

## CAN GOD'S CHILDREN COME UNDER PUNITIVE JUDGMENT FOR SIN

(**Bold type** and underlining in scripture text have been added for emphasis)

(Your questions and comments are welcome)

**The following scriptures address the question of punitive judgment for sin.**

### Matthew 8

<sup>10</sup> When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, **I have not found so great faith**, no, not in Israel.

<sup>11</sup> And I say unto you, That **many** shall come from the east and west, and **shall sit down** with Abraham, and Isaac, and Jacob, **in the kingdom of heaven**.

<sup>12</sup> But the **children of the kingdom** shall be **cast out** into **outer darkness**: there shall be **weeping and gnashing of teeth**.

### Luke 12

<sup>41</sup> Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

<sup>42</sup> And the **Lord said**, Who then is that **faithful and wise** steward, whom **his lord** shall make **ruler over his household**, to **give them their portion of meat** in due season?

<sup>43</sup> Blessed is **that servant**, whom his lord **when he cometh** shall find **so doing**.

<sup>44</sup> Of a truth I say unto you, that he will make him **ruler** over all that he hath.

<sup>45</sup> But and **if that servant** say in his heart, **My lord delayeth his coming**; and **shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken**;

<sup>46</sup> The lord of **that servant** will **come** in a day **when he looketh not for him**, and at an hour when he is not aware, and will cut him in sunder, and **will appoint him his portion with the unbelievers**.

<sup>47</sup> And **that servant**, which **knew his lord's will**, and **prepared not himself, neither did according to his will**, shall be **beaten with many stripes**.

### Galatians 6

<sup>1</sup> **Brethren**, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

<sup>7</sup> **Be not deceived**; God is not mocked: for **whatsoever a man soweth, that shall he also reap**.

<sup>8</sup> For he that **soweth to his flesh** shall of the flesh **reap corruption**; but he that **soweth to the Spirit** shall of the Spirit **reap life everlasting**.

### Ephesians 5

<sup>1</sup> Be ye therefore **followers of God**, as **dear children**;

<sup>2</sup> And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

<sup>3</sup> But fornication, and all uncleanness, or covetousness, **let it not be once named among you, as becometh saints**;

<sup>4</sup> Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

<sup>5</sup> **For this ye know**, that **no** whoremonger, **nor** unclean person, **nor** covetous man, who

is an idolater, **hath any inheritance in the kingdom of Christ and of God.**

<sup>6</sup> **Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.**

<sup>7</sup> **Be not ye therefore partakers with them.**

### **Colossians 1**

<sup>20</sup> And, having made peace **through the blood of his cross**, by him **to reconcile** all things unto himself; by him, I say, whether they be **things in earth, or things in heaven.**

<sup>21</sup> And **you**, that were sometime alienated and enemies in your mind by wicked works, **yet now hath he reconciled**

<sup>22</sup> In the body of his flesh through death, to present **you holy and unblameable and unproveable** in his sight:

<sup>23</sup> **If ye continue in the faith** grounded and settled, **and be not moved away** from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

### **Hebrews 5**

<sup>12</sup> For when for the time **ye ought to be teachers**, ye have **need that one teach you** again which be **the first principles of the oracles of God**; and **are become** such as have need of **milk**, and **not of strong meat.**

<sup>13</sup> For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

<sup>14</sup> But **strong meat belongeth to them that are of full age**, even those who **by reason of use have their senses exercised to discern both good and evil.**

### **Hebrews 6**

<sup>4</sup> For it is **impossible** for those who were **once enlightened**, and have **tasted of the heavenly gift**, and were made **partakers of the Holy Ghost**,

<sup>5</sup> And have **tasted the good word of God**, and the **powers of the world to come**,

<sup>6</sup> **If they shall fall away, to renew them again unto repentance**; seeing they crucify to themselves **the Son of God afresh**, and **put him to an open shame.**

<sup>9</sup> But, **beloved**, we are persuaded **better things of you**, and things **that accompany salvation**, though we thus speak.

