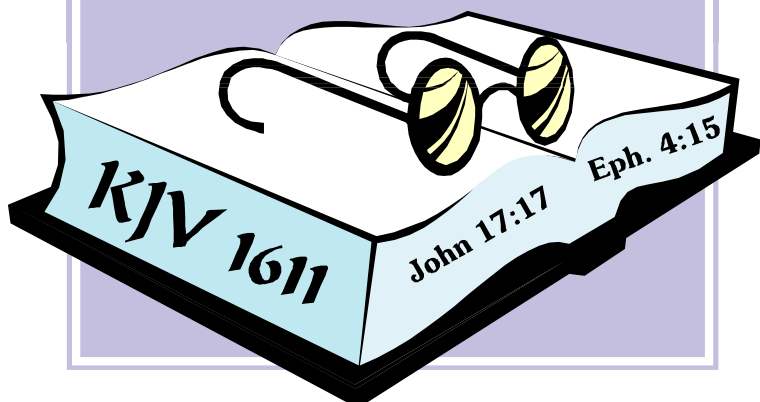


Gloryland's **New Christian Series**

*Doctrinal Studies
for New Believers*



Lesson Ten

Rightly Dividing the Word—Part Two

New Christian Series

Doctrinal Studies for New Believers

Lesson Ten

Rightly Dividing the Word—Part Two

This Bible course has been prepared and distributed
as a ministry of:

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The printed edition of Gloryland's *New Christian Series Bible* course is divided into ten booklets. These contain over 500 pages of doctrinal material for the instruction of students and teachers of the word of God. The entire course is also available on audio CD.

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“A sound and well composed catechism studied well and kept in memory, would be a good measure of knowledge, to ordinary Christians, and make them solid and orderly in their understanding, and in their proceeding to the smaller points, and would prevent a great deal of error and miscarriage, that many by ill teaching are cast upon, to their own and the churches grief! Yea, it were to be wished, that some teachers of late had learnt so much and orderly themselves.” — Richard Baxter (1615-1691)

INTRODUCTION

This is a study of *Rightly Dividing the Word of Truth— Part Two and Lesson #10* in the *New Christian Series*.

Our key verse is:

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth.*”
— II Timothy 2:15

What J.C. Ryle said is still true today.

“Ignorance of Scripture is the root of every error in religion, and the source of every heresy.”¹

And why is it that so many believers remain ignorant and confused about Bible doctrine? To put it bluntly, they are too lazy and indifferent to STUDY. It is much easier to listen to some teacher and nod agreeably as the scriptures are taught. But, it is only through prayer and personal study that God will reveal the precious truths of doctrine to His children. Let us not take the teaching of holy scripture lightly, but make it our personal responsibility to know what the truth is.

We remember once more those Paul commended

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”
— Acts 17:11

¹ The Classic New Testament Commentary • John, by J.C. Ryle, from the preface • Marshall Pickering • London, England.

EXAMPLES OF DISPENSATIONAL DIFFERENCES

From Genesis 1:1 to Revelation 22, Bible dispensations cover all of human history. Scripture was not written to the Church *only*. In fact, *most of the Bible is written to the nation of Israel*.

When the saints are called out at the rapture, the Bible will still be here, so those left behind can know how to be saved. While the plan of salvation varies from one dispensation to the next, it is always based on *obeying what God said*. *Doctrinally, every verse in the Bible falls into one of the ten divisions we have just looked at, and is aimed at the Jews, the Gentiles, the church of God, or all three*. A knowledge of dispensations is absolutely necessary to understand the scriptures. We must recognize these proper divisions, because God deals differently with people in various dispensations. If we fail to make these distinctions, the Bible becomes a book of confusion, filled with apparent contradictions. The following examples should make this plain.

The Gospel

The word “gospel” simply means “good news.” The good news the nation of Israel was looking for was the coming of the promised Messiah to establish His kingdom on earth. Study the scriptures below and see what the Bible says about the gospel.

1. When John the Baptist came preaching in the wilderness, he preached “*the gospel of the kingdom*.”

“In those days came John the Baptist, preaching in the wilderness of Judaea,

“And saying, Repent ye: for **the kingdom of heaven is at hand.**”

— Matthew 3:1-2

2. When Jesus Christ was on earth, he preached “*the gospel of the kingdom.*”

“And Jesus went about all Galilee, teaching in their synagogues, and preaching **the gospel of the kingdom...**”

— Matthew 4:23

This “gospel of the kingdom” was to Israel only:

“These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles**, and into any city of the Samaritans enter ye not:

“But go rather to the lost sheep of the house of Israel.

“And as ye go, preach, saying, The kingdom of heaven is at hand.”

— Matthew 10:5-7

Jesus commanded his disciples **not** to go to the Gentiles, but only to preach “*the gospel of the kingdom*” to “*the lost house of Israel.*” Paul was commissioned to preach a new gospel to all alike in the Church Age, rather than “*the gospel of the kingdom*” to the Jews.

In Acts 20, Paul says:

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify **the gospel of the grace of God.**”

— Acts 20:24

Here is Paul’s definition of “the gospel of the grace of God.”

“[H]ow that **Christ died for our sins** according to the scriptures;

*“And that he **was buried**, and that he **rose again** the third day **according to the scriptures.**”*

— I Corinthians 15:3-4

Paul’s gospel was that Christ died for our sins, was buried, and rose again— according to the scriptures. He preached this gospel because the Lord Jesus Christ *told* him to preach this gospel.

“But I certify you, brethren, that the gospel which was preached of me is not after man.

*For I neither received it of man, neither was I taught it, but **by the revelation of Jesus Christ.**”*

— Galatians 1:11-12

He was not taught this gospel by Peter, the apostles or any man: it was revealed to him directly by the Lord Jesus Christ.

➤ Paul **never** preached “*the gospel of the kingdom.*”

In his letter to the Galatians he makes a strong statement:

*“But though we, or an angel from heaven, preach **any other gospel** unto you than that which we have preached unto you, **let him be accursed.***

“As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

— Galatians 1:8-9

When the Holy Spirit says anything twice it is significant. He led Paul to repeat himself in these two verses to emphasize that there is more than one gospel, and that the man who does not preach the right gospel at the right time is accursed. Now if we fail to rightly divide the word of God here, we have Paul calling Jesus Christ, John the Baptist, and all of the disciples “*accursed,*” because the gospel they preached is *not* the same gospel preached by the apostle Paul. Every one of them preached “*the*

gospel of the kingdom,” but Paul preached “*the gospel of the grace of God.*” It should be obvious then, that verses 8 and 9 must refer to those who preach “*another gospel*” in this present dispensation of grace. (He clearly instructs believers about this in Galatians 1:6.) Being *the apostle to the Gentiles*, Paul wrote to the *Church*. If we do not make that distinction we will not be able to completely understand the word of God.

