

GEHENNA JUDGMENT

Sunday Morning: February 1, 2004

Text: 2 Corinthians 5:9-11 "Wherefore we **labour**, that, whether present or absent, we **may be accepted** of him. 10. 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**. 11. Knowing therefore the **terror** [fear] of the Lord, we persuade **men** (those that will be there). . ."

We have been studying at least last Sunday and today finishing up a message from last Sunday that it does make a difference how you live. "Christ that died yea rather that is risen again who is even at the right hand of God who also maketh intercession for us" and people are teaching that when you come to know the Lord Jesus Christ as your personal Savior, you will not be accountable or you will not be judged for your lifestyle. Sins past, present and future are all taken care of and you have a clean slate from now on. Where in the Old Testament the Jews had to keep cleansing their slate, you know. Well, I am not persuaded of that because of First John one nine. That's one verse of scripture that tells me that I need to clean my slate daily. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." So therefore if my sins past, present and future are forgiven and forgotten, then why do I need to confess my sins? Why do I need cleansing and forgiveness. Well, sin keeps us from having fellowship. And one of the things that you and I can do as a child of God is we can become rebellious. We can become lawless and we know that the scriptures teach against lawlessness. When I think about the severity of the judgment of God upon the man picking up sticks on the Sabbath in the fifteenth chapter of Numbers, picking up sticks on the Sabbath was breaking the Sabbath and this man was doing it presumptuously, in other words, pride. When we have or when we sin presumptuously, we're telling God we have the right to do this and so therefore I'm not going to confess this sin. And the man picking up sticks on the Sabbath had that attitude. Moses didn't know what to do with him and so they locked him up and the Lord told him, 'you take him out and stone him.' Now the Old Testament scriptures are written to help us to understand New Testament truth. And what that is telling us today is that it **does** make a difference how you live and there are consequences to pay. And in Second Corinthians chapter five verses nine through eleven, Paul is telling us that "Wherefore we **labour**, that, whether present or absent, we **may be accepted** of him", or well pleasing of him. "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**. We're going to receive for the good, reward. We're going to receive for the bad or the evil, judgment. And that's the reason why, I just happened to think about it, when we gather around the breaking of bread, Paul says, 'tarry one for another that we might judge ourselves that we be not judged.'" And how do we judge ourselves? First John one nine, confession of sin! And if we judge ourselves now then we will not stand in judgment in that day when we stand at the judgment seat of Christ. But if we produce wood, hay and stubble in our labors, then all of that's going to burn. Gold and silver and precious stone will last and will come through the fire. So we're going to stand to receive for the things that we have done whether it be good or bad. Knowing therefore the **terror** of the Lord," a better translation of the word 'terror' is fear. Knowing therefore the fear of the Lord, we persuade men, the context there is not persuading men to get saved but persuading them to behave themselves because their works will be judged and in fact it says, the men that will be there, in other words, if you're not saved, you're not going to be at the judgment seat of the Lord and so therefore Paul says knowing therefore the

fear of the Lord, the consequences of living a life that is not pleasing to him we persuade men to make changes in their life. Now we've been talking about hell. Not every time you see the word 'hell' is it a reference to the Lake of Fire. The literal Lake of Fire is the term that the Bible really uses for 'hell.' But you find the word 'hell' used in a lot of different ways in the Old Testament and the New Testament as well. In Psalm sixteen verses nine and ten it says

HELL – THE GRAVE

Psalms 16:9-10 "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10. For thou wilt not leave my soul in **hell** [Sheol]; neither wilt thou suffer thine Holy One to see corruption."

Here you see the word 'hell' as really the Hebrew word 'Sheol.' Sheol is not hell; it's not the lake of fire. Sheol is the grave. All the Old Testament saints as well as the Old Testament pagans went to hell, that is, they went in the grave. So not every time you see the word 'hell' are we talking about the Lake of Fire. In fact we see that in Acts chapter two. It's a quotation from the passage I just got through reading in Psalm sixteen

Acts 2:31 "He seeing this before spake of the resurrection of Christ, that his soul was not left in **hell** [Hades], neither his flesh did see corruption."

