

Basic Discipleship

A Course On New Testament Discipleship

Topic #8

DEVELOPING AN ETERNAL PERSPECTIVE

Objectives: As a result of the study of this topic we want to be able:

1. To distinguish between the judgment the unsaved will face for sin, and the judgment that Christians will face for their _____.
2. To understand & to apply the command of Christ to store up treasure in Heaven, while being motivated to obey based on the _____ of God.
3. To discern the basis by which God will grant heavenly rewards & crowns, and to know the relationship of our rewards to the _____ of Jesus Christ.
4. To be able to clearly define the term 'steward' & to be able to identify at least eight general areas, in which God will _____ our stewardship.
5. To ascertain the difference between those things that are eternal vs. those things that are of temporal & the role of the _____ is determining each.
6. To memorize _____ verses of Scripture on developing an eternal perspective.

Introduction

God calls us to be wise master builders because God wants us to invest our lives _____ just for the here and now, but for eternity future. There is coming a day, maybe today, when either by death or by rapture, that our lives on earth will end. If we are _____, we will face not the judgment of the lost, but the judgment of the just. Concerning this judgment, the Apostle Paul instructs the believers in Rome, “So then each one of us will give an account of himself to God” (Rom. 14:12).

The judgment of believers will obviously not be a judgment to determine where we will spend eternity. The Bible is very _____ that God's declaration concerning our guilt has already been settled. Jesus plainly said, “For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God” (John 3:17–18). God's judgment for Heaven or _____ is determined & forever settled at the moment of death based on what you have done with God's Son. This lesson concerns the judgment that born again believers will face. The ‘judgment of the just’ will determine how you will be rewarded throughout eternity _____ on how you invested your life _____ you have received God's salvation. True Christians will face a judgment, not for their sin, but for their service.

It is very important that as God's people consider their coming future judgment so that we might _____ in light of it.

I. We Need to Recognize the Shortness of Life on Earth

A repeated theme through the Bible concerns the brevity of _____. To us, life sometimes seems very very long because we tend to measure it in _____. But God wants us to consider our lives in light of eternity and then we can see clearly how _____ it is. In describing our lives Job said, “My days are swifter than a weaver’s shuttle” (Job 7:6). And when Job refers to the royal couriers who hastened in their mission he said, “Now my days are swifter than a runner; They flee away” (Job 9:25). Furthermore, in describing the shortness of life Job instructs us, “Man, who is born of woman, Is short-lived and full of turmoil. Like a flower he comes forth and withers. He also flees like a shadow and does not remain” (Job 14:1–2). Our _____ turn into years, and our years turn into decades, and before long, our life has expired. For this reason, it is very important that as Christians we renew our minds as to how short life is so that we do not waste our lives but rather _____ our lives. God’s Word plainly teaches that the manner in which we invest this small slice of _____, will determine how we will be rewarded when we go to Heaven.

A. Recognizing life is short—we should set our _____ on God.

1. Psalm 39, was written by David written during the last years of his ____.
2. While this psalm cannot be connected to any specific event in his _____, it teaches us some lifelong lessons of our need to set our hope on God.
3. The psalm opens with David recounting a previous prayer he made, when asking God for help by not speaking foolishly before the ____.
4. King David feared that if he began to speak at all—that he might speak wrongly before the lost about God by complaining, & so he wisely kept within some strong thoughts that he chose _____ to express publicly.
5. Like a “fire” within him, *his words burned to come out* but he _____ them in fearing that he might regret his words—notice that his **hope** is in God:

1 I said, “I will keep watch over my ways So that I do not sin with my tongue; I will keep watch over my mouth as with a muzzle While the wicked are in my presence.” 2 I was mute and silent, I refused to say even something good, And my pain was stirred up. 3 My heart was hot within me, While I was musing the fire burned; Then I spoke with my tongue: 4 “LORD, let me know my end, And what is the extent of my days; Let me know how transient I am.

6. David’s silence is broken in verse four with a humble prayer to _____.
7. While he was wise in not speaking his fears & doubts before **the wicked**, he does pour out—his fears and his frustrations—before the _____.

8. Notice how King David in verse four asks God for wisdom—specifically, wisdom to know—the shortness and—the transitory nature—of ____.

4 “LORD, let me know my end, And what is the extent of my days; Let me know how transient I am.

9. Notice David’s “hope” in God—as his _____ continues—in verses 5-7:

5 “Behold, You have made my days like handbreadths, And my lifetime as nothing in Your sight; Certainly all mankind standing is a mere breath. Selah 6 “Certainly every person walks around as a fleeting shadow; They certainly make an uproar for nothing; He amasses riches and does not know who will gather them. 7 “And now, LORD, for what do I wait? My hope is in You.

10. David was not praying to know—the date of his death—or when his ____ would end, but rather he was praying for an accurate assessment of life.

11. He prays here in verse 4, “let me know my end, And what is the extent of my days” and then he acknowledges to God that he wants to live with the reality—of the _____ of life as he states in verse five:

5 “Behold, You have made my days like handbreadths, And my lifetime as nothing in Your sight; Certainly all mankind standing is a mere breath.

12. David wants God to help ____ to appreciate ‘the brevity’ of human life, especially now as David is no longer a shepherd boy, but an older man.

13. He realizes how short life is and he wants to invest the remainder ____.

14. In Bible days—the Hebrew people—measured ‘short distances’ with “handbreadths” which was one of the smallest units of measurement in ancient Israel—it is equivalent to ‘a couple of inches’ (Ex. 25:____).

15. The newer translations render the Hebrew adjective as “hand width” because it was the width of four fingers (1 Kings 7:26; 2 Chron. 4:5; Ezekiel 40:5,13; 43:13) — meaning a very _____ distance.

16. And so, since life is short like “a mere breath” knowing that the many pursuits of this life—are relatively “insignificant” in view of the short time that we live, David prays that God will grip his with this ____.

17. At the end of verse 5 — he adds a “Selah” — a musical pause so one can pause and reflect—and this “Selah” is an appropriate ____ for each one reading to pause and to think of the shortness & the fragility of his life.

18. I think one of the reasons God could refer to David as “**a man after His own heart**” (1 Sam 13:14; Acts 13:22) was because this champion, this warrior king, this celebrity & song writer, had a _____ perspective.
19. David could easily have thought “**more highly of himself**” (Rom. 12:3) than he should have — but he recognized — that he like all men were nothing more than a vapor — a _____ of steam — “**a mere breath.**”
20. David also knows that most have _____ really contemplated the brevity of life as seen by the philosophy of life most people have, stated in verse 6:

“**Certainly every person walks around as a fleeting shadow; They certainly make an uproar for nothing; He amasses riches and does not know who will gather them.**”
21. God by David tells us that “**every person walks around as a fleeting shadow**” in that most live a life—chasing shadows—they are busy amassing riches—all the while ignoring what God calls _____.
22. Most people think this is “**the land of reality**” when this is in many ways “**the land of shadows**” & Heaven which is forever, is the land of _____.
23. The Apostle Paul said, “**while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal**” (2 Cor. 4:18).
24. In verse 7, David draws a conclusion by answering his _____ question:

7 “And now, LORD, for what do I wait? My hope is in You.
25. Perceiving how short this life really is in comparison to eternity, drove David to put his expectation and “**hope**” in the _____.
26. Sadly, lost people have a “**this life only**” mentality, and so they live their lives not centered in God—but in _____, circumstances, fame & fortune.
27. What is even sadder is *when a believer* has lost focus such that his desire and expectations are centered on the temporal—instead of the _____.
28. Recognizing life is short—may we like David “**wait**” on God as we _____ to value what He values so that we can say to God, “**My hope is in you.**”

B. Recognizing life is short—we should reflect on our _____.

1. Psalm _____ is no doubt the oldest of all the psalms, because it was written by “**Moses the man of God**” — as “**a prayer**” to God in the wilderness.

2. In the opening twelve verses Psalm 90—Moses underscores our need to consider our mortality because of the transitory nature of human ____.
3. He begins the psalm—by reminding us—that God is *the opposite* of us as he compares God’s “**eternal nature**” with our “**transitory nature**” such that we can find _____ from the hardships of life in God.

1 Lord, You have been our dwelling place in all generations. 2 Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God. 3 You turn mortals back into dust And say, “Return, you sons of mankind.”

4 For a thousand years in Your sight Are like yesterday when it passes by, Or like a watch in the night. 5 You have swept them away like a flood, they fall asleep; In the morning they are like grass that sprouts anew. 6 In the morning it flourishes and sprouts anew; Toward evening it wilts and withers away.

4. Since God is unchangeable & He never _____ to be God, that makes Him our “**dwelling place**” or refuge where we can find rest & safety.
5. And this “**protection**” (**NET**) can be found for “**all generation**” because God has always been here even—before the mighty **mountains** because it was _____ who formed the earth—and the world and all—that is in it.
6. By contrast—we are mere mortals created by God—whose bodies will “**turn back into dust**” from where we came—this alluding to the _____ in Genesis 3:19 — “**For dust you are, And to dust you shall return.**”
7. This of course, was part of the curse on man which reminds us that _____ are not in charge but God is in charge, such that no matter how wise or strong or great we may think we are—God deserves our full allegiance.
8. By the way, when you bury your dead which biblically & historically is what believers have always done—you are affirming God’s _____ that He will resurrect out of the **dust** with our bodies (1 Cor. 15:42-44).
9. Then, for a second time, underscoring God’s eternity _____ writes:

**For a thousand years in Your sight Are like yesterday
when it passes by, Or like a watch in the night.**

10. For our eternal God, “**a thousand years**” seems like a single day or like “**a watch in the night**” which was about _____ hours long.
11. “**A thousand years**” which to us may seem so long — when compared to God’s eternity — “**a thousand years**” are reduced to _____.

12. Of course, the Apostle Peter reminds us that the converse is _____:

8 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day (2 Peter 3:8).

13. Yet, our years are so quick—they are like “a flood” (90:5) that quickly carries things off before we can retrieve them, or the years of our _____ our “like grass” that “sprouts” & “flourishes” & then “withers away.”

14. This _____ “Moses the man of God” to continue his “prayer” in vs. 7:

7 For we have been consumed by Your anger, And we have been terrified by Your wrath. 8 You have placed our guilty deeds before You, Our hidden sins in the light of Your presence. 9 For all our days have dwindled away in Your fury; We have finished our years like a sigh.

15. We as humans live a relatively short time because our sin brings death, because death _____ in response to God’s just “wrath” (Romans 6:23).

16. Moses, acknowledges that God’s “anger” against mankind is not _____ or unreasonable—or unearned—for our outward sins—but also for our “hidden sins” because there are no sins that can be “hidden” from God.

17. None can escape, *for one aspect* of God’s justice for _____ is physical death.

18. Even though Jesus paid the penalty for our sins & freed us from Hell if we have trusted Him—the consequences of our sins still lead to _____.

19. Moses wrote this Psalm 90—during his 40 years in the desert wilderness where he witnessed the “watch” around the camp at night & the rush of a mountain flood with the grass sprouting & then dying in the hot _____.

20. Moses witnessed an entire generation “twenty years old and upward” (Numbers 14:29) that perished in the wilderness such that we he said after _____ years of wandering “our years (are) like a sigh” (90:9).

21. *It is in this context* that he makes the _____ of these *often-quoted* verses:

10 As for the days of our life, they contain seventy years, Or if due to strength, eighty years, Yet their pride is only trouble and tragedy; For it quickly passes, and we disappear. 11 Who understands the power of Your anger And Your fury, according to the fear that is due You? 12 So teach us to number our days, That we may present to You a heart of wisdom.

22. It is interesting that he said the normal lifespan in his day was **70 years**, in that as he lived to be 120—Aaron lived to 123 & Joshua died at ____.
23. Their ages were a rare exception because by this time in human history, as the ages of people continued to drop after the Flood, the average ____ was **70**—given neither as a promise or a limit, but as a general estimate.
24. His stress is not on our long we live—but how short we live—years ____ with “**trouble and tragedy**” — in this fallen world that “**quickly**” go by.
25. So, in light of who we are & who God is, notice what he ____ to God:

12 So teach us to number our days, That we may present to You a heart of wisdom.

26. When he says, “**teach us to number our days**” he is asking for “**wisdom**” knowing that this is something that must be learned & is ____ automatic.
27. Most people live *with little awareness* of really how short life is—and the younger one is—he tends to think that his ____ are without number.
28. We tend to prioritize what we think is important—and so people can count their money and count their goods and maybe even their years, but those ____ are made up of “**days**” that represent a lifetime.
29. We need to live with a sense of our mortality, so as to ____ our lives.
30. When we make **Moses’** prayer our prayer and God answers this prayer, showing us how to “**number our days**” — then He will give us “**a heart of wisdom**” — which is not only for the mind — but for the ____ too.

C. Recognizing life is short—we should live in _____ dependence on God.

1. James reminds us that because life is so temporal—that we must not ____ arrogantly but must live in humility if we are going to invest in eternity.
2. In James 4:13-16 he instructs us that because our life is like **a vapor**, we must ____ have an attitude of independence from God but of humility:

13 Come now, you who say, “Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.” 14 Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. 15 Instead, you ought to say, “If the Lord wills, we will live and also do this or that.” 16 But as it is, you boast in your arrogance; all such boasting is evil.

3. James pictures for us a self-centered person living his or her life, not in light of eternity — but only for — the here and ____.

13 Come now, you who say, “Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.”

4. His illustration is of a 1st century shrewd businessman—who would have been considered ‘a great success’—however in the eyes of ____ he was ‘a successful failure’ because he made his plans without Him.
5. James underscores for us that this man had the wrong attitude, and that this businessman had _____ the wrong assumption.
6. His ‘attitude’ was wrong—in that he was self-sufficient—by living independently of God—never praying or never even consulting God in his travel plans to “go to” the next “city” on his ____.
7. He never prayed, “Lord, where would You have me to go?” — but to the contrary — he spread out his map — and he looked at the _____ of business and he thought — “That’s the city where I am going!”
8. But not only did he plan the city that he would go to—he also determined the period of time—for which he would ____.

13 Come now, you who say, “Today or tomorrow we will go to such and such a city, and spend a year

9. He took out his calendar and reasoned, “This is what I am going to do next year” without ever stopping—to ask what God thought about it, for he just assumed — that he had 365 days to use — as he saw ____.
10. His self-confidence is seen in that he not only determines the place he wanted to go—and the period of time that he wanted to stay, he even determined — his _____ with its calculated outcome.
11. He reasoned within himself—that he would “engage in business” which indicates that he was some kind of merchant—for the word “business” is the Greek word for our word ‘emporium’ for a center of ____.
12. And he also — very confidently predicted and boasted — that he would “make a profit” as sadly, it was ____ prayer that had him—but “profit.”

“Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.”

13. The person that James describes in his illustration—is not interested in eternal treasure but only in earthly profits that ____ had all mapped out.
14. We must not forget that is this context—James is addressing prayerless Christians and so—without judging them—we must take inventory of ourselves because—we can be guilty of doing—the very _____ thing.
15. It may not be—in the world of business—but it could be—in the world of family, or the world of marriage, or in the world of education, or _____.
16. Each of us might ask ourselves about the past week as to how much time, if any—we took communing with God and asking Him about our _____.
17. The plans of the man in James' illustration, were not wrong in themselves, but the man's problem was his '**wrong attitude**' in that he did not consider his complete dependence on _____ (cf. Luke 12:18-20; John 15:5).
18. If we are to live with an eternal perspective — then we must plan our day with the Lord—which has a ____ of changing one's perspective.
19. Sadly, many of us—live like this shrewd businessman—we are believers in Jesus Christ — but ____ are living — like '**practical atheists**.'
20. Please understand, again this passage is not—a prohibition against planning because the Bible is very clear that we should plan _____.
21. For instance, in Proverbs chapter ____, King Solomon wrote (6:6-8):

6 Go to the ant, O sluggard, Observe her ways and be wise,
 7 Which, having no chief, Officer or ruler, 8 Prepares her food
 in the summer And gathers her provision in the harvest.

22. This involves '**planning**' — such that in a '**season of plenty**' we should set aside for the future — for _____ there is a — '**season of need**.'
 23. Likewise, planning is seen in Ephesians 5:16 as the Apostle Paul instructs _____ to, "**make the most of our time, because the days are evil**."
 24. Even the Lord Jesus in describing what a true disciple looks like, He asks us to count the _____ in following Him (Luke 14:28-30):
- 28 "For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? 29 "Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, 30 saying, 'This man began to build and was not able to finish.'

25. Neither James nor Jesus nor wise Solomon would rebuke these merchants for their plans & for that matter would not condemn their desire to make a **profit**—which happens to be a good thing—when you are **in** business.
26. James is not rebuking them—for their “**occupation**” or even for their “**anticipation**” but for the “**secularization**” of their hearts & ____.
27. God is not down on planning or profits—just on leaving Him ____.
28. James is describing someone — who is not thinking — about God’s glory, and God’s will — and God’s plans — and God’s kingdom — from start to finish — there is not — a word about God — in their ____.
29. James underscores for us that this man had ____ only **the wrong attitude**, but in verse 14—that this businessman also made **the wrong assumption**.

14 Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away.

30. Two truths you can count on in this life about the future—one is that only God knows the future—and the other is that—we do not ____ the future.
31. Tomorrow’s circumstances are totally uncertain—you could go home from church today — and get a phone call — and in a moment’s time everything will change such that your life takes a ____ direction.
32. James reminds that we do not know what “**life will be like tomorrow**” and so—he would rebuke us in our pride when we underestimate our own limitations & make plans apart from our constant need for ____.

15 Instead, you ought to say, “If the Lord wills, we will live and also do this or that.”
16 But as it is, you boast in your arrogance; all such boasting is evil.

33. It is nothing but sheer “**arrogance**” (4:16) that makes us think that we can live and move and have our being independent of God—for such “**arrogance**” is the root of most ____ (Isaiah 14:12-15; Genesis 3:5-7).
34. There are a lot of the people in the cemetery this day—who are not here, not because they — ran out of plans — but because they ran out of ____.
35. This is the very truth that James & Moses & King David and the Spirit, who inspired each one to write these truths, wants __ to be changed by.
36. If we live in light of eternity — then we must recognize life is very short, so that as fragile humans we set our ____ on God depending on Him.

II. We Need to Think With an Eternal Outlook

There is coming a time when each and every Christian will meet Christ in heaven and “each one of us” (Romans 14:12) will have our lives evaluated. As we noted earlier in this lesson, the judgment believers encounter will not be a judgment to determine where we will spend eternity. The Bible is very _____ that God’s declaration concerning our guilt has already been settled (John 3:17–18). However, since God will evaluate how we invested our lives once saved, living with an eternal outlook is the wisest way to live. While God has given us “all things to enjoy” (1 Timothy 6:17), an eternal perspective keeps us from chasing material gratification and dreams that have no eternal value. As our minds are renewed through Scripture, only then are we able to live with an eternal perspective. When a believer lives with an eternal perspective, he is able to consciously redirect his thoughts toward that which is eternal. This perspective is what will keep us from wasting our years, pursuing the temporal that we cannot _____ with us when we die. This is the outlook we should want to develop as God commands us in Colossians to intentionally redirect our thoughts toward that which is eternal so that we might evaluate the _____ of decisions we make based on their eternal significance. Colossians 3:1–3 says, “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God.” We will learn in this section that we will be rewarded in Heaven based on our availability and our faithfulness to serve Christ in the fullness of the Spirit, according to His will, as revealed in His Word. How we serve _____ as redeemed Christians can determine our reward for all of eternity.

A. Believers will not face a judgment for sin.

1. When you think of God “**judging**” it is important to realize that there are actually a number of different _____ of judgments in Scripture.
2. However, in the broadest sense of the definition there are _____ kinds of judgments—the judgment of the lost & the judgment of the saved.
3. In a _____ sense, Jesus can speak of the unrighteous who “**will go away into eternal punishment**” & “**the righteous into eternal life**” (Mt. 25:46.)
4. In the same way when the Apostle Paul is preaching before Felix, _____ reminds him out of a heart of compassion that “**there shall certainly be a resurrection of both the righteous and the wicked**” (Acts 24:15).
5. The judgment that we want to explore in this session is not to be confused with the ‘**Great White Throne Judgment**’ — in which Christ will judge all the _____ from all of time for all of eternity (Revelation 20:11-15).

6. The Bible is clear that if someone is genuinely saved that they will ____ face a judgment for sin—for this reason Jesus could say in John 3:18:

18 “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

7. The Bible is clear that the person who believes in Jesus escapes condemnation while the person who does not believe in Jesus stands condemned already, with ____ way of escape (cf. 3:36).
8. God tells us that the basis for a person’s condemnation is someone’s failure to believe God graciously has provided him with the ____.
9. Jesus made it plain—that being a physical descendant of Abraham, as the Jews commonly believed (John 3:2-3 cf. 8:39), or in our day being a member of a religious organization can ____ no one.
10. Faith in Christ is ‘**the instrumental means**’ by which we obtain salvation, as Jesus explained how salvation through faith becomes ____ (3:14-15).
11. Concerning those who seemingly never had the opportunity to believe, because they never heard of Jesus Christ—is addressed at a later ____ in this course (*Are The Unevangelized Really Lost?* by Carl Broggi).
12. What is clear here is that—when one trusts Christ as Savior and as Lord, they ____ never be “**judged**” just as Jesus also made evident in John 5:24:

24 “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

13. Jesus having just said that He gave life “**to whom He wishes**” (Jn. 5:21), now He describes the one who “**hears His Word and believes Him**” that is the Father “**who sent**” the Son into the ____ (cf. Jn. 3:17).
14. In John 5, He uses the healing of the paralytic to teach us about salvation, for just as His word had brought new life to the paralytic (5:8), even so our response to His word will ____ eternal life or eternal death.
15. Jesus is clear that His word is equal to the Father’s word, since the Son only says what the Father ____ Him to say as “**the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner**” (3:19).

16. The promise from the Father through the ____ is that without exception, “**he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.**”

17. Therefore, whatever you decide to do—with the words of ____ that Jesus speaks will determine what God the Father will do with you.

18. Jesus is clear that hearing His “**word**” & belief in the Father “**who sent**” Him is absolutely essential to escape judgment for sin and to pass from the position of death and condemnation into the position of ____.

19. That the believer *will not be judged for his sin* is also taught in Romans _:

1 Therefore there is now no condemnation for those who are in Christ Jesus.

20. This little three letter word “**now**” emphasizes the truth—that I do ____ have to & wait for some final judgment to find out whether or not I will be accepted by God, because salvation is based on Jesus’ finished work.

21. The promise of Romans 8:1—is that, “**there is now no condemnation**” reminding us that we have a ____ standing with God—that can never change having permanently removed us from future “**condemnation.**”

22. If salvation is based or kept by my performance then I could not know “**now**” but only in the ____ that, “**there is now no condemnation.**”

23. We have already noted from John 3:18 that the judgment is not later, it is right now because God’s verdict is ____ on whether or not you are **in Christ Jesus** forgiven — or outside of Christ condemned.

24. Because of our identification in Adam, because we sinned in and with Adam (Romans 5:12) and are conceived in sin (Psalm 51:5) and born with a bent to do wrong, we have already been tried & found ____.

25. This is why John chapter 3, the great love chapter ____ by saying (3:36):

36 “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”

26. If you believe in the Lord Jesus Christ, you are ____ longer condemned.

B. Believers will face a judgment for ____.

1. While we will ____ face a judgment for sin our service will be judged.

2. Because of Christ's gracious work on the cross we will not face our sins, but we will have to give an account of our works and service for ____.
3. Sometimes Christians falsely conclude that since they have been saved from the penalty of sin that they will not have to give an account for the ____ they have prayed or witnessed or given or served or sacrificed.
4. It is true that we will *never be condemned* for our sins & that nothing can “**separate us from the love of God in Christ Jesus**” (Romans 8:39), but this does not mean there is ____ evaluation for the believer in Heaven.
5. While there are many passages that deal with the believer's judgment, there are at least ____ central passages that are foundational.
6. Consider Paul's instructions to the Corinthians in 2 Corinthians __:

9 Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him.

7. This was ____ “**labor**” (KJV) his “**aim**” (ESV) his “**ambition**” (NET) his “**utmost**” (CJB) his “**goal**” (NIV85)—whether “**home or absent**.”
8. There is what the Bible calls “**selfish ambition**” (Philippians 2:3) that is both “**self-centered**” & “**worldly**” — but there is also a “**holy ambition**” and that was Paul's great “**ambition**”—only “**to be pleasing**” to ____.
9. He knew God can never bless a *man-pleasing* ministry that compromises the truth because—you have to compromise—in order to please ____.
10. Many of the believers & even pastors in the Apostles' day, just like many in our day, served to please men—but ____ ministered “**to be pleasing**” to Jesus alone, as he now shares one of the motivations we should have:

10 For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

11. Verse ten begins with the word “**for**” meaning ‘**here is the explanation as to why**’ we should live to please Christ because a day will come when we will stand at His “**judgment seat**” for a personal ____ evaluation.
12. He has already stated in verse eight—that “**to be absent from the body**” is “**to be present with the Lord**” — so when our service on earth is over, the opportunity “**to be pleasing to Him**” will ____ expired.

13. We know that this judgment is for Christians _____ for many reasons.
14. First, since the Apostle Paul is speaking of a “**judgment**” that he himself will face as seen by his use of the first-person plural pronoun (‘**we**’), then we can _____ that this is a judgment “**for believers only**.”
15. Second, since he is in this context describing events—that according to verse 8 must take place when the believer is “**at home with the Lord**,” then we know that he is dealing only with _____ Christians in Heaven.
16. Unbelievers are never judged in Heaven, for their final judgment is _____ the destruction of the present earth and right before God creates “**a new heaven and a new earth**” filled with righteousness (Revelation 20:11-15).
17. Third, the context of this verse also indicates—that Paul could only be describing a believer—since only a Christian could have a “**house not made with hands eternal in the heavens**” as just stated in verse _____.
18. Fourth, as brought out in verse five, only a believer could experience the indwelling _____ of God “**who gave us the Spirit as a pledge**.”
19. And fifth, “**the judgment seat of Christ**” is a very different place from the “**great white throne**” John sees for all the _____ (Revelation 20:11).
20. Sometimes you will hear pastors & theologians describe the place where Christians stand in Heaven as “**the bema**” because the Greek _____ **bema** is translated in English with the words “**judgment seat**” (5:10).
21. We are told in Matthew 27:19 — that Pontius Pilate was sitting on “**the judgment seat**” (**the bema**) when he reviewed Christ’s _____.
22. Likewise, in Acts 18:12 in Corinth the Apostle Paul stood at **the bema**.

12 But while Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat (the same identical word **bema).**

23. In the 1st century a “**bema**” was also a platform—in Greek towns where “**orations**” were made or “**decisions**” were handed _____.
24. These platforms have also been unearthed by archeologists in places where an “**athletic completion**” was held—so a judge could see and evaluate the athletes in order to reward the coveted laurel _____.

25. If two athletes competed against one another, one would receive the prize on his head—while the other—who failed to win the race, he was not punished — he simply did not receive the _____.
26. As we will see — what is in view — at Jesus’ “**judgment seat**” is not a time of punishment, for that has been satisfied, but a time of _____.
27. This is not a “**tribunal**” to see whether you are “**saved**” or “**lost**” and then put into Heaven or Hell—but rather this is a place that will evaluate how well you have lived your Christian _____.
28. “**The judgment seat of Christ**” was a real issue in the Apostle Paul’s life and in his thinking because — in the very next verse he begins, “**Therefore, knowing the fear of the Lord**” (2 Corinthians 5:11).
29. He did not want to *face the possibility* that his life will be revealed as one “**wasted**” and “**spent in selfishness**” rather than in obedience to _____.
30. And so, while every believer may not be as ambitious for the Lord as Paul, every believer like him is going “**to appear**” before _____.
31. This is clear from the 1st person plural pronoun “**we**” found in verse 10, and this _____ is echoed in many other passages like Romans 14:12:

12 So then each one of us will give an account of himself to God.

32. One day, you and I are going to have to face **Jesus Christ** as a believer, and Christ at this judgment will basically say, “**This was your** _____.”

10 For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

33. The Greek verb in 2 Corinthians 5:10 for “**appear**” literally means “**to be revealed**” & so His “**judgment seat**” is a _____ of revelation.
34. As we live and work here on Earth, sometimes it is relatively easy to hide things and to pretend, however someday, the true character of our works will be exposed before the searching _____ of the Savior.
35. God is speaking here about the **deeds done** in your **body** or life from the time you received Christ as your Savior — until the day the Lord takes you home to be with Him—when He will review & reveal your _____.

36. Jesus will _____ the character of our “**deeds**” done as born-again believers as “**good or bad**” or as “**good or worthless**” (**HCSB/ISV**).
37. One of the more detailed explanations of “**the judgment seat of Christ**” is found in 1 Corinthians 3 — where the Apostle Paul compares our service to the Lord Jesus—to that of the construction of a _____.
38. While the Apostle Paul addresses pastors, this judgement applies to us all, and so, he tells us that we must be careful how we serve—because Christ’s Church is like a building—and each of one of our _____ is like a building.
39. Wanting us to be _____ in the building process—he states in verse 10:

10 According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it.

40. Paul established the church in Corinth — during his second missionary journey (Acts 18:1-18)—and since he first brought them the gospel of God it can be said that he “**laid a foundation**” in planting the _____.
41. When Paul came to the city Corinth, the “**foundation**” was laid through the proclamation of the gospel in telling them about Jesus—he was determined to preach only “**Christ and Him crucified**” (2:2) & so people were _____.
42. Many evangelical churches—are gaining members—without conversions, _____ changing the message and so they have changed the “**foundation**.”
43. Yet, the “**foundation**” is the most important part of the building because it determines the size and the strength—that any building will _____.
44. In my decades of ministry — I have seen “**churches**” try to build on a great orator, or a style of music, or a special method of entertainment, but churches that are not built on God’s Word do have lasting _____.
45. In the early chapters, Paul has been contrasting “**God’s wisdom**” (2:7), which the world _____ as “**foolishness**” (2:21, 25)—with “**the wisdom of this world (which) is foolishness before God**” (1 Corinthians 3:19).
46. Like many churches today, the Corinthians were trying to build their church by man’s wisdom, by “**the wisdom of this world**”—when they should have been building with God’s wisdom as found in the _____.
47. Someone’s life and ministry may seem to be successful for a time, but if it is _____ founded on Christ, it will eventually collapse & disappear.

48. Now I recognize that this chapter is dealing primarily with pastors in the local church—and the kind of building materials they are ____.
49. Paul makes it very clear in this context—that the Church does not belong to a pastor or to a congregation—but that it is ____ (3:9 cf. Acts 20:28).
50. So, while pastors are in view—the timeless principals apply to all believers, because ____ only will pastors have to give “**an account**” (Hebrews 13:7), but every single believer will be evaluated (Rom. 14:12; 2 Cor. 5:10).
51. Romans 14, addresses Christians at ____ with one another as some flaunted their use of true freedoms in Christ, while others who were unduly strict and harsh condemned their freedoms & so Paul reminds them in Romans 14:12:

“So then each one of us will give an account of himself to God”

52. The strict Christian found it easy to judge his brother—writing him off as an unspiritual **meat-eating-compromiser**, while the free Christian found it easy to ____ contempt regarding his brother’s **uptight-legalistic attitude**.
53. Basically, the Apostle Paul’s answer is “Stop worrying about your brother, because we ____ have enough to answer for—before the Lord Jesus.”
54. The reality is that — “**each one of us will give an account of himself to God**” so, we should let ____ deal with our brother as Paul reminds us in verse 11:

11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw . . .

