

008: Judged for Sinning?

(based on Ch. 7 from *The End of the Pilgrimage*)

Will the sins we commit after salvation be judged at the Judgment Seat of Christ?

- Some say an emphatic, “No!” because our sins are completely covered under the blood of Calvary.
- Some say an emphatic, “Yes!” because the nature of Christ’s judgment of our sins at the Bema is not legal, as if to determine our position in Him, but rather it is disciplinary, like a father determining the necessary punishment for his child’s misbehavior.
- Others say, “Yes and no,” and some aren’t sure. But what saith the Scriptures?

To those who say, “Absolutely not; our sins cannot be judged at the Judgment Seat, for they are under the blood”...

- let me remind that God judges sin in the lives of believers in this present era.
- Assuming my assertion can be substantiated from the Scriptures, then what would keep Him from judging sin at the Bema?
- After all, we are under the blood just as much now as then.
- So if He judges sin now, He will surely judge it then.
- My first order of business in this study will be to demonstrate a) that God does, indeed, judge sin in this present age and
- b) that it will culminate at the Judgment Seat.
- Second, I wish to point out there are two levels of sinning and therefore two levels of judging, not merely one.
- Distinguishing between the levels may help some to understand how God can judge sin even after a person becomes a child of God.

I am going to give: Eight Ways God Judges Sin Now

1. God does not listen to the prayers of saints who continue in known sin.

- **Psa. 66:18** If I regard iniquity in my heart, the Lord will not hear.
- **Is. 59:1** Behold, the LORD’S hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear.
- **Is. 59:2** But your iniquities have separated you from your God; and your sins have hidden *His* face from you, so that He will not hear.
- If you have known sin in your life and continue to harbor that sin, God will not hear your prayers.
- However, if you confess your sins and keep short accounts with God, He will hear your prayers.

What is the implication of verses like these?

- By not listening when we are praying, God is essentially punishing us, judging our sin by choosing not to hear.
- This raises a very important point.
- How can God judge a child whom He has already forgiven?
- Heb. 10:17 says, *“Their sins and their lawless deeds I will remember no more.”*
- To answer the question, we must remember the distinction between our spirit and soul.
- what happened in your spirit the day you were saved?
- On the day of your salvation, you died with Christ (in His death) and you rose with Christ (in His resurrection)
- of course, God did that work of regenerating in your life
- Paul speaks about this in Rom. 6:4
- consequently, Jesus moved into your spirit and now lives there permanently through His Spirit

thus Paul said in:

- **Rom. 3:21-24** The righteousness of God apart from the law is revealed ... through faith in Jesus Christ, to all and on all who believe ... being justified freely by His grace through the redemption that is in Christ Jesus.
- When you believed on Jesus for eternal life, you were declared righteous in your spirit because of the indwelling presence of His Spirit residing there
- another way of saying it: you have been justified
- however, many Christians do not live in a justified manner
- their soul wants to go its own way
- simply put, they do not appropriate the provision of Jesus living within to live righteously
- they do not choose to cooperate with Him in the sanctification process He desires to carry out in their lives
- if they continue on that path, they will NOT hear “well done” at the Bema
- their soul will be judged as lawless and unrighteous

let me put it this way

- You have Jesus, the righteous One, living within
- He will never leave you or forsake you
- Jesus is your provision for living righteously
- but you have to choose, by faith, to work together with Him
- **Gal. 2:20** I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.
- it's not automatic, it involves moment-by-moment choices to live righteously

- **2 Cor. 5:21** For He (God the Father) made Him (Jesus Christ the Son) who knew no sin *to be* sin for us, that **we might become** the righteousness of God in Him.
- that you MIGHT BECOME the righteousness of God in Him
- again, it's not automatic

you have the provision, but you have to draw upon the provision

- by way of illustration, let's say you have \$10,000 in a bank account
- you have an ATM card and can draw cash out of that account at an ATM machine any time you want to provide for your needs
- OR you can choose to live in poverty, even as a homeless person, and practically starve to death, if you so choose
- but how foolish, for you have money in the bank, and if you use your ATM, you can draw it out at any time
- now think of the Christian who has the righteousness of Jesus within
- it's yours, and it's an inexhaustible resource for living uprightly yourself
- you can depend on Him for the grace to live in a manner than pleases Him
- OR you can depend on yourself and fail
- some Christians live their entire lives in spiritual failure and self-destruction

Unfortunately, many believers think they can never be judged for their sins, because the righteous One lives within

- but that is a misunderstanding
- Do you think God is going to give you His righteous provision, then look the other way when you ignore His provision and choose instead to live for yourself?