The word 'hell' here is the Greek word 'Hades' and Jesus Christ was raised from the grave. Now a lot of people think that Jesus Christ went to hell for eternity for us when he died on the cross and He went to hell. Actually what Jesus said to the thief on the cross, He said, 'today thou shalt be with me in Paradise'

Now that's a far difference than being in hell I would say, would you? I think I just soon follow the Lord into Paradise and of course his body went in the tomb and His spirit went in to hands of the Father. And it was only for three days. It wasn't for eternity. But the death of the Lord Jesus Christ was sufficient for the salvation of every man, woman, child on earth. From the time that Adam and Eve fell in the garden to the last human being that's born here on the earth. When He died on the cross, He died for the sins of the whole world and all we need to do to be saved is what Paul told the Philippian jailer. When he asked the question, 'what must I do to be saved?' Paul said, 'Believe on the Lord Jesus Christ and thou shalt be saved'. Only place in the Bible where 'saved' I in the question and saved is in the answer, and Paul says you believe, dot! It's in the aorist tense. Not in the present tense. If it had been in the present tense it would have meant continuous action so therefore as long as I keep on believing, I'd be saved. That's not the way the scriptures teach it. When you trust Jesus Christ as your personal Savior, it's and event and that can't be changed. And the DNA, the heavenly DNA is in our system, maybe not literally, but as far as God's concerned, we're His child and that can never change, but there are consequences of misbehaving. And a lot of times when we associate hell and the other judgments we read in the New Testament, we always dump them on somebody other than us. We always are dumping them on the lost. The lost go here, the lost go there. Well, the lost will be in the Lake of Fire

LAKE OF FIRE

Revelation 20:10 "And the **devil** that deceived them was cast into the **lake of fire** and **brimstone**, where the beast and the false prophet *are*, and shall be tormented day and night for [unto the] **ever** [ages] and [of the] **ever** [ages]."

Now I included in this verse the words that are not really included here and that is the word ' for' is the preposition and it would be better translated unto ever, and the word 'ever' is the word **aion** from which we get eon, which is a period of time, and it's really age. In fact it's translated

that way in the New Testament and so therefore he says they're going to be tormented unto the ages is plural and of the ages. In fact this is the Greeks expressed eternity – unto the ages of the ages, from the ages unto the ages. There is no single Greek word for eternity. Yet our translations translate the word 'age' as eternal and it creates a problem of understanding what the scriptures are talking about. When it talks about 'ever' or 'eternal' or 'everlasting,' we're talking about an age. And in particular we're talking about the millennial age, the Kingdom – ruling and reigning with Christ. Now,

SAVED CAST INTO PRISON

Matthew 5:25-26 "Agree with thine adversary (your brother, verse 23, saved) quickly, while thou art in the way with **him**; lest at any time the **adversary** (your brother) deliver thee to the **judge**, and the judge deliver thee to the **officer**, and thou be **cast into prison**. (during the Millennium) 26. Verily I say unto thee, **Thou shalt by no means come out thence, till thou hast paid** the uttermost farthing (not for ever and for ever)."

Well prison, a lot of people want you to believe is hell! Well, that's not what it's talking about here. This passage of scripture is dealing with a brother! Now, this isn't a blood brother, this is a saved brother. This is one that's in the family. So we're not throwing saved people into the Lake of Fire forever and ever. And here it's talking about prison and you're going to be in prison for offending your brother. Your brother has ought against you, you need to settle it when, at the Judgment seat of Christ? No! If you settle at the Judgment Seat of Christ, you know what you're going to be doing? You're going to be in jail when you're going to want to be out. Everybody in jail today is either innocent or planning on escaping and let me tell you, when you are confined during the Millennial reign of Christ, you're going to be wanting out but you're not going to be able to get out. So, prison is not hell, prison is a place for believers who do not live in harmony with other's in the family and that's what this passage is dealing with. Your adversary is your brother who has ought against you. And he will deliver you to the judge and the judge will deliver you to the officer and then we would be spending time confined and this confining is during the Millennium, it's not now. We're not cast into prison now because we haven't been before the Judge. So one of the things we need to do as we study the scriptures is look at the detail and look at the context of the detail.