55. A Christian’s life & service to the Lord Jesus is likened here to constructing a building with either ____ quality materials or those that are substandard.
56. When a Christian begins to participate in the building of God’s local church, some may use — “**gold, silver and precious stones**” — representing the kind of materials that could be used to help build a magnificent ____.
57. While other believers might use — “**wood, hay and stubble**” — the kind of materials that are ____, temporary, combustible & substandard products.
58. He paints a stark contrast between these two kinds of building materials that God’s future evaluation will reveal—when God ____ the quality of our work.

13 each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work.

59. "Gold, silver, and precious stones" picture something permanent—whereas "wood, hay, and straw" something temporary—yet he warns that our service for Christ will be tested "with fire" to examine the "quality" of our ____.
60. All of us—who have met Jesus in salvation—have built on Christ—but some believers use — "good" — materials while others use — "bad" — materials, and the kind of material we use will decide the kind of reward we will ____.
61. God is concerned—that we build with "quality" and "the day" is coming when Jesus Christ will reward us for "the quality" of our service, and ____ simply for — "the quantity" — of our service.
62. God is concerned not just with—what size "building" we build, but what "quality" or "what sort" (ESV/KJV) or "what kind" (NET/YLT) of service—we have ____ to the Lord Jesus.
63. This parallels what the Apostle Paul wrote in 2 Corinthians 5:10—when he tells us that all true Christians in Heaven — will be "recompensed for his deeds in the body, according to what he has done, whether good or bad."
64. When God will evaluate our service—to determine if they are good or ____, interestingly the word "bad" (*phaulos*) is not the usual Greek adjective for "bad" (*kakos* or *poneros*) — which would define — 'moral or ethical evil.'
65. This adjective translated "bad" typically carries the idea of something that is 'worthless' like the wood, hay & straw mentioned in 1 Corinthians 3:12, where Paul in that parallel passage—examines this ____ judgment.
66. This "judgment" will determine what "works" are 'acceptable & pleasing' to God — and what "works" are "worthless" — and of no eternal ____.
67. Contrary to what my Roman Catholic friends teach—these passages are not a biblical basis for Purgatory — because it is the believer's "works" and ____ the believer himself — who will be subjected — to the flames.
68. The purpose of "the bema" or 'the judgment of the just' is not to punish the believer for his sins—but to reward him for those "works" done ____ Jesus.
69. Many believers in Jesus—have never really thought about the implications, that someday He is going to evaluate our service in the local church that ____ should be serving in, and that He will "test the quality of each man's work."

70. One of the most sobering thoughts that I can share with a believer is that in the future “**each one of us**” will be judged—for our _____ to Christ.
71. Sadly, many Christians think that since they are saved—and that there is “**now no condemnation for those who are in Christ Jesus**”—that they will not have to give—any kind of an account—for the way that they _____.
72. They have falsely concluded—that since God is going to take—all His people to Heaven—that each one of us will equally share—the _____ blessings.
73. But as we will study in this section, God will ask _____ of us to give an account for the way that we have prayed & worshipped & witnessed & given & served with our gifts & the way in which we have sacrificed for His kingdom & glory.
74. Unfortunately — today Christians as a whole — have seriously neglected or have willfully diluted—the whole truth—of our _____ examination.
75. So, on the one hand it is critical—that we all understand—when speaking of this judgment that we are not talking about—some ‘**Evangelical Purgatory**’ because we will never be condemned for sins Jesus _____ as our substitute.
76. Because there is “**no condemnation**” and that nothing can “**separate us from the love of God in Christ Jesus our Lord**” (Romans 8:1, 39) — we will stand before God without _____ of rejection—if we have trusted Christ as Lord.
77. At the same time, God is interested in “**quality**” & accountability without ever dismissing ‘**quantity**’ — but clearly — ‘**quantity**’ means nothing if “**the quality**” is lacking—which is why _____ wrote in 2 Timothy 2:5:

**5 And also if anyone competes . . . he does not win
the prize unless he competes according to the rules.**

78. Just as athletes in Paul’s day had to play “**according to the rules**”—even so in God’s Christian “**race**” we must follow the rules too — and so we must _____ the Rule Book—the Bible in order to know what constitutes eternal treasure.
79. There are several pictures used in God’s Word—to illustrate the principles of evaluation at “**the judgment of the just**” — about the “**kind**” of service we ___, especially that of an athletic contest—as explained in 1 Corinthians 9:24-27:

**24 Do you not know that those who run in a race all run, but only
one receives the prize? Run in such a way that you may win.**

80. Unlike the modern Olympic Games where gold, silver and bronze medals are awarded—in the ancient games—only the winner received “**the prize**” (9:24), and so — there was ___ second-place award — winning was everything!
81. In this race we call the “**Christian life**” — we all “**run**” and we all can win, and so — the Apostle Paul says — “**Run in such a way that you may win**” however, not all will “**win**” — and the reason is that they choose to ____.
82. And in this “**spiritual race**” we are not competing against one another, but we are serving one another & competing against our common _____ (Ep. 2:1-3).

**25 Everyone who competes in the games exercises self-control in all things.
So they do it to obtain a perishable wreath, but we an imperishable.**

83. In the Isthmian Games, those who won the competition—were awarded with “**a perishable crown**”—while our focus as believers in Jesus is on the eternal treasure laid ____ in Heaven—called here “**an imperishable crown**” (9:25).
84. Since the goal in running is — to win “**the prize**” — Paul wanted to exercise “**self-control**” — which is a fruit of the Spirit in accordance with the _____ of Scripture — in order to “**to obtain**” this — “**imperishable crown**” (9:25).
85. Paul humbly wrote, “**lest possibly, after I have preached to others, I myself should be disqualified**” as he saw himself both as a leader, sharing the rules of the game—and yet needing to _____ the rules that he preached about.
86. As we have previously examined here in Section 8 and have covered in-depth in Section 1 of this course—the Apostle Paul was not saying he could lose his salvation—for he knew that was eternally _____ in Christ (Rom. 8:31-39).
87. The Bible is clear that it is impossible for a believer to sever his salvation, but it is not impossible for a believer to suffer a ___ of reward (2 John 8).
88. *However*, he was concerned that God might not be able to continue to ___ him in preaching the gospel & serving His people—and that he might suffer a loss of rewards, shrinking “**away from Him in shame at His coming**” (1 Jn. 2:28).
89. To be able to develop an eternal perspective — we must know and _____ the criteria that God will someday use in evaluating our service for Him.

26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; 27 but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.

90. Knowing this & wanting to please Jesus—Paul did not “**run without aim**” and “**box**” as to only “**beat the air**” — but he denied Himself and lived in subjection to his spirit—being governed and _____ by the Holy Spirit.
91. He tells us, “**I buffet my body and make it my slave**” because he wants to be sure that his body was the servant—and that his inner man was the _____, which is why our study in this course — on the Spirit-filled life is critical.
92. To be able to develop — an eternal perspective — we must know the kind of service that constitutes eternal value verses activity that is _____ temporal.
93. Knowing that—we are unconditionally accepted—and that the Spirit is _____ Helper to obey—we should be highly motivated—to learn Jesus’s criteria in testing **the quality of each man’s work** for determining our eternal rewards.
94. Sadly, liberal pastors—will use out of context—those Bible passages that deal with eternal rewards—in order to teach—that we merit Heaven by _____.
95. In distinguishing salvation passages — from service passages — it is helpful to remember that salvation is always spoken of as an unmerited free _____.

10 Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water (John 4:10).

8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast” (Ephesians 2:8-9).

23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (Romans 6:23).

17 The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost (Revelation 22:17).

4 But when the kindness of God our Savior and His love for mankind appeared, 5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit (Titus 3:4–5).

96. By contrast, as we will study later in this section, rewards are earned by our _____ that are done out of a Spirit-filled life (Ephesians 5:17-18).

42 “And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward” (Matthew 10:42).

17 “And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities’ (Luke 19:17).

97. In addition, salvation is always spoken of as a _____ possession.

36 “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him” (John 3:36).

47 “Truly, truly, I say to you, he who believes has eternal life (John 6:47).

98. By contrast, rewards are habitually described as a _____ attainment.

14 If any man’s work which he has built on it remains,
he will receive a reward (1 Corinthians 3:14).

25 Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable (1 Corinthians 9:25).

7 I have fought the good fight, I have finished the course, I have kept the faith;
8 in the future there is laid up for me the crown of righteousness, which the Lord,
the righteous Judge, will award to me on that day; and not only to me,
but also to all who have loved His appearing (2 Timothy 4:7–8).

99. As we work through this topic of rewards, with Jesus commanding us to lay up “treasure in heaven” — it is critical that we know — that the _____ and motivation for this & all His commands, is still God’s unconditional love.

100. It has often been said — that God is not looking for people of “**great ability**” but people of “**great availability**” — and so when we are available to obey, the Spirit empowers us — and we are rewarded — in eternity _____.

101. God wants — His people to know — that our “toil is not in vain in the Lord” (1 Cor 15:58) and that we will _____ what has been sown in life (Gal 6:7-8).

102. Rewards _____ a display of God’s justice as we just read, “God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints” (Hebrews 6:10).

103. And so, _____ can go on to encourage the Galatians, “Let us not lose heart in doing good, for in due time we will reap if we do not grow weary” (Gal 6:9).

C. Believers are to be motivated by God's grace and by God's glory.

1. While there is much silence—on all the implications—of our future rewards, we do know — that eternal rewards glorify God — as will be shown by _____ heavenly worship & by the glory Jesus receives from His Bride the Church.
2. After the Church is “caught up” or raptured—we discover in Revelation ____, “twenty-four elders” are “sitting” on “thrones” reigning as Jesus promised.

4 Around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting, clothed in white garments, and golden crowns on their heads.

3. The Church is repeatedly promised—a coregency with the Lord Jesus Christ (Revelation 2:26–27; 3:21; 5:10; 20:4; Matthew 19:28; 1 Corinthians 6:2–3; Romans 5:17; 8:17; 2 Timothy 2:12), and these elders represent that _____.
4. Certainly, these “elders” are not exalting themselves, but like all believers in Heaven—they seek to glorify the One who _____ them with eternal life.
5. These elders “cast their crowns” to express their _____ to the Lord Jesus:

10 the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, 11 “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created” (Revelation 4:10-11).

6. These elders in Revelation four, are representative of the believers at large — as we will have the opportunity — to worship Christ, some in a greater capacity with their rewards than _____.
7. Certainly, no one will be strutting around like a peacock wearing crowns, or wearing badges as in the military — or medals as — in the Olympics, because all praise — and honor — and glory will go to Jesus _____.
8. God is looking for yielded believers through whom He can work—which is why the Apostle Paul—tells the _____ in Philippi (Philippians 2:12-13):

12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.

9. This verse transitions with the word “therefore” or “so then” from Paul’s focus on Christ’s humility in that — “He humbled Himself by becoming obedient to the point of death” — to our response as those who are _____ (my beloved).

10. When God commands us to “**work out your salvation**” he is not instructing us to *work for our salvation*, for that has been paid in ____ by Christ’s death.
11. This is not an exhortation to the lost—but to those who are saved such that, this command to “**work out your salvation**” speaks of our need to live out, to practice and to demonstrate—the salvation—which believers ____.
12. There is a sense in which our salvation is completed—and so we are justified, but there is also a sense in which our salvation is *incomplete* such that we are to “**work out**” in our experience—the righteousness God has credited to ____.
13. This is known as “**sanctification**” & it is to be done with ‘**fear and trembling**’ which speaks of our ____ dependence in the Lord for strength (John 15:5).
14. Allowing Scripture—to interpret Scripture—this is the manner ____ which the Apostle Paul uses the phrase ‘**fear and trembling**’ in 1 Corinthians 2:

1 And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. 2 For I determined to know nothing among you except Jesus Christ, and Him crucified. 3 I was with you in weakness and in fear and in much trembling, 4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, 5 so that your faith would not rest on the wisdom of men, but on the power of God.

15. Paul is not speaking of serving with the “**fear**” of hell or damnation—such that one’s substandard service might bring condemnation, for we are *forever* ____.
 16. Our “**fear and trembling**” should be the joyful “**trembling**” of an encounter with the Holy Spirit filling us — and so choosing to — serve ____ us.
 17. Paul had learned that when he was weak, then God made him strong because when he is weak, God’s grace is ____ powerful (2 Corinthians 12:9-10):
- 9 And He has said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.
18. When the Apostle Paul told the Corinthians — “**I was with you in weakness and in fear and in much trembling**” — he was not literally afraid of ____ to a paganized city like Corinth—where he might encounter persecution.
 19. Paul was fearful that he might preach in his power & his own strength.

20. The Apostle Paul's argument is that — his “**weakness**” as an Apostle was actually a great thing because it put all of the focus on the cross of Christ — and none of the focus — on his abilities and _____.
21. In the first century, history records that many orators were entertainers as they sought to dazzle the crowds with their verbal performance and _____.
22. By contrast, in his preaching—the Apostle Paul depended on the power of the Holy Spirit, which he described as a “**demonstration**” & _____ a performance.
23. Certainly, the Apostle Paul was not telling pastors to deliberately preach poorly or to avoid—using the spiritual gifts—that _____ had given them.
24. The Apostle Paul was a brilliant and well-educated man, possibly the greatest theologian outside of Jesus who ever served, yet he did not depend on _____.
25. For this reason—Paul could write, “**Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God**” (2 Cor. 3:5)—he wanted to _____ only on that “**adequacy**” and not himself.
26. He knew that the conviction that leads to true conversion came as a result of the Holy Spirit's power—and not from the cleverness—of _____ abilities.

12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.

27. And so, when the Apostle Paul commands the Philippians & each one of us to “**work out your salvation with fear and trembling**” — he is emphasizing _____ need to serve God — not out of a sense of self-confidence — but dependence.
28. At the “**judgment seat of Christ**” — only that service done out of a sense of “**weakness**” and “**fear**” by the Holy Spirit will produce eternal _____.
29. This should cause us to tremble at the thought of serving without God's _____.
30. Paul notes here, that this church had “**always obeyed, not as in my presence only, but now much more in my absence**” as they faithfully followed God's commands—whether or not he was with them—demonstrating true _____.
31. We are to “**work out**” what God is working in—with Paul making _____ attempt to reconcile divine sovereignty & human responsibility—for he preaches both.

32. The wonder of it all is that God who commands His will, helps us to carry ____ His will & so the promise that is connected to verse 12 follows—as he reasons, “for it is God at work in you, both to will and to work for His good pleasure.”
33. Knowing that — God is at “work” within us — should create a strong desire to work diligently — “with fear and trembling” but it should also create a _____ sense of satisfaction knowing that God is ready to help (Phil. 4:13; John 14:18).
34. And so—in the broader context of our discussion on eternal rewards—when we are Spirit-filled—God helps us to achieve His will, and He will reward __ for it.
35. It is not that we are saved by grace and then we are placed under the burden of achieving eternal rewards—for with all God’s commands—we are under ____.
36. When Jesus commands us to, “store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal” (Mt. 6:20), as with any command we are to respond out of ____.
37. John teaches us—that our love is to be motivated by God’s unconditional ____, such that he can write — “We love, because He first loved us” (1 John 4:19).
38. And certainly — “love” is more than a feeling — for he goes on to say that our “love” is ____ when we respond in obedience to God’s commandments.

**3 For this is the love of God, that we keep His commandments;
and His commandments are not burdensome (1 John 5:3).**

39. When we understand God’s unconditional love for us (2 Corinthians 5:21), and that the Father loves us—as much as He loves His Son (John 17:23), then His commandments “are not burdensome” but a pleasure to ____.
40. It is amazing to think that as God allows us to participate with Him, and as we rely on the Spirit to serve through us, that in Heaven, he gives us all the ____.
41. As we will learn, while God has not hidden from us how we can achieve eternal rewards—God in His infinite wisdom for now—has hidden much about the implications of our rewards—probably to help keep our motives ____.
42. While we cannot lose our salvation, we must stay the course in faithfulness, otherwise, we run the ____ of losing part of our “full reward” (2 John 1:8).

8 Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward.

III. We Need Live With an Eternal Outlook

The Bible teaches that there are three kinds of judgments that we face as true Christians. If we have truly met Christ—in the past we have been judged as sinners, in the present we are being judged as sons, and in the future, we will be judged as servants. If you have been saved, your judgment as a sinner is already _____ when Jesus died for you on Golgotha. To those who have received His gift of salvation He promises us, “*Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life*” (John 5:24). If you repented and placed your faith in Jesus Christ who died a substitutionary death to forgive you and to change you — then God promises you will _____ have to face *The Great White Throne Judgment* with the lost people of all time (Revelation 20:11-15).

However, while I have “*in the past*” been judged as a “*sinner*” right now “*in the present*” I am being judged as a “*son*” because there is a judgment that we face as _____. Day-by-day, God judges His children who have been born-again, either in an *instructive way* or in a *corrective way*. The Bible in Hebrews 12:5&6 says, “*and you have forgotten the exhortation which is addressed to you as sons, “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.”* God administers His ‘*corrective discipline*’ like in a woodshed and His ‘*instructive discipline*’ like on the _____ training to every child of God. Please understand, when He chastises us as “*sons*” — God is not trying to get _____ *with us*. God is simply *correcting us* for our good and for His _____ (Deuteronomy 8:5; Psalm 119:67; Proverbs 3:11-12; 1 Corinthians 11:30-31; Revelation 3:19). Yet, the Bible also teaches that “*in the future*” we will be judged as “*servants*.” Just as “*The Great White Throne Judgment*” is only for the _____, even so “*the judgment seat of Christ*” is only for the _____. And as we have studied previously in this section, the judgment of the just does not determine whether you go to Heaven or Hell, but it is God’s way of setting your life in review so that He might justly reward you accordingly for all of eternity. And so, it is very important that we understand on what basis God will reward us. It is important to _____, “*What are the criteria that God will use when He evaluates our service for Him? What makes for “gold, silver, or precious stones” verses “wood, hay, or straw?”*” In this section, we examine in detail the three principal criteria that God will use.

A. God will evaluate what we do for Him.

Though it is difficult to know precisely what makes up a “*golden*” work verses a “*straw*” work, Scripture does inform us of certain general areas — in which _____ is particularly interested. While this is not a complete list—we will focus on _____ areas—that are highlighted in the New Testament concerning those things that God has called us to do. These seven areas of obedience will be taken into consideration when we _____ the Lord in Heaven.

#1. We know that God will reward his people for the manner in which we treat others.

41 “He who receives a prophet in the name of a prophet shall receive a prophet’s reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward. 42 “And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward” (Mt. 10:40–42).

1. On this occasion—Jesus was sending out His twelve apostles to carry His message to the people of Israel (Matthew 10:5-6)—and eventually to all the nations of the world (Matthew 28:18-20)—they preached & performed miracles in His ____.
2. It was in this context—that Jesus promised those who would receive ____ disciples, “And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward” (Mt. 10:42).
3. Jesus taught that they would represent Him so completely — that any person who receives an apostle will be receiving both Him & the Father who sent Him (10:40), such that they will ____ in some of the very rewards to be given to the apostles.
4. The implication is that those who serve His disciples, described here as ‘little ones’ will be rewarded—not because they are working for their salvation—but because they have received His grace by believing in Jesus & want ____ mission to succeed.
5. In a hot dry climate, if available “even a cup of cold water” is not expensive, such that even a very poor person could ____ the cause by caring for His messengers.
6. Those who serve the Lord by receiving God’s apostles (who are here likened to “a prophet” (10:41) since they were the entrusted preachers of God’s message), will in turn be rewarded by Jesus who ____ very careful & detailed records.
7. *This truth* that God ____ all that we do is also *underscored* in the Book of Hebrews:

“For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints” (Hebrews 6:10).
8. For God “to forget your work” would mean that He would have to deny His own nature—and the Bible is ____ that “He cannot deny Himself” (2 Timothy 2:13).

11 It is a trustworthy statement: For if we died with Him, we will also live with Him; 12 If we endure, we will also reign with Him; If we deny Him, He also will deny us; 13 If we are faithless, He remains faithful, for He cannot deny Himself (2 Timothy 2:11-13).

9. The writer is presenting **a negative opposite** that God would be “**unjust**” in _____ to present **a positive truth** — for to even entertain that God is “**not unjust**” would be an understatement—because God in His person is eminently “**just**” (Dt. 32:4):

4 “The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He.

10. He speaks in Hebrews 6:10 of their “**work and the love you have shown**” in order to emphasize the difference—between doing a task in the Spirit or in the _____.
11. There are Christians — who do service because they have to — and there are Christians — who do their service for God — because they _____ to.
12. Jesus plainly taught—that when you serve the saints of God—you are serving _____ Himself for He said, “**Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me**” (Matthew 25:40).
13. Contextually, He addresses *the way Gentiles will treat Jews* during the Tribulation, but the principle applies—in helping us to put _____ service—into perspective.
14. It is true that sometimes—we may find ourselves—not wanting to do something, and so instead of serving in a _____ of **love**, we serve out of a sense of obligation.
15. And if or when that becomes — the driving motive in your life — it is most often indicative — of a heart that is out of fellowship — with the _____.
16. Sometimes the tasks that you are called on to do are not always your favorite thing to do & so—some love to ‘**serve in the nursery**’ & others—love to hang around and ‘**do the clean-up**’ after having a 1,000 people for a picnic—while others prefer ____.
17. Sometimes—we just need to stop and put it in perspective—we need to remember that when we serve “**the saints**” we are serving the Lord—this _____ us persistence.
18. Many of those described in Hebrews 6—did indeed love God & they still had warm hearts such that their _____ to “**the saints**” was a persistent work—as evidenced by their “**having ministered and in still ministering to the saints**” (Hebrews 6:10).
19. Sadly, there are a lot of believers who start a task, they just never finish it because _____ grow **weary of the work** — typically because they grow — **weary of people**.

20. And usually, when you find yourself growing “**weary of people**” it is only because you have grown “**weary of God**” — and so when your “**love of God**” is low then you will soon discover that your “**love of people**” to serve them is ____.

4 ‘But I have this against you, that you have left your first love. 5 ‘Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent (Revelation 2:4–5).

21. A love for God will always expresses itself in service for “**the saints**” & that service is never forgotten by God & will be rewarded by Him at the judgment of the ____.
22. As we consider the promised reward of Hebrews 6:10, it is important to ____ that all the “**work**” which they had done was “**shown toward His name**” meaning they were not motivated by the reward but they were motivated by “**His name**” (6:10).

“For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints” (Hebrews 6:10).

23. In the Bible the ‘**name**’ of God stands for His person—meaning these saints were motivated *literally* “**toward His name**” because they were serving for God’s ____.
24. It is important to know that service for Christ, that is done entirely for the glory of God will not be overlooked—because if the truth were known most of God’s people serve in obscurity—without any limelight behind the scenes—yet God misses ____.
25. Even those Christians whom you see serve in a more public and prominent way, if they are doing anything worthwhile for God—most of their labor that makes them who they are — and what they actually do — is never ____ by people.
26. It is the hidden life—that makes the public life—worthy of the kind of service that God will truly reward & He—in His perfect ____ will never “**forget**” that work.
27. When no one says to you—that you are doing a “**really good job**” & when no one says “**thank you**”—but you keep doing it because you are doing it for the sake of “**His name**” — God in His justice sees & takes notice & remembers that ____.
28. God does not want His serious warning found in Hebrews 6:6—of getting stuck in immaturity in — to obscure the opposite aspect — of the same ____.
29. If God’s justice is as such that the believer’s ‘**spiritual rebellion**’ cannot be ignored, then it is equally ____ that God’s justice is as such that our ‘**spiritual service**’ and devotion and faithfulness to God’s people for God’s glory cannot be overlooked.

30. Sadly—Hebrews 6 is used by some—to falsely teach that we can lose our salvation, which in itself is contradictory—not only the rest of the *New Testament* but to what the author of Hebrews has recorded concerning _____ security (7:25; 10:14; 13:5).
31. Remember, one of the key principles in soundly interpreting the Bible is _____, and that truth is often ignored in this chapter leading people to false conclusions.
32. The focus of Hebrews 6 is ____ about salvation—but our spiritual “**maturity**” & the rewards that will someday accompany that maturity—and so the chapter begins:

1 Therefore leaving the elementary teaching about the Christ, let us press on to maturity . . .

33. God through the writer is urging them to go beyond “**the elementary teachings about the Christ, and to press on to maturity**” — he wants them to _____ up!
34. A _____ to mature has implications concerning rewards—and so he writes:

7 For ground that drinks the rain which often falls on it and produces vegetation useful to those for whose sake it is also tilled, receives a blessing from God; 8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. 9 But, beloved, we are convinced of better things regarding you, and things that accompany salvation, even though we are speaking in this way. 10 For God is not unjust so as to forget your work and the love which you have shown toward His name, by having served and by still serving the saints (Hebrews 6:7–10).

35. This illustration of a field reminds us of a similar point made by the Apostle Paul when at—the judgment seat of Christ—our works are tested with ____.
36. We have already seen—that it is ____ the believer who is burned or punished at this judgment—but it is one’s useless **works** that are consumed by **fire** (1 Cor. 3:10-15).
37. This writer uses similar imagery to underscore that a field proves its worth by bearing fruit—in the same way we make spiritual progress as we bear ____.
38. Paul tells the Corinthians that “**you are God’s field**” (1 Cor. 3:9) — even so here in Hebrews 6 the “**thorns and briars**” are “**burned**” and not the persons (6:7) because like Paul — this writer is speaking of — the possibility of losing one’s _____:

8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

39. He is not talking about the **fire** of Hell—but the fire of “**the judgment seat of Christ**” — where every work — will be _____ with “**fire**.”

12 Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man’s work will become evident; for the day will show it because it is to be revealed with fire, **and the fire itself will test the quality of each man’s work.**

14 If any man’s work which he has built on it remains, he will receive a reward.

15 If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire (1 Corinthians 3:12–15).

40. Some Christians live their whole lives in immaturity because of compromise, which many of these Hebrew believers did—in order to avoid hostility—with the _____.

41. Their desire for peace with unbelieving Jews & their desire to be liked—only led to compromise such that — instead of producing — mature fruit (Hebrews 6:1, 9), their works were like “**ground**” that bears “**thorns and thistles**” to be _____.

42. Because they persisted in immaturity, they were in danger of God shelving them, where they would no longer store up—eternal treasure in Heaven—and so when their _____ are reviewed in Heaven—their works “**ends up being burned**” (6:8).

43. Again, like the Apostle Paul’s imagery, three times over in Hebrews 6:8 we find the pronoun “**it**” — referring _____ to “**the vegetation**” — just mentioned (6:7).

7 For ground that drinks the rain which often falls on it and produces vegetation useful to those for whose sake it is also tilled, receives a blessing from God; 8 but if **it** yields thorns and thistles, **it** is worthless and close to being cursed, and **it** ends up being burned.

44. The _____ does not end up being burned in Hell—but the fruit of that life ends up as “**worthless**” like “**wood, hay**” & “**straw**” at the judgment of the just.

45. Their eternally secure salvation was not in jeopardy—only their _____.

46. It might be rather depressing if the writer to the Hebrews left them there, but he does not because he believes they can “**press on to maturity**” (6:1), and he is “**convinced of better things**” (6:9) for them—as God is for ____.

47. While God may discipline us, He will never condemn us (Romans 8:1) —and so the crop of God’s blessing—pictured in Hebrews 6:7—is called in Hebrews 6:9, “**things that accompany salvation**” because _____ God wants to make us fruitful.

48. Not every believer bears the same *amount* of fruit—(“**some a hundredfold, some sixty, some thirty**” Matt. 13:23); but every believer bears the same *kind* of fruit in character and conduct—as _____ that he is a child of God (Matt. 7:15–20).

49. Once again—God is not looking for people of “**great ability**” — but people who are available to obey as the Spirit empowers us & we are rewarded in eternity ____.
50. We know that God will reward his people for the manner in which we treat others, and those “**others**” include not simply those who are saved but those who are ____.
- 32 If you love those who love you, what credit is that to you? For even sinners love those who love them. 33 And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount. 35 “But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men (Luke 6:32-35).
51. The occasion for this statement—was when Christ was addressing a large group of disciples “**from all Judea and Jerusalem and the coastal region of Tyre and Sidon**” (Luke 6:17-19) who ____ to be healed & to be released from demon possession.
52. The Lord wants to make it clear—that our character as His followers—should be different from the character seen in the world for they only reciprocate with love and goodness—only if they had “**good**” done to them & “**love**” shown to ____.
53. Since we are sons of a “**new covenant**” by which the Spirit indwells us and empowers us (Jeremiah 31:33; Philippians 4:13) —we should “**love**” even our “**enemies**” & bless them if it is in our _____ to do so (Luke 6:34).
54. God promises that at “**the judgment seat of Christ**” our “**reward will be great**” when we behave—as God behaves towards us—showing that ____ are different.
55. If we are to display the title “**sons of the Most High**” then we must show love and goodness and mercy like God—who is “**kind to ungrateful and evil men**” (6:35), _____ both “**sun**” & “**rain on the righteous and the unrighteous**” (Mt. 6:45).
56. God wants ____ people to behave as He behaves—and so despite the wickedness and the hostility of some people—God will “**reward**” in heaven—these kind of choices we make—starting in the home & church & even to those who are lost.
- 44 But I say to you, love your enemies and pray for those who persecute you, 45 so that you may prove yourselves to be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 For if you love those who love you, what reward do you have? Even the tax collectors, do they not do the same? 47 And if you greet only your brothers and sisters, what more are you doing than others? Even the Gentiles, do they not do the same (Matthew 5:44–47)?

57. As God's people we are called to live on a much higher plane than the lost people of this world—who typically only return good for good and evil for evil—we must return good for evil—and in so doing we will help to make them God's _____.

#2. We know that God will reward his people for how we use our gifts in His church.