- think of a child who offends his or her parents through disobedience
- The misbehavior does not terminate the parent/child relationship.
- But it does result in judgment — punishment for the child.
- In like manner, believers are children of God and that can never change
- but God does indeed judge the sins of His children on the soul level, and one of the ways He judges is by not hearing our prayers.
- there is a second way that God judges sin NOW

2. God removes His hand of spiritual blessing from those saints who continue in sin.

- **Prov. 28:13** He who covers his sins will not prosper, but whoever confesses and forsakes *them* will have mercy.
- Notice the implication of this verse.
- The Lord does not show mercy to those saints who conceal their sins and refuse to confess and forsake them.
- He deals in judgment, not mercy.
- Furthermore, from Psalm 1 we learn that God's hand of spiritual blessing is upon the righteous — those who live uprightly, without continued sin in their lives — but He judges those who walk in sinfulness.
- there is a third way that God judges sin NOW

3. God does not forgive the sins of those saints who refuse to forgive others.

Matt. 6:14-15 For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

- Wait a minute!
- How can God not forgive the sins of saints when we are told plainly, *Their sins and iniquities will I remember no more*, Heb. 10:17?
- Again, we must think on two planes, not merely one.
- On the spirit-salvation plane we are forgiven, but on the soul-sanctification plane we are not forgiven if we do not forgive others.
- Thus, we are eternally secure, even if we don't forgive others, but we face God's judgment, both here and now and at the Judgment Seat, if we refuse to forgive.
- there is a fourth way that God judges sin NOW

4. God does not show mercy or forgiveness to those saints who do not fear Him.

- I am going to read several verses from Ps. 103, starting with verses 1-4
- **Psa. 103:1** Bless the LORD, O my soul; and all that is within me, *bless* His holy name!
- **2** Bless the LORD, O my soul, and forget not all His benefits:
- **3-4** Who forgives all your iniquities; who heals all your diseases, who redeems your life from destruction, who crowns you with lovingkindness and tender mercies,
- now verses 8-13 (and listen as I emphasize certain phrases)
- **8** The LORD *is* merciful and gracious, slow to anger, and abounding in mercy.
- **9** He will not always strive *with us*, nor will He keep *His anger* forever.
- **10** He has not dealt with us according to our sins, nor punished us according to our iniquities.
- **11** For as the heavens are high above the earth, so great is His mercy toward **those who fear Him**;

- **12** As far as the east is from the west, so far has He removed our transgressions from us.
- **13** As a father pities *his* children, so the LORD pities **those who fear Him**.
- and now vs. 17-18
- **Psa. 103:17** But the mercy of the LORD *is* from everlasting to everlasting on **those who fear Him**, and His righteousness to children's children,
- **Psa. 103:18** To such as keep His covenant, and to **those who remember His commandments to do them**.

Many have made the mistake of taking v. 12 out of context, claiming it is referring to the initial salvation of our spirit.

- But the context does not bear that out.
- Look carefully at the preceding verse (v. 11) and the succeeding verse (v. 13), and in fact, several places in the psalm.
- Virtually the entire chapter is about God bestowing His mercy and forgiving **those that fear Him**.
- This is obviously a sanctification passage
- These verses apply to the saving of the soul.
- Now consider the implication.
- If God bestows His mercy and forgiveness upon those who fear Him, then what is the converse?
- He does not bestow His mercy and forgiveness upon those who do not fear Him.
- Which means that v. 12 is not a promise to all saints, but only those saints who fear Him, those who obey His commandments (v. 18).