3. The plan of salvation in effect during the Tribulation contradicts Church Age doctrine. It is different from the clear plan of salvation by grace, through faith alone. For example, look at Matthew 24 where Christ is preaching the “*the gospel of the kingdom*” for those in the Great Tribulation.

“*But he that shall endure unto **the end**, the same shall be saved.*”
— *Matthew 24:13*

How do we know that this verse applies to the period of time called the *Great Tribulation*? It is simple, just look at the context.

- First, Jesus is speaking to His disciples about *the rebuilding of the Jewish temple*:

“*And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be **the sign of thy coming, and of the end of the world?***”
— *Matthew 24:3*

- Second, the disciples are asking Jesus about *the time of His second coming and the end of the world*. (This term is used again in verse 14, having to do with the prophecies of Daniel. We find the same expression used by Daniel himself when speaking of the vision given him regarding the Tribulation. Note that the Tribulation is mentioned in Matthew 24:29.)

- ☉ Third, it is a time when *the gospel of the kingdom will be preached*. Because of what we have already read, we know that this gospel cannot be preached during the Church Age.

Despite the evident application of these verses, many still teach Matthew 24:13 as a plan of salvation for today. But read what Paul, *the apostle to the Gentiles*, writes to *the Church* at Corinth.

“Unto the Church of God which is at Corinth...

“Even as the testimony of Christ was confirmed in you:

“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

“Who shall also confirm you **unto the end**, that ye may be blameless in the day of our Lord Jesus Christ.”

— I Corinthians 1:2, 6-8

This verse, which is clearly written to Church Age saints, says that Christ will confirm us to “*the end*.” But, Matthew 24:13 says that only those who “*endure to the end*,” will be saved (Matthew 24 applies to the Jews during the *Tribulation*, and “*the end*” refers to the end of the seven-year tribulation period they will go through).

“*[T]he end*” Christ is speaking of is plainly *the end of the Great Tribulation*. It is easy to see that there is a difference between these two passages of scripture. They clearly teach two different plans of salvation, for two different periods of time.

4. Look now in Paul’s letter to the Hebrews. Doctrinally, this book is for the Jew, one of the three classes of people to whom the Bible is written.

“But Christ as a son over **his own house**; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm **unto the end**.”

— Hebrews 3:6

“*[H]is own house*” refers to *the house of Israel*. Furthermore, “*if*” means that there are certain conditions to be met. The condition is that they remain faithful to “*the end*.”

Notice again in Hebrews 3, Paul says:

“*For we are made partakers of Christ, if we hold the beginning of our confidence **stedfast unto the end,***”

— Hebrews 3:14

This book is written for the *Hebrews*. It says that someone (those Jews) will be made partakers of Christ “*if*” (there is a condition) they hold out “*stedfast unto **the end***” (the end of the Tribulation). This verse is commonly used to teach that a believer can lose his salvation. Indeed, it is true, **but not in the Church Age**. The doctrinal application is for a Hebrew **during the Great Tribulation**. Church Age believers are eternally secure in Christ.

Church Age believers are **already**—

- Part of His household (I Timothy 3:14-15; Ephesians 2:19-22).
- Confirmed to the end (I Corinthians 1:6-8).
- Partakers of Christ (Ephesians 5:30).
- Overcomers of the world through Jesus Christ (I John 4:4; I John 5:4 and John 17:33).

Now, let’s look at the epistle to the Philippians, written to Christians (in the body of Christ) by Paul, the apostle to the Gentiles. Then we will compare this with Matthew 24:13 and Hebrews 3:6.

“**Being confident** of this very thing, that he which hath begun a good work in you will perform it **until the day of Jesus Christ.**”
— Philippians 1:6

This verse in Philippians is clearly different from those in Matthew and Hebrews. Paul tells the Philippians that Jesus Christ *will* perform the good work He has begun in them, “*until the day of Jesus Christ.*” What a contrast to the verses in Matthew and Hebrews, where those believers must “*endure until the end*” to be saved. (They will be in jeopardy of losing their salvation.) This hardly gives one the *confidence* that Paul obviously had and of which he speaks to the Philippians.

5. Another prime example is found in the epistle of James. This is one of the most misapplied verses in the word of God. (Many erroneously use this verse to teach that a New Testament Christian is saved by faith *plus* works.)

He says in Verse 24,

“*Ye see then how that by works a man is justified, and not by faith only.*”
— James 2:24

We can see from James 1:1 that the book of James is addressed to *the twelve tribes of Israel*— the Jews. *It is not doctrine for the New Testament Christian.* So, it is not surprising that James 2:24 directly contradicts verses in Romans 3 and 5, and Ephesians 2, which are definitely written to Church Age believers.

For example:

“*For all have sinned, and come short of the glory of God;*

“*Being justified freely by his grace through the redemption that is in Christ Jesus:*”

— Romans 3:23-24

“*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*” — Romans 5:1

“*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

“*Not of works, lest any man should boast.*”

— Ephesians 2:8-9

You can see the confusion that can come from trying to apply *all* the scriptures, *doctrinally*, to a Christian in the Church Age. If we select scriptures directed at other people in other times, and try to use them as a plan of salvation today, we will find contradictions with other scriptures where the *true* plan of salvation is given for *our* dispensation. (To intentionally misapply scripture is heresy and sin.) In the Church Age, we are saved by grace through faith, *plus nothing*; and we *cannot* lose our salvation, for we are *kept* by the power of God (II Timothy 1:12; I Peter 1:5).

- However, during the time of the Great Tribulation, salvation will be by faith *plus* works.

Remember James 2:24, Matthew 24:13 and Hebrews 3:6,14? They teach that believers could only be saved by *enduring to the end*, and by *refusing to take the mark* of the beast (Revelation 14:9-11). Those scriptures cannot possibly apply to believers today, for Paul says, “*by one Spirit are we all baptized into one body*” (I Corinthians 12:13). Although those who believe *during* the time of the seven year Tribulation will be saved, none of them will be *born again*. None of them will become part of *the body* of Christ, because *the body of Christ will be in Heaven* at that time. Like the Old Testament saints, those saved during the Tribulation will not be forgotten. They will merely have a different relation to Christ in eternity from those who make up His bride. For example, John the Baptist, who was saved before the New Testament was established, refers to himself as a “**friend** of the bridegroom” — not part of the bride (John 3:29).