CAST INTO A FURNACE

Matthew 13:41-42 "The Son of man shall send forth his angels, and they shall **gather out of his kingdom** all things that **offend**, and them which do iniquity [lawless]; 42. And shall cast them into a **furnace** (figurative) of fire: there shall be **wailing and gnashing of teeth**. (literal)"

'Lawlessness' – this is what we were talking about a while ago, presumptuous sin. Now this passage of scripture is dealing with a period of time after the Lord has returned, He has set up His Kingdom. Here are those that are in His Kingdom that have been lawless and so the Lord is going to use angels to gather them out of His Kingdom and they're going to be cast into a furnace. Now the furnace is not the Lake of Fire. Like I was telling you last week, I don't know about your furnace, but my furnace went last for eternity! This word, 'furnace' is a figurative term, we all understand what a furnace is and the fact that if you're in a furnace it's not a very pleasant place to be, in fact it explains it as a place of wailing and gnashing of teeth. A lot of people think that if you're saved you will never struggle with the consequences of the sin in your life, that wailing and gnashing of teeth cannot be our portion. But that's just simply not the truth, that's not the way it is.

VIRGINS DENIED ENTRANCE

Matthew 25:11-12 "Afterward came also the other (five) **virgins**, saying, **Lord, Lord, open to us.** 12. But he answered and said, Verily I say unto you, **I know you not.**"

Here are the ten virgins, five were wise, five were foolish. The wise prepared, the foolish didn't. They all heard the same message that the bridegroom's coming but they didn't all prepare for His coming and they had to go buy the oil to add to the oil they already had. A lot of people think that the foolish virgin's oil was gone, but that's not true, they had lamps, their lamps were burning, they just didn't have any extra oil. They didn't make the preparation and afterwards it says here, the other five virgins came saying, 'Lord, Lord, open unto us,' but He answered and said unto them, 'Verily I say unto you, I know you not.' Now being on the outside of the wedding feast is not hell. Being on the outside of the wedding feast is being denied entrance into the festivities of the wedding. Being outside the wedding, having been invited; they were invited just like the wise virgins were it's just that they couldn't go in and they were denied entrance into the wedding and that's called rejection. They weren't prepared.

UNPROFITABLE SERVANTS DENIED

Matthew 25:30 "Cast ye the **unprofitable servant** into **outer darkness**: there shall be **weeping** and **gnashing** of teeth."

This is one of the servant's of the Lord. He's unprofitable. He hid his talent and when the Lord came, He took the talent from him and gave it to the servant who had ten talents. A lot of people think well this guy, this unprofitable servant was never saved. Now I always ask the question what is it that a lost man has that my Lord wants to take away from him and give it to His prized servant? Nothing! There's nothing a lost man has that God wants to take away from him and give to a faithful child of His, particularly one who has heard, 'well done thou good and faithful servant, enter into the joy of the Lord.' So a lot of people want to say that the unprofitable servant is lost but this is not the case. This is a servant of God who hid his talent and when he hid his talent, he gave it back to the Lord, he said, 'here it is, ' and the Lord rebuked him by calling him an unprofitable servant. It makes a difference how you live. Finishing up a message from last week and today we have been studying on figurative language because sheep and goats is figurative, he's talking about saved people and sheep and goats are all part of a flock. Both of them are redeemed. I didn't add all these verses in here for the sake of space in the outline and time for our study this morning but sheep and goats are both saved. In fact when the Passover was instituted in Exodus chapter twelve, you could either use a lamb or you could use a goat. Jesus Christ is a type of the lamb; He's also a type of the goat. And a goat or a lamb could be used in the Passover. So when you talk about sheep and goats in Mathew twenty five, we're not talking about saved and lost, we're talking about saved people and how they treat each other. In fact the sheep are the ones who minister to the least of these my brethren. The goats were those who wouldn't. You think you go to heaven or hell because of how you treat somebody? That's works! You're saved when you believe in the lord Jesus Christ and then you're judged based upon your serving the Lord whether you minister to other people and that you're a profitable servant. Let's continue reading here

THE GOATS DENIED

Matthew 25:45-46 "Then shall he answer them, saying, Verily I say unto you, Inasmuch as **ye did it not** to one of the **least of these (brethren)**, ye did *it* not to me. 46. And these shall go away into **everlasting [agelasting] punishment [to curb, check, restrain]**: but the righteous into life **eternal [agelasting]**."