Interestingly, the psalmist clarifies that God forgiving and forgetting and bestowing His mercy is, according to v. 2, a benefit.

- The word *benefits* is defined as recompense, or reward.

- One way that God rewards those who fear Him is by forgiving and forgetting.
- In fact, v. 4, He “crowns” them with His loving-kindness and tender mercies.
- Furthermore, according to v. 17, His reward of mercy and forgiveness is eternal!
- Consider one shocking conclusion of this passage.
- If God forgives and forgets all the transgressions of those who fear Him, and if He does so eternally, as a reward, then what does that mean for those saints who do not fear him?
- As a very minimum, it means God does not forget their transgressions in this life or at the Judgment Seat. Which means, of course, they will receive a negative reward at the Bema.

Incidentally, what does it mean to fear God? Fearing God involves four things:

1. Have a tremendous awe or reverence for Him
 2. Dread the thought of displeasing Him
 3. Hate sin as He hates it
 4. Submit self to Christ
- We must understand that the consequences for not fearing God are dire.
 - No mercy or forgiveness now (on the soul level); no mercy or forgiveness then (again, on the soul level).
 - there is a fifth way that God judges sin NOW

5. God “condemns” those saints who walk after the flesh rather than the Spirit.

- **Rom. 8:1** *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.
- Of course, this verse begs the question:

- What about those saints who are walking in the flesh?
- Apparently, there is condemnation for them.
- “Wait a minute!” someone might interject, “Are you suggesting some Christians may go to Hell?”
- Of course not! For whatever reason, many Christians have been trained to think of condemnation exclusively as Hell.
- However, the word in the Greek simply means a negative verdict — presumably, both now and at the Judgment Seat.
- In fact, the verb form of the word is used several times in the New Testament in reference to saints, as in the following verse:
- **James 5:9** Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!

Yes, even Christians can be condemned, in the sense that they can be judged and punished.

- Ultimately, they can be given a negative verdict at the Bema if they persist in sinful, fleshly living.
- From chapter six of Romans onward, the apostle Paul addresses matters of sanctification
- Rom. 8:1 is set in that sanctification context.
- For years I made the mistake of ending the verse after the words, *Christ Jesus*.
- I essentially ignored the second half of the verse, perhaps because my hermeneutical grid couldn't explain how it fit.
- But I now realize the importance of the remainder of the verse.
- It makes the sentence conditional.

- There is no condemnation — no negative verdict now or at the Judgment Seat — for those who are in Christ *and* who are walking in the Spirit as opposed to the flesh.
- Now I fully realize the second half of this verse is not found in some English Bible versions that are based on the critical text base
- that should not deter us in any way from understanding that condemnation (negative verdict) does come upon those believers who are living in sinfulness and selfishness
- for Paul repeatedly talks about this principle in Romans
- just a few verses later the apostle says in vs. 5-8:

Rom. 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit.

- **Rom. 8:6** For to be carnally minded *is* death, but to be spiritually minded *is* life and peace.
- **Rom. 8:7** Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be.
- **Rom. 8:8** So then, those who are in the flesh cannot please God.
- and then v. 13 says:
- **Rom. 8:13** For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.
- so even if your Bible version doesn't have the latter half of Rom. 8:1, the principle of condemnation (meaning judgment) is found throughout the chapter for those believers who live in a carnal or fleshly manner

Keep in mind the context of Romans 8

- Paul, in chapter seven, is describing his struggle as a believer to get victory over sin.

- He could not get victory of his own self-effort, but once he depended on Christ, he appropriated the victory. I
- n that context, Rom. 8:1 is saying there will not be a negative verdict for those saints who walk in the Spirit, the life of victory.
- Walking is the idea of taking reiterated steps.
- Thus, we have action in this verse, behavioral action.
- So we dare not relegate this to initial salvation.
- Clearly, this is progressive sanctification.
- To be sure, there is no condemnation to believers in a salvation sense either, for we are eternally secure, but that is not the point of this particular verse.

Now, consider the implication.