<sup>10</sup> For God is not unrighteous to forget **your work and labour of love**, which ye have **shewed toward his name**, in that ye have **ministered to the saints**, and **do minister.**

<sup>11</sup> And **we desire** that every one of you do shew **the same diligence** to the full assurance of hope **unto the end**:

<sup>12</sup> **That ye be not slothful**, but **followers of them who through faith and patience inherit the promises.**

### **Hebrews 10**

<sup>26</sup> For if we sin wilfully after that we have **received the knowledge of the truth**, there **remaineth no more sacrifice for sins**,

<sup>27</sup> But a certain **fearful looking for of judgment** and **fiery indignation**, which shall devour **the adversaries.**

<sup>28</sup> He that despised Moses' law **died without mercy** under two or three witnesses:

<sup>29</sup> **Of how much sorer punishment**, suppose ye, shall he be thought worthy, who hath **trodden under foot the Son of God**, and hath **counted the blood of the covenant**, wherewith **he was sanctified**, an **unholy thing**, and hath **done despite unto the Spirit of grace?**

<sup>30</sup> For we know him that hath said, Vengeance belongeth unto me, **I will recompense, saith the Lord.** And again, **The Lord shall judge his people.**

<sup>31</sup> It is a **fearful** thing to **fall** into **the hands of the living God.**

**There are other scriptures that are often cited in an effort to nullify the conclusion that necessarily presents itself from the above referenced scriptures. Some of the most commonly cited scriptures for support of the proposition that “one act of faith” secures a child of God from any penalty for his or her sin, throughout eternity are:**

### **John 3**

<sup>16</sup> 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 5**

<sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, **hath** everlasting life, and **shall not** come into condemnation; but is passed from death unto life.

### **John 6**

<sup>39</sup> And this is the Father's will which hath sent me, that of **all** which **he hath given me** I should **lose nothing**, but should **raise it up again at the last day.**

<sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and **I will raise him up at the last day.**

### **John 10**

<sup>27</sup> My sheep **hear my voice**, and I know them, and **they follow me:**

<sup>28</sup> And I give unto them eternal life; and they shall **never perish**, neither shall **any man pluck them out of my hand.**

<sup>29</sup> My Father, which gave them me, is **greater than all;** and **no man is able** to pluck them out of my Father's hand.

**This** latter group of scripture passages provides us with **hope regarding our future**, and **confidence in the keeping power of God.** There are many scriptures that assure us of the adequacy of the Father's provision in and through the Person and work of Christ to completely and eternally deal with the issue of our sin. **The first, above referenced, group of scriptures does not minimize the promises concerning the divine provision, but rather, they instruct us concerning our access to it, as also, does the latter group.**

**Among** the proponents of the “one act of faith secures all” proposition, it has been said that we should not trade a “verily, verily”, as in John 5:24, for an “if”, as in Col. 1:23. Such a statement suggests that there is conflict between **these two categories of emphasis** that are present in scripture, which suggestion is not the case. *Each expression of scripture is in full agreement with every other expression in scripture. Any apparent incongruity within scripture is the result of truth that is not yet a part of our knowledge, or of knowledge that we have which is inaccurate.* We should not embrace only those scriptures that provide a particular emphasis

and ignore those scriptures conveying a different emphasis. **We come to an understanding of truth as the Holy Spirit's enlightenment reconciles the scriptures for us.**

In the consideration before us, the above referenced passages in John's gospel, **if there were no other scriptures addressing security**, might support the conclusion that the **initial faith**, through which one accesses the provision of divine grace, secures eternally. However, **God's provision** in and through **Christ**, and His gift of the **indwelling Holy Spirit**, the One who applies **His grace**, is **beneficial** to each of His children **only** on the basis of **continuing in** faith or believing. *While there is general agreement that faith is essential in becoming a child of God, there may be an inadequate view of what constitutes faith, and a lack of emphasis on the role that faith has in one's continued access to God's grace by which He keeps us secure.*

**While faith is a major topic of consideration in the scriptures, it is often treated by some Bible commentators as somewhat optional after that we have "been saved". That God places a high value on faith is evidenced at:**

**1 Peter 1**

<sup>4</sup> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

<sup>5</sup> Who are **kept by the power of God** through **faith** unto salvation ready to be revealed in the last time.

<sup>6</sup> Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

<sup>7</sup> That the trial of **your faith**, being **much more precious** than of gold that perisheth, though **it** be tried with fire, **might be found** unto **praise** and **honour** and **glory** at the **appearing** of Jesus Christ:

<sup>8</sup> Whom having not seen, ye love; in whom, though now ye see him not, **yet believing, ye rejoice with joy** unspeakable and full of glory:

<sup>9</sup> Receiving the **end of your faith**, even the **salvation of your souls**.