Of course, salvation by faith plus works is a true doctrine. However, it is only true *before Calvary* and *after the rapture*—**not now**. Salvation *always* has an element of works, but *now* it is by **Christ's work for us** at Calvary. Before Calvary and after the rapture, believers *can* lose their salvation. Furthermore, during the Tribulation, *it is impossible for anyone who loses their salvation to regain it* (Hebrews 6:4-6). Isn't it strange that those who teach that believers *today* can lose their salvation, also believe

they can get it back. This is the sort of error that naturally follows when scripture is used to justify someone's preconceived doctrine.

Every heresy in this age is taught by taking verses that apply to the Tribulation, the Millennium, or Jesus' earthly ministry to Israel, and misapplying them to the Church Age. Those who do so are presenting a false plan of salvation— they are sending people to Hell. So we need to correct these people, rebuke them, and try to help them to rightly divide the word of truth.

Why is it that even many Baptists have such a hard time accepting dispensational divisions? It is because they are always preaching salvation by grace through faith and contending with those teaching false doctrines of salvation for today. After a while they just develop a blind spot in this area. They err in teaching that salvation by grace through faith alone is the plan of salvation throughout the entire Bible: that just isn't true. Others err by teaching *faith and works* as a plan of salvation for believers *today*. They are trying to make the entire Bible teach that doctrine for all periods when it does not. We must never attempt to make the Bible line up with our denominational beliefs, or twist the Bible to make it agree with our own preconceived doctrinal position. Rather, we must always be prepared to receive new light from the word of God and, if necessary, change our beliefs so that they line up with what the Bible says. If we do this, we will be able to rightly divide the word of truth, and will not end up teaching heresy.

In summary, notice the progression of dispensations in the New Testament.

The First: The first dispensation found in the gospels is merely a continuation of the Old Testament dispensation of the law, during which God dealt exclusively with the nation of Israel under the law.

The Second: When God temporarily displaced Israel, the second dispensation began. From then on, He ceased

dealing with the nation of Israel under the law. We are now living in the Church Age, during which both Jews and Gentiles are made partakers of Christ by grace.

The Third: Another dispensation of time (still future) during which God will once again deal with Israel as a *nation*.

LET'S REVIEW

Dispensational Differences (pp. 1-11)

1. The plan of salvation varies from one dispensation to the next, but it is always based on _____ what God said.
2. If we fail to make dispensational _____ the Bible becomes filled with apparent contradictions.
3. John the Baptist and Jesus preached the gospel of the _____ .
4. Paul preached the gospel of the _____ .
5. John the Baptist and Jesus preached only to the _____ .
6. Paul preached to the _____ .
7. The *gospel of the kingdom* will be preached again in the future during the _____ .
8. I Corinthians 15:3-4 defines the gospel of the _____ of _____ .
9. Read the following passages of scripture, then write the proper verse references under the correctly related heading.

Matthew 3:1-2

Matthew 4:23

Matthew 10:5-7

Acts 20:24

Matthew 24:13

Philippians 1:6

Ephesians 5:30

Hebrews 3:6

Hebrews 3:14

Romans 3:23-24

James 2:24

I Timothy 3:14,15

I Corinthians 15:3-4

I Corinthians 1:6-8

**Gospel of the
Kingdom of God**

**Gospel of the
Grace of God**

FOUR FORMS OF THE GOSPEL

Our fourth guideline for marking divisions in the Bible is the distinction between four forms of the gospel.

I. The Gospel of the Grace of God

(Acts 20:25; I Corinthians 15:1-4) In the previous section, under the heading *Examples of Dispensations* we discussed the revelation of this gospel to Paul, the apostle to the Gentiles.

II. The Gospel of the Kingdom

Mentioned in Matthew 24:14 and Matthew 4:23, the *gospel of the kingdom* was preached to the *Jews only*. It was the good news that the promised Messiah had come to establish His kingdom on this earth. This was the prophecy given to Mary in the gospel of Luke.

*“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name **Jesus**.*

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

— Luke 1:31-33

This was the gospel preached by John the Baptist, the Lord Jesus Christ, and all His disciples. It ended with the death of Stephen when he was stoned in Acts 7:59. Notice that Saul (who became Paul the apostle) was present at Stephen’s death (Acts 8:1; 22:20). Later, in Acts 9, he was saved by grace through faith.

Now, we will review the *progression* of the gospel message in the book of Acts beginning with the death of Stephen.

In Chapter Seven: The nation rejects their Messiah.

In Chapter Eight: A black Gentile (a proselyte to Judaism) becomes the first man to be saved by grace through faith in the Church Age period.

In Chapter Nine: The apostle to the Gentiles is saved.

In Chapter Ten: The revelation is given to Peter that Gentiles are no longer unclean, and even they can be saved.

That new revelation was especially important, because it verified the fact that, before that time, God was *not* dealing with the Gentiles as a group. By a dream, the Lord gave Peter this *new* revelation, which was a change from the past. He used the *sign* of tongues to convince those Jews accompanying Peter to Cornelius' house (Acts 10:45).

In Chapter Eleven: Returning to Jerusalem, Peter had to go over the whole matter before the brethren, to answer their accusations and persuade them of this new doctrine.

In Chapter Fifteen: Doctrine is settled for the Church Age.

The "*gospel of the kingdom*" will be preached again during the Great Tribulation, *after* the Church is taken out in the rapture (fulfilling Christ's prophecy in Matthew 24:14).

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."
— Matthew 24:14

This “*gospel of the kingdom*” as a witness to the nations is very different from the gospel of the grace of God that we preach to the nations today. To confuse these gospels is to misapply scripture. Many erroneously try to teach this as the doctrine of salvation for today, but the kingdom message of faith plus works is not the right gospel for this present Church Age we live in.

III. The Gospel Paul Calls “My Gospel”

Mentioned in Romans 2:16 and Romans 16:25, this is the “*gospel of the grace of God*” with the additional truths concerning *the mystery of the body* as revealed to Paul. It is defined in I Corinthians 15:1-4 as belief in the death, burial and resurrection of the Lord Jesus Christ. It is by grace, through faith in the shed blood of Jesus, plus nothing.