1. When God adopted you—into His family—He gave you a spiritual _____.
2. The moment you were born-again, on the day God saved you, that is on your “**spiritual birthday**” you received “**a birthday present**” that He expects you to find — and to use in the local church — that you are to be a _____ of.
3. In 1 Peter 4:10—there is an assumption by the Apostle Peter that our _____ are discoverable—such that we can **employ** them in serving God's people:

10 As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.

4. When he mentions — “**a special gift**” — what he is referring to is not your ability to sing in the choir, or to play the piano, or some athletic talent, or an artistic talent, or mechanical skill, or the intellectual acumen that you may _____.
5. True, the rest of the Bible teaches that someday we will all have to give an account for all that God has entrusted us with—including natural talents & acquired skills, but in the context of 1 Peter 4 he is referring to the spiritual “**gift**” God gave ____.
6. Unfortunately—the average Christian today—suffers from the _____ malady that the Corinthians suffered from when Paul wrote, “**Now concerning spiritual gifts, brethren, I do not want you to be unaware**” or “**ignorant**” (KJV) (1 Cor. 12:1).
7. And if that is your state, then you might want to go to searchthescriptures.org and take the test I wrote—that will help you to _____ your spiritual gift.
8. We who have been saved have been given a spiritual gift—and it is our duty and our privilege—to discover our spiritual gift—to develop our spiritual gift and to put our spiritual gift to _____ as “**good stewards**” of God's “**manifold grace**.”
9. Stewardship involves accountability, and when we meet Christ for our personal time of evaluation, we want to be found to be ‘**good stewards**’ of the grace-gift He gave ____.
10. Stewardship defined biblically, identifies God as the owner of everything (Ps. 24:1), and we His people as _____ who will one day give an account (Luke 16:1-15).
11. God makes the believer—His co-worker in administering—all aspects of our _____.

12. More often than not, when we think of good stewardship, we think of ____ we manage our finances and our faithfulness in paying God’s tithes & offerings.
 13. As we will learn, it is more than just how we manage our time and our possessions, but how we use _____ entrusted to us — including our spiritual gifts.
 13. Faithful stewardship means—that we fully acknowledge we are ____ our own, but that we belong to Christ who gave Himself for us (1 Corinthians 6:19-20).
 14. These gifts are described as “**the manifold**” or “**the multifaceted**” (**NAS2020**)—or as “**the varied grace of God**” (**CSB**) because 1st, *we do not deserve or merit* a particular “**gift**” and 2nd—by His design there are many kinds needed for the church to ____.
 15. The Apostle Paul will remind the Corinthians that there is one Body of Christ, but there are indeed many members— and just as all the members in your “**human body**” do not function identically, ____ do we in “**Christ’s Body**.”
- 12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. 13 For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. 14 For the body is not one member, but many. 15 If the foot says, “Because I am not a hand, I am not a part of the body,” it is not for this reason any the less a part of the body. 16 And if the ear says, “Because I am not an eye, I am not a part of the body,” it is not for this reason any the less a part of the body. 17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? 18 But now God has placed the members, each one of them, in the body, just as He desired (1 Corinthians 12:12–18).
16. Simply summarized, everyone is gifted, there are no unimportant persons, and when God saved you—He intended for you to function in _____ of His many churches.
 17. *The concept of membership*—the concept of committing yourself to a local assembly of believers — comes from verses like these — where we are called to _____.
 18. Being a member of Christ’s Body makes us “**members of one another**” (Rom 12:5), and it is through — your involvement — in a local body of born-again Christians, that you will discover your spiritual gift and be able to ____ your spiritual gift.
 19. Just as my mouth does not have difficulty recognizing the hand that feeds it, since we are “**members of one another**” as Romans 12:5 indicates—then we can ____ each other recognize our spiritual gifts so we can “**employ**” them.
 20. Since one of the functions of a spiritual gift is that it brings blessing & strength to the Body—as you exercise it—certainly others will notice so you can ____ it.

#3. We know that God will reward his people for how we did our work.

1. Our work matters for God has commanded us to work—as He is a working God, for when Moses gives the Decalogue, he reminds us of both God’s work & ____:

8 “Remember the Sabbath day, to keep it holy. 9 For six days you shall labor and do all your work, 10 but the seventh day is a Sabbath of the LORD your God; on it you shall not do any work, you, or your son, or your daughter, your male slave or your female slave, or your cattle, or your resident who stays with you. 11 For in six days the LORD made the heavens and the earth, the sea and everything that is in them, and He rested on the seventh day; for that reason the LORD blessed the Sabbath day and made it holy (Exodus 20:8–11).

2. After God created Adam, His intention was for humankind to work, as seen in the fact that God delegated responsibility to Adam putting him immediately to ____:

26 Then God said, “Let Us make mankind in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the livestock and over all the earth, and over every crawling thing that crawls on the earth” (Genesis 1:26).

3. The responsibilities given to Adam at this time meant that he was responsible for the growing of crops and the breeding of animals and the tending of the ____.
4. The 1st instruction God gave Adam was to work by tending the Garden of Eden as spelled out in Genesis 2:15 — there we read — “**Then the LORD God took the man and put him in the Garden of Eden to cultivate it and tend it.**”
5. Tending Eden, was designed to be a pleasant and rewarding occupation for ____.
6. God designed Adam’s work so that He could ____ God by caring for the Garden of Eden because God’s intention was for his work to be fulfilling and purposeful.
7. We also see God ____ responsibility to Adam through His work when He says, “**And out of the ground the LORD God formed every animal of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name (Gen. 2:19).**”
8. I think it is interesting to note — that God was there with Adam — as he named the animals as He “**brought them to the man to see what he would call them**” because God wants to be present ____ us in our work—as He is interested in what we do.
9. God not only created Man to ____ work—God also enjoyed watching Adam work, just as parents enjoy watching their children achieve a skill or create an art project.
10. God clearly delegates this ____ to Adam, and when Adam comes up with a strange name like ‘**Rhinoceros**’ — God does not say — ‘**Rhinoceros?**’ — I don’t think so!

11. God does not “**take over**” for Moses records, “**whatever the man called a living creature, that was its name**” — because Adam was given authority from God to do the work of naming — and he remained — accountable for that ____.
12. Much more could be said from what God records here—but what is ____ is that work has both “**instrumental value**” and work has “**relational value**.”
13. Work has “**instrumental value**” for when we do what God has for us to do, we ____ to provide what we & others need to flourish—we get done what God needs doing.
14. Work is one of God’s instruments—to get the things done that He wants done—like feeding us, providing us with shelter, getting us an education, enabling us to enjoy aspects of life—and to be able to ____ with other people (2 Timothy 6:17-19).
15. But work also has “**relational value**” because God intends for us—to enjoy our work with Him—and so our work is important to God—as we enjoy fellowship with ____.
16. God *fellowshipped* with Adam as he *carried out his work* because in his unfallen state, Adam was very close to God—which is why the very nature of our work can change because when we are born-again—we can fellowship with God—as we ____.
17. Contrary to what many people think—God gave work for man to do ____ sin entered the world—work was actually a part of—God’s perfect creation.
18. Work was ____ a result of the Fall—the Fall only made work—more difficult:

17 Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; With hard labor you shall eat from it All the days of your life. 18 “Both thorns and thistles it shall grow for you; Yet you shall eat the plants of the field; 19 By the sweat of your face You shall eat bread, Until you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return” (Genesis 3:17–19).

19. Sweat free labor is gone—until the Lord Jesus comes back—and eventually creates a “**new heaven and earth**” because when man fell into sin all of creation fell ____ him.
20. The New Testament underscores the fallen state of the “**creation**” in Romans ____:

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. 19 For the eagerly awaiting creation waits for the revealing of the sons and daughters of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

21. **God's Word** is instructing those of us—who have become His “**sons and daughters**” (8:18) that there is no comparison between our future “**glory**” and our _____ difficulties since “**the creation**” fell and is also awaiting to “**be set free**” (8:21).
22. Paul is reminding us from Genesis chapter 3—that the created world or what many refer to as “**nature**” was cursed, because when Adam sinned “**creation**” came down with him—for God knew he could not have us—living in an _____ creation.
23. “**The creation was subjected to futility**” by **God**—not because He hated man but because He loved man—as God knew that the worst thing that could happen to a fallen man would be to continue to _____ in a “**Garden of Eden**” environment.
24. We would never have known—with the same intensity—that anything was wrong, for in allowing the creation to fall & for our work to be more difficult—God left us _____ reminders that something is wrong—but someday it will change:

11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells (2 Peter 3:11–13).

1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea (Revelation 21:1).

25. When this happens — the curse will forever be gone — and work will return to its original state — but in the interim — when we labor under the difficulty of work we are reminded of God's great salvation & of our need to do our work for ____.
26. Work is not the result of sin—it is in our DNA & it is a big part of _____ we are here.
27. God made us to work—which is why Paul _____ some of the Thessalonians:

10 For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. 11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. 12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. 13 But as for you, brethren, do not grow weary of doing good (2 Thess. 3:10–13).

28. Paul reminded this church—of his well-known instruction—that he appears to have given repeatedly, probably first because local churches can easily fall prey to people wanting help who do not need it but also due to some problems _____ this church.
29. In either case, verse 10 indicates the idleness & laziness encountered did not concern those who were “**unable**” to work — but those who — were “**unwilling**” to _____.

30. Some in the church were leading undisciplined lives having quit their jobs and were idle “**doing no work at all**” waiting for the imminent return of the ____.
31. Since Paul had taught them the imminent return of Christ (1 Thess. 4:13-18), some concluded it was time to quit their jobs—which was in violation of Jesus’ command to “**Occupy until I come**” (Luke 19:11)—church history has ____ such examples.
32. Of course, when people are not busy with their own work—they may tend to meddle in the business of others—they end up “**acting like busybodies**” & so by neglecting their own business they tend to mind other people’s business instead of their ____.
33. This can happen — both inside ____ outside of the local assembly — often leading to discouragement & so he adds “**brethren, do not grow weary of doing good**” (3:13).
34. Again, working hard is God’s design by which we provide for our basic needs & it is His way of allowing us to help others who may be ____ to work (Ephesians 4:28).
35. That ability to share—starts first with our immediate family—such that someone who neglected to provide for their families—were ____ by the early church:

“But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever” (1 Timothy 5:8).

36. Not to work, is to deny one aspect of being made in God’s image for He is a working God and so—it is not surprising that laziness—which by definition is the habitual avoidance of ____ is repeatedly condemned in Scripture (Proverbs 13:4; 21:25).
37. Today, “**the god of this world**” (2 Cor. 4:4) who is “**now working**” or energizing the world around us (Eph. 2:2) associates “**work**” with some ____ connotations.
38. We often view work as a difficult or unpleasant activity we are forced to perform, and it can be because of the curse on creation—which should serve as a reminder to those who are saved—of our great redemption—and of our future in ____.
39. By definition, “**work**” is simply engaging in physical or mental activity in order to achieve a given purpose or specific result—whether it is cooking a meal or writing a book or in — “**he went to work today**” — meaning how we ____ our living.
40. The work we do day-to-day is important to God—and a keyway of fulfilling our ____ to God is to make sure our work is done for Jesus as Colossians 3:23-24 reminds us:

**23 Whatever you do, do your work heartily, as for the Lord rather than for men,
24 knowing that from the Lord you will receive the reward of
the inheritance. It is the Lord Christ whom you serve.**

41. The Lord makes it very clear that “**whatever**” kind of work that He has provided, we are to do “**heartily**” — because God sees our work — as significant to ____.
42. The largest bulk of our time during the day—will not be spent in the church—but at our “**work**” & God through work gives us the opportunity to give Him praise for the way He has made us—He sees our “**work**” as a component of our _____ to Him.
43. God created us to “**work**” and as followers of Christ we should jettison all of the negative connotations the world system around us might associate _____ work.
44. Sadly, many mothers who are “**workers at home**” (Titus 2:5) do not understand how great their service is in shaping the next generation for the Lord (2 Tim. 1:5; 3:15), and so—they either _____ the home—or stay at home—living in discouragement.
45. On the other hand, there are many who are in “**secular employment**” who do not see their “**work**” as “**spiritual**” when they should because here—as in Ephesians 6, _____ is referring to all forms of “**work**” including that done by “**slaves**” for their masters:

5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; 6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. 7 With good will render service, as to the Lord, and not to men, 8 knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free. 9 And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him (Ephesians 6:5–9).

46. Obviously, Ephesians & Colossians are not necessarily addressing church work, or evangelism, or some other kind of ministry employment—that we might tend to view with “**greater value**” in comparison to all other _____ of work.
47. However, God sees what we might call “**ordinary work**” as significant because the false dichotomy between the sacred & secular is _____ made in Scripture.
48. Even those, in what some might call “**secular employment**” may think that some aspects of their lives—like evangelism and prayer and Bible study and service in the local church—are really important to God—but the rest at best is _____.
49. Some think that a pastor’s job is really important — and maybe slightly _____ him would be those called to missions or some other kind of full-time Christian ministry.
50. Many a believer has lost the biblical perspective that someone can be just as “**called**” to what some might _____ as “**secular work**” — as I am “**called**” to be a pastor.

51. But thank God for those like Joseph who in his “**secular employment**” was _____ to preserve the nation of Israel—and Daniel & his three friends to keep the nation from apostasy and Nehemiah to build the walls so the people could worship God securely.
52. The people of Israel in their “**secular employment**” provided for the Levites to _____ the word of God—just as people today underwrite the leadership in the local church.
53. In addition, wherever our “**work**” takes us—whether we be a pastor or an employer or an employee — we are in a mission field filled with relationships — where by the quality of our work—we can establish a platform—to carry the gospel to the _____.
54. Remember, he is addressing “**slaves**” or what we might call today “**employees**” and “**masters**” — that we might call “**employers**” — here qualified “**masters according to the flesh**” (6:5)—because the _____ Master of our lives is the Lord Jesus Christ.
55. Christian slaves owed their earthly “**masters**” obedience, because to obey one’s master or employer—demonstrated their submission to _____ (cf. Eph. 5:22).
56. In turn, Christian “**masters**” owed their slaves “**justice and fairness**” (Col. 4:1) for the simple _____ that “**that both their Master and yours is in heaven**” (Eph. 6:9).
57. Roman history documents that when Paul wrote this—about one-third of the population — in the Roman Empire — or about 60 million people were “**slaves**” who were viewed — as little more than living _____.
58. While this is not an endorsement for slavery—the Apostle Paul recognized that the kind of treatment that **slaves** and **masters** offered one another gave a platform for the spread of the gospel that would eventually _____ the institution of slavery.
59. The same could be said that if we do our work “**not with external service**” (Col 3:22), we too have a platform for Christ—with _____ we have relationships with at work.
60. It is estimated that in the workplace the average Christian knows _____ unbelievers.
61. A believer typically spends *more time at work* with unbelievers from a multiplicity of ethnicities and age groups—than they will spend—with their _____ friends.
62. The fact that the average Christian—spends 40 hours a week—with as many as fifty people—can make a huge difference in carrying the gospel, by the quality of one’s work, along with acts of kindness as we relate to them during the ____.
63. The relationships that we as Christians have with the people around are one essential ingredient—to reaching the world for Christ—and yet sadly many Christians do not see the fantastic opportunity that God has _____ them.

64. We are called not just to be “**salt**” & “**light**” but as believers are *providentially* placed by God in our place of work so we can have a part in sharing Christ with those ____.
65. As “**salt**” (Matthew 5:13) we are called to ‘**preserve righteousness**’ which can be seen in the integrity by which we do our work— and as “**light**” (Matthew 5:14-16) we are called to ‘**dispel darkness**’ as seen — in our attitude in which — we do our ____.
66. You are called to do your work “**in the sincerity of your heart, as to Christ; not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart**” (Ephesians 6:5-6) which broadens ____ effectiveness for Jesus.
67. ‘**As to Christ**’ or ‘**as for the Lord**’ (Col 3:23) acknowledges within us that we are not simply working ‘**by way of eyeservice**’ when the boss is looking or ‘**as man-pleasers**’ caring ____ about pleasing the boss—but that we are first & foremost serving Jesus.
68. Your salvation, that made you “**a bond-servant of Christ Jesus**” (Rom. 1:1), allows you to be a servant of God—while at the same time still— being a servant of ____.
69. Whether it is a mother at home—or the executive of a corporation—or a doctor performing surgery—or a landscaper grooming a yard—our salvation in Christ permits you to simultaneously ____ the work of heaven & the work of earth.
70. In the Greek culture work—especially manual labor—was despised and the goal of being successful—was getting to the point where you—never had to do any work, while God’s ____ teaches us that hard work and manual labor are honorable.
71. It should be said of every Christian that he is a hard worker & that he gives his employer a full day’s work—because to do anything less is to ____ from him.
72. These truths that Paul gave to “**slaves**” and “**masters**” apply to any kind of honest employment where true Christians are known to be the best workers on the ____.
73. We ought to obey orders and not argue—and we ought to serve Christ and not the boss only—working ____ whether anybody—is watching or not.
74. If we as Spirit-filled believers follows these principles — we will receive our reward from Christ even if our earthly ____ did not recognize us or reward us accordingly.
75. Only as you walk in the fullness of the Holy Spirit in accordance with God’s word, will you be able to make “**the most of your time**” (Ephesians 5:16) — so that when we meet Christ in Heaven we will have “**crowns**” to place at His ____ (Rev. 4:10).
76. At Christ’s judgment seat—God will reward us for our worship ____ by our work.

#4. We know that God will reward his people for how we use our money.

1. By comparison to other subjects God addresses—money is a major theme in the Bible in that there are about 500 verses on prayer — about 500 verses on faith — and yet there are over _____ verses on the subject of money.
2. While the subject of “stewardship” in the Bible is used in different realms of life, basic to any theology of stewardship is recognizing that all we have is from _____.

“The earth is the Lord’s, and all it contains, The world and those who dwell in it” (Psalm 24:1).

3. Think about just this one verse — if God owns it all — then biblically speaking we are just stewards & so we are not surprised—that the Bible tells us that one way we will be evaluated is by the manner in which he managed _____ money.
4. We should not be surprised by this because Jesus taught our spiritual temperature can often be taken by the attitude we _____ towards our money & our possessions.

“Where a man’s treasure is there will his heart be also” (Matthew 6:21).

5. On one occasion — as recorded in Luke chapter 12 — when Jesus was teaching the multitudes about hypocrisy, hell, worry, persecution & about an eternal sin known as blasphemy against the Spirit, there was a man plagued with thoughts of _____.

13 Someone in the crowd said to Him, “Teacher, tell my brother to divide the family inheritance with me.” 14 But He said to him, “Man, who appointed Me a judge or arbitrator over you?” 15 Then He said to them, “Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions.”

6. These two brothers — who were fighting over “**the family inheritance**” — with one brother trying to publicly embarrass the other—but Jesus’ response to his request for _____ was clear, “**Man, who appointed Me a judge or arbitrator over you?**”
7. Going all the way back—to the days of Moses—when God had Moses assisted by the “**seventy of the elders of Israel**” (Ex. 18:13-27; 24:9-11), continuing in that tradition, rabbis were expected—to solve problems—but on this day—Jesus refused to _____.
8. Jesus knew that to simply “**divide the family inheritance**” would not solve their real problem — for He knew their real problem was “**covetousness**” in both of their hearts as the word “**you**” in the original here in verse fourteen is _____.
9. These two brothers are like many people today who want Jesus for what He can do for them—they want Him to serve them—but they do not want Him to _____ them.

10. Jesus made it clear — that He came first to save people — and then He reveals that the problem this man raises—is the fruit of his fallen sinful nature—and so like a good physician he chooses — to _____ the disease—rather than the symptom.
11. The disease was that both brothers were suffering from greed as seen in the fact that the man who had kept his brother's share was very greedy — and the man who had lost his share was also greedy because he could think of nothing _____.

15 Then He said to them, “Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions.”

12. Jesus' counsel—is the exact opposite of what the world typically embraces because people without the second birth, tend to measure a man's _____ by—what he owns.
13. People are usually classified as rich or as poor — as successful or as unsuccessful, as a power broker or as a peon—by the size & value of the possessions they _____.
14. However, lest we as Christians become boastful that this could never infect us, when you come verse 22—Jesus applies His teaching to all His _____ followers.
15. And so, spiritually speaking the parable that follows—is not simply what Jesus is saying to the lost—as much as it is what He is saying—to those who believe, and if you miss that — you will fail to apply His teaching — to your _____.

16 And He told them a parable, saying, “The land of a rich man was very productive. 17 “And he began reasoning to himself, saying, ‘What shall I do, since I have no place to store my crops?’ 18 “Then he said, ‘This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods (Luke 12:16–18).

16. Here was a farmer who was so skilled and so blessed of God, that he had a problem resulting from his success—he had such great bumper “**crops**” — that he could not store all of his “**grain**” & his “**goods**” and this — was causing him much _____.
17. So, he made a very bold decision — instead of adding on, he tore down his existing “**barns**” and built — bigger and better ones — in order to “**store all**” his “**grain**” and his “**goods**” — all the while — his thoughts were far away — from _____.

19 ‘And I will say to my soul, “Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry”’ (Luke 12:19).

18. In many ways he is like a lot of people today — trying to earn a college degree, or to hone some craft or skill—in order to land the best job—to make the most money, so that they might—have a fat lifestyle and an early—and an _____ retirement.
19. But Jesus did not see this farmer as enjoying life, but He saw him as facing _____!

20. Dying had never — entered this man’s mind — all that he had worked so very hard to earn—and the lifestyle that he longed to enjoy—he had ____ achieved but along the way—the thought of death never occurred to him.

20 “But God said to him, ‘You fool! This very night your soul is required of you; and now who will own what you have prepared?’ 21 “So is the man who stores up treasure for himself, and is not rich toward God” (Luke 12:20–21).

21. This man — who was consumed — with this life only — on the *very day* that he made his boast of retirement and “**ease**” he died—and he was immediately confronted with the world he had ignored & that world he would have to ____ with—for an eternity.
22. The greatest tragedy is not what the man left to other people—but the fact that he lived without God & now he was dying without God because money was his ____.
23. His principal problem was that he was **not rich toward God** which meant he was not acknowledging that everything that he owned came from God—nor did he have any desire to use what God had given him for the good of others & for the ____ of God.
24. While God has given us “**all things to enjoy**” (1 Tim. 6:17), to be “**rich towards God**” means that we are not simply consumed with our wants—as this man was consumed with “**himself**”—clearly seen in his use of the pronouns “**I**” & “**my**” some ____ times.
25. The pleasures that God gives us **to enjoy** must go together with our treasures above, and Paul taught this balance when he told Timothy to _____ these principles:

17 Instruct those who are **rich in this present world** not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.

26. The phrase “**rich in this present world**” puts it all into perspective in that there are some who might be “**rich**” now — but they must use their “**riches**” responsibly if they will be “**rich**” in the age to come—for one can be “**rich**” now & poor ____.
27. And of course, the principle applies to those with seemingly little — in that as they lay-up “**treasures in heaven**” they might be poor in this life, but “**rich**” in the ____.

18 Instruct them to do good, to be rich in good works, to be generous and ready to share,
19 storing up for themselves the treasure of a good foundation for the future, so
that they may take hold of that which is life indeed (1 Timothy 6:17–19).

28. Believers in America who reason that this instruction is only for the rich & famous, have not stopped to consider—that by the living standards of the rest of the world, most Christians — living in America today — are indeed wealthy _____.

29. *Even the person* who has concluded, ‘**I wish being rich was my problem**’ may well be showing a spirit of **greed**, which all of us can fall into as Jesus _____ in Luke 12.
30. Being a giver & giving consistently ‘**on the first day of the week**’ (1 Co. 16:1) as _____ dictates—is God’s built in protection to guard our hearts from materialism & from ‘**worry**’ & from trusting in ‘**the uncertainty of riches**’ instead of Him (1 Tim. 6:17).
31. Sadly, those who have relegated “**tithing**” or the giving of 10% of one’s income as legalistic & as an Old Testament practice with no application for today, miss that God instituted tithing ever before He gave the _____ (cf. Gen. 14:20; Heb. 7:1-5).
32. Christ commended the tithe in Matthew 23:23 & He placed it alongside of “**justice and mercy and faithfulness**” and so we should be cautious to _____ it (Mt. 5:19).
33. God has us give, so as to guard us from a spirit of “**greed**” and to remind us that all that we have is _____ ours but God’s — who richly supplies our “**needs**” (Phil. 4:19).
34. None of the Church Fathers taught that tithing no longer applied—much less any of the Protestant Reformers—in fact the unanimous voice—of the Body of Christ for the 1st — 1900 years of Church History — is that “tithing” is for _____.
35. While our ‘**tithe**’ sizes may be different because we prosper differently (1 Cor. 16:2), whether we consider ourselves “**rich**” or “**poor**” because we give—as God prospers, we can witness just how faithful & just God is in taking care of _____ (Luke 21:3-4).
36. Whether a person makes \$1,000 a week—or a \$10,000 a week—when each gives 10% (*or if so moved even an offering above the tithe*)—everyone is equal in God’s eyes and _____ can lay up — just as much treasure — in eternity future.
37. God means of giving keeps everything just and fair in His economy of _____.
38. Each of us must ask the question from the parable Jesus gives us in Luke 12:16-21, “Is my heart fixed on—the transient things of earth—or on _____ kingdom?”
39. When our hearts are fixed on the eternal, then God’s peace will guard our minds and hearts (Phil. 4:6-9) and we _____ experience internal freedom (John 8:31-32).
40. When Jesus teaches us that — “**not even when one has an abundance does his life consist of his possessions**” He is _____ denying that we have basic needs (Mt. 6:32).
41. However, Jesus wants us to understand that our worth is not measured by what we own down here—and so we must look at earth from heaven’s point of view because He knows that a fixation on transient things of earth—will only produce _____.

42. As we studied earlier in this section of the course, there is certainly nothing _____ with being a wise person in business or in even planning for the future (1 Tim. 5:8).
43. The problem with this farmer was that he had *moved passed saving to hoarding* such that his heart was captured by “greed” or “covetousness” (KJV) instead of by _____.
44. While Jesus was not in favor of waste as seen when he fed “the five thousand men” excluding “women and children” & then asked them “to gather up the fragments so that nothing would be lost” (John 6:12)—neither does _____ support selfishness.
45. God’s assessment of this man was that He was a “fool” (Luke 12:20) because he was satisfied only with—the things that money could buy & when this happens—we will end up losing eternal treasure that money cannot _____ & we will be full of “worry.”
46. While unbelievers—may be characterized by practicing—the sin of “covetousness” (1 Cor. 6:9-10)—a believer can fall into this sin & so Jesus now applies this to _____:

22 And He said to His disciples, “For this reason I say to you, do not worry about your life, as to what you will eat; nor for your body, as to what you will put on. 23 “For life is more than food, and the body more than clothing. 24 “Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds (Luke 12:22–24)!”

47. Certainly, Jesus was not teaching that we sit around & let God feed us, for even the “birds” for whom God cares have to go out & scratch for their _____ (Matt. 6:26).
48. As we examined earlier, God expects us trust Him to supply—while using our skills and abilities to _____ hard with the opportunities He supplies for us (2 Thess. 3:12).
49. His point is that if God can do *the lesser act*, then He can do *the greater act* because if God feeds the birds—then He will certainly _____ and provide—for His children.
50. The problem is not that an omnipotent God is _____, but that we are unbelieving.

25 “And which of you by worrying can add a single hour to his life’s span? 26 “If then you cannot do even a very little thing, why do you worry about other matters (Luke 12:25–26)?”

51. Worry is all consuming—and it blinds us—to what God wants to do for us by _____, all the while we are thinking—that worry accomplishes something—when in fact it cannot add “a single hour” for worry typically makes our life shorter & not longer!
52. Jesus connects greed & worry—because greed can never get enough—while ‘worry’ is afraid it will never have enough—and neither focus is looking to God who _____.

53. There is a difference between a godly sense of responsibility and an ungodly ‘worry’ that is not trusting, though typically ‘worry’ usually masquerades itself as _____.
54. The ‘worry’ that Jesus is speaking about—brings us down to the level of an animal who is merely concerned with physical needs when ‘life is more than’ these _____.
55. Worst of all ‘worry’ hinders our witness to those who are _____, for Jesus said:

29 “And do not seek what you will eat and what you will drink, and do not keep worrying.
30 “For all these things the nations of the world eagerly seek; but your Father knows that you need these things. 31 “But seek His kingdom, and these things will be added to you (12:29–31).

56. “Worry” is what may characterize “the nations” meaning the lost — but it is ____ to characterize those who are saved—for how can we encourage others to trust Christ for salvation if we do not practice our faith in trusting God for our everyday needs?
57. “Worry” is sin & it keeps us from growing, but if we “seek His kingdom” by serving the Lord in His local church—and sharing Christ in our community—and spending time alone with the Lord—then our perspective will change and “worry” will _____.
58. It is when we only focus—just on our business—and our concerns—that we worry, but when we “seek first His kingdom and His righteousness” it will dissolve in _____.
59. Since “life is more” than the here and now—we should be concerned with eternal matters as we lay up “treasure in heaven” by pursuing the things _____ (Mt. 6:20).
60. Jesus concludes the parable by further applying to _____ when He states in verse 33:

33 “Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys.

61. This _____ commitment to generosity that Jesus speaks of—has often raised the question — “Are we really called by Jesus to sell all our possessions?”
62. Remember, contextually He is dealing with two covetous brothers who interrupted Jesus’ sermon—with the request to settle a dispute—between he and _____ brother.
63. Jesus is speaking of the priority of investing in His kingdom—and Luke will make it clear in his second account (Acts), that this command to “sell” & to “give” was _____ obsolete after Jesus’ ascension as modeled by the early church (Acts 2:45; 4:34-35).
64. Jesus’ point is that we must give up viewing what we call ours, as if it were a _____ possession that we can hoard, and it must be totally available to God for it is all His.
65. This provides an extravagant, counter-intuitive correction to _____ covetous brothers.

66. Both the man who confronted Jesus for counsel—and the **rich** farmer in the parable that He shares, valued their possessions in order to build a kingdom here on ____.
67. By contrast, those of us who are “**children of God**” (John 1:12)—should not be worried about the bare minimums needed to survive like “**food and clothing**” because God knows what we need and He can provide for ____ our needs.
68. Earthly kingdoms are transient—with no eternal value—a truth that did not seem to cross the mind of the covetous “**brother**” or of the “**rich**” _____.
69. To quote Matthew 6:33, if we “**seek first His kingdom and His righteousness**” then God promises that “**all these things will be added to you**”—implying we would still own goods necessary to survive & to provide—but those goods would not own ____.
70. If we **seek first His kingdom**, then we will receive a far greater treasure in eternity, that can never be stolen by theft or destroyed by decay—or even taken at _____.
71. In Luke 12:33, Jesus likens this to making — “**money belts which do not wear out**” in contrast to the “**money belts**” of that day that held _____ material wealth.
72. Christ wants our priorities to be in the right place, such that we do not hold on too tight to this world’s goods—again letting the Bible interpret itself—it is not wrong to own things (Ex 20:15; Prov 6:6-8)—just so long as those things do not ____ us.
73. Jesus Christ wants us to value the things that He values that will outlive us and will continue on long after the entire planet has been burned with ____ (2 Peter 3:10-13).
74. And so, we are not surprised—that _____ of the thirty-eight parables that Christ gave were concerned with how to handle the money & possessions entrusted to us, for He said, “**for where your treasure is, there your heart will be also**” (Mt. 6:21).
75. Throughout the “Sermon on the Mount” — Jesus repeatedly discusses the “**heart**” when He refers to the pure in “**heart**” (Matt. 5:8)—or when He teaches about ____ in the “**heart**” (5:28) & here when He cautions about the direction of the “**heart**.”
76. Now while we do not see it in our English Bibles — in the original that the Spirit inspired — the word “**treasure**” actually appears ____ when the Lord gives the command “**not**” to “**store up for yourselves treasures on earth**” (Matt. 6:17).
77. It literally reads, “**Do not treasure up for yourselves treasures on the earth**” — that is to say — “**stop treasuring treasure**” — again is not a prohibition against being provident but against being _____ (Proverbs 6:6-8; 1 Timothy 5:8).
78. For Jesus to speak so much on the subject of material possessions, we will do well to pay attention because His deep desire is for His people not to be distracted by things but rather to value the _____ of men over those possessions that we own (Mk. 8:36).

