

Correction

Concerning Jody Dillow's New Book, *Final Destiny: The*

Future Reign of the Servant Kings

By Bob Wilkin

In the Autumn 2012 issue of our journal, I favorably reviewed Dr. Dillow's new book. However, in doing so, I showed that Rom 3:23 is still true of me. I was a false witness, albeit unwittingly.

In my review, I mentioned three things with which some *JOTGES* readers would not agree: his views on repentance, kingdom entrance, and Gehenna. I misrepresented his view on both kingdom entrance and Gehenna.

What I suggested is that Jody argued that unfaithful believers will miss the Millennium and that Gehenna refers to temporal judgment. Neither of those suggestions is true. I have revised the review and will be publishing the entire corrected review online and in our Spring 2013 issue of the journal. Here, however, is the part of my revised review that deals with Jody's view of kingdom entrance and Gehenna:

Entering the kingdom. Dillow repeatedly suggests that entering the kingdom does not refer to entering the kingdom *per se*—since he believes that even faithless believers will indeed enter the kingdom (see, for example, pp. 277-78), but to *richly* enter the kingdom as one who will rule with Christ (e.g., pp. 100, 139, 241-64, 335, 882). It may even refer to entering into a rich experience of life now (pp. 252-55), which in his view is essentially the same as entering into a kingdom way of living here and now (pp. 255-56). This is how he understands Matt 5:20, Matt 7:21-23, the rich young ruler's interaction with Jesus, and many other texts as well. While such a view is certainly not inconsistent with the Free Grace view, it is hard for this reviewer to see why entering the kingdom does not simply refer to entering the kingdom. When a *rich entrance* to the kingdom is in view, it can be directly stated as in 2 Pet 1:10-11. In addition, the alternate Free Grace understandings of texts like those mentioned above seem more consistent with the context (c.f. Matt 7:15-20 with Matt 7:21-23).

Gehenna. Dillow suggests that Gehenna does not refer to Hades or the lake of fire. He suggests that it has three different references: to the destruction of Jerusalem in AD 70 (pp. 867-70), to the judgment of faithless believers either at the Bema or as temporal judgment in this life (pp. 870-77), or as a metaphor for burning internal sinful desires (pp. 877-79). However, I do not find any single piece of evidence cited to be a compelling argument that Gehenna does not refer to Hades or the lake of fire. But there is tremendous value in the various books and articles cited and I do believe that more work is needed on this important word, which is only found in the Synoptic Gospels (11 times) and in James 3:6.

I have apologized to Jody and he has graciously accepted. I also apologize to you, the readers. Hopefully even this mistake will turn out for good, causing more people to read his book, which is available for purchase from our store.