IV. The “Everlasting Gospel”

This is the gospel that *an angel* will preach for a very brief time at the end of the tribulation (Revelation 14:6-7). It is a warning for people to *fear God* because He is about to have His revenge at the Second Advent when He returns to destroy the Antichrist, His armies and the present world.

You will recall what Paul wrote to the Galatians:

“*But though we, or **an angel from heaven**, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*”

“*As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*”

— Galatians 1:8-9

Paul said that if any man, or even *an angel*, preached any gospel other than that revealed to him, they were accursed. Yet, the “*everlasting gospel*” of Revelation 14 is proclaimed by an

angel and it is different from the gospel of the grace of God preached by Paul. Why isn't this angel accursed, then? Because the gospel he is preaching is during a *different dispensation* and to a *different class of people*. If any angel preached that gospel today, he would be accursed and we would be compelled by the scripture to reject him and his message.

V. Another Gospel

There is also mention in the scriptures of "*another gospel*" (which is not the gospel at all). It is a *false gospel* that adds works to the gospel of the grace of God. Again, this is a truth misplaced, and therefore heresy *for this age*. Once more we see the importance of making the right divisions in the word of God.

LET'S REVIEW

Four Forms of the Gospel (pp. 15-18)

1. List the four forms of the gospel.
 - a. _____
 - b. _____
 - c. _____
 - d. _____

To which of the four gospels do the statements or verses below apply? Indicate by writing the correct letter of the alphabet from the question above in the proper blank.

2. _____ Preached by John the Baptist.
3. _____ Truths concerning the mystery of the body.
4. _____ Preached by an angel.
5. _____ Preached immediately before the Second Advent.
6. _____ I Corinthians 15:1-4.
7. _____ Preached to Jews only.
8. _____ Revelation 14:6-7
9. _____ Preached by Jesus.

THE TWO KINGDOMS

This is the fifth division that will help us in our study of the Bible. It is a complete study in itself, but we covered much of the material in our study of *the four gospels* and the *dispensations*.

Let it be noted that:

- The *Kingdom of Heaven* is a literal, visible, physical kingdom spoken of in the gospel of Luke.

“[A]nd the Lord God shall give unto him the throne of his father David:

“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

— Luke 1:32-33

Luke says that Jesus will reign over *the house of Jacob* (the nation of Israel) *forever*, and there will be *no end* of this kingdom. Is that true today? No! Did Jesus ever sit upon the throne of David, ruling over Israel? No, He did not. Then this prophecy is yet unfulfilled, whereas men are entering “*the kingdom of God*” now.

- The *Kingdom of God* is said to be “...not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” (Romans 14:17). It is a *spiritual* kingdom that one enters by *the new birth*.

So in John 3 we read:

“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” — John 3:5

- Paul NEVER uses the term “*kingdom of heaven*.”

Since the Lord Jesus Christ is the King, both kingdoms may be said to be present when He is on earth. Therefore, in the four gospels, the two terms are often used interchangeably. However, it is important to remember that the two are not the same.

TWO ADVENTS

The sixth division for rightly dividing the scriptures is the separation of the two advents.²

In his book, *Rightly Dividing the Word of Truth*,
Dr. C.I. Scofield says:

“Whoever carefully considers Old Testament prophecies must be struck by two contrasting, and seemingly contradictory, lines of prediction concerning the coming Messiah.

“In due time the fulfillment of Messianic prophecy began with the birth of the Virgin’s Son according to Isaiah, in Bethlehem according to Micah, and proceeded with perfect literalness unto the full accomplishment of every prediction of Messiah’s humiliation; for sin must first be put away, before the Kingdom could be established. But the Jews would not receive their King in the form in which He was presented, ‘*meek and sitting upon an ass and a colt the foal of an ass;*’ and they crucified Him.

“But we must not conclude that the wickedness of man has baffled the deliberate purpose of God, for His counsels include a second advent of His Son, when the predictions concerning Messiah’s earthly glory will receive the same precise and literal fulfillment as did those which concerned His earthly sufferings.”³

The first coming was at the birth of Jesus Christ. The second coming will be at the time of His return to the earth with His saints at the end of the Tribulation.

² “Advent” simply means “coming.”

³ *ibid.* *Rightly Dividing the Word of Truth*

I. The First Advent

At His birth, the Lord Jesus Christ came as:

- ☞ **The meek and lowly “Lamb of God”** to take away the sins of the world (John 1:29; Isaiah 53:7; I John 2:2; Hebrews 9:26; Luke 19:10; John 3:16-17).
- ☞ **A man of sorrows**, despised and rejected, and acquainted with grief (Isaiah 53:3).
- ☞ **Our substitute**, who bore our griefs and carried our sorrows (Isaiah 53:4).

II. The Second Advent

At His first coming, Jesus was like a lamb and a servant, but at His second coming He will be like:

- ☞ **An angry man and a roaring lion** (Revelation 5:5; Psalms 78:65; Isaiah 42:13-14; Jeremiah 25:37-38; Isaiah 31:4).
- ☞ **The Avenger** who tramples the wicked down in His fury, and stains His garments with their blood (Isaiah 63:1-6; Revelation 19:11-15; Psalms 68:21-23).
- ☞ **The King of Kings and Lord of Lords** who will establish His kingdom, and rule this earth with a rod of iron (Revelation 19:15-16; 20:1-7; Psalms 2).

Charismatics love to quote Hebrews 13:8, “*Jesus Christ the same yesterday, and to day, and forever,*” and of course, it is true — He is the same. However, His dealing with mankind is different during different dispensations.

A. The second advent has *two parts*.

There is a coming of Jesus Christ FOR His saints, and there is a coming WITH His saints.

1. The first part:

The first part takes place when Jesus comes to call the Church (His bride) out of this world to be with Him in Heaven. This is the *rapture*— the coming *for* His saints. (John 14:1-3; Acts 1:10-11; I Thessalonians 4:16-17; Titus 2:13; Philippians 3:20-21; I John 3:1-3; Revelation 22:12 and 20— *even so, come Lord Jesus*). At that time, the Lord Jesus will not return all the way to the earth; He will return only as far as the clouds (I Thessalonians 4:17; Acts 1:9-11). Then *the body of Christ* (the Church) will be caught up to meet Him in the air.

2. The second part:

The second part of the first advent takes place at least seven years later, at the end of the Great Tribulation. This is the coming *with* His saints, who will make up the armies who fight for Him at Armageddon. These will reign with King Jesus in His kingdom on earth. (cf. Joel 2:1-11, Matthew 24:29-31; II Thessalonians 1:7-8, Jude 14, Revelation 19:11-16; 20:4-5, and scores of other places.) At that time, He *will* come all the way back to the earth (Zechariah 14:1-4), and as He sets foot upon the Mount of Olives, it will split in half.