**An examination of those persons in scripture, who are mentioned for their faith, reveals that faith is not an abstract concept that need evade our understanding. In the simplest terms, faith is an inward posture of devotion and commitment toward God.** Such an inward attitude is expressed by careful observance of His will; loyalty that will not renounce or ignore the relationship in the presence of temptation; and dependence on Him when more comfortable options are available. Such commitment and devotion is a **matter of choice**, and **rests on knowledge** that we receive through **the scriptures**. God bestows grace to those who are, **in this way, inwardly disposed** toward Him. (What Is Faith is a study topic available through our web site)

**Three** of the scriptures cited above from John's gospel condition the divine benefits on "believing". **The matter in issue**, as advanced by the proponents of the above mention "security" proposition **is whether or not the "believing" requirement is an "initial one time act", or a "continuing"** in faith. *The first group of scriptures, and the whole of the book of Revelation are explaining that "faith", which is always attended by faithfulness, is a condition for inheriting in the kingdom of God and of Christ.* The expressions in scripture, "**keep his commandments**", "**hold fast that which ye have**", etc., are simply conveying the divine requirement **to be faithful** to do what we know to be **God's will**. **This is not "legalism"**, but rather, **it is walking in the wisdom and the understanding** that we have by the **Spirit's enlightenment** through **God's word**.

**That those who live by faith can comprehend God's will, in terms of understanding through enlightenment by the Spirit, and have wisdom in doing it is addressed at:**

**Colossians 1**

<sup>4</sup> Since we heard of **your faith** in Christ Jesus, and of **the love** which ye have to all the saints,

<sup>9</sup> **For this cause** we also, **since the day we heard it**, do not cease to pray for you, and to desire that ye might **be filled** with **the knowledge of his will** in **all wisdom and spiritual understanding**;

<sup>10</sup> That ye might **walk worthy** of the Lord **unto** all pleasing, being fruitful in every good work, and **increasing in the knowledge of God**;

**The matter under consideration necessarily brings us to a further inquiry. Who is in the "first resurrection", and more particularly, who "lives not again" until the end of the one thousand years? After Satan had been bound and cast into the "bottomless pit" to remain there for one thousand years, we read at:**

**Revelation 20**

<sup>4</sup> And I saw **thrones**, and **they sat upon them**, and **judgment** was **given unto them**: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years**.

<sup>5</sup> But **the rest of the dead lived not again** until the thousand years were finished. This is **the first resurrection**.

<sup>6</sup> **Blessed and holy is he** that hath part in **the first resurrection**: on such **the second death hath no power**, but they shall be **priests of God and of Christ**, and shall **reign with him a thousand years**.

**There are scriptures which inform us that when the Lord comes, the "dead in Christ", who are in heaven, and those "in Christ" who remain**

on the earth are resurrected and will be with Him-see Matt. 24:29-33,36,42-44; 1 Thess. 3:13; 4:13-5:6; 1 Corinth. 15:51,52. **This is the “first resurrection”.** Those in the **first resurrection** “lived and reigned with Christ one thousand years”, while the **rest of the dead** “lived not again until the thousand years were finished”. *The inference is that the latter group will be affected by the second death, which is in the lake of fire.*

The word “lived” in verse four is translated from the Greek word “Zao” meaning to *live*, and the word “lived “ in verse five is translated from the Greek word “Anazao” meaning to *recover life*. The prefix “Ana” means *up*. (Strong’s Concordance)

**This passage in Revelation does not specifically identify those who are affected by the second death, but who recover life at the end of the one thousand year period. Therefore, we might review several passages of scripture:**

#### **Matthew 8**

<sup>10</sup> When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great **faith**, no, not in Israel.

<sup>11</sup> And I say unto you, That **many shall come from the east and west, and shall sit down** with Abraham, and Isaac, and Jacob, **in the kingdom of heaven**.

<sup>12</sup> But the **children of the kingdom shall be cast out** into outer darkness: **there shall be weeping and gnashing of teeth.**

#### **Luke 12**

<sup>42</sup> And the Lord said, Then who is **that faithful** and **wise** steward, whom *his* lord shall make **ruler** over his household, to give *them their* portion of meat in due season?

<sup>43</sup> Blessed is **that servant**, whom his lord when he cometh shall find so doing.

<sup>44</sup> Of a truth I say unto you, that he will make him **ruler** over all that he hath.

<sup>45</sup> But and if **that servant** say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken:

<sup>46</sup> The lord of **that servant** will **come in a day when he looketh not for him**, and at an hour when **he** is not aware, and will cut **him** in sunder, and will appoint **him his portion with the unbelievers**.