And the reason I translated the word 'everlasting' as 'age lasting' is that this word, 'everlasting' is the same word that we encountered in Revelation chapter twenty verse ten, it's the word, 'age.' It's singular in number, it's a noun but it's used as an adjective to describe what? It describes the punishment. When you're cast into prison, you're not cast into prison for eternity. You're cast into prison till you have paid the uttermost farthing and here because you didn't minister to me, the Lord's saying. Because you didn't minister to me by ministering to the least of these my brethren, you're going to suffer the consequences for a certain period of time during the millennium and in fact this word, 'punishment,' is an interesting word – it comes from a word that means to curb. It means to check, it means to restrain. Remember the consequences of being a leper? What were the consequences of being a leper? You couldn't come into the camp. You were restricted to living outside the camp. Remember when Hezekiah came in and offered incense when he shouldn't have? And he was eaten up with leprosy; he had to live in a house by himself, he was restrained and his son carried on the affairs of state. And so therefore the age lasting punishment is to actually restrict the activities of the individual who would not minister to the Lord.

"but the righteous into life age lasting' This life age lasting has to do with the coming kingdom. When you are ruling and reigning in the coming kingdom, you are enjoying life for the age, which we will see in just a moment. Now in Luke chapter twelve verses four and five, we find the word 'Gehenna.' But notice what it says here about Gehenna

FRIENDS, FEAR GEHENNA

Luke 12:4-5 "And I say unto you my **friends** [φίλος] (his disciples verse 1), Be not afraid of them that **kill the body**, and after that have **no more** that they can do. 5. But I will forewarn **you** (disciples) whom **ye** (disciples) **shall fear: Fear him**, which after he hath killed (body) hath power to cast into **hell** [gehenna]; yea, I say unto **you** (disciples), **Fear him.**"

Isn't that interesting? He's talking to whom? Not His enemies, he's talking to His friends *. These are His disciples. You want to check that out, you just open your Bible to Luke twelve one and you'll see He's talking to saved people, His friends. Why did Paul say "therefore knowing the fear of the Lord?" Well, he didn't have this verse before, it hadn't been written yet but he knew the fear of the Lord and this is the fear he's talking about. Now, the word, 'Gehenna' is really a New Testament term and we'll look at it a little further, a little closer how it's used in the New Testament. It's the valley of the sons of Hinnom but it's really a New Testament term. It's not translated in the Greek Old Testament in the Septuagint, it's really a New Testament term, but anyway, so they're cast into Gehenna. These are saved people that are in Gehenna or the judgment of Gehenna. Its translated 'hell.' In John fifteen and verse fifteen, I brought this verse in so that you can understand what a friend of the Lord is, what it means to be a friend of the Lord. He says

FRIENDS

John 15:15 ". . . I have called you **friends** (disciples); for all things that I have heard of my Father I have made known unto you."

Who is he talking to in the fifteenth chapter of John? He's talking to His apostles, He's talking to His disciples; he's talking to saved people. It's saved people that are cast into Gehenna or can be cast into Gehenna, okay? Now the first occurrence of Gehenna is in James chapter three verse six and I'm bringing this out to show you that the word Gehenna is used in a figurative sense because of it's association in the Old Testament a place of ruin. When you live a life that is unprofitable you can look for ruin as far as life in the coming Kingdom is concerned.

GEHENNA, FIRST OCCURRENCE

James 3:6 "And the tongue *is* a fire, a world of iniquity: so is **the tongue** among our members, that it defileth the whole body, and setteth on fire the course of nature; and **it** (tongue) is **set on fire** (figurative) of **hell** [gehenna]."