Moreover, Dr. Scofield says

“The Jews were slow of heart to believe all that the prophets had spoken concerning the **suffering** of their Messiah, we are slow of heart to believe all that they have spoken concerning His **glory**. Surely the greater reproach is ours, for it ought to be easier to believe that the Son of God would come ‘*in clouds of heaven with power and great glory,*’ than that He would come as the Babe of Bethlehem, and the Carpenter of Nazareth. Indeed, we believe the latter because it has happened, not because

the prophets foretold it, and it is time we ceased to reproach the Jews for their unbelief. If it be asked how they could possibly be blinded to the evident meaning of so many and such unequivocal predictions of His **earthly glory**, viz., by the process of 'spiritualizing' scripture. In other words, the ancient scribes are telling the people that the prophecies of Messiah's **sufferings were** not to be interpreted literally, just as some modern scribes are telling the people that the prophecies of Messiah's **earthly glory** are not to be literally interpreted.

But the second advent is a promise to the Church as well as to the Jew. Among the last words of comfort and exhortation addressed by our Lord to His perplexed and sorrowing disciples before He accomplished the sacrifice of the cross were these: *'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also'* (John 14:1-3)."⁴

⁴ *ibid.* Rightly Dividing the Word of Truth by Dr. C.I. Scofield.

TWO NATURES

The seventh division we must note is the division between the believer's two natures (II Corinthians 4:16; Ephesians 4:20-24). We studied that in detail, in lesson two of this series. We review it here as a reminder that it is one of the divisions in the word of God that we must be aware of if we are to correctly understand Bible doctrine.

We learned that the Christian's two natures are:

I. The Old Man, Born Of the Flesh.

Also known as the *Adamic nature* and "*the flesh.*" It retains its sinful, ungodly character. That old man:

- Has not been redeemed (Romans 8:23)
- Has not been adopted (Romans 8:23)
- Is sinful (Romans 7:18, 24; I John 1:6-10)
- Is saved by hope (Romans 8:24)
- Is engaged, but not married to Christ (II Corinthians 11:2)

Yet there is also another nature inside each believer.

II. The New Man, Born of the Spirit.

The new man cannot be seen, but demonstrates its divine nature when we yield to the Holy Spirit, and bring our flesh in subjection. In contrast to the "*old man,*" our "*new man:*"

- ☞ Has been redeemed (Ephesians 1:7)
- ☞ Has been adopted (Romans 8:15-16)
- ☞ Is sinless (I John 3:6,9)
- ☞ Is saved right now, present tense (Ephesians 2:8-9; I John 5:11-13; John 3:18; 3:36; 5:24), and
- ☞ Is already married to Christ (Ephesians 5:30-32 and I Corinthians 6:17).

Those who refuse to recognize that the believer has two natures, always end up teaching the false doctrines of salvation by works, or of sinless perfection in the flesh.

THE BELIEVER'S STANDING AND STATE

The eighth division we should note relates to the believer's standing and state. We have also studied this in a previous lesson.

- Our *standing* (position) before God as born again believers is that of sinless perfection (I John 3:6,9; 3:5; 4:17; Romans 4:1-8; 3:22-25).
- Our *state* (relationship) with God is another matter entirely. It is determined by our *walk* with God, our *submission* to the Holy Spirit, and our *obedience* to the word of God (Romans 6:13; Galatians 5:16).

SALVATION AND INHERITANCE

The ninth division (one that affects the believer *only*) is between the requirements for his salvation and his heavenly inheritance. (See lesson 4, *The Christian's Inheritance*, for a more detailed study.)

First:

- **Salvation** is God's *free gift* (John 3:16, Romans 5:15-16,18; 6:23; Ephesians 2:8,9)
- **Our inheritance**, on the other hand, is *not free*— it is an *earned reward* (Colossians 3:24)

Second:

- **Salvation** is a *present possession* (I John 5:12-13; John 3:36)
- **Our inheritance** is a *future possession*. We learn from reading I Corinthians 15:50 that "*flesh and blood cannot inherit the Kingdom of God,*" so we know that we cannot inherit it *now*, because we *are* flesh and blood

Third:

- **Salvation** *cannot be lost* (Ephesians 4:30)
- **Our inheritance** *can be lost* (Galatians 5:19-21)

TWO RESURRECTIONS

The tenth thing we find helpful is the distinction the Bible makes between two resurrections.

First, there is a resurrection FROM the dead.

Second, there is a resurrection OF the dead.

These two resurrections are separated by 1,000 years in time (Revelation 20:4-6). Now, let's examine them briefly.

➤ **The first resurrection** (FROM the dead) has three parts, and is not mentioned until the third part has been completed (Revelation 20:5).

1. Christ and the Old Testament saints rise—
Matthew 27:50-53 and Ephesians 4:8-9.
2. The New Testament saints (you and I) rise—
I Corinthians 15:49-53; I Thessalonians 4:13-18.
3. The Tribulation saints rise— Revelation 7:9,14; 20:4;
Psalms 50:45; Isaiah 26:19.

➤ **The second resurrection** (OF the dead) takes place at the end of the 1,000 year earthly reign of Christ (Revelation 20:5). At this time, all that are in the grave hear His voice and come up (John 5:28).

This is the resurrection of all the unsaved dead from the time of Adam to the end of the Millennium. This also includes the saints who will have died in the Millennium (John 5:28-29; Daniel 12:2).

In Christ's day, people had heard of the resurrection OF the dead, but they did not know what the resurrection FROM the dead was. This can be seen in Mark 9:9-10, John 11:23-26 and Luke 20:35-36.

The Pharisees believed in the resurrection OF the dead (Acts 23:6-8), but they did not believe in the resurrection FROM the dead. They believed there would be only one resurrection and only one judgment at which all (lost and saved) will appear. This false doctrine is still taught by the Roman Catholic Church, the Methodist Church, the Church of Christ, and others. All these groups spiritualize the *first* resurrection, saying that it refers to the new birth. So they teach that Ephesians 2:1 and 2:6, etc. are talking about the first resurrection, which of course they is not. Making no distinction among the different judgments spoken of in the Bible, they teach the same doctrines as the Pharisees, that there will be only one final judgment for all. By doing this, they completely ignore the time, setting, and subjects of these judgments. They teach that no one can know for sure whether or not they are actually saved until the judgment. All this heresy comes from refusal to rightly divide the word of truth.