<sup>47</sup> And that **servant**, which **knew his lord's will**, and prepared not himself, **neither did according to his will, shall be beaten with many stripes.**

<sup>48</sup> But **he that knew not**, and **did commit things worthy of stripes**, shall be beaten **with few stripes**. For unto whomsoever **much is given**, of him shall be **much required**: and to whom men have **committed much**, of him they will **ask the more**.

#### **Hebrews 10**

<sup>26</sup> For if **we** sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

<sup>27</sup> But a certain **fearful** looking for of **judgment** and **fiery** indignation, which shall devour **the adversaries**.

<sup>28</sup> He that despised Moses' law **died without mercy** under two or three witnesses:

<sup>29</sup> **Of how much sorer punishment**, suppose ye, shall **he** be thought worthy, who hath trodden under foot the **Son of God**, and hath counted the **blood of the covenant**,

wherewith **he was sanctified**, an unholy thing, and hath **done despite** unto the Spirit of grace?

<sup>30</sup> For we know him that hath said, Vengeance belongeth unto me, **I will recompense, saith the Lord.** And again, **The Lord shall judge his people.**

<sup>31</sup> It is a fearful thing to fall into the hands of the living God.

**The apostle Paul says concerning himself at:**

### **Philippians 3**

<sup>8</sup> Yea doubtless, and I count all things but loss for the excellency of the knowledge of **Christ Jesus my Lord: for whom I have suffered the loss of all things**, and do count them but dung, **that I may win Christ,**

<sup>9</sup> **And be found in him, not having mine own righteousness,** which is of the law, but that which is through the faith of Christ, **the righteousness which is of God by faith:**

<sup>10</sup> **That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;**

<sup>11</sup> **If by any means I might attain unto the resurrection of the dead.**

<sup>12</sup> **Not as though I had already attained,** either were already perfect: but **I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.**

<sup>13</sup> Brethren, **I count not myself to have apprehended;** but this **one thing I do,** forgetting those things which are **behind,** and reaching forth unto those things **which are before,**

<sup>14</sup> I press toward the mark **for the prize of the high calling of God in Christ Jesus.**

### **1 Corinthians 3**

<sup>11</sup> For other **foundation** can no man lay than that is laid, which is **Jesus Christ.**

<sup>12</sup> Now if any man build upon **this** foundation gold, silver, precious stones, wood, hay, stubble;

<sup>13</sup> **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.

<sup>14</sup> **If any man's work abide** which he hath built thereupon, **he shall receive a reward.**

<sup>15</sup> **If any man's work shall be burned,** he shall suffer loss: **but he himself shall be saved; yet so as by fire.**

<sup>16</sup> Know ye not that **ye are the temple of God,** and that **the Spirit of God dwelleth in you?**

<sup>17</sup> If **any man defile the temple of God,** him shall God destroy; for the **temple of God is holy,** which **temple ye are.**

**Several points to be noted in these scriptures are:**

- There will be “children of the kingdom” who will be “cast out”. (Mat. 8:11,12)
- The unfaithful servant will be “cut him asunder” (flog severely- Strong’s Concordance), and will receive his “portion” with the unbelievers. (Lu. 12:46) The unbelievers will be in the “lake of fire”, which is the second death.
- If we willingly sin, “judgment and fiery indignation” are the sure consequences for such sin; for we are treating the blood of the Lord Jesus, with which we were sanctified, as having little value, and

insulting the Spirit of grace that dwells in us. Here, as in other scriptures, we are informed that **“the Lord will judge his people” in a manner that should be feared.** (Heb. 10:26-31)

- The apostle Paul, for the sake of the Lord Jesus, “suffered the loss of all things” that: He might have the knowledge of Christ; He might win Christ; He might have, not his own righteousness, but the righteousness which is of God **by faith**; He might know the power of Christ’s resurrection, the fellowship of Christ’s suffering, and be made conformable to Christ’s death. *And, all of this that he “might attain unto the resurrection of the dead”.* Another scripture that addresses the same principle is **Romans 8:16**-The Spirit itself beareth witness with our spirit, that we are the children of God: 17-And if children, then heirs; heirs of God, and **joint-heirs** with Christ; **if so be that we suffer with him, that we may be glorified together.**
- Paul, certainly up to that time had been a faithful servant, *however, he said that he had **not yet attained to the resurrection from the dead.*** He had not apprehended that for which he was apprehended of Christ. But that he pressed toward the mark **for the prize** (the context clearly indicates that he was apprehended of Christ **for resurrection from the dead**, and that is also the “prize”). Later, when Paul was near the time of his death, he said, “I have fought a good fight, I have **finished** my course, I have **kept the faith.** Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also **that love his appearing**”-2 **Timothy 4:6-8.** Had Paul not **continued in faith**, based on what he has said, *he would not have been resurrected from the dead when Christ comes.*
- Those whose works are burned up will be saved, yet so as by “fire”-1 **Corinth.** 3:14-17. “Fire” refers to judgment. As we have read in **Hebrews 10:26-31**, those of the Lord’s people who “sin willfully” will be subjected to “judgment and fiery indignation, which shall devour the adversaries”.