79. I suppose that — one of the most detailed parables that Jesus gives — for us to be prepared for when we meet Him at ‘**the judgment of the just**’ is found in Luke ____.
80. Jesus reminds us in Matthew 6:21 that our ‘**heart**’ will always follow our ‘**treasure**’ be it — down to earth or ____ to heaven — as Christ illustrates — in this parable.
81. This parable is often titled by various publishers as “**The Unrighteous Steward**” or as “**The Shrewd Manager**” or by others as “**The Unjust Steward**” because this ____ was a ‘**manager**’ of someone else’s goods & he was very ‘**shrewd**.’
82. In fact — whenever you see the word ‘**manager**’ or ‘**steward**’ in the New Testament, our minds should immediately think ‘**accountability**’ for the ____ of service we have have given because at “**the judgment seat of Christ**” the Lord Jesus will evaluate us.
83. For most Christians, the concept of “**stewardship**” is ____ misunderstood because their tendency when they hear this word is simply to think that “**the church wants more of my money**” or “**it is time to fill out my annual pledge card for giving**.”
84. In actuality, the word **steward** is used in ____ principal ways in the New Testament.
85. When the Apostle Paul thinks of “**the gospel**” that we all have been entrusted with, he describes his responsibility in ____ of “**stewardship**” to the Corinthians.
- 16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. 17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me” (1 Corinthians 9:16-17).
86. When we meet Christ in heaven every true believer will give an account as to how they used their gifts & abilities & their sphere of influence to share the good ____.
86. We have already examined in this section the truth that when ____ adopted you into His family—He graced you with a spiritual “**gift**” (1 Corinthians 12:11-13).
88. The moment you were born-again, on the day God saved you, that is on your “**spiritual birthday**” you received “**a birthday present**” that He expects you to find — and to use — in the local church — that you are to be a ____ of.
89. In 1 Peter 4 — there is an assumption by the Apostle Peter — that our ____ are discoverable—such that we can **employ** them in serving God’s people:
- 10 As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. 11 Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

90. As we have seen, when he mentions “a **special gift**” he is not referring to your ability to sing in the choir, or to play the piano, or some athletic talent, or an artistic bent, or a mechanical skill — or the intellectual acumen — that you may _____.
91. While it is taught in Scripture that someday we will all have to give an account for all that God has entrusted us with—including natural talents and acquired skills, in the context of 1 Peter 4—he is referring to the spiritual “**gift**” God gave ____.
92. Unfortunately—the average Christian today—suffers from the _____ malady that the Corinthians suffered from when Paul wrote, “**Now concerning spiritual gifts, brethren, I do not want you to be unaware**” or “**ignorant**” (KJV) (1 Cor. 12:1).
93. And if that is your state, then you might want to go to **searchthescriptures.org** and take — the spiritual gifts inventory — that may help you to discover your “**gift**” because “**as good stewards**” the Lord will evaluate how you used _____.
94. The word “**steward**” is also used in Titus 1:7 — for the pastors of the local church, who are also referred to as “**elders**” & **overseers**” as to how they ____ God’s people.
- 7 For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain (Titus 1:7).**

95. Likewise, the Apostle Peter speaks of the accountability of elders _____ he writes:

1 Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, 2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; 3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. 4 And when the Chief Shepherd appears, you will receive the unfading crown of glory (1 Peter 5:1–4).

96. To speak of “**Christ**” as “**the Chief Shepherd**” is to remind “**the elders**” that they are only **under-shepherds** & since “**the Chief Shepherd**” is going to return for us, “**the elders**” — are going to have to _____ an account — for their leadership.
97. Anyone clamoring to be a pastor of God’s people—must take the Bible seriously because “**elders**” _____ “**a stricter judgment**” as underscored in these passages:

1 Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment (James 3:1).

17 Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account(Hebrews 13:17).

98. We just need to understand that the word “**steward**” is a broad term encompassing the stewardship of the gospel, of our gifts, of elders & here in Luke 16 of our ____:

1 Now He was also saying to the disciples, “There was a rich man who had a manager, and this manager was reported to him as squandering his possessions. 2 And he summoned him and said to him, ‘What is this I hear about you? Give an accounting of your management, for you can no longer be manager.’ 3 And the manager said to himself, ‘What am I to do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg. 4 I know what I will do, so that when I am removed from the management people will welcome me into their homes.’ 5 And he summoned each one of his master’s debtors, and he began saying to the first, ‘How much do you owe my master?’ 6 And he said, ‘A hundred jugs of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write fifty.’ 7 Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred kors of wheat.’ He said to him, ‘Take your bill, and write eighty.’ 8 And his master complimented the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

99. In verse one — the word translated “**manager**” (**NASB2020/ESV/CSB/NET**) is also translated as “**general manager**” (**CJB**) or as “**steward**” (**NASB77/KJV/NKJV**) and it was used of someone—entrusted to the management of the proprietor’s ____.
100. A “**steward**” or a “**manager**” was an important position — and in this parable Jesus will teach us ____ we should use—the material possessions—that God has entrusted to each of us for eternal investments & rewards given “**the judgment seat**” of Jesus.
101. And it essential that we understand the context leading into this parable because in chapter 15 he tells the parable of the lost sheep, the lost coin & the lost son, making a linguistic connection that ties this parable the ____ story concerning the two sons.
102. The verb — “**squander**” in Luke 15:13 (“**diaskorpizo**”)—is the ____ to the thematic connection, namely the prudent use of money because this ‘**steward**’ was “**reported** to him as squandering” (“**diaskorpizo**”) his masters “**possessions**” (Luke 16:1).
103. Unlike the younger son in the previous parable who did not manage his inheritance well because of his love for sin—a man whom his father forgave & received—what follows is a lesson on wise management—for those who have a love for ____.
104. Verse one indicates that Jesus is speaking directly “**to the disciples**” — all the while verse 14 indicates — that a group of “**Pharisees**” were also listening to Jesus ____.

2 And he summoned him and said to him, ‘What is this I hear about you? Give an accounting of your management, for you can no longer be steward.’

105. Someone had reported to his boss—that this man was “squandering” his master’s _____ just like the prodigal who “squandered his estate with loose living” (15:13).
 106. Just as today there are people who manage people’s assets & investments, it would be unusual in the ancient world for “a rich man” _____ to have a “steward” (16:1).
 107. It is clear that this steward’s boss does not believe that his “accounting” is going to exonerate him—but only confirm what he believes to be true—which is why before the “accounting” — he is _____ to say — “you can no longer be steward” (16:2).
 108. He simply says, “Gather together all of the records right now, because you’re fired” and this “steward” does not even reply with some kind of defense because he knows he is guilty and he knows—that after his “accounting” he will be out on the _____.
 109. We have been studying in this section of this discipleship course—that one of these days, we are going to stand—before Christ our Master—and He is going to ask us to do the _____ same thing—to “give an accounting” of our “management” (16:2).
 110. Understanding this is very motivating—because it is a reminder to us that all that we do in this life — each and every day — has meaning as we invest our lives for God’s glory & for the furtherance of His kingdom—our lives have significance.
 111. While Jesus is speaking to “the disciples” He is also addressing the lost “Pharisees” who are listening—reminding us that these words are for _____ groups of people.
 112. While He is primarily addressing His true followers—so that at His “judgment seat” (2 Cor. 10:5) we will “receive a full reward” (2 John 8)—He still cares for the lost as their stewardship will show they lived only for self and not for _____ (Rev. 20:12-13).
 113. There is no indication — whether this “manager” failed his “master” innocently or deliberately because all we _____ is that he is in trouble for he unwisely managing his master’s resources & so is acting like the younger son in the previous parable.
 114. With that said, as he gathers all the books to give a full “accounting” for his “stewardship” he seeks to devise a plan so that his _____ are taken care of.
- 3 And the steward said to himself, ‘What am I to do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg.**
115. He devises what Jesus will call a ‘shrewd’ plan (16:8)—as he uses his head so that he has a place to go to buy some time—and maybe even to get—another job reasoning that he did not like manual labor & he was too proud to “beg” to earn his _____.

116. Since he had been disgraced, it appears that another job as a “**steward**” was ____ even an option, and yet while he is opposed to manual labor, and while he is too proud to **beg** he is not too proud to steal—but immediate action was imperative.

4 I know what I will do, so that when I am removed from the management people will welcome me into their homes.’ 5 And he summoned each one of his master’s debtors, and he began saying to the first, ‘How much do you owe my master?’

117. This “**steward**” is systematically going through the inventory of the bills in that he “**summoned each one of his master’s debtors**” where each one’s debt is declared and then this “**steward**” comes up with a “**reduction plan**” for his ____ benefit.

118. Since he had a written record of their specific debt, the question that he asks each is unnecessary—except for the emotional and manipulative purposes—it ____.

119. However, by having “**each of his master’s debtors**” state their debt, would cause each one to appreciate all the more — “**the reduction**” they ____ going to receive.

120. The ____ here in verses 6 & 7 is — “**agricultural in nature**” — indicating that this man’s “**master**” was either—dealing with “**tenant farmers**” renting out his land in exchange for funds or more likely with “**wealthy outsiders**” who are in business.

121. Whatever view you take—makes no difference to the point of the parable, in fact, it may be that his **master’s** clients included both ____ of debtors.

6 And he said, ‘A hundred **jugs** of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write fifty.’

122. This word “**jugs**” (**NAS/2020**) is maybe better translated as “**measures**” (**NAS/78**) in that the Greek noun “**batos**” — which is a standard “**liquid measure**” is ____ to about 8.75 gallons and so “**100 baths**” (**YLT**)—would be about 875 gallons.

123. In our western minds a “**jug**” is not usually larger than ____ gallon, however in the ancient Middle Eastern world, they were much larger—and so some translations in not translating—but interpreting—rounds it up to “**900 gallons**” (**NIV/2011**).

124. It would take about 150 olive trees — to produce that much “**oil**” and so in many settings in the 1st century—that would be a farmer’s entire ____.

125. This much “**oil**” would be priced at about 1,000 denarii and based on first century standards, “**one denarius**” was the average day laborer’s pay—and so that amount of money—represented approximately—three years of ____.

126. One can only imagine the “**relief**” & “**appreciation**” & “**gratitude**” that this debtor felt over this renegotiated arrangement owing some ____ denarri less than before.

127. This “**unrighteous steward**” was renegotiating the agreement—for a significantly ____ amount cutting the “**olive oil debt**” from “**a hundred jugs of oil**” to “**fifty**.”

7 Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred **kors** of wheat.’ He said to him, ‘Take your bill, and write eighty.’

128. The **NAS/2020** takes the Greek noun used here for this description of the amount of “**wheat**” and renders it as “**kors**” while previous additions of the **NAS** translate it ____ “**measures**” (**NAS/98**; **ESV**) & still other as “**containers**” (**ISV**) or “**sacks**” (**GNB**).

129. The word “**kors**” is a “**transliterated**” or a “**Romanized**” word — of which there are many words in our English Bible that are ____ interpreted but simply transliterated.

130. This simply means that the Bible translators ____ not try to come up with an English equivalent but simply took the sounds—similar to the pronunciation of the original.

131. That they do this sometimes is not a complaint or criticism of the translators’ efforts but simply—a reality which can be very helpful in that it causes the reader to stop and pause—and ask as to the precise meaning of the ____.

132. The Greek word “**koros**” is from a Hebrew word — representing the largest Hebrew “**dry measure**” — of about ____ bushels — so we are talking about a “**1,000 bushels of wheat**” (**CJB**) representing the yield of about 100 acres.

133. Because a “**kor**” of “**wheat**” cost about 30 denarri—and so, the debt is about 3,000 denarri being equivalent to about ____ years of salary for the average day laborer.

134. The “**steward**” tells him to — “**Take your bill, and write eighty**” being a 20% reduction equivalent to 600 denarri—or about ____ years—of average pay.

135. Once again, a very generous discount—and these are just the 1st two on his list as “**each one**” has his old acknowledgment of debt destroyed with ____ legal written contracts placed in their own hands — with the debt load — greatly reduced.

136. The assumption here—is that this “**steward**” who could act legally on behalf of “**each one of his master’s debtors**” went through the list offering “**each debtor**” great reductions expecting—the favor to be returned—when he needed ____.

137. He used his authority to deliberately rob his “**master**” so that he might gain the favor of the “**debtors**” whose amount of ____ he significantly reduced.

138. This “**steward**” is using his—present position—to prepare him for the next stage — of his life — when he would — be without a ____.

139. So having completed His parable—the Lord Jesus will apply this to His disciples & to ____ with His application unfolding in verses 8-9.

140. Notice carefully, what happens in verse eight when his master finds out what he has been doing—sadly verse eight has certainly been misunderstood and it has caused a lot of consternation & confusion to many & has been a source of _____ by liberals.

8 And his master praised the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

141. Please understand, that “his master” is not praising or complementing him for his dishonesty but “because he had acted shrewdly” — in that the old contracts were made _____ and void such that his “master” did not even have any legal recourse.

142. In this parable, Jesus is not complementing the “steward” for unethical behavior, because He does not _____ him — righteous” — but an “unrighteous steward.”

143. The ‘master’ did not benefit by the decisions that were made but only this ‘shrewd’ and crafty “unrighteous steward” in that he made “friends” with “each one of his master’s debtors” — by settling their accounts for _____ than they actually owed.

144. He was “shrewd” in that he used his present position to prepare himself for the next stage of his life—knowing that he would soon be disgraced & out of a paying _____.

145. Jesus never approves of “unethical behavior” — any more than when He refers to Himself as a “thief” in comparing His return to “a thief in the night” — as the Apostles Peter & Paul do the _____ (Matt. 24:43; 1 Thess. 5:2; 2 Peter 3:10).

146. To those critics of the Bible—or to those Christians who are confused—it is very clear from the context that Jesus does not commend him because he had done wrongly towards his “master” but because—he had _____ wisely for himself.

147. Then Jesus compares this man’s _____ with ours when He states, “for the sons of this age are more shrewd in relation to their own kind than the sons of light.”

148. So, on the one hand, this man is an “unrighteous steward” for “squandering” the “master” of the estate’s wealth—but on the other hand he is “shrewd” in his ability to make new “friends” by the “unethical acts” of generosity that he showed _____.

149. “The sons of this age” of whom this “unrighteous steward” was one—are those _____ people of this world who live by the “unprincipled beliefs” of the world that govern them—while “the sons of light” or believers should live in the light of God’s truth.

150. As in the Sermon on the Mount when Jesus says that we “are the light of the world” (Matthew 5:14), Luke has already used the _____ terminology (11:33-36) because it is “light” that should characterize believers as “children of light” (Ephesians 5:8).

151. Jesus' point is that “**shrewd**” dealings—often done with evil intent are what depict unbelievers when believers should be depicted by “**shrewd**” dealings in the ____.
152. There is a lesson Jesus wants us to learn from the shrewdness ____ people exhibit.
153. God's people as “**the sons of light**” — are to be as “**shrewd**” in their investments for the future as “**the sons of this age**” are in their business investments for the ____.
154. With that said Jesus is going to go on to teach us—that their “**worldly wisdom**” is not very wise — because their “**shrewd**” behavior — does not last very long, because it is in fact deeply _____ by ignoring eternity future (1 Cor. 3:19).
155. Beginning in verse nine — the Lord Jesus makes a three-fold application to His parable — with His 1st application concerning — matters of _____.

9 And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings.

156. In speaking of ‘**the wealth of unrighteousness**’ or ‘**the mammon of unrighteousness**’ the word for “**wealth**” transliterates an Aramaic word “**mamona**” that is used not used simply for money, but for any ____ of wealth or property that one possesses.
157. Jesus judges what we own as ‘**the wealth of unrighteousness**’ or as ‘**worldly wealth**’ (**NET/CJB**) or as ‘**unrighteousness wealth**’ (**LEB/ESV**) not because it was acquired by dishonest means—but because in one sense all “**wealth**” is in some way _____.
158. The same wealth — that passes through your hands for good — may pass through another's for evil, and the same bank that you place your funds in for safe keeping may _____ your money — to build a hospital — or to build an abortion clinic.
159. What is interesting is that Jesus speaks here of a time “**when it fails**” meaning when your money and possessions or “**the mammon of unrighteousness**” (**NAS77**) will fail which is another way of referring to your _____ when it no longer can support you.
160. The **King James** trying to capture the aspect of death translates this “**when he fails**” though literally the Greek reads “**when it fails**” for your money is _____ at death.
161. Jesus wants His disciples listening and all reading His instruction to “**make friends**” down here using “**worldly resources**” (**NLT**) — in the same way the “**steward**” ____ his in order to guarantee a welcoming reception into the homes of those he helped.
162. “**Make friends**” down here using “**the wealth of unrighteousness**” so that when you ____ & enter up there into “**the eternal dwellings**” — there will be many to “**receive**” or “**welcome you**” (**CSB**)—Jesus wants you to have ‘**welcoming committee**’ above.

163. When Jesus says that “**they will receive you into the eternal dwellings**”—the “**they**” in this verse are those in heaven who have gone on before us or we will meet _____ the Rapture—which indirectly tells us our friends & loved ones will recognize us.
164. Use ‘**wealth**’ in the same way or with the same *shrewdness* this ‘**steward**’ used it, for someday it will betray you—and so—riches are said to be **unrighteous**, yet they will _____ betray you if used wisely by investing in people who receive Jesus & are saved.
165. Even though money will fail us when we die—those whom we have led to salvation will not die — and someday “**they**” will welcome us — “**into the eternal dwellings**” in contrast to this “**shrewd manager**” who only had friends in _____ places.
166. Jesus contrasted *the temporary nature of riches* with the eternal value of saved lives, and so, we learn from Him that a foolish person lives only for the present and uses personal wealth—only for the present—but a _____ person invests in the future.
167. As followers of Jesus we should not hoard what we have to find security, though we have needs to be met (Matthew 6:25-30), nor simply pass it all on to our heirs as an “**inheritance**” though some passed on is good (Proverbs 13:22)—nor consume it _____ on ourselves — though God has given us — “**all things to enjoy**” (1 Tim. 6:17).
168. By contrast, when we make ‘**friends**’ down here by investing in people for up there, by using our resources so that people can be won to Jesus—then there will be many people in our “**welcoming committee**” on the other side in heaven to greet _____.
169. In Revelation 14:13, the Apostle John reminded the tribulation “**saints**” how our “**works follow**” us—and that is especially true—when invest in our local church, and ministries that _____ to “**win the lost**” — and to — “**strengthen the saved.**”
170. For this reason the Apostle Paul could tell the _____ meeting in Philippi:

15 You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone;
16 for even in Thessalonica you sent a gift more than once for my needs. **17** Not that I seek the gift itself, but I seek for the profit which increases to your account (Philippians 4:15–17).

171. In verse fifteen—the Apostle Paul commends them for lifting a burden—because from the very _____ of his ministry to them, they **shared** with him “**in the matter of giving**” so that his ministry could be sustained & he could plant a new church.
172. We learn from Acts when “**Lydia**” came to faith in Jesus as the Messiah—that she immediately insisted that Paul & his friends accept her hospitality (16:15) —much like the newly saved **jailor**—who also cared for Paul & Silas with his _____ (16:34).

173. However, the example the Apostle Paul chose to highlight with the Philippians ____ their sharing with him in his missionary endeavors because after he left them while “in Thessalonica you sent a gift more than once for my needs” (Philippians 4:16).
174. It was one thing to meet his “needs” while he was ____ them, but it is quite another thing for them to send him money “more than once” over a sustained period of time after he had left them to preach the gospel while “in Thessalonica” (Acts 17:1-9).
175. What a great church they proved themselves to be—an exceptionally generous people considering they were not a rich & wealthy church like the Laodiceans (Revelation 3:17) because we learn that they were ____ (2 Corinthians 8:1-5):

1 Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia, 2 that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. 3 For I testify that according to their ability, and beyond their ability, they gave of their own accord, 4 begging us with much urging for the favor of participation in the support of the saints, 5 and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God (2 Corinthians 8:1-5).

176. Paul rejoiced to the Corinthians over “the churches of Macedonia” which would include believers from—Thessalonica, Berea and Philippi—as these saints ____ joyfully out of “their deep poverty” (8:2) so that Paul could preach in Corinth.
177. These believers were ____ poor and persecuted (cf. 1 Thess. 1:6; 2:14; Acts 16:20; 17:5), yet they showed joy & generosity in giving to others (Rom. 12:8; Phil. 4:15).
178. When the Apostle Paul arrived in Corinth—he did ____ want his motives for serving to be misunderstood as people were saved—and so he tells us in 2 Corinthians 11:8, “I robbed other churches by taking wages from them to serve you.”
179. His ministry was financed from poor believers in Macedonia like the Philippians, which he saw as a “kind of robbery” because they were so poor — and yet they wanted to give — and God _____ them for it — and so he quickly adds:

17 Not that I seek the gift itself, but I seek for the profit which increases to your account.

180. In this day of a fledging economy—broken investments—and massive debts, the ____ financial investment a believer can make is in the kingdom of God.
181. The ____ important thing to Paul was not “the gift itself” but it was the spiritual reward they would receive because of their financial investments in his ministry.
182. It is when we get to heaven— that we will then ____ understand the Lord’s instruction to His people to lay up “treasures in heaven” and not on earth.

183. The Apostle Paul understood about giving—in a way that many of us today _____ appreciate unless we stop & think *about the context* in which this letter was written.
184. As you read this letter you will remember that he is imprisoned, and they sent a _____ of money to help him while in prison, but *he barely mentions a word* about their gift.
185. It would be like we as a church having sacrificially given to some mission endeavor, like this poor church did, and when we finally receive word back in a lengthy letter which goes on and on—about how we as a church—might better _____ the Lord.
186. Then at the end of the letter, with a kind of ‘**by the way**’ — the gift is mentioned, and when it is mentioned — more time is spent on how little the gift was really needed than on thanksgiving itself — how would that — make you _____?
187. Well—it should not make you feel bad at all—if you are giving to the Lord—and if you understand God’s future reward for your giving as we examined in Luke _____
188. All your money & riches “**fails**” you the moment you die or when Jesus returns, reminding us—that the power we have as God’s “**stewards**” to use the money entrusted to us for the kingdom is now—and not when—we are _____.
189. And lest anyone misunderstand the parable—Jesus is *not saying* that spending your money for God buys you a place in heaven—for we are deemed “**sons of light**” by God’s amazing grace—but that is not a guarantee that we have invested _____.
190. If our perspective is pure — because of the grace we have been shown (Tit. 2:12), when we get to heaven — because we love souls as Christ does — we will want to hear someone say, “**Thank you for investing in people like me**”—that’s the _____.
191. Jesus’ very 1st application concerns **matters of money** — and now in verse ten—His _____ application concerns—**matters of management**.
192. The Lord, not only tells us in verse nine—that we can send our treasure on ahead, but He also teaches us in verse ten—that “**the measure**” as to how much God will entrust to us is measured by what we do with our _____.
- 10 “He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.”
193. You will notice, Jesus moves from the future to the present—helping us to _____ that there is a relationship of our management to our entrustment.
194. Please note, that contextually the “**very little thing**” is your financial matters and the “**much**” is your spiritual matters—and so Jesus is saying if God cannot trust you with financial matters—then He cannot trust you—with spiritual _____.

195. A Christian, or a “**son of light**” who is “**careless**” or “**unprincipled**” in the way he “**supports**” or “**neglects**” the Lord’s _____ with his money—will be equally careless in eternal matters — because your heart follows — your money.

11 “Therefore if you have not been faithful in the use of unrighteous wealth, who will entrust the true riches to you?”

196. “**The true riches**” that Jesus mentions are not what you have in the _____, but your “**true riches**” concerns the treasure you have laid up in heaven.

12 “And if you have not been faithful in the use of that which is another’s, who will give you that which is your own?”

197. I know some translations render this the use “**of another man’s**” (**KJV**) or “**someone else’s property**” (**NET**) or “**what belongs to someone else**” (**CJB**) but those words — are added to smooth out — the English _____.

198. But the **ESV** & the **NASB** render it literally — “**that which is another’s**” which I think is helpful here — because there is a — “**double entendre**” as here in the immediate context _____ is in view as He alone gives us “**true riches**” (1 Co. 4:7).

199. God _____ it all—and if we have not been faithful with the “**resources**” that He has entrusted to us—then “**who will give you that which is your own?**”

200. You see, when we use what is His wisely, He rewards us in Heaven above, not to mention the authority & the fruitfulness He gives as we serve Him down _____.

201. This “**unrighteous wealth**” that is in our wallets & in our bank accounts, does not belong to us — for we are simply “**stewards**” of God’s _____.

202. The monetary treasures God has given to us down here—be they small or big, are allotted to us as “**stewards**” — and to the extent that we are faithful down here is _____ to that which—we will be entrusted up there in heaven.

203. In verse 13, beyond the applications — concerning — **matters of money** and **matters of management** — Jesus now _____ about — **matters of masters**.

13 “No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth.”

204. It comes down to a question of — “**masters**” as with the “**unrighteous steward**” who modeled the opposite — and “**the Pharisees**” who were “**lovers of money**” (16:14), and the “**rich man**” who follows who served his riches & lost his _____ (16:19-31).

205. We are learning that God will reward _____ people for how we **treat people**, for how we **do our work**, for how we **use our spiritual gifts** & for how we **use our money**.

B. God will evaluate what we attempted to do for Him.

*In this section we are learning what the Bible teaches about investing in eternity by living with an eternal outlook. Remember, that there are _____ kinds of judgments that we face as true Christians. If we have truly met Christ “in the past” then we have been judged as sinners. “In the present” we are being judged as _____ and in “in the future” we will be judged as servants. Just as the ‘Great White Throne Judgment’ is only for the _____, even so “the judgment seat of Christ” is only for the _____. While it may be difficult to know precisely what makes up a “golden” work verses a “straw” work — Scripture does inform us of certain general areas in which _____ is particularly interested. As we have just seen in the prior section, God will someday evaluate **what we do for Him**. While not a complete list—we focused on _____ areas—that are highlighted in the New Testament concerning those things that God has called us all to do. These four areas of obedience, which comprise a large portion of our time on earth, will be taken into consideration when we _____ the Lord Jesus Christ in Heaven. We have been learning that God will reward believers for how they _____ people, both those people who are saved & those people who are lost. God will reward believers for how they _____ their work, whether it be a mother in her home, or a father out in the community. God will also reward believers for how they use their spiritual gifts, and finally God will reward believers for how they use their money. And so, when Christ evaluates us to determine “the quality of each man’s work” (1 Corinthians 3:13), He will look at “**what you did**” for Him, but He will also examine “**what you attempted to do**” for Him.*

1. One such example is seen when King Solomon dedicated the second temple as can be read in 1 Kings chapter 8—Solomon humbly & wisely gave his father David the _____ due him for purposing in his heart to build the temple.

12 Then Solomon said, “The LORD has said that He would dwell in the thick cloud. 13 “I have surely built You a lofty house, A place for Your dwelling forever.” 14 Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing. 15 He said, “Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hand, saying, 16 ‘Since the day that I brought My people Israel from Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might be there, but I chose David to be over My people Israel.’ 17 “Now it was in the heart of my father David to build a house for the name of the LORD, the God of Israel. 18 “But the LORD said to my father David, ‘Because it was in your heart to build a house for My name, you did well that it was in your heart. 19 ‘Nevertheless you shall not build the house, but your son who will be born to you, he will build the house for My name.’ 20 “Now the LORD has fulfilled His word which He spoke; for I have risen in place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel (1 Kings 8:15–20).

2. On the one hand, Solomon recognized that the temple was the fulfillment of God’s plan (8:16), more so than David’s or Solomon’s desire & commitment to build ____.

3. On the other hand, he understood that he was just a human instrument, as he was given the plan from his father who had it in his “**heart to build a house**” for ____.
 4. God said of David “**you did well that it was in your heart**” for God sees not simply what we have done — but He also sees — what we have attempted to do for ____.
 5. The famous missionaries Jim Elliot and Nate Saint along with their three friends, had spent ____ - in preparation — to carry the gospel to — the Auca Indians.
 6. After Bible College, they then spent another five years learning the necessary ____ for creating a written language—for people that had no written language—not to mention learning how to adjust to jungle living in order to reach pagan savages.
 7. After all that preparation—when the door seemingly opened to carry the gospel to the Auca, there on the beach in August of 1956, they were __ brutally slaughtered.
 8. At “**the judgment seat of Christ**” the Lord Jesus will not say, “**No reward for you, in that you _____ to reach the Auca Indians—but you were not successful.**”
 9. Just as it was in David’s “**heart**” to build God’s temple, even so it was in the hearts of those five brutally slaughtered missionaries — to reach those natives for ____.
 10. Eternity will show all that they accomplished—having paved the way for those who followed—who were ____ to plant an indigenous church—with the Aucas.
 11. One of the most important tasks that God has entrusted to us is to reach others for Christ—and when it is “**in your heart**” (1 Kings 8:18) to do so—only eternity will show all the ways — God may ____ you — to bring someone to salvation.
 12. Jesus used His encounter with a woman at the well in Samaria in order to instruct His disciples about the many different people God uses to bring a person to ____.
- 35 “Do you not say, ‘There are yet four months, and then comes the harvest’? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. 36 “Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. 37 “For in this case the saying is true, ‘One sows and another reaps.’ 38 “I sent you to reap that for which you have not labored; others have labored and you have entered into their labor” (John 4:35–38).
13. John 4:38 indicates that others had “**labored**” beforehand & prepared the ____ for the harvest Jesus’ disciples witnessed that day, *starting* with the Samaritan women.
 14. When we see someone come to Christ, we must never forget as “**reapers**” that the “**harvest**” we enjoy—is very often the fruit—of another’s ____.

15. One day when King David was reflecting on the fact that he lived in a house of cedar, while “**the ark of God**” — where God came to dwell remained in a _____, he expressed his desire to build “**a house**” for God to Nathan the prophet:

1 Now it came about when the king lived in his house, and the LORD had given him rest on every side from all his enemies, 2 that the king said to Nathan the prophet, “See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains.” 3 Nathan said to the king, “Go, do all that is in your mind, for the LORD is with you.” 4 But in the same night the word of the LORD came to Nathan, saying, 5 “Go and say to My servant David, ‘Thus says the LORD, “Are you the one who should build Me a house to dwell in? (2 Samuel 7:1–5)

16. While David wanted to build “**a house**” for God, he was instructed that it would _____ God who would “**build a house**” for David (1 Chronicles 17:10)—a lasting dynasty because through David’s family would come the Messiah, God’s Son (2 Sam 7:13).