LET'S REVIEW

(Pages pp. 21-32)

True or False. Consider each statement below, paying special attention to the underlined word or words. If the statement is true, write the word **true** in the blank. If the statement is not true, cross out the incorrect underlined word(s) and write the correct word(s) on the blank.

1. _____ The Kingdom of Heaven and the Kingdom of God are identical.
2. _____ The Kingdom of Heaven is a physical kingdom.
3. _____ Luke 1:32,32 refers to the Kingdom of God.
4. _____ People are entering the Kingdom of Heaven now.
5. _____ One enters the Kingdom of Heaven by the new birth.
6. _____ The Kingdom of God is “*righteousness, and peace, and joy in the Holy Ghost.*”
7. _____ The Kingdom of God prophecy must still be fulfilled.

Circle the references or phrases that refer to the first advent.
Underline those that refer to the first part of the second advent.
 Put a **check** next to those that refer to the second part of the second advent.

the rapture	Jesus' birth	King of Kings
John 1:29	Act 1:10-11	Revelation 5:5
Lord of Lords	The avenger	man of sorrows
Isaiah 53:3	Isaiah 53:4	roaring lion
our substitute		The Lamb of God
coming for his saints		call the Church out
I Thessalonians 4:16-17		Revelation 19:11-16

List Five Characteristics of Each of Our Two Natures

1. The Old Man

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

2. The New Man

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

More Questions On the Two Natures

1. A believer's _____ *before* God is that of sinless perfection.
2. A believer's _____ *with* God is determined by his walk with God, his submission to the Holy Spirit, and his obedience to the word of God.
3. Salvation is God's _____
4. A believer's inheritance is an _____ .
5. Salvation is a _____ possession.
6. A believer's inheritance is a _____ possession.
7. Salvation cannot _____ but our inheritance can.
8. The first resurrection is _____ the dead while the second resurrection is _____ the dead.
9. List the three parts of the first resurrection.
 - a. _____
 - b. _____
 - c. _____
10. The second resurrection takes place at the end of _____
11. At this time all that are in the grave _____

SEVEN JUDGMENTS

The eleventh division is the Bible doctrine of seven distinctly different judgments.

In his book *The Seven Judgments*, Dr. Peter S. Ruckman says:⁵

“When we talk about the judgments of God we understand that there are lesser judgments that have fallen upon individuals, nations, or groups of nations at various times. However, there are seven **major** judgments in the word of God. These judgments are of such a momentous nature that they fall into their own classification. We realize that God judged the world in the days of Noah and drowned them out with a flood; God judged the world in the days of the Tower of Babel and scattered them abroad. We realize that God has judged the Jewish nation under Nebuchadnezzar and Sennacherib and brought judgment on Sodom and Gomorrah and like judgments.

“But there are seven main judgments, and they are in a class by themselves. They go beyond the judgment upon Adam when he fell, and they go beyond the judgment upon Lot for his sin and the judgments on other individuals for their sins. These seven judgments have a universal nature.”

The expression *general judgment* occurs nowhere in the Bible. It is heresy to teach that all human beings, saints and sinners, Jews and Gentiles, living and dead, will be brought together to be judged in one judgment. Those who believe this teach a

⁵ [The Seven Judgments](#) by Dr. Peter S. Ruckman • The Bible Baptist Bookstore • P.O. Box 7135 • Pensacola, FL 32514

doctrine of salvation by works, and say that no one can be sure if they are really saved until they pass this judgment. Of course, that is simply not true.

How clear John is in his first epistle.

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.” — I John 5:13

If we study the Bible diligently according to the methods taught therein, we will see clearly that there are seven different judgments, which we will cover briefly here (Also see lesson 5, *Judgment of the Believer.*)

I. Judgment of Sinners.

Subjects: The World (Every Sinner)

Time: 33 A. D.

Place: Calvary

Basis: The Law

Result: 1. The Death of Christ (the full payment of sin)

2. The Justification of the Believer

➡ (cf. John 12:31-32; I John 2:2; II Corinthians 5:21)

The Bible says,

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” — John 3:16

This judgment has already taken place at Calvary. Its result was death for Christ, and justification for the believer. Hanging on the cruel cross of Calvary, the Son of God paid for the sin of the world (John 1:29; Hebrews 2:9; Romans 3:10-23; Isaiah 53:4-12).

The Bible says,

“[T]he wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” — Romans 6:23

Why did Jesus have to die? He had to die because of God’s judgment against sin. God’s first judgment against sin was carried out at Calvary, where Christ became *“sin for us, who knew no sin; that we might be made the righteousness of God in him”* (II Corinthians 5:21).

The scriptures tell us:

“[C]hrist also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:” — I Peter 3:18

Isaiah says:

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”

— Isaiah 53:5

From Dr. Peter Ruckman’s book, *The Seven Judgments we read:*

“What does this mean? This means that when you take Christ as your Saviour, you are standing in a burned-out spot where the lightning has already struck, and it will not strike twice in the same place. Saved people who are always worried about losing their salvation are wasting their time, God’s time, and my time. In the old days when a man was going across the prairie and a fire was sweeping across the plains with a thirty mile an hour wind in dry grass, sometimes six feet high, do you think that old prairie dog beat his horse to death trying to outrun that prairie fire? Why, of course not. He got off his horse, struck tinder and flint, and back-fired the grass. He set fire to the grass ahead of him, and as the wind blew that prairie fire

ahead of him, he simply took his horse and stepped into the place where it had already burned out. When the fire behind him caught up with him, it couldn't singe a hair on his head. The place had already been burned. Do you understand what I am saying? Judgment can't fall twice in the same place. You can't try a man twice for the same offense: that's double jeopardy. If you come to Calvary, you are safe. **The wrath has already fallen.**

II. Judgment as Sons.

Subjects: The Saints Themselves

Time: Anytime, Everyday

Place: Anywhere

Basis: Sonship

Result: Forgiveness and Cleansing

☞ (cf. I Corinthians 11:31-32; Hebrews 12:5-8.)

This is the day by day, moment by moment judgment whereby the believer judges his own sinful acts of disobedience to his Father's word.

We read how that even David cried unto the Lord:

"Judge me, O Lord...

"Examine me, O Lord, and prove me; try my reins and my heart."