- If there is no negative verdict for those who are walking in the Spirit, then what about those who are walking after the flesh?
- We must conclude there is a negative verdict for them.
- and, in fact, we read verses later in Rom. 8 that confirm this
- Someone may interject, “The Bible says our *works* will be judged at the Bema, not our sins.”
- Indeed, our works will be made manifest (1 Cor. 3:13-15), but does not the Bible speak of evil works, or works of the flesh, as well as spiritual works?
- **2 Cor. 5:10** For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad.

The word *bad* at the end of this verse means “evil.”

- In fact, it is most often translated *evil* throughout the New Testament — several dozen times.

- Believers will be judged, not only for the good works, but for the evil works, which are unconfessed sins.
- They are called *works of the flesh*.
- **Gal. 5:19** Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,
- **Gal. 5:20** idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,
- **Gal. 5:21** envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God.

These are not one-time sins.

- It’s not as if one mess-up and you’re out of the kingdom.
- No, thankfully, the verb *practice* — in the phrase, *those who practice such things* — means “to practice or perform repeatedly” (per Strong), implying the continual doing of these things.
- God plainly labels continued sinning as *works* of the flesh, and the apostle warns that continuing in the *works* of the flesh (continued sinning) will result in disinheritance from the kingdom.
- Yes, we will be judged for our *works* — both spiritual works as well as works of the flesh.
- Please understand, I am not suggesting that God keeps a detailed ledger of every sin you commit with plans to replay it for you on some type of heavenly big-screen television.
- That is highly unlikely.
- His focus does not seem to be on individual sins, per se.
- Rather, he is looking to see if continued sinning has kept you from fellowship with Jesus and going all the way in discipleship.

- there is a sixth way that God judges sin NOW

6. God sometimes takes the life of those saints who sin.

- **1 Pet. 4:17** For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?
- **18** Now *“If the righteous one is scarcely saved, where will the ungodly and the sinner appear?”*
- God’s judgment begins at His house, with His people.
- What does He judge?
- He judges our service for Him and also our motivations — the thoughts and intents of the heart.
- But if we look back at the Scriptures we get a good glimpse at what God judges. He primarily judges sin!
- In Exod. 32 God’s redeemed people, who had been saved by the blood at the Passover, made a golden calf in direct disobedience to the second commandment.
- God would have killed the people, but Moses interceded and God judged by sending a plague instead.

Then Jehovah showed Moses His glory while making this proclamation:

- **Ex. 34:6** And the LORD passed before him and proclaimed, “The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth,
- **Ex. 34:7** keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.”
- Yes, God forgives sin, but only for those who confess their sin. He does not clear the guilty.

- Think of Nadab and Abihu, the sons of Aaron, priests who chose to offer incense improperly, in defiance of God’s instructions.
- God killed them. He judged their sin.
- In Num. 14 the people of Israel listened to the discouraging, evil report of the ten spies who did not believe God about taking possession of the Promised Land.
- As a result, the nation rejected God’s will and sinned through their unbelief.
- Moses pleaded with God to spare them, for God was about to kill them all.

In fact, Moses quoted what God had said to him back in Exod. 34 – in Numbers 14:18-23

- **Num. 14:18** “The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears *the guilty*, visiting the iniquity of the fathers on the children to the third and fourth *generation.*’
- **19** Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now.”
- **20** Then the LORD said: “I have pardoned, according to your word;
- **21** but truly, as I live, all the earth shall be filled with the glory of the LORD—
- **22** because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice,
- **23** they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.

What was the problem with the wilderness generation?

- Was it merely motivation?
- No, it was blatant behavioral sin.
- They repeatedly refused to believe God.
- They tested Him ten times, and did not hearken to His voice.
- What was the consequence of their sin?
- God killed the ten spies and consigned the remainder of that generation to wander and die in the wilderness.
- They were never able to enter the Promised Land, because of the sin of unbelief.
- The faithful spies, Caleb and Joshua, on the other hand, were exempted from the punishment and rewarded abundantly.
- King Saul was judged by God for refusing to kill all the Amalekites, as God had instructed.
- He lost his kingdom and died in battle because of the sin of disobedience.
- King David was judged by God for the sin of adultery with Bathsheba and murdering Uriah the Hittite.