17. While it was in David’s “**heart**” to “**build a house**” for God — in 1 Chronicles 22:8, the human author of the Book of Chronicles helps us to understand God’s decision _____ to allow David to build the temple—but for Solomon to execute the plan:

7 David said to Solomon, “My son, I had intended to build a house to the name of the LORD my God. 8 “But the word of the LORD came to me, saying, ‘You have shed much blood and have waged great wars; you shall not build a house to My name, because you have shed so much blood on the earth before Me. 9 ‘Behold, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be Solomon, and I will give peace and quiet to Israel in his days (1 Chronicles 22:7–9).

18. While David knew he could not build the temple of the Lord, he was still allowed to gather much of the materials—needed in preparation—for his _____ Solomon:

2 So David gave orders to gather the foreigners who were in the land of Israel, and he set stonecutters to hew out stones to build the house of God. 3 David prepared large quantities of iron to make the nails for the doors of the gates and for the clamps, and more bronze than could be weighed; 4 and timbers of cedar logs beyond number, for the Sidonians and Tyrians brought large quantities of cedar timber to David. 5 David said, “My son Solomon is young and inexperienced, and the house that is to be built for the LORD shall be exceedingly magnificent, famous and glorious throughout all lands. Therefore now I will make preparation for it.” So David made ample preparations before his death (1 Chron. 22:1–5).

19. What is clear in the Davidic Covenant found in 2 Samuel 7—is that while David only attempted—to prepare a “**house**” for God—the Lord still rewarded _____.

20. Today, God is constructing “**a spiritual house**” known as the Church, such that the Apostle Peter can say of those who have been born again and _____ saints:

4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ (1 Peter 2:4-5).

21. The wonder of it all—is that God has given us the privilege of working with Him, in the building of His “**spiritual house**” — even as we faithfully attempt to carry the gospel to the _____ so that they can be saved—and so Jesus—reminds us all:

37 “For in this case the saying is true, ‘One sows and another reaps.’

38 “I sent you to reap that for which you have not labored; others have labored and you have entered into their labor” (John 4:35–38).

22. In this case, we do not know who these faithful workers were because we are not told—perhaps they had heard John the Baptist preach since he had ministered not too far away in Aenon (John 3:23) — about _____ miles — from Shechem.
23. If that were the case—then John the Baptist—prepared the soil and planted the seed—and Jesus and His disciples _____ the harvest.
24. Maybe others who heard John the Baptist preach, in turn carried his message to the Samaritans—God knows who they were—and He will reward _____.
25. So often—the one who brings a lost person—to the point of decision, the reaper, the pastor, the evangelist — gets the honor down here, but there will be no such distinction at Christ’s **judgment** _____.
26. Many times, some unknown Christians ploughs the ground, plants the seed, and then they water it with their prayers & their tears—yet never _____ the harvest.
27. But all such distinctions—will be set aside at “**the judgment seat of Christ**” because our all-knowing Father knows the spiritual history of each _____.
28. And as the narrative that follows indicates—even the woman herself as a _____ believer, planted some of the seed—through her witness to the townspeople:

39 From that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I have done.” 40 So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. 41 Many more believed because of His word; 42 and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.” (John 4:39–42)

29. Jesus is teaching us an invaluable lesson — since seed in the _____ has been planted—seed in the present—can be expected to be harvested.
30. He wanted His apostles to know, and those of us reading this, that as we plant we should never be discouraged as if nothing is happening—because God is at _____ and God has promised there are people “**white for harvest**” (Jn. 4:35).
31. And so, while five missionaries desired to carry the gospel to the Auca—they were unsuccessful in the sense they died before the first convert _____ to the Lord.
32. But their attempt—will be rewarded in Heaven—at “**the judgment seat of Christ**” (2 Cor. 5:5)—even if those who came behind—had not been successful—because the Lord will reward us, not just for what we do—but what we attempted to ____.
33. Years ago, when the average American Christian took seriously their privilege and responsibility to share the gospel, many hymns were written to encourage believers to _____ lives of purpose and devotion to God—like this one by Charles Luther:

**Must I go, and empty handed, Thus my dear Redeemer meet?
Not one day of service give Him, Lay no trophy at His feet?**

**Not at death I shrink nor falter, For my Saviour saves me now;
But to meet Him empty handed, Tho't of that now clouds my brow.**

**Oh, the years of sinning wasted, Could I but recall them now,
I would give them to my Saviour, To His will I'd gladly bow.**

**O ye saints, arouse, be earnest, Up and work while yet 'tis day;
Ere the night of death o'er take thee, Strive for souls while still you may.**

**Must I go, and empty handed? Must I meet my Savior so?
Not one soul with which to greet Him, Must I empty handed go?**

35. Maybe you have been a believer for years and you *have never led* someone to Jesus, but worse than that, would be not to even have the desire “**in your heart**” to __ so.
36. When Jesus Christ evaluates your life in Heaven — He is _____ going to say to you, “**Shame on you — because you did not win — anyone to Me**” — but I do believe He will say to some of us, “**Shame on you, it was not even in your heart to do so.**”

**10 For God is not unjust so as to forget your work and the love which you
have shown toward His name, in having ministered and in still
ministering to the saints (Hebrews 6:10).**

C. God will evaluate our motive for those things we did for Him.

God does not tell us everything about “*the judgment seat of Christ*” — but as we have seen, we do _____ that God will evaluate *what we did for Him* — and — *what we attempted to do for Him*. But beyond *what we did* & *what we attempted to do*—God will also examine _____ *we did it*.

1. 1 Corinthians chapters 3&4 constitutes one of the central passages teaching us that each and every believer—will have his _____ reviewed and rewarded.
2. In this section of Scripture, the Apostle Paul reminds us that God will examine “*the motivation*” behind all that we do—in serving Christ—and His _____.
3. In the broader context—the Apostle Paul has been addressing—the difference between “*the natural realm*” and “*the supernatural realm*” — as he contrasts the “*carnal*” believer with the “*Spirit filled*” believer who _____ with Jesus.
4. He demonstrates the distinction between the person who walks in the power of the Holy Spirit—and the person who simply serves—out of his _____ strength.
5. He reveals the difference between the person who is serving Christ for selfish reasons & the believer who _____ Christ out of gratitude for His salvation.
6. Sadly, there are believers — who have been saved by grace — but they have not “*grown in the grace and knowledge of our Lord and Savior*” (1 Pt. 3:18) and so they have not learned how to depend & serve in the Spirit’s power _____ day.
7. And the tendency — for any Christian who does not depend — on the Holy Spirit for their service is to be “*self-congratulatory*” — instead of _____ Christ exalting.
8. However, once one begins to “*grow in grace*” through the Word (1 Peter 2:2) & learns to depend on the Spirit for strength (John 15:5) — then they can _____ with 1 Corinthians 4:7 that says, “*What do you have that you did not receive?*”
9. This mindset produces a pure motivation of wanting to give God all the credit and all the glory — which is one of the reasons God will judge our _____ someday.
10. There those are who—do work for the kingdom—but their work is _____ accepted.
11. They give—but God is not pleased with their giving—they sing—but God does not hear their singing—they pray—but their prayers are not answered—because while they may _____ they are doing it for the Lord, they are really doing it for themselves.
12. God is _____ when He states—“*I am the LORD, that is My name; I will not give My glory to another*” (Is. 42:8)—such that if you do something in your strength & Jesus rewards you for it in heaven, then He would be giving His “*glory*” for your idolatry.

13. This was the problem with the Corinthians who followed _____ instead of the Lord:

4 For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not mere men?

5 What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. 6 I planted, Apollos watered, but God was causing the growth. 7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth (1 Corinthians 3:4–7).

14. God is underscoring that “Paul” and “Apollos” are “mere men” in that they are not the ones the Corinthians believed in for salvation—they _____ brought Jesus to them.

15. They were “servants through whom (they) believed” — not on *whom* they believed, and so there was no _____ to quarrel over which of these two ‘nobodies’ was greatest.

16. Paul could testify that—“I planted” while “Apollos watered”—because in Christ’s church different members—have different jobs and they see different results, but perspective _____ be maintained because it is “God who causes the growth” (3:7).

17. A farmer understands that he may plant a seed and then water it, but he knows he does not make it grow—all _____ can do is provide the right environment for growth, while trusting in the miracle of life—even so of us—as we minister Jesus to others.

18. As we “grow in the grace and knowledge of our Lord” we understand the miracle of serving Christ — knowing that we are not “anything” and that _____ is everything.

19. If our motivation is not to glorify God—then the Lord is not pleased because we are using “wood, hay, and straw” as building materials—for which _____ reward is given.

20. The Apostle Paul _____ a very profound statement— in 1 Corinthians 9:16:

16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel.

21. The Apostle Paul was a “God-called” preacher—and so in this verse _____ is in essence saying, “I cannot get out of it because God put me in the ministry!”

22. But then he reminds us in the very next verse—that “the unwilling servant” does not get “a reward” because once again—God looks at _____ we do—what we do.

17 For if I do this voluntarily, I have a reward; but if against my will, I have been entrusted with a commission nonetheless.

23. Those singing in the choir, those ushering, those teaching children or adults, or serving in VBS or in the parking lot—we must _____ examine our motives.

24. Do I give 10% of my income to God's local church simply out of duty or with _____, and is my motive for praying or fasting to "**be noticed by men**" (Matt. 6:2,5,16)?
 25. _____ says that He "**loves a cheerful giver**" (2 Corinthians 9:7)—and so Jesus spoke of those who "**sound a trumpet**" in giving and of those who prayed "**on the street**" and of those — who fasted to — "**be noticed by men**" (Matthew 6:2,5,16).
 26. Because of wrong motive He could said, "**Truly I say to you, they have their reward in full**" (6:2c, 15c, 16c)—because _____ the reward they will get will be man's praise.
 27. Certainly—you will _____ some Christians say, "**All that is important, is the doing of the deed — and HOW I do it — is much less important — than the doing of it.**"
 28. While it may be true—that in some cases it would be better to do the right thing in the wrong _____ or out of the wrong motive than to do the wrong thing all together.
 29. Jesus taught that someday He _____ evaluate "**what we do**" — and He will consider all that "**we attempted to do**" — but He will also examine — "**why did we do it?**"
 30. For this reason—when the Apostle Paul comes to the _____ of his instruction on "**the judgment seat of Christ**" — he will say in — chapter four and verse five:
- 5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God.**
31. In the end, "**each man's praise will come to him from God**" which is one reason why Paul feels free—to disregard the harsh judgment of the Corinthian towards himself, knowing there was coming a day—when our praise will come from God & not _____.
 32. Paul is clear that God is looking at motive — '**why we did what we did**' — such that when Jesus judges us in heaven, it will be according to '**the motives of men's hearts**' and not simply—the _____ action—done by the individual believer.
 33. We are not to be guilty of "**passing judgment**" because only God can read _____.
 34. We must make judgments — from time to time — and so Jesus commanded us to "**judge with righteous judgment**" (John 7:24) in terms of—judging the doctrine, and not the motive—for only God—can _____ the heart and discern the motives.
 35. Yet, at the same time Jesus said, "**Do not judge so that you be not judged**" (Mt. 7:1), reminding us that as His followers—we are not to be hypocritical in our judgments by pointing out the faults of others, while ignoring our _____ faults & shortcomings.
 36. God will judge what we did, what we tried to do & what our _____ was in doing it.

IV. We Will Be Rewarded in Heaven With Crowns

We have learned thus far that the Bible is _____ that someday at “*the judgment seat of Christ*” (2 Corinthians 5:10), that if we know the Lord, we will give an account of our lives in Heaven (Romans 14:12 cf. 1 Corinthians 3:10-15) where we will be rewarded. Rewards are something the believer should seek, for the simple reason we are commanded to do so (Matthew 6:19-21). And as with all the commands of Scripture, we are to obey because of God’s unconditional _____ for us (1 John 4:9-10; 5:4). Whenever we discuss eternal rewards, it is critical to emphasize that our salvation is never called a ‘*reward*’ in Scripture. Our salvation comes by grace alone through faith alone in Jesus alone as revealed in Scripture alone such that our salvation, can _____ be merited in _____ or in whole, by our any human deeds (Romans 6:23; Eph. 2:8-9; Titus 3:4-7). With that said, once God has saved us by His “*grace*” we are commanded to “*grow in the grace and knowledge of our Lord and Savior Jesus Christ*” (2 Peter 3:18). In order to “*grow in grace*” we _____ make choices to renew our minds with Scripture (Romans 12:1-2) and to allow the Holy Spirit who indwells us to _____ us (Ephesians 5:18). As we do this, only then are we able to carry out the “*good works which God prepared beforehand so that we would walk in them*” (Eph. 2:10). The wonder of it all is that at the judgment of the saved _____ will reward us for those works _____ has done through us. This is why we have repeatedly emphasized that God is _____ looking for “*stewards*” with great ability — but with great availability (1 Corinthians 4:2).

We have _____ that “*the judgment seat of Christ*” is not some kind of ‘*Protestant Purgatory*’ because such thinking would be in _____ contradiction to our salvation being based on the finished work of Christ (John 19:30). When we are converted, we are given a _____ standing where there is “*now no condemnation for those who are in Christ Jesus*” (Romans 8:1). For that matter, neither is this future judgment a time of discipline because all of God’s discipline takes place in this _____ (Hebrews 12:5-6)—not to mention that no such discipline will be of any value for those who are already made perfect in Heaven (Hebrews 12:23). Thus far, we have studied that the “*bad*” works that are mentioned in 2 Corinthians 5:10, are “*bad*” (*NAS*) or “*worthless*” (*HCSB*) because they were done with the _____ motivation (1 Corinthians 4:5), or in the wrong manner such that they discarded as unworthy of reward (1 Corinthians 3:15). By contrast, the “*good*” things we do for the glory of Christ and in the power of the Holy Spirit are rewarded (1 Corinthians 3:14). The penalty is limited to the _____ of reward, of which we will all have some, because all of us have a measure of failure in this life. This future judgment will _____ be punitive, but it will be gracious. In this section, we will examine _____ these rewards are given and _____ some of the implications of these rewards might be in Christ’s kingdom and in eternity future.

A. God will reward us at the judgment seat of Christ with crowns.

The Bible talks about _____ different crowns that believers might receive in heaven. The Greek word translated “*crown*” with _____ of the crowns mentioned is “*stephanos*” — and it means “*a badge of royalty, a prize in the public games, or a symbol of honor*” (the very name Stephen the first martyr is called). Used during the ancient Greek games, it referred to a wreath or garland of leaves placed on a victor’s _____ as a reward for winning an athletic contest. The incredible truth about Heaven is that we will all be _____ satisfied with what we have—and there will be _____ envy for what others have. Let’s examine some reasons to pursue these five crowns.

#1. There is the imperishable crown given to believers who live a disciplined life.

1. The *imperishable crown* (NASV/NKJV/ESV) is mentioned in 1 Corinthians 9:24-27, where the Apostle Paul contrasts this future crown that is ‘*incorruptible*’ & lasting forever (KJV/ASV1901)—with that of a ‘*a perishable wreath*’ _____ to athletes.

24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. 25 Everyone who competes in the games exercises self-control in all things. So they do it to obtain a perishable wreath, but we an imperishable. 26 Therefore I run in such a way as not to run aimlessly; I box in such a way, as to avoid hitting air; 27 but I strictly discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified (1 Corinthians 9:24-27).

2. When the Apostle Paul uses such terms as “*I run*” or “*I box*”—these athletic terms would have been very meaningful to the Corinthians — because their _____ was the center for the Isthmian Games—second in prestige—to the ancient Olympics.
3. Paul’s emphasis in this paragraph is that we should run our race in such a way that we will receive a reward from the Judge who is Jesus (John 5:22; 2 Cor. 5:10), who will reward His people — in one of many ways — including various _____.
4. There are two principal kinds of crowns found in the New Testament using _____ different words—one for the “*crown*” of a ruler or a sovereign (Gr. *diadem*) & so we find Christ wearing many “*crowns*” or “*diadems*” at His return (Rev. 19:12).
5. The other is the “*crown*” of a victor (Gr. *stephanos*) — such as was awarded in the Greek games when a person won a race or some contest—like that in verse ____ as a “*perishable crown*” (KJV/NET/ASV) or as a “*perishable wreath*” (NAS/ESV/RSV).
6. In the Christian ‘*race*’ we do not compete with one another for the prize, but rather we compete with ourselves, with the emphasis on self-discipline, _____ competition.
7. In typical competition only one person is the winner, but in the Christian ‘*race*’ _____ who keep “*the rules*” & run hard will receive a reward (Matt. 6:19-21; 2 Tim. 2:5).

5 Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules (2 Timothy 2:5).

8. Paul explains to us that included in “*the rules*” — is to recognize that like a runner who is not aimless or halfhearted—and like a boxer who does not just throw _____ punches—even so our “*race*” is not just activity but purposeful, disciplined service.

**26 Therefore I run in such a way as not to run aimlessly;
I box in such a way, as to avoid hitting air;**

9. Obviously—Paul is taking his illustration _____ self-discipline in the physical realm alone into spiritual and moral discipline & even discipline in the non-moral areas of life like the voluntary curtailment of certain liberties in this context (cf. 1 Cor. 8).
10. In fact, in the context all of 1 Corinthians 9 is an explanation—of the last verse of the previous chapter — as he clarifies the importance of limiting our legitimate liberty — for higher goals — like the welfare of others & the glory of _____.
11. We cover these kinds of issues in depth in Basic Discipleship _____ of this series.

24 Do you not know that those who run in a race all run, but only one receives the prize?

12. At “**the judgment seat of Christ**” when we will all give an account (Romans 14:12), his desire was to gain “**the prize**” and he knew this involved focusing on a target, namely, the building of the church and the defeat of Satan who seeks to _____.
13. As with each and every “**crown**” given—there will be rewards and there will be losses because how we serve Christ in this _____ impacts how we spend eternity.
14. And certainly, we cannot emphasize enough that we are not speaking about _____ we spend eternity, for salvation is a gift, but how we spend eternity for our service.
15. As Christ taught us not to “**store up for yourselves treasures on earth, where moth and rust destroy**” — even so the “**perishable wreath**” of the athlete is analogous to _____ treasure—as the leaves of a wreath soon turns brittle & self-destructs.
16. In light of this future reality—as Christians we must keep in _____ what is really important in life—and we must discipline ourselves to invest in eternal treasures.
17. The Apostle Paul had been a believer for nearly twenty-five _____ when he states:

27 but I strictly discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified (1 Corinthians 9:27).

18. Sadly, verse twenty-seven has been used through the centuries by certain priests and monastic sects — within Roman Catholicism where they literally whip, beat and torture themselves in a misguided attempt to fulfill this _____.
19. To think that one could help pay for their sins through such self-torture is a _____ of the sufficiency of what Jesus accomplished on the cross (Jn. 19:30; 1 Cor. 6:20).
20. Paul saw himself as both a “**herald**” who “**preached to others**” and as a “**runner**” who was “**in a race**” and so he was concerned lest he get so busy trying to _____ others in the race that he ignore himself and find himself “**disqualified**” (9:27).

21. With that said, it is important that we do ____ confuse the Apostle Paul's statement that he himself "**not be disqualified**" with the "**fear of damnation**" — which would discount all of the New Testament's teaching on our eternal security (Rom. 8:39).
22. Sometimes this word "**disqualified**" (NASV/ESV/NKJV) or "**rejected**" (ASV) or "**disapproved**" (YLT) or "**castaway**" (KJV) — might make the careless reader think that they have ____ their salvation & God has rejected them for heaven.
23. But contextually — the Apostle Paul is not speaking of our "**salvation**" but rather of receiving a "**reward**" — specifically "**an imperishable crown**" (9:25) — and so paraphrastically the NIV84 translates this "**disqualified for the** ____" (9:27).
24. At the Greek games, there was a herald who announced "**the rules**" of the contest, the names of the contestants — and the names and cities of the winners — and he would also announce — the ____ of any of the — "**disqualified**" contestants.
25. All of us at some time or another have driven past a farm & looked out in the ____ or out behind the barn and seen an old rusty plow or tractor—that the farmer does not use anymore, it is a "**castaway**" no longer useful—it has been "**rejected**" (ASV).
26. But that same farmer — has other implements and machinery — that he's ____.
27. There are people like this in every local assembly of believers who ____ were being used of God—but because of their failure to discipline themselves spiritually by not being alert to their real enemy (Eph. 6:12)—they became spiritually soft & rusty.
28. By choices we can make—he or she can relegate themselves to be "**a castaway**" or "**disqualified**" such that God can no longer use them ____ some changes are made.
29. However—the Apostle Paul tells us that he is running for "**the prize**" as we should be, so that we will ____ Jesus say, "**Well done, good and faithful slave**" (Mt. 25:21).
30. It is rather ironic to think that the Apostle Paul by his own lack of self-discipline, might possibly forfeit this "**imperishable crown**" by breaking the Judge's ____, since he had himself instructed others as to how to they might win this **crown**.
31. The Apostle Paul said, "**I strictly discipline my body and make it my slave**" (9:27) because our bodies do not tell us what to do, we ____ our bodies what to do.
32. My spirit gives directions to my soul, and my soul gives directions to my body and if I do not want to be shelved by God then there are daily decisions that I must ____.
33. Believers who consistently do this ____ receive '**the imperishable crown**' from Jesus.

#2. There is the crown of exultation given to believers who seek to win people to Christ.

1. The very fact that Jesus plainly said — “**For the Son of Man has come to seek and to save that which was lost**” (Luke 19:10) should serve as a gripping reminder that since we have been commanded to do the same that He will reward us for doing ____.
2. One of the crowns mentioned in the New Testament teaches that faithful believers ____ receive—is called “**the crown of exultation**” (NASB), also called “**the crown of pride**” (2020), “**the crown of boasting**” (ESV) & “**the crown of rejoicing**” (KJV).

13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe. 14 For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews, 15 who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men, 16 hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins. But wrath has come upon them to the utmost. 17 But we, brethren, having been taken away from you for a short while—in person, not in spirit—were all the more eager with great desire to see your face. 18 For we wanted to come to you—I, Paul, more than once—and yet Satan hindered us. 19 For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming? (1 Thessalonians 2:13–19)

3. This “**crown of boasting**” or “**rejoicing**” or “**pride**” concerns those people that God brings to Himself—through faithful servants willing to _____ the gospel.
4. This “**crown**” contextually understood, refers to specific people that the Apostle taught and converted as they “**received the word of God**” (2:13) as he sought to _____ Christ with “**the Gentiles so that they might be saved**” (2:15).
5. Every Christian can & should be an instrument in the hands of God that He might use us for winning precious _____ to a saving knowledge of our Lord Jesus Christ.
6. As we covered earlier in this handout, sharing the gospel with the lost ought to be the endeavor of every believer—as we are _____ recipients of someone else’s labor.

12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 13 for “**WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED.**” 14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? 15 How will they preach unless they are sent? Just as it is written, “**HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!**” (Ro. 10:12–15)

7. In Matthew 28:18-19 and Mark 16:15 we have a clear mandate from the Lord Jesus to share “**the gospel**” — because **good news** is ____ to be hidden but is to be shared.
8. While it is true that only the Lord can do the work of saving (Ephesians 2:8), rescuing (Colossians 1:13) & forgiving (Isaiah 43:25; Luke 5:21; 7:49)—yet He chooses to use us—that Jesus may be introduced to those who are ____.
9. To ____ someone “**lost**” (Luke 19:10) —involves bringing a spiritually “**dead**” person (Eph. 2:1) under the message of “**the gospel**” that they might be saved (Rom. 1:16).
10. To win a person is to “**catch**” that person for the Lord (Luke 5:10) — such that he or she is “**added**” to the universal church (Acts 5:14) — that they might be added to the local church—all accomplished by the regenerating _____ of the Spirit (John 16:8).

19 And He said to them, “Follow Me, and I will make you fishers of men” (Matthew 4:19).

8 “And He, when He comes, will convict the world concerning sin and righteousness and judgment (John 16:8–10).

11. In the truest sense, every person is won by God Himself (Jn 6:44), and yet He uses us and has made Himself is dependent upon ____ for the accomplishment of His purposes.

44 “No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day (John 6:44).

21 For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe (1 Corinthians 1:21).

13 In Him, you also, after listening to the message of truth, the gospel of your salvation, having also believed, you were sealed in Him with the Holy Spirit of promise (Eph. 1:13).

12. While in ourselves we might feel timid or reluctant to share Christ, the Holy Spirit is our **Helper** (Jn. 14:26) & He will give us wisdom in sharing the gospel (Lk. 12:11-12), ____ to mention the needed “**confidence**” (Acts 4:13) & “**boldness**” (Acts 4:31).

13 Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and began to recognize them as having been with Jesus . . . 31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness (Acts 4:13; Acts 4:13).

13. In achieving what is sometimes called “**the crown of evangelism**” — we have Christ’s wonderful promises — that we will have His power — and that we will know His presence (Matt. 28:18-20 cf. Acts 1:8) in order to _____ effective evangelism.

14. God used the Apostle Paul to plant the church in Thessalonica during his second missionary journey—as recorded in Acts 16&17—a journey that included many other cities—and countless trials as he shared Christ with all who would ____.
15. Here in 1 Thessalonians chapter 2, Paul has just indicated that he desperately _____ to see the Thessalonian believers—as *he did not leave voluntarily*—but was prevented through intense spiritual battle, that Paul knew to be rooted in Satanic interference:

17 But we, brethren, having been taken away from you for a short while—in person, not in spirit—were all the more eager with great desire to see your face. 18 For we wanted to come to you—I, Paul, more than once—and yet Satan hindered us (1 Thessalonians 2:17–18).

16. Paul is expressing his deep affection for the Thessalonian Christians—feeling like he had been “**orphaned**” from them (1 Thes. 2:17) since he was their spiritual “**mother**” and “**father**” (1 Thessalonians 2:7, 11) having _____ shared the gospel in their city.
17. Here in 1 Thessalonian chapter 2, Paul has just indicated that he desperately wants to see the Thessalonian Christians — as he did not leave voluntarily — but he was prevented through intense spiritual battle that _____ authored (1 Thess. 2:18).

18 For we wanted to come to you—I, Paul, more than once—and yet Satan hindered us.

18. Looking forward to seeing “**Jesus at His coming**”—which is something we should all anticipate (2:19 cf. 1 John 3:3)—as Paul looks at the end of his ministry, he said that he would _____ the greatest “**pride**” in these believers whom he introduced to Christ.

19 For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming? (1 Thessalonians 2:19)

19. I find it interesting—that the Apostle Paul did not look back—and give in to sorrow, but instead he looked forward to Jesus’ return—knowing that the best is yet to come on the day — when he would _____ these believers — in Christ’s presence in Heaven.
20. These Gentiles, who were pagans steeped in the worship of idols before hearing the gospel (1 Thessalonians 1:9), should know that he could never forget them and that his inability to visit them should never be taken as a lack of _____ or care for them.

9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God (1 Thessalonians 1:9).

21. As we have been studying, at “**the judgment seat of Christ**” our works will be judged and rewards will be given (Rom. 14:10–12; 2 Cor. 5:9–10), and in the Pauline epistles these rewards are _____ pictured as “**crowns**” as here in 1 Thessalonians chapter 2.

22. While he is referring to a literal “**crown**” given for evangelistic faithfulness, as seen by his use of the Greek noun “**stephanos**” here translated “**crown**” — again a noun used to literally signify an athletic “**crown**” & not the royal “**crown**” for a ____.
23. Nonetheless, he is using a play on words to also say that these converts themselves would also be his “**crown of exultation**” — when he will meet them in _____.
24. Seeking to capture his double entendre of both his literal & his metaphorical ____ of the word “**crown**” in this verse, some versions & translations render verse nineteen:

19 For who is our hope or joy or crown to boast of before our
Lord Jesus at his coming? Is it not of course you? (**NET**)

19 For what is our hope, our joy, or the crown in which we will glory in the
presence of our Lord Jesus when he comes? Is it not you? (**NIV84**)

19 After all, what gives us hope and joy, and what will be our proud reward and
crown as we stand before our Lord Jesus when he returns? It is you! (**NLT**)

19 For when our Lord Yeshua returns, what will be our hope, our joy,
our crown to boast about? Won't it be you? (**CJB**)

25. We have already seen this theme of believers in heaven, whom we have influenced through the gospel, who will someday be there to _____ us in heaven (Luke 16:9).
 26. The ‘**joy**’ of meeting believers in heaven, also brings with it a serious consideration in that while we may not feel “**successful**” — we are called to be “**faithful**” (1 Cor. 4:2), and if we are “**faithful**” long enough—we will see fruit and will receive this _____.
 27. While it may look like little is happening—it is important to keep in _____ John 4:36:
- 36 “Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. 37 “For in this case the saying is true, ‘One sows and another reaps.’ 38 “I sent you to reap that for which you have not labored; others have labored and you have entered into their labor” (John 4:36–38).
28. When we see someone come to Christ—we must never forget as “**reapers**” that the “**harvest**” we enjoy — is very often the fruit — of another believers _____.
 29. Jesus is teaching us an invaluable lesson — since seed in the _____ has been planted—seed in the present—can be expected to be harvested, and both the “**sower**” & the “**reaper**” will someday be rewarded.

30. So often—the one who “**reaps**” or brings a lost person—to the point of decision, the pastor—the evangelist—the missionary—gets the honor down _____, but there will be no such distinctions at “**the judgment seat**” of Jesus.
31. Many times — some unknown Christians — plough the ground — plant the _____, and then they water it with their prayers & their tears—yet never see the harvest, but God will reward those—who are “**faithful**” stewards of the gospel of Christ.
- 1 Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. 2 In this case, moreover, it is required of stewards that one be found trustworthy (1 Corinthians 4:1–2).**
32. All who are good stewards of ‘**the gospel**’ — and the opportunities entrusted to them, will be rewarded for our all-knowing Father knows the spiritual history of each _____.
33. In the winning of some person to Christ—we may be the first link or the last link or a link somewhere in between—in that supernatural process (Jn. 6:44) of God drawing an individual to Christ—the question is whether or not we are an available _____.
34. This leaves us all without excuse—for we can all be a link in the chain—and it also means that we do not have to be discouraged if we see few results from our efforts, so long as _____ are at the disposal of the Lord—obeying His Great Commission.
35. All God asks of us—is to be available to the Lord Jesus so that he may be _____ by the Holy Spirit to bring the lost person into touch with the plan of salvation.
- 16 “You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you (John 15:16).**
36. The Apostle Paul was filled with “**exultation**” or “**rejoicing**” or “**pride**” — but if we go to heaven empty-handed because we did not even attempt & have it in our heart to try to win others to Jesus then will not experience the “**joy**” of this _____.
37. While he admonished the Thessalonians “**to wait for His Son**” (1 Thessalonians 1:10), he also wanted them, as he modeled, to be engaged in *witnessing* about God’s _____.
38. The Apostle words for his converts here are especially affectionate—and his _____ and strong love for these people bleed through the pages of Scripture (2:7, 11, 17).
39. He was _____ by their conversion—and he was concerned—for their development.
40. The Lord’s approval for Paul’s ministry to the Thessalonians would, on the one hand, be like a **crown** that would make him justifiably proud when the Lord gave it to _____.