Well, this cannot be literal; my tongue is not burning! Your tongue, even though you have said some things that you shouldn't have said and it's caused quite a few problems for not only yourself but for other people, your tongue was not literally on fire. And so therefore the word, Gehenna, this word 'hell' here, I believe is used in a figurative sense rather than a literal sense; because if it was a literal sense and if it was fire then our tongues would be ablaze, okay? For that reason it's figurative and by the way I used the term in here, 'first occurrence.' There's a principle in interpreting the scriptures. The first occurrences of words usually set the precedent of how that word is used and this is the first occurrence and by the way the book of James is the first book that was written in the New Testament which is why when you read it in James that's the first occurrence of the word. And so therefore the word Gehenna is a figurative term meaning ruin. Now you see this in Jeremiah chapter seven verse thirty-two. It talks about the valley of Hinnom.

GEHENNA NO LONGER EXISTS

Jeremiah 7:32 "Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the **valley** of the son of **Hinnom**, but the **valley of slaughter**: for they shall **bury** in Tophet, **till there be no place.**"

Now the word, 'valley' in the Hebrew is 'geh' and Hinnom is actually a transliteration of the Hebrew so that's where they think they get the term 'Gehenna' from, the valley of Hinnom, the valley of the Son of Hinnom. But he goes on in this verse, it says, "the valley of slaughter: for they shall bury in Tophet, till there be no place." If you go to Israel today and you go to Jerusalem and you look for the valley of the son of Hinnom, you know what? You're not going to find! It's filled in; it's no longer there. There's no longer worms and there is no longer flame that is not quenched. There's a passage in Mark that talks about the valley of Gehenna or Gehenna where the worms dieth not and the flames are not quenched. But today, that's not true. You might be able to go out there and dig up a mess of bait! I'm sure you can probably find a few worms where the valley used to be but the point I'm trying to make here is this, that valley is no more. That's the reason why I associate Gehenna with the figurative thought of judgment and ruin. What was going on in the valley of Hinnom was that Kings like Manasseh was offering his son as a sacrifice for Molech and other abominations were going on in there and so the Lord said I want you to use that valley and fill it up with dead carcasses. In fact I was reading one interesting thought that the hundred and eighty thousand man army of Senacharib who came against Israel are all buried there because God killed a hundred and eighty thousand, you know when you start filling up a cemetery with a hundred and eighty thousand people, it doesn't take long to fill that thing up! But anyway, Gehenna is a figurative thought, it has to do with ruin, it has to do with slaughter. In Mathew chapter five verse twenty-two, we're told

BROTHERS CAST INTO GEHENNA

Matthew 5:22 "But I say unto you, That whosoever is angry with **his brother** without a cause shall be in danger of the judgment: and whosoever shall say **to his brother**, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of **hell** [gehenna] fire."

Now I'm not going in to the talk about the judgment which has to do with the twenty three that

can pass certain sentences or the council which has to do with the Sanhedrin but the point I want you to get here is this, if you are angry with your brother, if you are slandering him with your mouth, you're in danger of what? Gehenna, you're in danger of ruin! You're not in danger of going to hell for eternity! This is talking about a brother, this is not talking about a blood brother; this is talking about a brother in the Lord. Okay now, in Mathew chapter five verse twenty-nine continuing in that same area, it says

ADDRESSED TO THE SAVED

Matthew 5:29-30 "And if thy (disciples, verses 1-2) **right eye offend** (cause you to stumble, quit, Mat 13:21) thee, pluck it out, and cast *it* from thee: for it is **profitable** for thee that one of thy members should perish, and not *that* thy whole body should be cast into **hell [gehenna]**.
30. And if thy **right hand offend** thee, cut it off, and cast *it* from thee: for it is **profitable** for thee that one of thy members should **perish**, and not *that* thy whole body should be **cast** into **hell [gehenna]**."