Granted, these are Old Testament examples, but we serve the same God in the New Testament era, and He describes Himself as a consuming fire (Deut. 4:24; Heb. 12:29).

- Examples can also be given from the early church.
- Ananias and Sapphira were judged for lying to the Holy Spirit.
- God instantly killed both of them.
- Though God doesn't typically judge so swiftly and severely, He can if He so desires.
- In 1 Cor. 5 Paul admonished the church to discipline a member who was living incestuously.
- The church was not to tolerate his sin; rather, they were:

- "To deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus," 1 Cor. 5:5.
- If the man did not repent, then Satan would destroy his soul.
- Yes, he would be *saved*, but it would be *so as by* (through) *fire*.
- In 1 Cor. 11 some who had partaken of the Lord's Supper unworthily were sickly and others had died because of God's judgment upon them.
- Every one of these instances of God's judgment was due to specific sin.

Thankfully, God disciplines His children, according to Heb. 12, to purge us from the sins in our life that keep us from fellowshiping with Him.

- The purpose of discipline is purging, to produce in us the peaceable fruit of righteousness.
- This implies that God often disciplines us when we are not living righteously; when we are living in sin. Some might argue that God's present judging in our lives is not the same as His discipline.
- **1 Cor. 11:32** says, But when we are judged, we are chastened by the Lord.
- In other words, God's present judgment, in the sense of punishment, is one form of chastening, with the intent of purging us of sins, so He can present us as a chaste virgin at His judgment bar (2 Cor. 11:2).
- If God judges us *now* for sin, why would He not do so at the Judgment Seat?
- The point is that He *will* do so, for those sins that remain unconfessed; sins in which we persist, presumptuous sins.
- Perhaps that is why the psalmist cried out:

- **Psa. 19:13** Keep back Your servant also from presumptuous *sins*; let them not have dominion over me. Then I shall be blameless, and I shall be innocent of great transgression.
- there is a seventh way that God judges sin NOW

7. God does not continually cleanse those saints who walk in darkness – listen to 1 Jn. 1:6-9

- **1 John 1:6** If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.
- **7** But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.
- **8** If we say that we have no sin, we deceive ourselves, and the truth is not in us
- **9** If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.
- What does it mean to walk in the light?
- According to v. 6, it is the opposite of walking in darkness.
- To walk in darkness is to sin, to walk in the flesh.
- In fact, God gives an example of walking in darkness in 1 John 2:11 — hating your Christian brother.
- Walking in the light, then, is *not* sinning, for it is walking in the Spirit.

Consider the powerful truth of 1 John 1:7

- When we are walking in the light, not sinning, the blood of Christ is continually cleansing us from all sin.
- That being the case, what does this suggest when we are walking in darkness?

- The blood of Christ is not continually cleansing us from sin.
- How can this be for a blood-bought saint?
- It is obviously speaking on the soul plane.
- On the spirit plane, you have the righteous One living within.
- The blood of Christ has cleansed you completely, and you are eternally secure.
- But the soul plane is up to you and affects rewards at the Judgment Seat.
- there is an eighth way that God judges sin NOW

8. God offers no more sacrifice for sins for those saints who continue in willful sin.

- **Heb. 10:26-27** For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.
- What a frightening prospect!
- for those who continue in willful, persistent sin, they should expect no more sacrifice for sins
- To whom does this refer?
- Those of an Arminian theological persuasion interpret this to mean Christians who persist in heinous sin can lose their salvation.
- Another view is held by some from the Calvinist theological tradition, who believe this admonition refers to so-called, professing Christians that have demonstrated by their lifestyle they were never saved in the first place.

I believe both of these theological positions are incorrect biblically.