41. But on the other hand, it was the Thessalonians themselves, would also be his _____.
42. Sadly, some Christians today have falsely concluded—that since they have not been given by the Holy Spirit—the gift of evangelism that they need not share their _____.
43. These misinformed — or sometimes simply disobedient Christians — who are _____ looking for an excuse not to obey—will sometimes confuse the relationship between a spiritual gift (1 Corinthians 12:8-11; 1 Peter 4:10) with that of a spiritual role.
44. The Bible is clear in that—just because we do not have a spiritual gift in a particular area does not mean—that we do not have a spiritual responsibility in that same _____.
45. And so, while an evangelist might do well not to focus his time in a hospital ministry in favor of an evangelistic outreach—he still has the responsibility to show _____.
46. It helpful to remember — that as we effectively use our spiritual gift in serving others, we can as we walk in the Spirit — become a good model — for others who do not have our gift & so encourage them with the spiritual responsibility that all believers _____.
47. A few examples of responsibilities we _____ regardless of our gifting include:
- a. Teaching (Matthew 28:20; Hebrews 5:12; Ephesians 6:1)
 - b. Giving (1 Corinthians 16:2; Matthew 10:8; Luke 6:38)
 - c. Mercy (Matthew 5:7; Ephesians 4:32; Colossians 3:12)
 - d. Serving (Luke 22:27; John 13:13-17)
 - e. Evangelism (Matthew 28:19; 2 Timothy 4:5)
 - f. Hospitality (1 Timothy 3:2; Hebrews 13:2; Romans 12:13)
 - g. Faith (Hebrews 2:4; 10:38; 11:6)
 - h. Knowledge (2 Peter 3:18)
 - i. Exhortation (Romans 15:14; Hebrews 3:13; 10:25)
 - j. Discernment (1 John 2:27; 4:1; Hebrews 5:14)
 - k. Wisdom (James 1:5)
 - l. Administration (1 Timothy 3:4; James 3:16; 1 Corinthians 14:33)
 - m. Leadership (1 Timothy 3:4; Proverbs 17:2; 16:32)
 - n. Apostleship (Matthew 28:19)
 - o. Prophecy/Preaching (Colossians 4:2-6; 2 Timothy 4:1,2)
 - p. Pastor/Shepherd (Romans 12:10; Matt. 28:20)
48. If we expect—for God’s glory to receive this “**blue**” then we must share _____.

**Must I go, and empty handed, Thus my dear Redeemer meet?
Not one day of service give Him, Lay no trophy at His feet?
Must I go, and empty handed? Must I meet my Savior so?
Not one soul with which to greet Him, Must I empty handed go?**

#3. There is the crown of righteousness given to those who eagerly await His return.

1. The Apostle Paul mentions this particular “**crown**” just before ____ execution.
2. In his final epistle written to Timothy, he describes ____ he expected this reward.

6 For I am already being poured out as a drink offering, and the time of my departure has come. 7 I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing (2 Timothy 4:6–8).

3. The end has come, so he describes himself as “**being poured out as a drink offering**” because he knew he would soon be gone and that he would be home with the ____.
4. We know he was executed by the language he uses, not to mention a well-founded tradition says that they bound him and removed his ____ on a chopping block.
5. If you were an observer there that day and all you saw was Paul’s head fall off and his body go limp — then you would not — have seen ____.
6. However, that is not the way Paul understood the end of his life, for he viewed that chopping block as an “**altar**” and his life as a “**drink offering**” given to the ____.
7. The “**drink offering**” is mentioned—over and over again—in the books of Exodus, Leviticus & Numbers — describing when the priest would take — about a pint of wine and pour it over the ____ sacrifice on the “**brazen altar**” (Numbers 15:1-10).
8. When the “**wine**” was poured on the sacrifice — the “**drink offering**” would go ____ in steam—evaporating as a “**soothing aroma to the Lord**” (Numbers 15:10; 28:8).
9. Even so—Paul here and in other passages—described his life like a _____:

15 But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God, 16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that my offering of the Gentiles might become acceptable, sanctified by the Holy Spirit (Romans 15:15, 16).

17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all (Philippians 2:17).

10. Like the steam of an Old Testament offering—Paul knew he would come into God’s presence as a “**soothing aroma**” expecting to receive “**the crown of righteousness**” not because of the way he died—but because of the way he had—lived his ____.

6 For I am already being poured out as a drink offering, and the time of my departure has come. 7 I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing (2 Timothy 4:6–8).

11. This great Apostle, summed up his life & ministry by repeating _____ metaphors, or three images that he has already used in this letter—that of a “**soldier**” (2:4), an “**athlete**” (2:5) and that of a “**steward**” entrusted with a “**treasure**” (1:14).
12. Like a good soldier he had — “**fought the good fight**” knowing that — he and every believer is in a “**battle**” to be fought — as we defend the great _____ of the Bible, and offensively as we carry “**the gospel**” into enemy territory (Ephesians 6:12):

12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

13. Like a well-disciplined athlete he had “**finished the course**” by walking in the works that _____ prepared for him—and so fulfilling his entrusted ministry.
14. If you remember, several years before—Paul had spoken to the elders of the church in Ephesus — over which Timothy is now the pastor — and he had expressed to them that his ambition to “**finish**” _____ when he said (Acts 20:24):

24 “But I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.

15. Of course — at that time the Apostle Paul he did not know whether he had another 3 years or another 13 years — whatever God had for him — he was determined not to quit but to keep faithfully serving Jesus Christ right up to the very end of _____.
16. However—when he writes this letter God had revealed to his Apostle that the end had now come & so now he is able to say — “**I have finished the course**” — for he had depended on the Spirit to give him the required discipline to compete _____.

5 And also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules (2 Timothy 2:5).

17. But beyond being — a good soldier — and a disciplined athlete — he was a _____ steward as he ‘**retained the standard of sound doctrine**’ (2:13)—and as he guarded ‘**the treasure**’ entrusted to him (1:15) being able to say, ‘**I have kept the faith**’ (4:6).

18. Throughout this letter — Paul has emphasized — the importance of _____ and defending “**the good deposit**” (1:14) of revealed truth—here called “**the faith**” (4:6).
19. Like the Apostle Paul, we are to fight a fight & to run a race & to guard a _____.
20. Each involves labor—sacrifice & sometimes even danger—and in all three Paul had been faithful to the end & so he was able to look back — with _____ regrets.
21. Years before—what had once been expressed as a goal—had now become a _____.
22. In effect, this great Apostle was saying that Caesar is not going to kill him, but that in God’s sovereignty—he was going to _____ his life—as a sacrifice to Jesus Christ.
23. With his death imminent—he knew that all that remained—was for him to be given “**the crown of righteousness**”—which was not a “**crown**” that was unique to _____ as an Apostle & as a martyr—but given “**to all who have loved His appearing**” (4:8).
24. Certainly, though he had been condemned by Rome, he anticipated this “**crown**” given to him by “**the righteous Judge**” Jesus Christ—which would certainly be a righteous vindication in heaven’s court of a “**not guilty**” status of his _____.
25. While Nero in a short time will declare him “**guilty**” and condemn him to death, “**on that day**” — when he meets _____ in heaven the Lord will vindicate him.
26. There will be a great reversal of verdicts “**when the Lord the righteous judge**” declares him “**not guilty**” with his “**crown of righteousness**” — and so while _____ may condemn him, “**on that day**” the Lord Jesus will vindicate him.
27. In the end—there will be *a great reversal* for so many of us—and if you forget that a day may come when you might yield to the pressure of the world, instead of holding true & faithful to the high standards of godliness that God has prescribed for us.
28. Many of God’s men & women who have been condemned, criticized, ostracized, and detested by the world — will be vindicated — by Jesus Christ in _____.
29. Those things that they did in this life for God—will ultimately have His stamp of approval at “**the judgment seat of Christ**” where God has the _____ word.
30. In the end—what will really matter is not what Nero thought of the Apostle Paul, but what God thought of him — and this is equally true — for _____ as well.
31. With that said—we must consider precisely how this “**crown of righteousness**” can be given to _____ believer who is said to “**have loved His appearing**” (4:8).

32. Once again—salvation is not in view because he speaks of this “**crown**” that Christ will give as an “**award**” because it speaks of something that is achieved or ____.
33. Clearly, this has nothing to do with meriting salvation for he has already said in in chapter ____ that Christ “**has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace**” (1:9).
34. We know from the context of this book — and the rest of the New Testament that the Apostle Paul—is not speaking of imputed “**righteousness**” (Romans 4:5) or of “**the gift of righteousness**” (Rom. 5:17) that’s given freely when one trusts ____.
35. This “**crown**” is an “**award**” indicating that it is something that is achieved—which immediately tells us—that he is not speaking of positional “**righteousness**” but of experiential or practical “**righteousness**” a concept that we ____ in Section 2.
36. Positional “**righteousness**” speaks of our “**justification**”—when we are identified as being in Christ & covered over with His perfection based on the merits of the ____.
37. Practical “**righteousness**” speaks of our “**sanctification**” where God begins to match our practice and our experience — to what He has declared of ____ in our position.
38. Contextually, this is the “**award**” given as a “**crown**” that the Apostle Paul has in ____ for himself and — “**to all who have loved His appearing**” (2 Timothy 4:8).
39. It is not accidental that there is a connection between this “**crown**” and a genuine, longing & love—for the “**appearing**” of Jesus’ return—when He comes for ____.
40. Throughout the New Testament — our incentive for faithfulness and for righteous living is ____ to the promise of His return—just as the Apostle Peter reminds us:

8 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. 9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. 11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness (2 Peter 3:8–11).

41. Remember—when Paul mentions those who “**love His appearing**” (2 Tim. 4:8), he is not talking about whether you enjoy discussing God’s timetable of events, simply as some intellectual exercise in regard to ____ Christ will come back.
42. Rather, Paul is speaking of those who “**love His appearing**” because they love Jesus, and a ____ love of Him will always results in obeying what He says (1 Jn. 4:17–5:3):

17 By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. 18 There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. 19 We love, because He first loved us. 20 If someone says, “I love God,” and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. 21 And this commandment we have from Him, that the one who loves God should love his brother also. 1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. 2 By this we know that we love the children of God, when we love God and observe His commandments. 3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

43. Because Paul “**loved His appearing**” — he lived righteously and he served faithfully, and the same could be said for the Apostle John who reminds us of this same ____.

2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. 3 And everyone who has this hope fixed on Him purifies himself, just as He is pure (1 John 3:2–3).

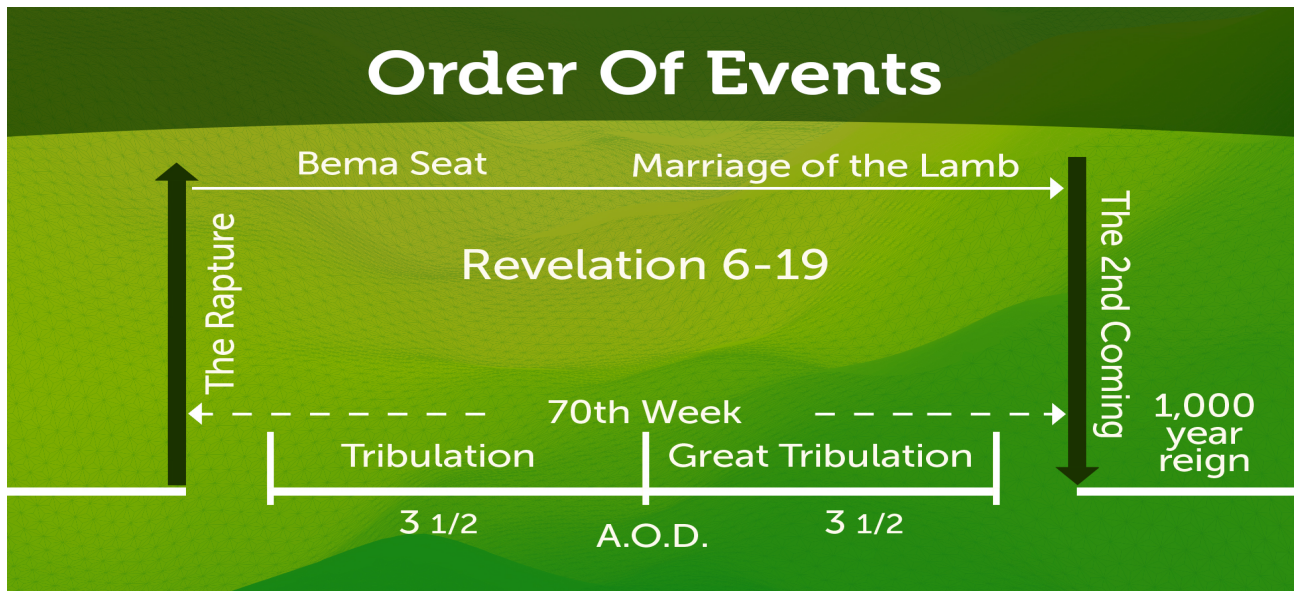
44. When the Apostle Paul writes of those who “**love His appearing**” in 2 Timothy 4:8, each of us — should ask ourselves — “**Do I love His appearing?**” — because to “**love His appearing**” — really means that — you have to “**love**” ____.
45. Again, please note — he is speaking here of those who “**love His appearing**” and not to the particular doctrine you hold—concerning His “**appearing**” though it is certainly important to be “**_____**” in “**doctrine**” (Titus 1:9).
46. The real issue—that this verse should raise in our thinking is—“**Do I look forward to the Lord Jesus coming back?**” — because if I do it is a ____ that I “**love**” Him.
47. All those who live with this expectation—will have their lifestyle impacted—for this is God’s promise for us—if we will set our focus on Christ who both walked on the earth and who now reigns in heaven — the very One who is waiting to receive ____.

2 Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. 5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. 6 For it is because of these things that the wrath of God will come upon the sons of disobedience, (Colossians 3:2–6).

48. Do not be dismayed by even Christians who might be influenced by mockers & so, they in turn downplay studying & speaking about Jesus’ return — because there is a “**crown**” for those who “**love His appearing**” and I want to have that ____.

#4. There is the crown of life given to those who faithfully endure trials.

1. We have been studying “**the judgment seat of Christ**” (2 Corinthians 5:8) when every true believer will stand before Christ to be _____ (Romans 14:12).
2. This judgment of the saved is not for their sins since believers have already been forgiven through Christ’s sacrifice — but this judgment is for receiving rewards based on our deeds & our faithfulness during our Christian _____ (1 Cor. 4:2).



3. The time of this judgment is after the Church has been raptured from earth and carried to heaven (1 Thessalonians 4:17; Revelation 4:1-4) as diagramed _____.
 4. We know this judgment happens after the Church is translated into heaven since an integral part of the Rapture is receiving a resurrected body, and Jesus reveals that the rewards given for service are associated with our _____ resurrection.
 5. When Jesus was dining in the home of a Pharisee—who was also a member of the prestigious leadership group known as the Sanhedrin—He warned about _____.
- 12 And He also went on to say to the one who had invited Him, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return and that will be your repayment.
- 13 “But when you give a reception, invite the poor, the crippled, the lame, the blind,
- 14 and you will be blessed, since they do not have the means to repay you; for you will be repaid at the resurrection of the righteous” (Luke 14:12–14).
6. In addition—our rewards are associated with “**that day**” speaking of the _____ “**day**” when Christ will come for the Church in order to take us on to heaven:

8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing (2 Timothy 4:8).

5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God (1 Corinthians 4:5).

7. Both of these passages clearly indicate that the “day” of evaluation is still _____ “the future” specifically—when “the Lord comes” for us (1 Thess. 4:16-18).
8. We also know that this judgment is after the Rapture of the Church & in heaven, sometime during the time of the *Great Tribulation*, because when Jesus returns to earth at His _____ Coming (Zech. 14:4; Acts 1:11)—the evaluation is complete.
9. After the tribulation period is over and Christ returns to the earth—six times over in Revelation chapter 20 — we are told that the length of Jesus’ _____ on the earth will be for “one thousand years” (Revelation 20:2,3,4,5,7).
10. For this reason, when we find Jesus Christ returning to the earth to _____ for “one thousand years” — He is seen as returning with His Bride the Church, that has already been rewarded—this is John’s testimony in Revelation 19:

8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints (Revelation 19:8).

11. *Literally* it says, “the righteousnesses of the saints” telling us it cannot refer to the the “righteousness” gifted by Christ—but only to “the righteous acts” or “deeds” that have survived examination & have become the _____ of our rewards.
12. At first reading—Revelation 19:8 may seem confusing because all true believers know that the clear testimony of Scripture is that it is impossible for us to stand before a holy _____ in our own “righteous acts” (Is. 64:6; Jas. 2:10; Rom. 3:23).
13. Our righteous purity and radiance must come from God who credits to our account “the righteousness” that He alone can give—based on faith in the finished _____ of Jesus Christ (Romans 5:17; 1 Corinthians 1:30-31).
14. When John described the “fine linen”—that each believing member might _____ when we return with Christ—he uses the words ‘the righteous acts of the saints’ which are in in contradistinction — to what Paul wrote — in Philippians 3:9:

“be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,”

15. “**The righteousness which comes from God**”—refers to imputed “**righteousness**” that is gifted to the believer “**by grace through faith**” (Ephesians 2:8-9)—while “**the righteous acts**” on our robes are given—for the _____ done as a believer.
16. The “**righteousness**” given at conversion is **singular**—while our “**righteous acts**” or “**righteousnesses**” is **plural** picturing our “**deeds**” (ESV/NET) —and so these are what fill “**the hope chest**” of the believer—for those labors done for _____.
17. The _____ which often paraphrases & thus interprets—renders Revelation 19:8:

8 Fine linen, bright and clean, was given her to wear.”
(Fine linen stands for the righteous acts of the saints.)

18. “**The righteous acts of the saints**” refer to *the kinds of service* we do for the Lord, while “**righteousness**” is gifted to us based on Jesus’ _____ (2 Corinthians 5:21).
19. As we have learned—earlier here in Section 8—those “**deeds**” done in the _____ of the Spirit for the glory of God—or what Paul refers to as—our “**working out**” what God has “**worked in**” —for such “**deeds**” or service—Jesus will reward us.

12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure (Phil 2:12-13).

20. Clearly, these rewards are not credited for just any good works or any righteous “**deeds**” we may do—because as we have been studying—Scripture is _____ that anything we do that is worth anything is the work of the Holy Spirit through us.
21. “**The righteous acts**” of the believer—are made possible through the shed _____ of the Groom and by the indwelling presence of the Holy Spirit.
22. And so, while there is no one verse that tells us that “**the judgment of the just**” happens in heaven while the tribulation is unfolding on the earth—letting the Scripture interpret Scripture—this is the only conclusion that one can _____.
23. If as Luke 14:14 conveys we “**will be repaid at the resurrection of the righteous**,” and if when Christ comes back to the earth — we have already been rewarded then the clear testimony of Scripture is that this all happens after the _____.
24. As we will see, these future rewards will be important to us when we stand before Jesus in heaven—and “**the crown of life**” — is one of five crowns — given at His reward seat in response to _____ we as Christians responded to suffering.
25. In describing this **crown** based on how _____ responded to suffering James writes:

2 Consider it all joy, my brothers *and sisters*, when you encounter various trials, 3 knowing that the testing of your faith produces endurance. 4 And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing . . . 12 **Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him (James 1:2-4,12).**

26. When James states, “**Blessed is the man**” (1:12), he uses the identical word _____ in **Jesus’ Beatitudes** found in “*The Sermon On The Mount*” (Matthew 5:3-12).
27. If you remember—the theme of His Sermon is *two-fold*—to reveal to the religious that they are unable to be religious enough to please God (Matt. 5:20) — but also to reveal to _____ people standards of kingdom “**righteousness**” (Matt. 5:13-16).
28. Jesus is teaching us how it is that we should shine our “**light**” and _____ it is that we should use our “**salt**” — and He starts by giving — a series of beatitudes.
29. The Pharisees taught that you could measure your “**righteousness**” externally by such things as praying, giving, and fasting (Matthew 6:1-18) — whereas Jesus in the Beatitudes describes a “**righteousness**” that comes from the _____ out.
30. Jesus begins His sermon with the word ‘**blessed**’ which comes into the *Latin* Bible as ‘**beatus**’ & so giving us our *English word beatitude*—being a powerful word in the original Greek—in that it communicated a—contentment from _____.
31. The Greek adjective “**makarios**” that the Spirit inspired Matthew with, rendered as “**blessed**,” describes an inner satisfaction _____ dependent on the circumstances around us for our well-being or contentment—which is clear when Jesus stated:

10 “**Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.** 11 “**Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me.** 12 “**Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you (Matthew 5:10–12).**

32. The only possible way to be “**blessed**” when we are under attack from the outside with persecution—is if our contentment is coming from _____ and not without.
33. Here in the eighth beatitude, as recorded by Matthew, we find that those who are converted are not always, as Christ’s followers, embraced by the world because we are so different from the world which can cause many to _____ against us.
34. God reveals in His word that evil will grow from ‘**bad to worse**’ (2 Ti. 3:13) as we approach the end of the age so we can eventually expect even _____ opposition.

13 But evil men and impostors will proceed from bad to worse, deceiving and being deceived.

1 But realize this, that in the last days difficult times will come. 2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, 5 holding to a form of godliness, although they have denied its power; Avoid such men as these . . . 12 Indeed, all who desire to live godly in Christ Jesus will be persecuted. 13 But evil men and impostors will proceed from bad to worse, deceiving and being deceived (2 Timothy 3:1–5; 12-13).

35. Yet, the ____ beatitude describes an “**inner satisfaction**” that the believer can have that is not dependent — on one’s circumstances — and so it is not surprising that James uses the identical word for “**internal contentment**” when in a “**trial**” (1:12).

12 **Blessed** (*makarios*) is a man who **perseveres under trial**; for once he has been approved, he will receive the **crown of life** which the Lord has promised to those who love Him.

36. The *Beatitudes* are most notably found in the *Sermon on the Mount*—but they also appear in other parts of the Bible like the *Sermon on the Plain* (Luke 6:20-23) and in Revelation (14:13; 19:9; 22:14), letting us know that His _____ is not complete.
37. In those great statements of blessing — the Lord Jesus is not intending to give us a complete list of the only ways we can be “**blessed**” & so James informs us that we can be “**blessed**” as we endure — or persevere under any “**trials**” we _____.
38. James does not teach “**Blessed is the man**” who is never tested—nor does he teach — “**Blessed is the man**” who finds all testing _____ to handle.
39. Instead—the promise of blessing is given to the believer who “**perseveres**” or “**endures**” (**KJV**)—or as _____ translate it “**remains steadfast**” (**ESV**).

12 **Blessed is a man who perseveres under trial; for once he has been approved,**

40. James’ stated purpose for **God** allowing a “**trial**” — is specifically so that we might be — “**approved**” — that is to say that — through the given “**trial**” we would be revealed—as genuine & as strong in our _____.
41. He is teaching us that it is for our benefit to look to God, so that we can persevere and endure ‘**under**’ any given ‘**trial**,’ because He promises that when we do so ____ ‘**will receive the crown of life**’ which He ‘**has promised to those who love Him.**’
42. By the way, when James says, “**Blessed is a man**” he is not expressing a _____ meaning — “**I hope you will be blessed**” or “**I hope you will be satisfied.**”

43. James is expressing a verdict—that is to say—you are “**blessed**” and you are satisfied both _____ & later on when you receive “**the crown of life**.”
44. To the careless reader, it may appear that “**the crown of life**” refers to eternal life, but we know that cannot be the case because that would contradict many other Scriptures that teach eternal life comes by faith alone in Christ _____.

9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity (2 Timothy 1:9).

45. Unlike salvation, this “**crown**” is earned by the saved believer & so it is given in Heaven at Christ’s “**judgment seat**”—and it is given to those who suffered _____ “**joy**” which is only possible by relying on the Spirit’s power in us (1 Pet. 1:5-7).

46. Jesus _____ a similar attestation—when He promises the church in Smyrna:

8 “And to the angel of the church in Smyrna write: The first and the last, who was dead, and has come to life, says this: 9 ‘I know your tribulation and your poverty (but you are rich), and the slander by those who say they are Jews, and are not, but are a synagogue of Satan. 10 ‘Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life (Revelation 2:8–10).

47. The “**church in Smyrna**” like the “**church in Philadelphia**,” (3:7-13)—was *just* one of two churches for which the Lord — *had no corrective rebuke* — but only praise, and so He says nothing bad, but goes straight to all the things they are doing _____.
48. The trials this church faced came on _____ levels—“**tribulation**” & “**poverty**” (2:8).
49. “**Tribulation**” refers to a _____ of “**trial**” that would fit under the Apostle James’ admonition to “**count it all joy when you encounter various trials**” (James 1:2).
50. The Greek word (*thilipsis*)—literally means “**pressure**” and in the New Testament it refers specifically to “**the opposition & persecution**” of unbelievers towards _____.
51. By the time the Revelation is written, the Emperor Domitian who was the Caesar of the Roman emperor—viewed himself as a ‘**deity**’ such that the worship of him had become mandatory—with Smyrna being an important center—of this _____.
52. Unless, just once a year, you were willing to bow down and say, “**Caesar is Lord**,” you were met with “**tribulation**” or persecution from the unbelievers in the _____.

53. It was not as much an act of religion as it was an act of loyalty & good citizenship, such that you actually received a certificate of good standing from their _____.
54. After you did this annually—you were _____ to go back to worship & to sacrifice to the “**god**” of your choice—but a refusal to do so—resulted in “**poverty**” (2:9).
55. The Greek word — translated in Revelation 2:8 as “**poverty**” (*ptōchos*) speaks of being absolutely destitute—of possessing virtually nothing—meaning they had very little of this world’s goods because of their relationship with _____.
56. In a city that was known for its wealth — and seemingly possessed everything, they would have been denied _____ & promotions because of their testimony.
57. The **Lord Jesus** prophesies—that the “**prince of the power of the air**,” called here “**the devil**” who is “**now working in the sons of disobedience**” — will see to it that “_____” of these believers will be thrown “**into prison**” for “**ten days**” (2:10).
58. While telling them the bad news—He also gives them *the good news* that this trial, like most ‘**trials**’ in life, are just temporary & would last only for a matter of _____.
59. We may feel like the “**trial**” we are in will never end—especially if it feels intense, but “**trials**” do eventually come to an end—which is why the Apostle James admonishes us to persevere in a “**trial**” until it _____ (James 1:12).
60. As Christians—we should be encouraged because the **Lord** sets limits to our “**trials**” such that—the test will _____ last longer than we can endure.
61. Jesus, like James gives His people the assurance that when the **trial** does end, that something better will follow—even “**death**” means that we go to Heaven _____.
62. This is why Jesus tells this church to “**be faithful until death**” — which _____ to “**be faithful**” — even if it means — they put you to “**death**” for being “**faithful**.”
63. Most of us—will probably never see that kind of “**trial**”—but all of us can die to our plans & our ambitions & to this world’s values by choosing to live for _____.
64. This “**crown**” will be given to those who successfully endure trials & suffering, and who bravely confront persecution for Jesus—even to the point of _____.
65. While we cannot choose our “**trials**” — we can choose our responses to _____.
66. And if the pattern of our life — is to choose with “**joy**” & “**faith**” & “**wisdom**” & “**prayer**” when in the midst of a “**trial**” (James 1:4-5)—then someday we will be rewarded _____ the Lord Himself with “**the crown of life**” (Revelation 2:10).

#5. There is the crown of glory given those who faithfully shepherd God's people.

1. We have been studying “**the judgment seat of Christ**” (2 Corinthians 5:8) when every true believer — will stand before Christ to be _____ (Romans 14:12).
2. As we have seen, this evaluation of the saved is not for sins committed before or after conversion as they have been forgiven—but this judgment is for receiving rewards based on our faithful service done for Christ's _____ (1 Cor. 4:2).
3. For this reason, the time of this judgment is after our rapture from earth _____ heaven where we will receive our rewards (1 Thess. 4:17; Revelation 4:1-4).
4. We know this judgment happens after the Church is translated into heaven since an integral part of the Rapture—is receiving a resurrected body—and the _____ reveals our rewards given for service are linked to our resurrection (Lk. 14:14).
5. The five crowns mentioned in the New Testament—reflect various aspects of our Christian lives—these crowns seem to represent categories of eternal _____.
6. Students of the Bible — sometimes debate whether these crowns — serve as a representative reward system — or if they represent — an exhaustive _____.
7. All agree they represent different facets of Christian faithfulness—not to exclude other rewards that are more generally described for our deeds done in the _____ power of the Holy Spirit for God's glory (Matt. 6:20; 1 Cor. 3:12-15; Eph. 2:10).
8. That God mentions only five & these five—should certainly highlight our _____.
9. The New Testament teaches that faithful believers will receive *crowns* when Jesus comes as we have seen this truth revealed—in the _____ crowns we have studied.
10. Jesus will give “**the imperishable crown**” for steadfast service (1 Cor. 9:24–27), “**the crown of exultation**” for faithfully—sharing the gospel (1 Thess. 2:13–19), “**the crown of righteousness**” for eagerly awaiting His return (2 Tim. 4:6–8) & “**the crown of life**” for enduring _____ and persecutions (Ja. 4:12; Rev. 2:10).
11. The _____ crown mentioned in 1 Peter 5:4 is “**the crown of glory**” — which is a reward promised to faithful & humble leaders who serve the local church well.
12. We have seen that these future rewards will be important to us when we appear in heaven before Christ—with “**the crown of glory**” being just one facet of these coming rewards—with this “**crown**” focusing on a pastor's care for the _____.

13. The only reference in the New Testament of ‘**the crown of glory**’ is in 1 Peter 5 by the Apostle Peter when he mentions this reward—in the context of encouraging pastors in the _____ assembly — to be faithful — until Christ returns.

1 Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, 2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; 3 nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. 4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.

14. I think it is important that we step through these verses contextually so that we can understand “**the unfading crown of glory**” that Christ will give to _____.

1 Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed,

15. Peter reminds us that he saw Christ suffer and die—and that he also witnessed a glimpse of His coming “**glory**” at the Transfiguration—specifically that “**glory**” that is yet “**to be revealed**” when He returns — such that “**the elders**” _____ to:

2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;

16. “**The elders**” in these first two verses—are described as a plurality—because in the New Testament “**elders**” when in relationship to a local church—are never singular in number but always _____ (Acts 14:23 20:17; Phil. 1:1 James 5:14).
17. Those who correctly argue for a “**lead elder**” — or what we might refer to as the “**senior pastor**” often do so at the failure of demonstrating a plurality of _____.
18. When Christ addresses the seven churches in Revelation—each address _____ with the words “**To the angel of the church in . . .**” (2:1, 8, 12, 18; 3:1, 7, 14):
19. Very few expositors understand each “**angel**” to be “**literal angels**” who are watching over & are taking care of the various congregations—because the word “**angel**” in Greek & in Hebrew (*malakh*) simply _____ a messenger.
20. The Greek word **angelos** can be used of a literal **angel** or of a human **messenger**, as in the case of John the Baptist who is called a ‘**messenger**’ or an ‘**angel**’ with _____ debating he is human—chosen to prepare for Christ’s coming (Mk. 1:2).
21. In similar fashion, this same word for an “**angel**” is used in its plural form _____ describe John’s disciples who are called ‘**messengers**’ or ‘**angels**’ (Lk. 7:24).