Now He's talking to 'brethren', he's talking to saved people and he's saying, if you're right eye causes you to offend; now is that literal, am I supposed to gouge out my right eye or my left eye? No, this is dealing with whatever it is that causes you to offend. What does it mean to offend? Well, the word, 'offend' means to stumble or to quit. If there's something in your life, either friend or foe or habit that is causing you to quit serving the Lord, quit being faithful to the Lord, it would be better for you for it cost you a lot now. If you poke out your eye, will that cost you very much? Sure, that's pretty expensive, isn't it? If you cut off your foot, that's a pretty expensive price to pay. And what he's trying to say there is there is a relative relationship between entering the Kingdom and ruling and reigning with Christ and being disqualified and you want to do whatever you have to do now to keep you from quitting or being offended. Now let's continue, for it is **profitable** for thee that one of thy members should perish, and not *that* thy whole body should be cast into **hell [gehenna]**. 30. And if thy **right hand offend** thee, cut it off, and cast *it* from thee: for it is **profitable** for thee that one of thy members should **perish**, and not *that* thy whole body should be **cast** into **hell [gehenna]**" or ruin. Now, in Mark chapter nine, I'm bringing this in to add to the thoughts to Mathew chapter five

DENIED ENTRANCE INTO KINGDOM

Mark 9:47 "And if thine **eye** offend thee, pluck it out: it is better for thee to **enter into the kingdom of God** with one **eye**, than having two eyes to be **cast** into **hell [gehenna] fire** (figurative, James 3:6):"

Now I want for you to reflect upon entering the Kingdom of God. Jesus told Nicodemus, if you're born from above, you get to do what with the Kingdom of God? Except you be born from above, you cannot what? **See** the Kingdom! There's a difference between seeing and entering. When I got my car worked on last Monday, I went in to the showroom and I saw the new cars that I would like. I didn't enter in to those cars, wasn't qualified! Didn't have the money! But the point is this, seeing and entering are two different things. I can see the presidential race beginning to mount up but to enter in to the presidency is different than seeing the presidency and wanting it. So this passage of scripture is saying here in Mark chapter nine, it is better for you to enter the kingdom, not just see the Kingdom. Salvation allows you to see it. If you are faithful to the Lord and you don't quit, you get to enter the Kingdom and rule and reign with him in His coming Kingdom. Now in Mathew chapter eighteen verses eight through nine

AGELASTING FIRE

Matthew 18:8-9 "Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from

thee: it is better for thee to **enter into life** (kingdom of God Mark 9:47) halt or maimed, rather than having two hands or two feet to be **cast into everlasting** [agelasting, Mat. 25:41] **fire**. 9. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to **enter into life** (kingdom of God) with **one eye**, rather than having two eyes to be cast into **hell** [gehenna] **fire**."

Entering into life is entering into the Kingdom of God, halt or maimed. So when you think about receiving life when you are born from above and entering into life, this is a different lifestyle. It's a life in the Kingdom from the verse that we just got done through reading in Mark nine. What is the agelasting fire or judgment? It's Gehenna! Now I want to put that in perspective about entering into life. Mathew chapter nineteen we have the account of the rich ruler. He came to Jesus and he asked him a question and in Mathew nineteen verses sixteen and seventeen we see the question.

ENTER INTO LIFE

Matthew 19:16-17 "And, behold, one came and said unto him, Good Master, what good thing shall I **do**, that I may **have eternal** [agelasting] **life**? 17. And he said unto him, Why callest thou me good? *there is none good but one, that is, God*: but if thou wilt **enter into life**, keep the **commandments**."

If you will enter into life it is to enter into what? The Kingdom of God, He was asking how do I enter the Kingdom of God. And Jesus is getting ready to tell him just how to do that, He says keep the commandments. You know what that means? It means to behave, don't live in sin, but that's not enough

HE WAS JUST

Matthew 19:20A "The young man saith unto him, **All** these things have **I kept** from my youth up. . ."

I'm not a sinner you know, I've been behaving myself and he says, 'what lack I yet?' And Jesus tells him

LIVE BY FAITH

Matthew 19: 20b-21 ". . . what lack I yet? 21. Jesus said unto him, If thou wilt be perfect [complete], go *and sell* that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and follow me*."