**We will conclude this consideration with several passages of scripture that explain to and exhort us, that we might not “fail of the grace of God”, nor “be condemned with the world”.**

**Hebrews 12**

<sup>5</sup> And ye have **forgotten** the exhortation which speaketh unto you as unto children, **My son**, despise not thou **the chastening** of the Lord, nor faint when thou **art rebuked of him**:

<sup>6</sup> For whom the Lord **loveth** he **chasteneth**, and scourgeth every **son** whom he receiveth.

<sup>7</sup> If ye **endure chastening**, God dealeth with you **as with sons**; for what son is he whom the father chasteneth not?

<sup>8</sup> But if ye be **without chastisement**, whereof **all are partakers**, then are ye bastards, and **not sons**.

<sup>9</sup> Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather **be in subjection** unto the Father of spirits, **and live**?

<sup>10</sup> For they verily for a few days chastened us after their own pleasure; but he **for our profit**, that we might be partakers of his holiness.

<sup>11</sup> Now **no chastening** for the present seemeth to be joyous, but grievous: nevertheless **afterward** it yieldeth the peaceable fruit of **righteousness** unto **them which are exercised thereby**.

<sup>12</sup> **Wherefore** lift up the hands **which hang down**, and **the feeble knees**;

<sup>13</sup> And make **straight paths** for your feet, **lest** that which is lame **be turned out of the way**; but let it rather **be healed**.

<sup>14</sup> Follow peace with all men, **and holiness**, without which **no man** shall **see the Lord**:

<sup>15</sup> Looking diligently **lest** any man **fail of the grace of God**; lest any root of bitterness springing up trouble you, and thereby many be defiled;

<sup>16</sup> **Lest** there be any fornicator, or profane person, as Esau, who for one morsel of meat **sold his birthright**.

<sup>17</sup> For ye know how that afterward, when he would have inherited the blessing, he was **rejected**: for he found no place **of repentance**, though he sought it carefully with tears.

### **1 Corinthians 11**

<sup>26</sup> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

<sup>27</sup> Wherefore whosoever shall eat this bread, and drink this cup of the Lord, **unworthily**, shall **be guilty** of the body and blood of the Lord.

<sup>28</sup> But let a man **examine himself**, and so let him eat of that bread, and drink of that cup.

<sup>29</sup> For he that eateth and drinketh **unworthily**, eateth and drinketh **damnation** to himself, not discerning the Lord's body.

<sup>30</sup> For this cause many are weak and sickly among you, and many sleep.

<sup>31</sup> For **if we would judge ourselves**, we should **not be judged**.

<sup>32</sup> But when we are judged, we are **chastened** of the Lord, that we should not be condemned with the world.

### **Hebrews 3**

<sup>4</sup> For every house is builded by some man; but he that built all things is God.

<sup>5</sup> And Moses verily was faithful in all **his house**, as a servant, **for a testimony** of those things which were **to be spoken after**;

<sup>6</sup> 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**.

<sup>7</sup> Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

<sup>8</sup> **Harden not your hearts**, as in the provocation, in the day of temptation in the wilderness:

<sup>9</sup> When your fathers tempted me, proved me, and saw my works forty years.

<sup>10</sup> Wherefore I was grieved with that generation, and said, They do alway err **in their heart**; and they have **not known my ways**.

<sup>11</sup> So I swear in my wrath, They shall not enter into my rest.)

<sup>12</sup> Take heed, **brethren**, lest there be in any of **you** an evil heart of **unbelief**, in **departing from the living God**.

<sup>13</sup> But exhort one another daily, while it is called To day; lest **any of you** be **hardened** through the **deceitfulness** of sin.

<sup>14</sup> For **we** are made **partakers** of Christ, **if we** hold **the beginning** of our confidence stedfast **unto the end**;