Israelites under Moses were called out of Egypt to go into another land and realize an inheritance awaiting the nation. Those cut off in Israel forfeited the realization of their calling. They fell on the *right side* of the blood but *outside* the land to which they had been called.

And so it is with Christians. Those refusing to expel the leaven will forfeit the realization of their calling. They will fall on the *right side* of the blood but *outside* the land to which they have been called. And such a failure, as in the type, will have *NO* bearing upon that which previously occurred in their lives through the work of the Son and the Holy Spirit in effecting their standing before God.

Many Christians, because of the sins of the flesh, have their lives cut short during the present time. However, this is not the primary meaning of being “cut off.”

Those “cut off” in Israel were separated from *a realization of their calling*. They were called out of Egypt for *a purpose*; and most were overthrown, failing to realize *the goal of their calling*.

Such an overthrow for Christians in the antitype awaits the issues of the judgment seat of Christ, for it is there that decisions and determinations which directly affect Christians relative to their calling will be made.

God will not countenance sin in the lives of His people; and before the judgment seat, the harbored sins of Christians will be brought out into the open and dealt with.

Those refusing to judge their sins prior to that time, availing themselves of the high priestly ministry of Christ, will then be judged. Their sins in that day though will be dealt with in an

entirely different manner; for, at that time, Christ will be their *Judge* rather than their *High Priest* (cf. I Cor. 11:31; I John 1:9-2:2).

Basis for Judgment

“For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man *build* upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man’s *work* shall be made manifest: for the day shall declare it, because it shall be revealed by [‘in’] fire; and the fire shall try every man’s *work* of what sort it is.

If any man’s *work* abide which he hath built thereupon, he shall receive a reward.

If any man’s *work* shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by [‘through’] fire” (I Cor. 3:11-15).

Something little understood today is the fact that the “basis” for God’s judgments is always *works*.

God judged sin at Calvary, *based on His Son’s finished work*; and when God views redeemed man today, He views this past completed work of His Son and past judgment upon sin.

Redeemed man, through the Spirit having breathed into him, possesses spiritual life; and Christ’s righteous, justifying act — His finished work at Calvary — has been reckoned as merit to him (Rom. 5:16-18; Phile. 18).

However, redeemed man in this standing before God is directly responsible to his Creator; and he, in his justified state, will himself be judged on the basis of *works* — *his own works*, performed following salvation (Matt. 16:27; I Cor. 3:12-15).

And *works* are the basis for all God’s subsequent judgments upon man — Israel, the living Gentiles coming out of the Great Tribulation, and those appearing before the Great White Throne.

Man’s appearance or nonappearance at a particular judgment, or place in this judgment (e.g., man’s appearance at the judgment seat of Christ, or at the great white throne judgment 1,000 years later), is dependent on his *acceptance or rejection* of the *past work of Another*; but judgment of the individual will be

on the basis of *his own works*, which will be performed either as a redeemed or as an unredeemed individual (Ezek. 20:34-38; II Cor. 5:9-11; Rev. 20:11-15).

Before the judgment seat of Christ, "Every man's work shall be made manifest...it shall be revealed by [in] fire." There will be works comparable to "gold, silver, precious stones"; and there will be works comparable to "wood, hay, stubble."

One set of material reveals works of intrinsic value, which will endure the fire; but the other set of material reveals valueless works, which will be burned in the fire.

Works performed by Christians during the present time can vary a great deal in worth. Such works can be performed under the leadership of the Holy Spirit and redound to the praise, honor, and glory of the Lord; or such works can be performed under the leadership of man and redound to the praise, honor, and glory of man.

At the judgment seat, all will be revealed; for "the fire shall try *every man's work* of what sort it is."

1) "Works...Revealed by Fire"

Works emanate out of faithfulness to one's calling and bring faith to its proper goal, which will result in the salvation of one's soul (*cf.* James 2:14-26; I Peter 1:5-11).

At the judgment seat, the worth of every man's work in this realm will be revealed; and decisions and determinations emanating out of this judgment will determine every man's position in the coming kingdom (*cf.* Matt. 16:24-27; 24:45-51; 25:14-30; Luke 19:12-27).

"Judgment" on the basis of *works* is alien to the thinking of many Christians, for they have been exposed time and again to a proclamation of salvation by grace through faith apart from works, *unbalanced* by the proclamation of the coming judgment of Christians on the basis of works. The emphasis has been placed almost entirely upon the finished work of Christ at Calvary, with little regard given to Christian living, the coming judgment seat, and the coming kingdom.

Teachings of this nature have centered almost solely around

the salvation which we presently possess; and things having to do with the inheritance awaiting Christians, the salvation of the soul, etc., *have been removed from their respective contexts and applied to our present salvation.*

Ministries centering around this type teaching in the Churches have produced both confusion and complacency in Christendom.