Well, you know when you sell all you have and you follow the Lord, you're going to be doing what? You're going to be living by faith. The just shall what? Live by faith! And you know what? It's very hard fro a rich man to live by faith. If you're rich, you don't have to say, 'Lord give me this day my daily bread.' You know what you can do? You go down by the bakery! You don't have to pray but if you sell all you have and give to the poor and follow the Lord, now let me just interject one thing here real quick. Remember Zaccheus? Zaccheus is a rich man; he was a tax collector. And the Lord went home to eat with him and Zaccheus didn't sell all he had to give to the poor, did he? So it's not always the same. It's whatever is **hindering** you from living by faith, you need to get rid of it. So you need to keep things in balance. Zaccheus didn't have to sell all he had to give to the poor; he did give a lot of money away. Because I restored this and that four times that I've taken wrong but I'm just showing you that then Lord didn't tell Zaccheus to sell all he had and give it to the poor. There's a lot of people that, in fact it was in this church at one time. There was a group of people in this church that was making other people feel really like they were not very holy because they were "selling all they had," so to speak and I don't know whether they gave it to the poor or not but every time they needed a

ride, because they sold their car and they you know, they didn't mind riding in your car! But anyway, let's go on. So the young man says I've kept this from my youth up and it says you sell all you have and give it to the poor and come follow me, you'll have treasures in heaven' not that you'll get saved but you'll have treasures in heaven. Now verse twenty-seven of Mathew nineteen.

ENTER INTO LIFE

Matthew 19:27-28 "Then answered Peter and said unto him, Behold, we have **forsaken all**, and **followed thee**; what shall we have therefore? 28. 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."

Remember the young rich ruler wanted to know what do I have to do to enter the kingdom, what do I have to do to enter life. "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," When does that take place? During the Kingdom, during the millennial reign of Christ! "ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." What does it mean to enter the Kingdom? It means sitting on thrones. It means ruling and reigning with a rod of iron. Now we're not going to get to sit on the twelve thrones of the twelve tribes of Israel, we may be sitting on a throne here in Minneapolis. We don't know. The Lord will work that our't in His time. So, what does it mean to enter the Kingdom? Means to rule and reign! What does it mean to enter Gehenna? It means you're ruined! In fact in Revelation chapter two, verse eleven it says

NOT HURT

Revelation 2:11 "He that hath an **ear**, let him **hear** what the Spirit saith unto the **churches**; He that **overcometh** [victorious life] shall **not be hurt** of the **second death**."

He's writing to churches, he's writing to believers. A quitter is not an overcomer. If you're offended because of something in your life and you haven't cut off your hand or poked out your eye or cut off your foot or done whatever is required to keep from quitting, you are not an overcomer. And it says He that overcometh shall not be hurt of the second death which is the Lake of Fire. The second death is actually the Lake of Fire. And remember last time I was telling you that Jesus is going to baptize in the Holy Spirit and in fire; the Holy Spirit is literal, the fire is literal. So He's going to use the Lake of Fire to burn away the wood, hay and stubble so that the gold and the silver and the precious stone will remain. And then in closing Revelation twenty verse six.

BUT REIGN

Revelation 20:6 "Blessed and holy *is* he that hath part in the first [best] **resurrection**: on such the **second death** (baptism in the lake of fire) **hath no power**, but they shall be **priests** of God and of Christ, and shall **reign with him a thousand years**."

So I just want us to all I'm persuading men today because I know the fear of the Lord, that it does make a difference how you live and you need to make sure that you live in a way that is well pleasing to Him. You want to hear 'well done thou good and faithful servant.' A faithful servant is not a quitter. We just had a quitter here in Minneapolis over at the U on the Basketball team. A student just quit and it hurt his team. And God doesn't want us to quit because you know what? It hurts the family when people quit. And He wants us all to be overcomers and He wants us to hear "Well done thou good and faithful servant and enter into the joy of the Lord" and I assure you, I do not want to hear, "thou wicked and slothful servant." I

don't want to hear that because I'm going to be put in a place that's not going to be much fun. But it won't be there for eternity but it'll be there long enough that I know that I sure don't want to do that and so therefore I'm going to be encouraged to behave, I'm going to be encouraged to follow the Lord and please Him. May we take that own challenge in our own life today.

Father, just commit this message into each of our hearts and to those who'll be listening on the internet that you would bless the message to each of our lives that we might be faithful to you and that we might fear of having our future of ruling reigning in your coming Kingdom ruined because of the way we live today. Bless the message to each of our hearts in Jesus Christ's name we pray, Amen.