— *Psalm 26:1-2*

Again Paul warns us, saying:

"[I]f we would judge ourselves, we should not be judged."

— *I Corinthians 11:31*

If we refuse to judge ourselves, the Lord will judge us, and chasten us as sons.

“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” — Hebrews 12:6

As the Holy Spirit convicts us of our sins, we are to agree with Him and confess those sins as being what they are indeed— **sin**.

John says:

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

— I John 1:9

It should be clear then, how important it is for believers to judge their own sin each day; for if we do not judge ourselves, God *will*. His chastisement is *even unto death*, for those who would ignore the pleading of the Holy Spirit and continue to live in sin. Yes, there is a “*sin unto death*,” as seen in passages like I Corinthians 5:1-5 and Acts 5:1-11.

In relation to this, we see the soberness with which we should approach the Lord’s Supper. In I Corinthians 11:28, Paul instructs believers to *examine themselves* before partaking thereof. The reason for this holy admonition is to keep them from partaking *unworthily* (not having judged themselves for sin). Again, if we fail to judge ourselves, the Lord will judge us.

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

For this cause many are weak and sickly among you, and many sleep.”

— I Corinthians 11:29-30

As J.C. Ryle exhorted his own congregation in years past:

“O dearly beloved of the Lord, have you heeded the Holy Spirit as He has convicted you, betimes, of your sin? We are certainly not as those poor Romish slaves who feel they must castigate themselves and flagellate their bodies

in penance for sin, but brethren, should we not take time, periodically, to examine ourselves and the path we walk each day? There is no question that because of a neglect of this solemn duty many are sick today, while many have surely met their death.”⁶

Thanks be unto God, all this has nothing to do with our eternal, blood bought salvation, but it does involve our precious fellowship with the Lord. As the sons of God, do you not find it a precious privilege and duty to judge yourselves?

III. Judgment as Servants.

Subject: The Saints Being Judged for Their Works

Time: After the Rapture

Place: At the Judgment Seat of Christ

Basis: The Believer's Works

Result: Rewards for the Faithful, Loss for the Unfaithful

“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.”
— II Corinthians 5:10

This verse speaks of a judgment for Christians called, “*The Judgment Seat of Christ*,” that takes place following the rapture of the Church. While this judgment is being conducted in Heaven, the first half of the Tribulation will be taking place down here on this earth. Then the marriage of the Lamb will take place, followed by the second part of the second advent—the coming of the Lord in His glory.

We know we are not saved or kept by our works. But it is very clear that the works we commit after we are saved will be judged, because the apostle Paul says, “*we must all appear*

⁶ J.C. Ryle

before the judgment seat of Christ” (Romans 14:10-11). We are saved by grace through faith. We don’t work to **get** saved, and we don’t work to **stay** saved— we work **because** we **are** saved. Then someday we will be judged to determine the real worth of our works, and our real motives for doing them (I Corinthians 3:11-15).

In his book, *Judgment Seat of Christ* Dr. Peter Ruckman says:

“The Bible says, ‘And it is appointed unto men once to die, but after this the judgment.’ (Hebrews 9:2.) Even a saved person doesn’t get out of judgment. If you are unsaved, you will die and face the White Throne Judgment; if you are saved, you will die and face the Judgment Seat of Christ. The judgment in I Corinthians 3 is for Christians, so, if you are saved— a child of God— this is where you are headed.

‘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 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 fire.’

— I Corinthians 3:11-15

“Notice in the passage that the **man** doesn’t burn; the **works** burn. Notice also in that passage that the fire is going to try every man’s work of what **sort** it is. What the Lord is interested in is quality, what **sort** it is.

“Don’t you know a man in the Bible whose works all burned up in a fire, yet he didn’t burn? It was Lot. Lot lost all he had in a fire, but the fire didn’t touch him. The

smell of smoke never even passed on him. That is a picture of a carnal Christian at the Judgment Seat of Christ.

“Now, there is something else to think about at the Judgment Seat of Christ. People don’t think. They say, ‘*Well, I’ll just be glad to get to heaven, and if I can just get there I’ll be happy enough.*’ No, you won’t! If you went home tonight and found your home burned to the ground; all of the sheets and linen burned; all of the furniture and Tupperware burned to the ground; the television lying there in ashes; and no insurance, you wouldn’t be too happy about it. There are going to be millions of Christians who will face the Judgment Seat of Christ and will see their lives go up in flames— nothing to cover it. I think that most Christians will find that. They will see their life just go up in smoke.”

The first judgment determines whether we will go to Heaven or Hell. The second judgment determines whether we live a happy Christian life or a miserable one. The third judgment determines whether we will get any rewards or not, and what kind.

IV. Judgment of the Jews.

Subjects: The Jewish Nation— Ezekiel 20:34-38

Time: During The Great Tribulation

Place: Jerusalem

Basis: Their Rejection of Christ— I Samuel 8:7; Luke 23:18

Result: The Conversion of the Nation of Israel; Accepting Jesus Christ as Their Messiah— Isaiah 66:8; Jeremiah 30:7

☞ (cf. Zechariah. 13:8-9; Daniel 12:1)

While the Church is being judged at the Judgment Seat of Christ, the Jews will be judged under the Antichrist on the earth.

This judgment will take place during the last three and a half years of the Tribulation, which is aptly called “*the time of Jacob’s trouble.*” During this time, the wrath of God will be poured out upon the earth, and plagues shall bring death and torment for all.

At the coming of the Lord (Zechariah 14:3), the Jews will look upon Him “*whom they have pierced*” (Zechariah 12:10), and the Jewish nation will be born (converted) in a day (Isaiah 66:8). At that time, God will “*make a new covenant with the house of Israel and with the house of Judah*” (Hebrews 8:8).

Under the reign of the Antichrist, the Jews will have to suffer the plagues from the “*vials of the wrath of God,*” endure to the end, and refuse to take the mark of the beast. Those who are faithful will have their reward if they faint not.

V. Judgment of the Nations.

Subjects: The Gentile Nations

Time: At the Second Coming of Christ

Place: On Earth: Before the Throne of His Glory—
In the valley of Jehoshaphat

Basis: Their Treatment of the Jews

Result: The Punishment of Some Nations
and the Blessing of Others

“*When the Son of man shall come **in his glory**, and all the holy angels with him, then shall he sit upon the **throne of his glory**:*

*And before him shall be **gathered all nations**: and he shall separate.”*

— *Matthew 25:31-32*

“*And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the*

*Son of man shall sit in the **throne of his glory**, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*”
— Matthew 19:28

Notice that at this judgment, Christ sits upon the “*throne of His glory*.” This is the time of the regeneration of the earth. In this Judgment, the Nations are made up of people who escaped death at the hands of the Antichrist, who avoided his mark, and who did not take part in the Battle of Armageddon. As a shepherd gathers his sheep, the Lord will gather all nations and bring them to the valley of Jehoshaphat (also called the valley of decision).