- However, the Arminian position appears to be closer to the truth than the Calvinist position.
- For the Arminian sees something as being lost, and he is right about that.
- But to suggest salvation is what is lost is a doctrinal error.
- How can that which is eternal be lost?
- The Bible very clearly teaches the doctrine of eternal security.
- Those who are saved have passed from death unto life.
- That transaction happened at a point in time in the past and can never be lost or forfeited.
- Once saved, always saved.
- You, dear child of God, have been credited with the righteousness of Christ in your spirit, and you have been sealed with the Holy Spirit of God.

How, then, do we understand what is being lost, according to this verse?

- The key is to remember the scriptural concept of two salvations (spirit v. soul, which we discussed in a previous study) and then to determine in every scripture passage which salvation is in focus.
- Is it the salvation of the spirit, resulting in regeneration and Christ's righteous provision within?
- Or is it salvation of the soul, resulting in progressive sanctification over one's lifetime and positive reward at the Judgment Seat?
- Unfortunately, many Bible students fail to distinguish between the two and assume all references to salvation in the New Testament refer to salvation of the spirit, that is, salvation by grace through faith alone.
- Thus, they assume the phrase *saving of the soul* at the end of this passage is soteriological.

- **Heb. 10:39** But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

But as we have seen in previous studies, it is not hermeneutically accurate to insist that *the saving of the soul* is referring to regeneration.

- As we already learned, our soul is saved (i.e., sanctified) only to the extent we cooperate with God's working in our lives.
- There is the prospect of a believer's soul not being saved (i.e., sanctified) in this life because of foolish, carnal choices to live for self.
- When that believer stands before Jesus at the Judgment Seat, his soul will be forfeited in the sense that any positive reward will be lost and only negative reward will be given.
- Instead of hearing, *Well done, good and faithful servant*, that believer will hear, *Thou wicked and slothful servant*.
- And so this passage is not speaking of lost people and their need for regeneration.
- It is warning believers of their need for sanctification, so that their soul can be deemed "saved" at the Judgment Seat.

Notice what happens for those who have no more sacrifice for sins.

- God judges, perhaps here and now, but certainly then.
- The fiery testing furnace at Christ's Bema will devour their soul, just as it did the body and soul of those who died under the Mosaic law without mercy.
- The judgment will be even greater for New Testament saints.

- **Heb. 10:29** Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?
- Christians that continue in willful sin will be punished — yes, *punished!* — for essentially trampling Christ under foot.
- They have discounted the blood of Christ and insulted the Holy Spirit, and for that they will be punished more severely than the Old Testament Israelites who defied the Mosaic law.

How do we know this is addressed to the saints?

- Verse 26 specifically says they received the knowledge of the truth, and knowledge in this verse is not merely the Greek word *gnosis*, or basic knowledge.
- It's *epignosis* — full, experiential knowledge.
- At the very least, this implies saving knowledge.
- But the word implies so much more.
- There is no doubt that this person has been saved (regenerated) and has learned much about the Christian life.
- How can we know when salvation references are regeneration-oriented vs. sanctification-oriented?
- Here is a clue to interpreting salvation passages in the New Testament.
- Typically, when salvation is mentioned as in the *past* tense, it is referring to regeneration, or the salvation of the *spirit*.
- But when salvation is mentioned as in the *future*, it is referring to the salvation of the *soul*, discipleship that leads to rewards.

In the extreme case of someone who lives willfully, carnally, and selfishly (however God judges that), there remains no more sacrifice for sins.

- We must understand this statement in reference to the plane-of-the-soul and the matter of rewards, not as a reference to the plane-of-the-spirit and the matter of eternal security.
- Thus, we can conclude, based on Scripture, that unconfessed sins (at least in a general sense) will be judged by Jesus at the Judgment Seat.
- Why is it so important to understand this truth?
- If this were not the case, consider the ramifications.
- Believers would tend to live licentiously.
- Incidentally, those within traditional dispensationalism who teach all saints will essentially be rewarded in some degree at the Judgment Seat and live happily-ever-after, are unwittingly promoting licentious behavior.
- For if there are no serious consequences at the Judgment Seat, if there is no prospect of negative reward, what would be the incentive for believers to become overcomers by the grace of God?
- I challenge you to THINK ON THESE THINGS