22. The context must determine — whether a “**literal angelic being**” is in view or a human messenger that God has commissioned _____ a message (James 2:25).
23. In most English Bibles when a human is being discussed the word “**messenger**” is used (**NASB/ESV/KJV**) though in _____ languages of the world—the Greek word for “**angel**” is left untranslated & left up to the readers interpretation.
24. And still some translations like the **Young’s Literal Translation** render the _____ “**angelos**” as “**messenger**” (**LEB/ISV/GWT**) emphasizing a human messenger.
25. The nearly unanimous voice of most Bible teachers—is that in these seven letters to the seven churches—found in Revelation 2-3—the Lord Jesus is not speaking to a literal **angel** but to a human **angel** or **messenger** serving as the lead _____.
26. We know this—*not only by the context*—but also by the fact that “**angels**” are never seen in the Bible by addressing a church with biblical doctrine, for they are in fact learning from the church as they watch ____ (1 Corinthians 11:10).
27. Interestingly—when the Apostle Paul _____ of “**elders**” in the various churches whom Timothy would be involved with—Paul wrote to him in 1 Timothy 5:17:

17 Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching.

28. Now while all “**elders**” must be able to teach sound doctrine—not all will _____ called or gifted of God to work fully at “**preaching**” & “**teaching**” the Bible.
29. No doubt, Paul uses the term “**double honor**” in order to avoid slighting other “**elders**” and their due “**honor**” and yet at the same time—to _____ special attention — to those who are called of God to preach & teach.
30. And so — while all “**elders**” must be “**able to teach**” (1 Timothy 3:2) — in some churches you have men who have devoted themselves fully to the “**preaching**” of the Bible — while other “**elders**” have various _____ responsibilities.
31. Jesus is not discounting the teaching of a — “**plurality of elders**” — yet in almost any local church in the world — where there are multiple pastors — if you ask the people who is — “**the pastor**” — they will usually name _____ person.
32. Christ is addressing such a person or “**messenger**” when He was addressing the seven pastors of the seven churches — this is why each “**angel**” or each pastor is instructed to “**write**” Jesus’ words for the local church he _____.
33. So, while there may be a “**lead pastor**” in the New Testament fellowship, there was not _____ man, but a group of men or “**elders**” serving the local assembly.

34. And it is to this group of men or “**elders**” that Peter speaks telling them that they are responsible to “**shepherd the flock**” — where the word “**shepherd**” (**poimēn**), is the verbal form—for the same word from which we get our word “_____.”
35. An “**elder**” can also be called a **pastor** because he is to take his spiritual maturity, and put that maturity into spiritual ministry—as _____ engages in shepherding.
36. There are at least 3 responsibilities that are highlighted by Paul in Acts 20 that a pastor is to do as he shepherds “**the flock of God**” if he expects to _____ from “**the Chief Shepherd**” the “**unfading crown of glory**” (Acts 20:11-32).
37. Since “**Christ Jesus came into the world to save sinners**” (1 Tim. 1:15) & since an elder is to lead by his example—if he is to “**shepherd**” God’s people well—then he _____ be involved in doing “**the work of an evangelist**” (2 Timothy 2:5).
38. The Apostle Paul was able to tell the Ephesian “**elders**” how he had gone from, “**house to house, solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ**” (Acts 20:20b-21).
39. Second, an elder who expects to receive “**the crown of glory**” will also be involved in feeding God’s sheep by teaching them God’s word & so again—Paul _____:

20 how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house . . . 27 “For I did not shrink from declaring to you the whole purpose of God.

40. Third, in addition to evangelizing and teaching—an elder is also to protect “**the flock**” and so Paul _____ the Ephesian elders:

29 “I know that after my departure savage wolves will come in among you, not sparing the flock; 30 and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them . . . 31 “Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.

41. This is all part of the command found in 1 Peter 5:2 when he tells “**the elders**” to “**shepherd the flock of God among you, exercising oversight**” — with the words, “**not under compulsion**” as he is to have a **willing heart** because he _____ Christ.
42. A man should not seek to go into the ministry—without first carefully seeing if God has called & qualified him & if He has—then he is to serve God’s _____ “**not under compulsion, but voluntarily, according to the will of God.**”
43. Men who talk about “**fighting the call to preach**” and having to “**surrender to the ministry**” as if someone had a gun to their head and they had no choice, really do not understand the spirit that they are to have in order to _____.

44. He also tells us that an elder is not to serve “**for sordid gain**”—that is to say his motivation for the ministry is not to be financial profit—his heart is not to be filled with a love for money, but for a love for ministry from a love for ____.

17 Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. 18 For the Scripture says, “YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING,” and “The laborer is worthy of his wages.”

45. Not all “**elders**” are to be—financially recompensed—but those who ____ receive a salary are to be men of integrity who “**work hard**” for Jesus (1 Tim. 5:17-18).

2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;

46. It is interesting that after Peter mentions “**sordid gain**”—he counters those words by adding — “**with eagerness**” — because God knows the potential of the fallen — human sinful flesh — and — the _____ of the ministry.
47. In ministry—it is very difficult to quantify time spent in prayer or time in reading, meditating & studying the Word of God or time in pleading with people to come to Christ—or trying to fix someone’s problem.
48. You cannot always measure much of what is done in the ministry by “**wickets**” produced—you cannot always measure ministry in concrete numerical ____.
49. And so, if a man has no conscience, the ministry is a good place to be lazy & to waste valuable time—and so while some elder may fool his congregation—he will not fool “**the Chief Shepherd**” when he gives an account for his ____.
50. Unlike the Apostle Paul — who could testify — “**I have coveted no one’s silver or gold or clothes**” (Acts 20:33)—certainly while some—are guilty of “**sordid gain**” by “**fleeing the sheep**”—there is still more than one way to ____ God’s people.
51. The ministry is a sacred position—it is not to be seen as some cushy profession to practice — but rather a _____ to discharge — by hard Spirit-filled service.

**3 nor yet as lording it over those allotted to your charge,
but proving to be examples to the flock.**

52. An elder who expects to receive “**the unfading crown of glory**” will not see himself as some sort of — “**ecclesiastical priest**” — but as a servant of the living ____.
53. The idea of “**lording it over**” carries the idea of “**thinking of oneself as a sovereign**” instead of as “**fellow**” servant as the Apostle Peter described himself in verse ____:

1 Therefore, exhort the elders among you, as your fellow elder . . .

- 54. If Peter was the _____ pope—he certainly did not know—anything about it.
- 55. This great Apostle did not see himself as some kind of ‘**king**’ but as a ‘**fellow elder**’ willing to share in Christian problems, responsibilities & challenges we all _____.
- 56. Specifically “**elders**” are to be an “**examples**” & so when Paul recalled his 3 _____ of ministry to the Ephesians he was saying to these men, “**Follow my example**” that is, “**Be imitators of me, just as I also am of Christ**” (1 Corinthians 11:1).
- 57. The Apostles certainly exercised authority (Acts 6:1-6) while being _____.
- 58. And so — when “**elders**” become “**examples**” — they are able to _____ the tension between being “**among**” the sheep in verse 2 & being “**over**” the sheep in verse 3.
- 59. People are willing to follow a leader—who practices what he preaches, by giving them a “**good example**” & a “**biblical rationale**” to _____.
- 60. Unfortunately, one of the problems in the modern Church is that we have too many Christians with “**a celebrity mentality**” instead of believers with “**a servant mentality**”—we _____ to be “**servants**” of the Sovereign Christ.

4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.

- 61. Jesus is called here “**the Chief Shepherd**” first to remind us that “**elders**” are only **under-shepherds**—who when He returns “**elders**” will give an _____.
- 62. In Titus 1:7 “**elders**” are referred to “**as God’s stewards**” of His Church, and as “**stewards**” they are going to _____ an account of their leadership.
- 63. Anyone clamoring — to be a pastor — must take the Bible seriously because leaders in the church _____ face “**a stricter judgment**” (Jas. 3:1 *cf.* Heb. 13:17).
- 64. While this **crown** alone is for pastors who faithfully lead & care for God’s people, God rewards faithfulness to _____ believers—such that Peter immediately adds:

**6 Therefore humble yourselves under the mighty hand of God,
so that He may exalt you at the proper time (1 Peter 5:6).**

- 65. And since “**elders**” are called to be—“**examples to the flock**”—those who emulate these leadership principles be it in their family, or in their Bible study class, or in some other calling in God’s Church can expect rewards keeping with that _____.

V. The Purpose of Our Eternal Rewards

We have learned thus far that the Bible is _____ that someday at “*the judgment seat of Christ*” (2 Corinthians 5:10), that if we know the Lord, we will give an account of our _____ in Heaven (Romans 14:12 cf. 1 Corinthians 3:10-15) where we will be rewarded. We have seen that rewards are something the believer should seek, for the simple reason we are commanded to do so (Matthew 6:19-21). And as with all the commands of Scripture, we are to obey because of God’s unconditional _____ for us (1 John 4:9-10; 5:4). We have stressed throughout this entire handout that whenever we discuss eternal rewards, we must emphasize that our salvation is never called a ‘*reward*’ in Scripture. Our salvation comes by grace alone through faith alone in _____ alone such that it can never be merited in _____ or in whole by any human effort (Rom. 6:23; Eph. 2:8-9; Titus 3:4-7). Yet, once God has saved us by His “*grace*” we are commanded to “*grow in the grace and knowledge of our Lord and Savior Jesus Christ*” (2 Peter 3:18). In order to “*grow in grace*” we _____ make choices to renew our minds with Scripture (Romans 12:1-2) and to allow the Holy Spirit who indwells us to _____ us (Ephesians 5:18). As we do this, only then are we able to carry out the “*good works which God prepared beforehand so that we would walk in them*” (Eph. 2:10). The wonder of it all is that at the judgment of the _____, Jesus will reward us for those works _____ has done through us. So what will be the purpose of these rewards that Christ will someday give to faithful believers? That will be the focus of this final section.

A. Believers will use their rewards to glorify God.

1. While there is much silence—on all the implications—of our future rewards, we do know — that eternal rewards glorify God — as will be shown by _____ heavenly worship & by the glory Jesus receives from His Bride the Church.
2. The events of Revelation chapter four take place after the Church is “*caught up*” or raptured—and what is revealed in that chapter are the “*twenty-four elders*” who are seen “*sitting*” on “*thrones*” — reigning — just as _____ promised.

4 Around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting, clothed in white garments, and golden crowns on their heads.

3. The Church is being represented by these “*elders*” who are found worshipping at God’s throne — having gone through an “*open door*” via the _____ (Rev. 4:1).

1 After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, “Come up here, and I will show you what must take place after these things.”

4. Earlier in chapters 2 & 3—the Apostle John had focused our attention on Christ speaking to the “*seven churches*” & really all churches on _____.

5. The scene here—shifts from the Church on earth—to the Church in heaven, with the Church praising God at His throne—which is why the true church is not mentioned or seen again—until she comes back with _____ (19:4-14).
6. In Jesus' messages to the seven churches, He has promised _____ to pour His wrath out upon His Church (Rev. 3:10) — “for God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ” (1 Thessalonians 5:9).
7. This does not mean—that we cannot encounter God in His discipline (He. 12:5-6), or that we might not face “the wrath of man” (Jam. 1:20; Ps. 76:10; Jn. 15:18-20), but the promise of Scripture is that we will _____ face “the wrath” of God.
8. For instance, just before God poured out His cataclysmic “wrath” of the Flood, God took out Noah and his family & placed them safely in the _____ (Genesis 7).

15 So they went into the ark to Noah, by twos of all flesh in which was the breath of life. 16 Those that entered, male and female of all flesh, entered as God had commanded him; and the Lord closed it behind him (Genesis 7:15–16).

9. And just before God rained fire and brimstone from Heaven destroying both Sodom & Gomorrah, God delivered Lot & his _____ daughters (Genesis 19).
10. And before God destroyed Jericho, He delivered Rahab & her _____ (Josh. 7).
11. The testimony of Scripture is that God has a way of removing His people before He pours out his “wrath” & so He opens heaven’s “door” to let His _____ in.
12. And so, knowing that God has rescued & brought the Church through heaven’s “open door” to save them from His tribulational wrath, that is just a taste of His coming eternal wrath, these “elders” are bowed down in _____ before God.

10 the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne (Rev. 4:10).

13. Certainly, these “elders” are not exalting themselves—but like all believers in heaven—they seek to glorify the One—who gifted them with eternal _____.
14. Sadly, there are some Christian expositors who view Revelation chapters 4-18, not as futuristic — but as historical — having all taken place by _____ AD.
15. They are forced to allegorize & spiritualize their interpretation, with the exception of the Second Coming in chapter 19 — to explain the fulfillment of these _____.
16. When they come to this scene — they will tell you that these “elders” are not humans worshipping Jesus with their rewards, but these persons are _____.

17. To interpret these “**twenty-four elders**” as angels is impossible for _____ reasons.
18. First, you will never find angels in the Bible sitting on **thrones** or wearing **crowns**, because only God’s redeemed people — are promised to _____ with Jesus Christ.
19. Angels in the Bible—are never described as reigning with Jesus—but only as serving the redeemed — believers in the Lord — and so we _____:

14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation (Hebrews 1:14)?

20. These “**twenty-four elders**” are representative of the redeemed Church purchased by Christ, which is why they are wearing “**white garments**” & “**crowns**” showing that they are righteous by His grace — while being rewarded for their _____.
21. These men “**cast their crowns**” to express their worship for God’s _____ salvation:

9 And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, 10 the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, 11 “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created” (Revelation 4:10-11).

22. **Heaven** will be a place — filled with the praises of the angelic hosts as seen by the these “**four living creatures**” (4:8) representing all the angels — along with these “**elders**” representing the Church—having been raptured & carried to _____.
23. If you love being in a full worship service where there are thousands & thousands of people praising **God**—then you can imagine the praise from countless voices of both saved humans & unfallen angels—who will together—glorify & exalt ____.
24. “**When the living creatures**” begin to praise the **Lord**, the saints of **God**, as seen by “**the twenty-four elders**” — will rise from their thrones (4:4) and “**will fall down**” and bow before Jesus as they “**cast their crowns**” at His ____ (*cf.* Rev. 4:11-14).
25. We will praise God with the angelic hosts as we remove our “**golden crowns**” _____ from our heads saying — “**Worthy is the Lamb that was slain**” (Revelation 4:12).
26. The reason we like “**the elders**” will remove our “**crowns**” and give them back to the Lord Jesus casting them “**before the throne**” is because they only reason they have them to begin with is because He extended His grace to _____ them.
27. In heaven, in our glorified bodies, every selfish motive *will have vanished forever* & all that will matter is praising **Jesus**—who made our salvation & service _____.

28. The “**crowns**” we hope to receive in **heaven**—will not be given to exalt us—but to exalt **Christ**—as none will wear “**crowns**” like—badges in the military—or like medals as in the Olympics—because all praise & glory will go to Jesus _____.

11 “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created” (Revelation 4:11).

29. God is the **One** who _____ us for victory & by His **Spirit**—Jesus ministers in and through us—such that He deserves all the “**honor and glory and blessing**” (5:12).
30. When we yield ourselves—to the plan of service God has for us—He will use us for His glory—and then in **Heaven**, He will reward us for what He equipped us to ____!

12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure (Philippians 2:12–13).

31. Just like these “**twenty-four elders**” illustrate—we will take the rewards He gives us and we will offer them back to Him—so that Jesus can be glorified for the very attitudes & actions that He accomplished in and through ____.
32. What is clear from this passage in Revelation 4, is that our ability to praise God in heaven is partially indexed—to the manner in which we serve Him here on ____.
33. This very concept of rewards that display God’s honor and glory—is found as far back to the time when Daniel writes of the resurrection of Old Testament saints and those _____ martyred during the coming tribulation period (*cf.* Rev. 20:4):

1 “Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. 2 “Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. 3 “Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever (Daniel 12:1-3).

34. The Prophet Daniel in this context is addressing believers—who are rewarded for their faithfulness during the Tribulation for displaying ____ major characteristics.
35. We know this is the time frame — because verse one begins — “**now at that time**” referring to the events of chapter 11 with the coming Antichrist, which Jesus also places during this _____ when He in on the Mount of Olives (Mt. 24:15; 24:21).

15 “Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place—let the reader understand—

21 “For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.

36. There is coming a time of unprecedented distress such that _____ can say, “**And if those days had not been cut short, no one would be saved**” (Matthew 24:22).
37. At the end of the tribulation, Old Testament saints and martyrs from “**the time of Jacob’s trouble**” (Jer. 30:7) will be resurrected & rewarded _____ their faithfulness.
38. Both Old Testament & the tribulation saints, who are raised to “**everlasting life**,” will be rewarded — just like God chooses to reward — His Church _____:

3 “**Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever** (Daniel 12:3).

39. When the Prophet Daniel mentions—“**Those who have insight will shine brightly**,” we know from his use of this phrase (11:33; 11:35; 12:3; 12:10) that he is referring to those who have spiritual **insight** in that they know & they teach God’s _____.
40. For instance, in Daniel 11:33 he wrote that “**Those who have insight among the people will give understanding to the many**” which not only applies to the Old Testament & tribulation saints in view—but to believers _____.
41. Your life is to display a message of “**insight**” based on the word of God by the way you live — the things you say — the values you embrace — and by the teaching of God’s truth—in the everyday circumstances of _____.
42. Certainly, God gifts some believers to teach the Bible in a formal way within the Body of Christ — but all Christians — share in the “**teaching**” aspect of God’s word as a _____ responsibility (Matthew 28:20; Hebrews 5:12).

12 **For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food** (Hebrews 5:12).

43. Daniel is reminding us that those who faithfully teach the truth of God’s word, (*cf.* Daniel 5:12; 12:10) — both by word & by deed — will be rewarded which we will see that like in Revelation 4:10—they will use to bring _____ to God.
44. While these reward, will come from our faithfully using God’s word the Bible, which largely focuses on those who are saved — these rewards will also come to those who will share God’s word the Bible — with those who are _____.

“**and those who lead the many to righteousness,
like the stars forever and ever.**”

45. This part of the verse—refers to those who during the tribulation faithfully spread the good news of salvation to the lost at a great cost (Rev. 20:4)—even as we in this age are to spread “**the gospel**” — whatever the _____ may be to us (Mark 16:15).
46. It is interesting to see how both groups, made up of those who teach the Bible & of those who win people to the Lord, will *someday glorify God* much like His _____:

3 “Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever (Dan. 12:3).

47. The reward that these believers in the Savior are described as having—is likened to the “**brightness of the expanse**” & “**the stars**” because just as “**the heavens are declaring the glory of God**” even so these believers will “**shine**” just as _____ said:

43 “Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear (Matthew 13:43).

48. The Apostle Paul teaches us — that the creation above us — differs in _____:

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory (1 Corinthians 15:41).

49. Just as stars shine with an unchanging “**glory**” above—even so those faithful in sharing God’s word & in leading “**many to righteousness**” are promised a kind of glorious, eternal honor — that will not fade — much like the stars _____.
50. It appears—that in our glorified bodies all will glorify God—but some will have a greater capacity in eternity future to burn for the Lord—just as some will _____ more “**crowns**” and rewards—to lay at Christ’s “**throne**” than other believers.
51. And just as stars vary in **brightness** & **glory**—so we will in eternity—because God tells us that when we meet Jesus—He will evaluate our service done for His glory, from the day we were saved—until the day we die—or He raptures the _____.

5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men’s hearts; and then each man’s praise will come to him from God (1 Corinthians 4:5).

52. In one sense all will “**burn to their full capacity**” but some believers will potentially have more capacity to praise and worship God than _____.
53. Specifically, “**those who have insight**” — or one might translate the Hebrew, “**those who are wise**” (ESV/NET/KJV/NKJV)—because biblically speaking, someone who has “**insight**” is a “**wise**” _____ (cf. Proverbs 10:14; 28:5).

54. And the truly “**wise**” person does not hold his wisdom within—for he cannot but _____ that wisdom & so the **YLT** renders this—“**and those teaching do shine.**”
55. And of course—if we value the people of God and our families—then we will _____ to teach them the truth of God beginning with our children—and if we value those who are lost then our wisdom will be displayed in leading them “**to righteousness.**”

4 “Hear, O Israel! The LORD is our God, the LORD is one! 5 “You shall love the Lord your God with all your heart and with all your soul and with all your might. 6 “These words, which I am commanding you today, shall be on your heart. 7 “You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up (Deuteronomy 6:4–7).

30 The fruit of the righteous is a tree of life, And he who is wise wins souls (Proverbs 11:30).

56. Daniel combines what Peter calls “**the crown of unfading glory**” (1 Pet. 5:4) _____ to pastors — and what Paul calls “**the crown of rejoicing**” (1 Thes. 2:19; Phil. 4:1) for those who faithfully share the gospel as a reward given to any faithful believer.
57. Interestingly, he informs us that every believer can potentially be rewarded for the same kind of faithful service that brings “**the crown of unfading glory**” to _____.
58. And we might expect our God — who is a God of salvation — and His Book whose theme is about salvation & His glory—to reward those who value what He _____.
59. If the most important decision in this life is to be saved by Christ (Mark 8:36-37), and if someday we want to worship God with our eternal rewards—then we need to ‘**have insight**’ into the Bible & we need to be ‘**wise**’ in winning people to _____.

18 while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal (2 Corinthians 4:18).

60. We are living in a day of moral compromise & militant paganism where right and wrong—have been redefined & spread—with a satanic _____.
61. Jesus’ statement—should be a great challenge to His true followers who have had their eyes opened & who are to provide the world with answers from God’s _____.
62. The biggest problems that people have in this world are sin, sorrow and death, which are all answered in the Bible—and we need to—share those _____.
63. Heaven will not be the same for every believer—for even here in Daniel 12, though found in “**kernel form**” — and with a fuller explanation — in the New Testament, there are degrees of rewards—and one aspect concerns our future praise of _____.

B. Believers will use their rewards to reign with Jesus Christ.

1. The Church is repeatedly promised — a coregency with Jesus Christ — and the “elders” in Revelation 4, who came through the **open door**, illustrate that _____.

1 After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, “Come up here, and I will show you what must take place after these things . . . 4 Around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting, clothed in white garments, and golden crowns on their heads.

2. One aspect of our future rewards — concerns the various roles and different _____ of responsibility that will be entrusted to us — during Jesus’ millennial kingdom, and in His eternal kingdom, as the Lord Jesus indicates in many of His parables.
3. There are numerous passages — throughout the New Testament that teach us of the role that God’s people will someday play — whether they are Old Testament saints, church saints, or tribulation saints — when Christ rules for _____ years.
4. Daniel mentions the participation of Old Testament **saints** who will also _____ with us when he speaks of “**the people**”—a reference to the people of Israel (9:24; 12:1).

27 ‘Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him’ (Daniel 7:27).

5. Isaiah also discusses the Jewish “**princes**” who will “**rule**” (Isaiah 32:1) during the coming kingdom, and Zechariah 8:23 mentions of this same future time when the Jews who have been hated—since their inception—will have an elevated _____.
6. Zechariah prophesies of the Messiah’s kingdom when people from **the nations** will recognize that God is with the Jewish people and so people will seek to _____ them.

23 “Thus says the LORD of hosts, ‘In those days ten men from all the nations will grasp the garment of a Jew, saying, “Let us go with you, for we have heard that God is with you.”

7. When “**the nations will grasp the garment of a Jew**”—they are expressing a desire to be close to God’s people Israel, a time when Gentiles, mainly those born during His reign, will want to learn from these Jewish saints as they seek God’s _____.
8. That Old Testament saints are involved in giving leadership with Church _____, and tribulation saints — is also seen in Jesus’ statement found in Matthew 8:11:

11 “I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven.

9. The fact that Jesus speaks of Abraham, Isaac, and Jacob “**reclining at the table**” in the kingdom, implies the continued presence & honored status of OT ____.
10. Jesus will rule for 1,000 years — “**with a rod of iron**” — and those who participate in that rule — will have leadership over those who enter Jesus’ kingdom in their natural bodies — along with all the children — who are born during this ____.
- 7 “I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You. 8 ‘Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. 9 ‘You shall break them with a rod of iron, You shall shatter them like earthenware” (Psalm 2:7–9).
- 6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this (Isaiah 9:6–7).
- 5 And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne (Revelation 12:5).
11. Just like Old Testament believers, who have been raised up into their resurrection bodies will participate in Jesus’ coming kingdom, Church saints are also promised the same participation along with martyred tribulation saints who are also ____.
- 28 And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matthew 19:28).
- 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ (Romans 5:17).
- 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him (Romans 8:17).
- 2 Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts (1 Corinthians 6:2–3)?
12. Paul is referring here to Christ’s future kingdom where we can have—an elevated status as we participate—in Christ’s righteous & just governance—over the ____.
- 12 If we endure, we shall also reign with Him (2 Timothy 2:12).

26 ‘He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; 27 AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father (Rev. 2:26–27).

21 ‘He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne (Revelation 3:21).

10 “You have made them to be a kingdom and priests to our God; and they will reign upon the earth” (Revelation 5:10).

4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years (Revelation 20:4).

13. All of these passages are in fulfillment of Jesus’ promises for His people to _____ in His rule & authority, which should serve as a source of encouragement and as a call to faithfulness, as we await His return when He will fulfill these promises.
14. One central passage indicating how our rewards will impact our responsibility in Jesus’ future kingdom concerns the *Parable of the Talents* found in Matthew ____.
15. The context concerns Christ’s return when He will sit on “**His glorious throne**” & rules from Jerusalem (Ps. 2:4-9; Is, 11:4; Jer. 23:3-6; Dan. 2:35-45; Zech. 14:1-2).
16. This judgment is distinct from the judgment of “**the nations**” when Jesus _____ believing Gentiles termed as “**sheep**”—from unbelieving Gentiles termed “**goats**,” based on the fruit of conversion as seen in their dealings with Jews (Mt. 25:31-46).
17. The focus of the *Parable of the Talents* concerns the separation of saved Jews who are seen as true servants — from unbelieving Jews — who are eternally _____.
18. Since Jesus taught you can know a true follower ‘**by their fruits**’ (Mt. 7:20), we see in this parable (25:14-30) those Jewish people who know the Lord, and who _____ rewarded with the opportunity to rule with the Messiah in His future kingdom.
19. Jesus is not contradicting His earlier teaching—that we are saved by grace alone, through faith alone—yet He is affirming that the grace that saves is never alone, because believers—both Jews & Gentiles—will show true faith by their _____.
20. While this parable concerns the Jews, this parable applies to all followers of Jesus, since all are accountable with the resources entrusted to them & because Church, Jewish & tribulation believers will ____ rule in the future kingdom (Romans 5:17).

21. Those who are faithful — will be entrusted with — greater responsibilities _____ Christ's reign for 1,000 years on the earth (Rev. 20:4-6)—for that is the context of Matthew 25:14—as He has just said “**the kingdom of heaven will be . . .**” (25:1).

22. Some translations add these words of verse 1 at verse 14—while they are not in the original, they are inferred in keeping with the prophetic theme of Jesus' _____.

14 “For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. 15 “To one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey (Matthew 25:14–15).

23. While the judgment of the Church has already taken place in Heaven (2 Cor. 5:10), we get insight from this parable about the criteria Jesus will use for us—in that the two faithful servants picture the saved—who are then rewarded for their _____.

24. When we recount—that most Jews will not be saved—until the Great Tribulation, it makes sense that this parable would focus on the rewards for the saved—along with the judgment for the unsaved—at the time at Jesus' second advent to _____.

25. Matthew now describes the account—that these servants—are required to _____:

16 “Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 “In the same manner the one who had received the two talents gained two more. 18 “But he who received the one talent went away, and dug a hole in the ground and hid his master's money (Matthew 25:16–18).

26. Again, this is an accounting—given by tribulation saints—who are saved after the Rapture—having survived this horrible time on earth (Matthew 24:21-22)—and who are now called — to give an accounting to “**the master**” — namely _____.

19 “Now after a long time the master of those slaves came and settled accounts with them (Matthew 25:19).

27. This parable illustrates one facet of life in Jesus' day, where an owner would leave for a far country and while gone — he would entrust his “**slaves**” with his _____.

28. The word “**slaves**” (**NAS/NET**) or “**servants**” (**ESV/KJV/ASV**) do not necessarily _____ believers even though they are referred to as “**his own slaves**” in verse 14:

14 “For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them.

29. The adjective translated “**his own**” (*idios*) is used in this parable—in the same way it is used in John 1:11 to refer to His Jewish brethren—for the Jews are the chosen nation (Romans 9:4-5; 11:1-2)—but not necessarily—meaning all will be _____.

30. This is true not simply in the description “**slaves**” but also with the word “**sons**.”

31. In the parable of the “**two sons**” (Matthew 21:28-32)—one “**son**” pictured “**the tax collectors & prostitutes**” who repented & were saved (21:31), while the other “**son**” son pictured “**the chief priests and the elders**” (21:23) who were lost & in _____.

32. The Jewish people were accustomed to being spoken of like servants of God—or as God’s “**sons**” or even rulers as God’s “**vine-growers**” over the vineyard (21:33-44), but they needed salvation & so terminology must be understood by the _____.

33. The Jewish nation had been entrusted with much—including “**the oracles of God**” (Romans 3:2)—and so again the focus of the parable concerns the nation of Israel, and here those who are alive & have survived the tribulation when Jesus _____.

34. With that said — while all Scripture is “**for us**” — not all Scripture is “**about us**,” nonetheless, we should carefully think if & how this applies to Christians _____.

20 “The one who had received the five talents came up and brought five more talents, saying, ‘Master, you entrusted five talents to me. See, I have gained five more talents.’

21 “His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’

22 “Also the one who had received the two talents came up and said, ‘Master, you entrusted two talents to me. See, I have gained two more talents.’ 23 “His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master’ (Matthew 25:20–23).

35. The first two “**slaves**” reported that—they had increased their master’s “**talents**,” such that when they enter into His kingdom—their entrance comes with _____.

36. He promised both of them, “**I will put you in charge of many things**” because _____ were good stewards of their entrustment “**according to their own ability**” (25:15).

37. God does not expect the same from all of us, as we are not all equal in our abilities, and so He gives some “**five talents**” & others “**two talents**” & to some “**one talent**,” but of those to whom — He has entrusted more — He will someday expect _____.

38. Again, He is not contradicting His teaching that we are saved by grace through faith alone (Matthew 9:12-13; 20:1-6; John 3:14-16; Acts 26:18), but Jesus _____ reminding his listeners of the fruit of conversion & the reward for faithfulness.