This prophecy was given to Joel regarding that time:

“I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.”
— Joel 3:2

This all takes place at the beginning of the Millennium, after the Battle of Armageddon (cf. Matthew 25).

“And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

“And he shall set the sheep on his right hand, but the goats on the left.”

— Matthew 25:32-33

Of this Judgment, Dr. Ruckman says:

“The basis will be how they treated Israel in the Great Tribulation. He says to them, ‘[I]nasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me’ (Matthew 25:40). The results are the damnation of the people who mistreated the Jews and the salvation of the people who blessed the Jews and took

care of them. On the one hand we read, '*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*' (Matthew 25:41). But for those who took care of the Jews we read, '*Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*' (Matthew 25:34).⁷

Of course, the *brethren* of Matthew 25:40 are the Jews, and the *sheep* are those who took care of the Jews. This earns these *sheep* nations the right to enter the millennial kingdom. The *goats* are those who abused the Jew or refused to help them in their distress. This brings upon them the wrath of God in the Lake of Fire. They will be cast into the Lake of Fire with the beast and the false prophet. This Lake of Fire will be located upon the earth during the Millennium, just outside the city of Jerusalem (Isaiah 34:8-10; Revelation 19:20).

Many have confused this Judgment of The Nations with the Great White Throne Judgment. Lumping the two together, many view them as one *general judgment* for all at the end of time. They believe that Christians from the Church Age will gain entrance into Heaven because of their good works. This is not true, but let's compare the White Throne Judgment (Revelation 20), and the Judgment of Nations (Matthew 25) to see just how different they really are.

Bible interpretation is simple if we believe what we read, where we read it, in its context, and rightly divide the word. It all becomes simpler if we just let the scriptures teach what they say. Let's not try to twist them and make them fit something we have been taught.

⁷ *ibid.* Peter S. Ruckman

VI. Judgment of Fallen Angels

Subjects: The Fallen Angels

Time: After the Thousand Year Reign of Christ

Place: Before the Great White Throne

Basis: Their Rebellion

Result: Cast Into the Lake of Fire

These fallen angels will be judged at the Great White Throne Judgment (Jude verse 6; I Corinthians 6:3; Genesis 6:1-6; II Peter 2:4-5).

“And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.”
— Jude 1:6

Strangely enough, you and I (Christians) will be their judges.

“Know ye not that we shall judge angels?”

— I Corinthians 6:3

You'll notice that Matthew 25:41 says Hell was prepared for the devil and his angels— not for man. However, any man who rejects Christ as his Saviour will be punished in Hell with them, *“suffering the vengeance of eternal fire”* (Jude 1:7).

VII. The Great White Throne Judgment.

Subject: The Unsaved Dead

Time: After the Thousand Year Reign of Christ

Place: Before the Great White Throne

Basis: Their Works

Result: Cast In the Lake of Fire

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works...

“And whosoever was not found written in the book of life was cast into the lake of fire.”

— *Revelation 20:11-12, 15*

This judgment takes place at the end of the 1,000 year reign of Christ. At this time, the heavens and earth will have already melted with a fervent heat and passed away.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.”

— *Revelation 21:1*

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men....

“Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?”

— *II Peter 3:7,12*

At the White Throne Judgment, all the *unsaved dead* who had lived from the time of Adam until the time of the end of the Millennium will be sentenced to their eternal punishment in the Lake of Fire for their refusal to *obey what God said*. In addition to the *unsaved dead*, those saved during the Tribulation and the Millennium will receive their *reward* at this judgment. In Revelation 11:18, there are *prophets* and *saints* present receiving rewards. (These should not be confused with the Church, the

body of Christ, since they will have already received their rewards *before* the Tribulation and will have been living in their glorified bodies for 1000 years.)

In *The Seven Judgments* Dr. Peter S. Ruckman says:

“At the White Throne Judgment there are witnesses. There is a prosecuting attorney: the devil. The questions are asked by God and the culprit is allowed to cross-examine God but, quite naturally (Romans 3), he not only will be unable to answer the questions put to him by God, but he will be unable to ask one question that God can't answer. If you will study Matthew, Mark, Luke, and John you will find that every time Jesus Christ was asked a question He had an answer ready and when He asked questions back, His audience could not answer. This will be the condition of the unsaved sinner, the unregenerate, Christ-rejecting, hell-bound sinner as he stands before God and is presented with his life from start to finish, three-dimensional, full-color, stereo, tweeter woofer, hi-fi sound, and is demanded to give account of himself to God and answer the great and burning question, *‘Why did you trust your own righteousness to get saved when God’s righteousness was freely available as a gift?’* There is no way to answer this question and the man who fails to answer it has his home in a lake of fire. God forbid that should be your eternal destiny. *‘Believe on the Lord Jesus Christ, and thou shalt be saved...’*” (Acts 16:31)

CONCLUSION

We have seen that when the major divisions in the Bible are pointed out, the student of the word of God is able to better understand the scriptures in the light of God's different dealings with man, in different periods of time. Thus, many troublesome passages may be understood clearly, without distorting the word of God. Thereby, our King James Bible is proven to be without contradiction or error, and can be studied with the full confidence that the One who inspired it remains faithful to teach it to those who diligently search the scriptures. (Romans 8:17; II Timothy 2:10-12; Colossians 3:23.)

Gloryland's **New Christian Series**

Doctrinal Studies for New Believers

Lesson One: Doctrines of Salvation

Lesson Two: Doctrines of Salvation

(The New Birth, Spiritual Circumcision and The Sealing of the Holy Spirit)

Lesson Three: Doctrines of Salvation

(The Baptism of the Holy Spirit, Justification, Imputation, and Adoption)

Lesson Four: Doctrines of Salvation

(Redemption, Reconciliation and Sanctification)

Lesson Five: The Christian's Inheritance

Lesson Six: The Judgment of the Believer

Lesson Seven: The Resurrection Body

Lesson Eight: The Rapture of the Church

Lesson Nine: Rightly Dividing the Word—*Part One*

Lesson Ten: Rightly Dividing the Word—*Part Two*