Then, there is another type widespread teaching in the Churches which recognizes works *but has every Christian performing good works.*

The reasoning of those who teach along these lines usually centers around the thought that if a person is really saved he will produce good works; if, on the other hand he doesn't produce good works, this simply shows that he was never really saved in the first place.

Aside from being completely contrary to any Scriptural teaching on the subject, such a teaching produces both an erroneous view of salvation by grace through faith and an erroneous view of issues surrounding the judgment seat of Christ.

If every Christian produces good works to show that he has been saved, then works enter into an area where works cannot exist.

“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work” (Rom. 11:6).

The presence or absence of works on the part of Christians can have no connection whatsoever with their prior reception of the finished work of Christ. Christ's finished work *allows* an individual to be placed in the position where *he can produce good works.* There is nothing in Scripture which teaches that he, of necessity, *will produce good works.* Such would be completely contrary to the teaching of salvation by grace through faith apart from works.

Man's works simply **CANNOT** enter into salvation by grace at any time, either preceding or following salvation.

Relative to eternal salvation, *man simply CANNOT do anything to:*

- 1) *Be saved.*
- 2) *Stay saved.*
- 3) *Show that he has been saved.*

If man could do any one of the three, salvation would cease to be by grace through faith, for man's works would have entered into an area where works of this nature cannot exist.

If it be maintained that every Christian *MUST* produce good works to show that he has been saved, then it *MUST* follow that every Christian would appear at the judgment seat of Christ with works which would "abide" the fire. Possessing works of this nature, every Christian would "receive a reward."

But such a thought is at once seen to be erroneous by reference to the text in I Corinthians chapter three.

There will be Christians appearing at the judgment seat who will "suffer loss" and "be saved; yet so as by ['through'] fire" (v. 15). *ALL of their works will be burned, but they themselves will "be saved," i.e., they themselves will be delivered.* And this *deliverance* will occur "through fire."

This *deliverance* at the judgment seat can have *NOTHING* to do with eternal salvation, for all issues surrounding one's eternal salvation, whether during the present time or at the future judgment seat, are *past issues* (e.g., Christ's finished work at Calvary, the Spirit's finished work of breathing life into the one having no life, allowing him to pass "from death unto life"). God judged sin in the person of His Son at Calvary, God is satisfied, and the Spirit can breathe life into the one having no life on the basis of this finished work of God's Son.

And this work of the triune Godhead is a *past, finished deliverance* which could *NEVER* be referred to in *the future sense* seen in I Cor. 3:15.

The *deliverance* seen in I Cor. 3:15 is, contextually, a *deliverance out of the fire at the judgment seat*. Though all of the person's works will be burned and he will appear naked in Christ's presence (Rev. 3:17, 18; cf. Matt. 22:10-14; Rev. 19:7, 8), he himself will not be burned. Rather, he will be delivered — *delivered from being burned with his works*.

But, though he himself will be delivered in this respect, "so as by ['through'] fire," he will be unable to escape the dire consequences which will result from his works being consumed by the fire and his consequent naked appearance.

And there can be no deliverance from these consequences, for there will have to be a “just recompense” — exact payment for services rendered in the house during the time of the Lord’s absence.

If the preceding did not occur, God would not be perfectly just and righteous in His dealings with His household servants.

One-sided views of the judgment seat which maintain that every Christian will appear with good works are little different than the teaching which ignores works. Confusion and complacency, once again, can only be the ultimate result.

Much of the preceding, erroneous teaching is fostered by a misunderstanding of I Cor. 4:5.

This verse in the King James Version reads:

“Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.”

The problem emanates from both a mistranslation in the text and a noncontextual understanding of the words, “then shall every man have praise of God.”

The words “every man” could be better translated “each man”; and the reference is back to the *faithful stewards* in verse two. Faithful stewards will, individually, receive praise from God; but there is *NOTHING* in Scripture which teaches that “every man,” which, apart from the context would also include unfaithful stewards, will receive such praise.

To the contrary. Scripture quite clearly reveals that *both faithful and unfaithful stewards* will appear at the judgment seat, that the judgment seat will be operable in *two realms*, and that *faithful stewards ALONE* will receive praise of God.

2) “If Any Man’s Work Abide”

“Rewards” are being reserved for *the faithful alone*. This is one side of the judgment seat. Christians have been “created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:10).

Works of this nature, performed by a Christian exhibiting

faithfulness to his calling, will “abide” at the judgment seat. They will be manifested as works comparable to “gold, silver, precious stones” and will endure the fire. Such works will result in the Christian receiving a reward and a position with Christ in the kingdom.