24 “And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed.

25 ‘And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.’ 26 “But his master answered and said to him, ‘You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed.

27 'Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. 28 'Therefore take away the talent from him, and give it to the one who has the ten talents' (Matthew 25:24–28).

39. This “**one talent**” slave displayed no fruit—for he was a “**wicked, lazy slave**” who had not come to love & to serve His master—as he had no confidence or trust or love for “**his master**” — all he had was _____ and criticism.

40. There are many who are religious—but not born-again—and so they are “**wicked**,” here manifested as being “**lazy**” — when it comes — to the _____ of the kingdom.

41. During the time of the Great Tribulation—those who serve Christ during the most troublesome time in all of human history (Rev. 3:10) will do so from the heart, for many ____ be killed for following Jesus (Zech. 14:1-2; Mt. 24:9; Rev. 13:15; 20:4).

42. This “**wicked, lazy slave**”—like many lost people today—could ____ defend himself as doing good, while he actually despised his master accusing him of being “**a hard man, reaping where you did not sow and gathering where you scattered no seed.**”

43. If he were really doing a good job—then then he should have at _____ banked the money because then **his master** would have received his money back with interest.

44. The owner ordered his “**one talent**” to be given to the man who had “**ten**” that he might have greater responsibility while “**lazy slave**” lost all opportunity to _____.

29 “For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.

45. By the way, never once did the “**wicked, lazy slave**” take responsibility for his lack of service to his “**master**” — he instead chose to shift the blame on his “**master**” accusing him of being “**a hard**” or “**a difficult**” (HCSB) _____.

46. While the “**slave**” himself was not dishonest by squandering the talent, he simply did not use it & so he returned it—in the exact same way—he had received ____.

47. This “**slave**” did not really live—like his “**master**” was going to return & hold ____ accountable & he did not bother to be involved with his master’s business, and so Matthew tells us that this third “**slave**” was thrown “**out**” of the kingdom (25:30):

30 “Throw out the worthless slave into the outer darkness;
in that place there will be weeping and gnashing of teeth.

48. When we consider—that most Jews will not be saved—until the Great Tribulation, it makes sense that this parable — focuses on the rewards for the saved & on the judgment for the unsaved that happens at the _____ of Jesus’ Second Coming.

49. This is especially clear, if we examine the parallel parable found in Luke 19:11-27, where the “**nobleman**” returns “**after receiving the kingdom**” — and He evaluates both those who are the saved (19:16-19) & those who are _____ (19:17-27).

11 While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.

50. Contextually, this parable was aimed at those who thought “**the kingdom of God was going to appear immediately**” for they “**supposed**” that when Jesus arrived in Jerusalem He would set up His earthly kingdom and sit on David’s _____.
51. By the way — the people were not wrong in thinking that the promised **kingdom** in their Scriptures (*restated to Mary at Jesus’ birth in Luke 1:32-33*) would come—but they were wrong on thinking that it had arrived & that He would establish it ____.
52. Jesus had established earlier in His ministry—that His **kingdom** was set aside until after He went away & returned—due to the unbelief of their leaders (Mt. 12-13) in rejecting God’s Messiah & who in turn—influenced the Jewish people to _____.
53. Jesus makes it clear by what follows—that He was not going to begin His reign on earth as Messiah “**immediately**” but that He was going away first and then return later on, to reward His “**slaves**” for their service, before His reign begins on _____.

12 So He said, “A nobleman went to a distant country to receive a kingdom for himself, and then return. 13 “And he called ten of his slaves, and gave them ten minas and said to them, ‘Do business with this until I come back.’

54. As in the prior parable found in Matthew 25 — the “**nobleman**” represents Jesus, and the “**distant country**” stands for heaven which is where He is until He _____.
55. When Jesus returns, He will set _____ His “**kingdom**” on earth, just as He and the prophets promised (Isaiah 9:6-7; Dan. 2:44; 7:13-14; Matthew 19:28; Acts 1:6-11).
56. This parable must be distinguished from the—*Parable of the Talents*—that placed emphasis on the various gifts & abilities that God gives each one of us to _____.
57. Interestingly, in Matthew 25 & in Luke 19, “**the master**” is Jesus who is pictured as going away after His Ascension, in order to claim the “**kingdom**” from His Father, but later to return, showing an interval of ____ between His leaving & His return.
58. In the *Parable of the Talents* & in the *Parable of Money Usage*—in each parable, “**the master**” and “**the nobleman**” returns to evaluate — the saved & the _____.

59. In both parables, He entrusts to His followers certain responsibilities and in ____ parables, when He returns, He rewards their stewardship accordingly.
60. We see this 1st at the *Rapture* when at *the judgment of the just* He evaluates Church saints, and we see this here at His *Second Advent* when He evaluates believing ____.
61. Unlike the Matthew 25 parable — where each “**slave**” received a different sum, representing the unique set of gifts & the talents each have — here each receive the exact same sum denoting ‘**the one life**’ that each of us has to invest for ____.
62. When Jesus uses the term “**minas**” — the important principle is not so much the worth of a “**mina**” — but that all “**ten slaves**” received the same ____.
63. In the *Parable of the Talents* (Matt. 25:14-30)—we learned that God gives all of us a different amount to invest for His glory as seen in the gifts, abilities & resources that He has entrusted to us—but here all have equal opportunity for His ____.
64. Everyone has only one life and God will deal justly & graciously with every person, and yet people, be they saved or lost, still have free will to decide what they will do, as seen in “**his citizens**” who chose to spurn him & to altogether reject his ____.

14 “But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’”

65. The “**nobleman**,” who did *nothing to deserve* the rejection of “**his citizens**,” are said to have “**hated him**” — for the Jews resisted Jesus’ rightful claim to be their ____.
 66. He distinguishes this group of ‘**citizens**’ from the ‘**ten slaves**’ receiving the ____.
 67. Remember—this parable was directed to those thinking He was “**immediately**” going start His “**kingdom**” (19:11)—because they did not understand that His primary purpose on earth was to ____ sinners like Zacchaeus (Luke 19:1-10).
 68. Consider carefully Isaiah 9, where God’s program for the Messiah is _____:
- 6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.**
69. First, “**a child will be born to us**” which pictures the Messiah’s First Advent, but it is not _____ His Second Advent that “**the government will rest on His shoulders.**”

70. While we often quote Isaiah 9:6 at Christmas — we do not normally quote verse 7, because that aspect of his prophecy *will not take place until* Jesus rules on the ____.
71. It is a recurring theme in Scripture for God—in a single verse or group of verses, to give the entire prophetic _____ of the Messiah (e.g. Is. 61:1-2 cf. Lk. 4:17-19).
72. In similar fashion, Luke’s Gospel is following that pattern in this parable because Jesus is looking at a time when He will return to rule on the earth & we with ____.
73. The details He gives on each “**slave**” illustrates the broader point about the nobleman’s departure & the call for faithful stewardship during this ____.

15 “When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done. 16 “The first appeared, saying, ‘Master, your mina has made ten minas more.’

17 “And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.’ 18 “The second came, saying, ‘Your mina, master, has made five minas.’ 19 “And he said to him also, ‘And you are to be over five cities.’

74. When their “**nobleman**” & “**master**” returned he first dealt with his “**slaves**” as he wanted to know how faithful his “**slaves**” had been while he was away — and then he dealt with the obstinate — “**citizens**” — as they were _____ his first concern.
75. So as not to detract from His point of stewardship & accountability—Jesus does not detail all ‘**ten slaves**’ but just three illustrating the spectrum of trust & stewardship.
76. The “**first . . . slave**” illustrates — one who is faithful & fruitful in that he brought a good report gaining — “**ten minas more**” — an impressive _____% increase.
77. The “**second . . . slave**” illustrates — one who is faithful — but not as fruitful in that he brought a good report with an increase of — “**five minas**” — a _____% increase.
78. The number of “**cities**” each “**slave**” was given authority over—was in proportion to their faithfulness — in doing business — with their _____ resources.
79. As we have studied earlier here in Section 8 of this course — God reveals in later revelation found in the epistles—that Christian believers between Pentecost and the Rapture, give their accounting at “**the judgment seat of Christ**” in _____.
80. Those saved since Pentecost, called the Church, are rewarded after they are _____ at the Rapture—while Old Testament & tribulation saints are rewarded after they they are raised at Christ’s return to establish His kingdom (Dan. 12:2; Rev. 20:4).

81. Salvation has always been “**by grace**” and has never been merited (Romans 11:6), whereby rewards—are always associated—after one’s resurrection (Daniel 12:3; Lk. 14:14) & are always given on the basis of faithful service He does through ____.
82. Because each demonstrated a faithful handling of their master’s resources—one is _____ authority over **ten cities** & another over **five cities** in the coming **kingdom**.
83. The designated authority over these “**cities**” is not arbitrary but a direct reflection of each slave’s demonstrated faithfulness to the Lord Jesus’ _____ and purpose.
84. Since we are promised service in the millennial reign of Christ on earth—it is ____ surprising that those who have demonstrated diligence & faithfulness in this age, will in turn be entrusted with greater responsibilities when Jesus returns to rule.

27 Then Peter said to Him, “Behold, we have left everything and followed You; what then will there be for us?” 28 And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 “And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, will receive many times as much, and will inherit eternal life (Matthew 19:27–29).

85. Sometimes—the New Testament distinguishes—between the present possession of **eternal life** as a gift (John 5:24; 6:47; 10:28;) with the future fullness of **eternal life**, which believers experience in its ultimate expression in Jesus’ kingdom & _____.
86. While believers possess ‘**eternal life**’ now through faith (John 3:36; 17:3), the above passage, just like the parables of the talents & minas (Mt. 25:14-30; Lk. 19:11-27), also emphasizes a future inheritance—that is tied to our rewards for our _____.
87. There is an aspect of “**eternal life**” that we can have now—while there is another aspect of “**eternal life**” in its fullest sense that includes our rewards, glorification, and our reigning with Christ — that still awaits — the believer in the _____.
88. So in Luke chapter 18, their rewards vary depending on each servant’s *effectiveness* in advancing Jesus’ interests — and while all the implications of these rewards _____ not given here, we do know the reward is not rest but opportunity for wider service.

20 “Another came, saying, ‘Master, here is your mina, which I kept put away in a handkerchief; 21 for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.’ 22 “He said to him, ‘By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow? 23 ‘Then why did you not put my money in the bank, and having come, I would have collected it with interest?’

89. This ‘**slave**’ illustrates those who are disloyal & negligent, for he took his ‘**mina**’ and placed it ‘**in a handkerchief**’ instead of investing it for his master’s gain and _____.
- 24 “Then he said to the bystanders, ‘Take the mina away from him and give it to the one who has the ten minas.’ 25 “And they said to him, ‘Master, he has ten minas already.’
90. The “**mina**” he lost was given to the most faithful servant indicating God’s faithful servants will receive additional opportunities to serve and to glorify the _____.
91. This will be true for Christians rewarded at “**the judgment of the just**” & for those who are rewarded — when Christ comes back — to _____ His earthly “**kingdom**.”
92. Some were surprised that the “**slave**” who had the “**ten minas**” now had eleven and that he should be given the extra “**mina**” — but that only makes sense as he proved himself to be the most diligent—and the most successful—of the Lord’s _____.
93. This ‘**slave**’ illustrates those unsaved ‘**church members**’ who are disloyal & negligent in their service for Jesus, just as this third ‘**slave**’ who took his one ‘**mina**’ & placed it in ‘**a handkerchief**’ — instead of investing it — for his master’s gain & _____.
94. Jesus now _____ us to understand the principle behind the nobleman’s evaluation.
- 26 “I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away (Luke 19:26).
95. The proverb of sorts is very similar to Luke 8:18 where there it refers to those who respond to God’s light — and are given more — in comparison to those who refuse God’s light and as a result they lose the very light that they ____.
- 18 “So take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he thinks he has shall be taken away from him.”
96. Similarly, those believers who are faithful to the Lord—will only receive _____, and those who are unbelievers & serve only self, will in the end lose everything.
97. To some degree—this is also true of those who are saved—because in our walk _____ the Lord we do not stand still—we either make progress—or we lose what we have, for we cannot recapture prior opportunities when out of fellowship (Eph. 5:15-16).
- 20 “Another came, saying, ‘Master, here is your mina, which I kept put away in a handkerchief; 21 for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.’

98. This slave's own words used against his "**master**" when referring to him as "**severe**" (**ESV**) or "**exacting**" (19:21) should have at least motivated him to have placed ____ money "**in the bank**" so that he could have at least "**collected it with interest**" (23).
99. The problem was that this man *did not really expect* his king to come back and so he was not at all concerned with the king's business — like many today who _____ identify with King Jesus but inwardly have no heart or love for Him (Mt. 25:45-51).
100. Though a different parable—nonetheless in the *Parable of the Talents* in Matthew 25, the 3rd servant *who gave the same identical argument* (25:24-25) that the 3rd "**slave**" found here in Luke 19 gave — ended up under — God's eternal judgment in _____.

28 Therefore: take the talent away from him, and give it to the one who has the ten talents.'

29 "For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.

30 And throw the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth (Matthew 25:28–30).

101. Jesus uses similar terminology to describe both "**slaves**" in both parables—for both gave identical testimony of their "**master**" & both are assessed as being "**worthless**" (25:30 cf. Luke 19:22), which is language better fitting the lost than a child of _____.
102. However, the first two "**slaves**" in each parable—demonstrate genuine faith through their stewardship & productivity with what their '**nobleman**' had entrusted to ____.
103. Their fruitfulness displayed a saving relationship with Jesus, whom the "**nobleman**" represents, in contrast to the third servant's failure showing a lack of saving _____.
104. In both parables the third "**slave**" accused the nobleman of being a "**hard**" or an "**exacting**" man ____ reaps "**where he does not sow**" (Matt. 25:24 cf. Lk. 19:21).
105. His "**nobleman**" or "**master**" told his servant "**By your own words I will judge you,**" and since both testimonies were identical—then both consequences must be _____.
106. In both parables the '**slave**' did not truly know or trust the '**nobleman**' & so giving clear evidence—that he lacked a true and genuine—saving relationship with _____.
107. This is why Jesus emphasized that true conversion brings a change of life, as He just previously discussed in the parable of the Pharisee & the Publican (18:9-16), and in _____ encounters with "**the rich young ruler**" (18:18-27), and "**Zaccheus**" (19:1-10).
108. Luke's readers would have understood from Jesus' teachings that it is not enough to outwardly identify with Christ—while having _____ inward relationship—with Him.

109. In both parables—the third “**slave**” represents those people—who are outwardly related to the king but they do not see God as gracious—but only as “**hard**” and as unjust—because they have not really trusted Him—and come to know ____.
110. That this 3rd “**slave**” is not associated with the prior two slaves is obvious in that ____ is referred to in verse 22 as “**worthless**” (**NAS**), “**evil**” (**ESV**) or as “**wicked**” (**KJV**).
111. The word for “**worthless**” (**NAS**), “**evil**” (**ESV**) or “**wicked**” (**KJV/NET/LEB**) is the Greek adjective ‘**ponēros**’ that aligns with *judgment language* because it is used of people who are living in opposition to God and are living “**evil**” ____ (John 3:19).
112. Jesus uses this very word (**ponēros**) in Matthew 7:17 of an *unbeliever* who ____ identifies with Him (7:22)—as did the third “**slave**” with the “**nobleman**”—but who bear “**bad (ponēros) fruit**” & so in the end is “**cut down and thrown into the fire.**”
113. In addition—in the Greek New Testament that the Holy Spirit inspired—He clearly separates the 1st two “**slaves**” who are followers of Jesus from the 3rd who is ____.
114. In the **Koine Greek** of the **New Testament** there are ____ words that are translated as “**another**” — the adjective ‘**allos**’ which means ‘*another of the same kind*’ — and the adjective ‘**heteros**’ which means ‘*another of a different kind*’ — like in ‘heterodoxy.’
115. So, when this 3rd “**slave**” is introduced in Luke 19:20 we are told, “**Another came**” and the word for “**another**” is “**heteros**” meaning “**another of different kind**” so as to distinguish this “**slave**” from the two who had—a genuine love for the ____.
116. It is interesting that Jesus does not go through an evaluation of all ten slaves but just three, for that was sufficient to show that the first two were different from the ____.
117. By his attitude — the third “**slave**” displays that he had no real relationship with his master as reflected in his *unwillingness to be involved* in honoring his master’s ____.
118. Jesus links true faith with faithful service—and so to conclude as some interpreters have that Luke is describing a believer who is severely judged in heaven where his works are ‘**burned up**’ (1 Cor. 3:15) is to push the meaning of the parable too ____.
119. Letting Scripture interpret Scripture, this 3rd “**slave**” in Luke 19 would be just like the 3rd servant in Matthew 25 — as both identify outwardly — but ____ inwardly.
120. This 3rd ‘**slave**’ in Luke 19 is like the 3rd ‘**slave**’ of Matthew 25 who was consigned “**into the outer darkness**” and so he did not belong with the first two “**slaves**” but he belonged to the group—who did not want the king to ____ over them (19:14).
121. The “**slave**” in Luke 19:24 is stripped of his “**mina**” because as an unbeliever he will not share in the rewards of the **kingdom** for ____ believers will enter the **kingdom**.

122. The “**mina**” he lost was given to the most faithful “**slave**” indicating God’s faithful servants will someday receive additional opportunities to serve & to glorify ____.
123. Throughout this entire section of this discipleship course, we have learned that there is coming a time at “**the judgment seat of Christ**” (2 Cor. 5:10) when true believers in heaven will give an account for their _____ and be rewarded accordingly.
- 27 “But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence.”**
124. This 3rd “**slave**” was not openly defiant—yet he was in his attitude & in his ____.
125. The unbelief of the “**enemies**” of this “**nobleman**” — who refused their king’s right “**to reign over them**” was very open and public — while this third slave’s unbelief is hidden & hypocritical — but in both cases — they face the same eternal ____.
126. The main point of this parable is clear for the people “**supposed that the kingdom of God was going to appear immediately**” — when in reality “**the kingdom**” will be delayed such that we must _____ on being faithful servants in the meantime.
127. Our Master, the Lord Jesus has gone away to “**a distant country**” — but one day He will return with His “**kingdom**” — but in the meantime — we are commanded to do business with those gifts & abilities that He has entrusted to us until He _____.
128. This will be true for Christians rewarded at “**the judgment of the just**” and for those who are alive at His Second Advent when He returns to _____ His earthly **kingdom**.
129. Until that time, as His followers we are to fulfill the responsibilities He entrusted to us as good stewards — never falsely surmising that because God has saved us by His grace — we need to do nothing — but sit back and wait for _____.
130. This parable clarifies that while salvation and entrance into the messianic kingdom come by grace alone as seen in Jesus encounter with “**Zaccheus**” (18:18-19:10), an encounter with grace _____ one to live “**righteously and godly**” (Titus 2:12).
131. The Bible is clear — that both our salvation that comes through Christ’s work on the cross & our rewards that comes through the Spirit’s work in us—are entirely the result of God’s _____ (Romans 12:3; 1 Corinthians 15:10; Ephesians 2:8-10).
132. And so we have emphasized — through this entire handout — salvation does not depend on working for God—but resting in what Jesus Christ has already ____.
133. And rewards do not depend—on resting in what Christ has done—but on _____ for God—doing all to the glory of God—as we rely on the Holy Spirit to help us.

134. While the Bible does not give a complete, detailed description of all that believers will do with their rewards — these passages convey the idea — that rewards are ultimately gifts of grace and will be used to glorify and to honor ____.
135. James 4:14 reminds us that this life is like “**a vapor**” that appears for a moment and is gone, and when we die we will take nothing with ____ (cf. Job 1:21; 1 Timothy 6:7).
136. In fact, some day this entire universe will be destroyed with fire—all that we ____ is temporal—and so it is essential that we live our life—with our eye on eternity.

10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. 11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat (2 Peter 3:11-12)!

137. The Apostle Paul also encourages us to ____ with an eternal outlook when he states:
- 18 while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal (2 Cor. 4:18).**

138. “**The things which are seen**” refer to the material world—our possessions, struggles, physical pain & temporary accomplishments—while “**the things which are unseen**,” refer to such things as God’s presence, salvation, heaven and our eternal ____.

19 “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20 “But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; 21 for where your treasure is, there your heart will be also (Matthew 6:19–21).

139. The Lord Jesus speaks here of “**treasures**” that “**moths**” cannot eat, that “**rust**” cannot corrode — and that “**thieves**” cannot steal — because He is advising us to have an eternal — “**safety deposit box**” — in ____.
140. If you really want to know how wealthy you really are—then just add up everything that you have—that money cannot buy & that death cannot take away — and then you will know — just how wealthy you ____.
141. We have learned all the way through Section 8, that to lay up “**treasures in heaven**” is to do anything on “**earth**” — whose effect lasts for eternity — after we have ____.
142. Over the decades—I have met some Christians who came to a saving faith in Christ late in life, and when they hear of the Scripture’s teachings on eternal rewards, they sometimes regret that they did not have more ____ in life to lay up eternal treasure.

143. Some are blessed to have been raised in a Bible-believing home and at a young ____ they received Christ as their Savior—while others did not hear of God’s salvation until later in life—just know God considers the circumstances of our conversion.

144. If anything, those who met Christ at a young age and who had at their disposal the blessings of a healthy church—will give a stricter accounting because Jesus ____:

“From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more” (Luke 12:48).

145. This principle applies—*not simply to the lost* in God’s righteous expression of ____, but also *to the saved* in God’s righteous expression *in rewarding believers* for service.

146. We find this ____ taught in *The Parable of the Workers* found in Matthew 20:1-16:

1 “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. 2 “When he had agreed with the laborers for a denarius for the day, he sent them into his vineyard. 3 “And he went out about the third hour and saw others standing idle in the market place; 4 and to those he said, ‘You also go into the vineyard, and whatever is right I will give you.’ And so they went. 5 “Again he went out about the sixth and the ninth hour, and did the same thing. 6 “And about the eleventh hour he went out and found others standing around; and he said to them, ‘Why have you been standing here idle all day long?’ 7 “They said to him, ‘Because no one hired us.’ He said to them, ‘You go into the vineyard too.’ 8 “When evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last group to the first.’ 9 “When those hired about the eleventh hour came, each one received a denarius. 10 “When those hired first came, they thought that they would receive more; but each of them also received a denarius. 11 “When they received it, they grumbled at the landowner, 12 saying, ‘These last men have worked only one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.’ 13 “But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius? 14 ‘Take what is yours and go, but I wish to give to this last man the same as to you. 15 ‘Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?’ 16 “So the last shall be first, and the first last.”

147. This is another “**kingdom of heaven**” parable where Christ illustrates the ____ of this life in relation to the coming future “**kingdom**” that He has for His people.

148. The context of Jesus’ teaching is linked to the prior paragraph by the word “**for**” which sets the stage for Jesus telling this parable—this is a good example where we do not want *the helpful but artificial chapter breaks* distract us from the ____.

149. Remember, that the occasion for this parable—comes out of a discussion on ____ based on Peter’s statement found in Matthew 19:27 where he says to Jesus, “**Behold, we have left everything and followed You; what then will there be for us?**”

150. Peter drew a comparison between himself and the other Apostles—who unlike the rich ruler who was willing to leave nothing (19:16-26)—they had ____ everything.

“Behold, we have left everything and followed You; what then will there be for us?”

151. The statement Peter makes implies that their reward in heaven should be large or maybe even the largest—because their sacrificial following preceded ____ others.

28 And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 “And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name’s sake, will receive many times as much, and will inherit eternal life (Matthew 19:27–29).

152. We have already studied how God distinguishes—between the present possession of **eternal life** as a gift (John 5:24; 6:47; 10:28;), with the future fullness of **eternal life**, which believers experience in its ultimate expression in Jesus’ kingdom & _____.

153. So after Jesus answers Peter’s question, He concludes by saying **“But many who are first will be last, and the last first”** (19:30) & then He illustrates with this _____.

1 “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.

154. In Bible times, a daily workday for the farmer in Israel was divided roughly into twelve hours, beginning at sunrise and ending at sunset, for when people _____.

155. At different times of the day **“early in the morning”** (6am) **“the third hour”** (9am), **“the sixth hour”** (noon), **“the ninth hour”** (3pm) and finally at **“the eleventh hour”** (one hour before sunset) the **“landowner”** hired various workers for ____ vineyard.

156. With the 1st group **“he had agreed”** to pay them **“a denarius”** (20:2), which was the average pay for a full day’s work, while the others who were hired at various _____ of the day— he promised — **“whatever is right I will give you”** (20:4, 20:5, 20:7).

157. To make His point in the parable — Jesus had them paid at the end of the day in the reverse order in which He hired them — beginning with those he hired at 5PM who worked only one hour & ending with those He hired **“early”** & had worked all ____.

158. At the end of the day—he pays all the workers the same amount regardless of how long they worked—which caused those who worked all day to **“grumble”** thinking it is unfair that they receive the same **“denarius”** as the one who worked ____ **hour**.

159. However, “**the owner of the vineyard**” (20:8) paid them the “**denarius**” they agreed upon (25:13)—underscoring that this “**landowner**” has been fair—and that he has the right to do what he wishes — emphasizing his generosity — if he so _____.
160. While God gifts His people equally with eternal life—in light of Matthew 19:29, He also gives rewards on top of eternal life as He sees fit and not as we might _____.
161. Of course, the ‘**landowner**’ represents Jesus and the ‘**vineyard**’ His ‘**kingdom**’ and ‘**the laborers**’ believers called to serve and the ‘**wages**’ the rewards He will give ____.
162. God operates on the basis of grace, and so he paid the late workers, not on the basis of what they had earned — but rather on the _____ of his kindness & generosity.
163. Some believers start their work “**early in the morning**” or early in life or in the case of the disciples early in His ministry, while others start their service in “**the eleventh hour**” of life or late in life—but they can potentially be equally—rewarded by ____.
164. The point of Jesus’ parable is that the Twelve—thought that due to their priority ____ following Jesus early on in His ministry & in leaving everything to do so — that due to their time, sacrifice & amount of labor that they should receive a greater reward.
165. Jesus having just assured Peter and the disciples — that they will be rewarded, He also underscores the principle that “**the last shall be first, and the first last**” (Matthew 20:16) to remind us that God may not reward as _____ might expect.
166. This parable concerns God’s grace & rewards, teaching us that while we may _____ that those who have labored *the longest* should receive *the greatest* reward.
167. The truth is that some, through no fault of their own they are not ‘**hired**’ until a late _____ in life — so just know that God’s ways — are not like ours ways (Isaiah 55:8).

7 Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon. 8 “For My thoughts are not your thoughts, Nor are your ways My ways,” declares the LORD. 9 “For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts (Isaiah 55:7–9).

168. Yet, God deals with His own people in His “**grace**” — from the day we are saved (Ephesians 2:8-9) until the day we meet Jesus in Heaven—where He will reward us not according to who we are—but he will reward us according to who He ____.
169. This parable *challenges our expectations* about rewards in ‘**the kingdom**’ because all true believers, no matter whether they are converted early or late in life, receive the same eternal life and are rewarded ____ according to merit but by God’s generosity.

170. Jesus had just said that “**many who are first will be last, and the last, first (19:30),** but now for emphasis He reverses the statement saying “**the last will be first, and the first last**” to warn against—assuming superiority—based on perceived ____.

171. The rewards that Christ will give at “**the judgment seat of Christ**” (2 Cor. 5:10), will be decided—not according to our way of thinking—where we might reason that people who are “**first**” in our sight ought to be “**first**” in God’s _____.

16 “So the last shall be first, and the first last” (Matthew 20:16).

172. There is coming a future day of accountability for those who have been saved _____ grace, “**For we will all stand before the judgment seat of God**” (Romans 14:10).

173. It would be wonderful if—when we came to the end of life—we could say like _____:

**7 I have fought the good fight, I have finished the course, I have kept the faith;
8 in the future there is laid up for me the crown of righteousness, which the Lord,
the righteous Judge, will award to me on that day; and not only to me, but also
to all who have loved His appearing (2 Timothy 4:7–8).**

174. One of the overriding truths we have learned in this lesson is that to make our lives count for Jesus—it begins by being faithful in the _____ things (Matt. 25:21-23).

175. All big things are made of little things & the big things in life are made of little _____, little words, little thoughts & our little day by day decisions to serve the Lord Jesus.

176. We cannot “**finish the course**” that God has set for us (Ephesians 2:10) unless we are faithful in the little things of life each & every day—because the small things, and the secret things—comprise who we are and what—we _____ become.

10 “He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much (Luke 16:10).

177. We have seen throughout this section that living with eternity in view—is the wisest way to live — because it is only as we develop an eternal perspective — that we are guarded from chasing empty dreams & wasting our lives pursuing temporal ____.

178. In the end, when God evaluates our lives as believers in heaven, the basis of _____ evaluation will be faithfulness because, as the Apostle Paul taught and modeled, “**it is required in stewards, that a man be found faithful**” (1 Corinthians 4:2).

179. When we consider this truth, it should motivate us to live with our eyes on _____.

180. Certainly, there is the reward that comes in this life from serving Christ and His people as it brings great joy, honor to God’s name, and satisfaction in this ____.

181. But someday in the future, we will have the great privilege of placing our rewards at the Savior's feet in gratitude for all that He has _____ for us (Revelation 4:10).
182. We will have the reward of meeting people whom we have impacted for Christ, and even those people whom _____ in turn impacted (2 Tim. 2:2; 2 Pet. 1:11).
183. When we think of living for eternity, we must remember that most of the activity of the saved is comprised of everyday, routine activity year after year after _____.
184. Yet, God takes note of the smallest things _____ for His people and His work and Jesus promises that no one will "lose his reward" (Matthew 10:42 cf. Heb. 6:10).
185. Faithfulness is a basic, fundamental ingredient of character—because faithfulness is God's requirement for our stewardship & how God rewards us for our _____.
186. One day, we're going to stand before Christ as His "judgment seat" (2 Cor. 5:10), and the reward — or the lack of reward — will be according to _____ faithfulness.
187. In fact, even when the Apostle Paul summarized the believer's life & conduct he did so by relating it—to the everyday, ordinary, activities of _____ (1 Cor. 10:31):

31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.

188. We can only 'see in a mirror dimly' but someday 'clearly' with perhaps the greatest reward for God to _____ to us, "Well done thy good and faithful slave" (Mt. 25:21).
189. It is essential that we recognize how short this life really is and that we consider those acts of service that are of eternal value that we might invest our lives ____.
190. In the end, only God (1 Timothy 1:7; Isaiah 9:6), His Word (Isaiah 40:8), angels (Luke 20:36), and people (Matthew 28:46; Mark 8:38) will last _____.
191. So _____ yourself, "Based on the value system established in God's Word, am I serving the Lord Jesus — and am I — investing in people?"

Scripture Memory Verse: Matthew 6:19-21

19 "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20 "But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; 21 for where your treasure is, there your heart will be also (Matthew 6:19–21).

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