Works which endure the fire will be the type works necessary to bring faith to its proper goal, resulting in the salvation of the Christian’s soul. And following the testing of such works, the Christian will receive *praise* from his Lord.

He will hear his Lord say:

“Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things...” (Matt. 25:21a, 23a).

And he will subsequently be positioned, in a regal capacity, among those destined to rule as joint-heirs with Christ (Matt. 24:45-47; 25:19-23; Luke 19:15-19).

3) “If Any Man’s Work Shall Be Burned”

“Suffering loss” is in store for the unfaithful. This is the other side of the judgment seat.

It is possible for a Christian to appear before the judgment seat of Christ *without one single good work to his credit*. He will possess works, but *NOT* works done under the direction of the Holy Spirit, for the praise, honor, and glory of the Lord. Such works, comparable to “wood, hay, stubble” will be burned. They will not endure the fire. But the Christian himself “shall be saved [‘delivered’]; yet so as by [‘through’] fire.”

The presence of works, the absence of works, or the type works *can have NO bearing on his eternal salvation, wrought completely apart from his own works*. He will come out of this judgment, as Lot from Sodom, with *NOTHING* to show but escape from the condemnation befalling the unregenerate.

Works consumed by fire will be the type works unable to bring faith to its proper goal, resulting in the loss of the Christian’s soul. Following the testing of such works, the Christian will be *rebuked* by his Lord.

He will hear his Lord say:

“Thou wicked and slothful servant...” (Matt. 25:26a).

Then, that which had been entrusted to him during the time of his Lord’s absence will be taken from him. He will be denied a position with Christ in the kingdom, a position which could have been his had he previously exercised faithfulness in his calling; and he will then be appointed “his portion with the hypocrites.” (Matt. 24:48-51; 25:19, 24-30; Luke 19:15, 20-26).

He will then find himself cast “without,” into the place which Scripture calls, “the outer darkness” (ASV).

In this place there will be “the weeping and the gnashing of teeth [an Eastern expression denoting deep grief]” (ASV) on the part of Christians who realize too late that they could have occupied one of the proffered positions with Christ in His kingdom. Their rights as firstborn sons — the rights of primogeniture — will have been forfeited; and they, as Esau, will *lift up their voices and weep*.

(For information on “the outer darkness,” refer to the appendix in the author’s book, *Judgment Seat of Christ*.)

Concluding Thoughts:

Receiving rewards or suffering loss at the judgment seat of Christ are grave issues about which most Christians seem to know very little, or, for that matter, appear to even be concerned. But such will have no bearing upon the fact that there is a day coming in the not too-distant future when every Christian *MUST* render an account to his Lord for the “things done in his body” (II Cor. 5:10).

Events of that day will come to pass at the end of the present dispensation, immediately preceding the Messianic Era.

Issues of that day will surround a review of the works performed by Christians in view of their receiving rewards or suffering loss.

The purpose of that day, aside from providing a “just recompense,” will be to make decisions and determinations concerning Christians occupying positions with Christ in His 1,000-year rule from the heavens over the earth.

Everything is moving toward that 1,000-year Messianic Era

when God's Son will reign supreme.

Man's Day, in conjunction with *his rule* over the earth, is about to end; and the Lord's Day, in conjunction with *His rule* over the earth, is about to commence.

A kingdom, such as the coming kingdom of Christ, *requires a King with numerous vice-regents*. And Christians are presently being tested, tried, refined, with a view to that coming day.

Events of the entire present dispensation revolve around the thought that God is today calling out the vice-regents who will reign with His Son during the coming dispensation; and the presence of the Church upon the earth will extend, in one sense of the word, to that point in time when God will have acquired the necessary rulers to occupy the proffered positions in the kingdom under Christ. It will extend to that point in time when the Spirit successfully completes His search for a bride for God's Son.

The removal of the Church and the appearance of Christians before the judgment seat will involve the issues of two dispensations:

The basis for this judgment will have to do with works, emanating out of faithfulness or unfaithfulness of the Lord's servants during a past dispensation (the activity of Christians during the present dispensation, which will be past in that coming day).

The purpose for this judgment will have to do with Christians participating in the reign of God's Son during the coming dispensation (co-heirs ascending the throne with God's Son in the kingdom of Christ).

(For information relative to "dispensations" and "ages," refer to the author's book, *The Study of Scripture*, Chapter V.)

PREPARATION occurs today.

PLACEMENT, based upon preparation, will emanate out of issues and determinations made at the judgment seat, immediately preceding the time when the Father delivers the kingdom to His Son (*cf.* Dan. 4:17, 25, 32; 7:13, 14; Matt. 20:20-23).

And *POSITIONS* in the kingdom will be realized during the reign of Christ which follows (*cf.* Matt. 25:19ff; Luke 19:15ff; Rev. 2:26, 27).