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REJOICING IN FUTURE REWARDS

The Conduct of Servants and Masters and Their Compensation: Eph.6:5-9

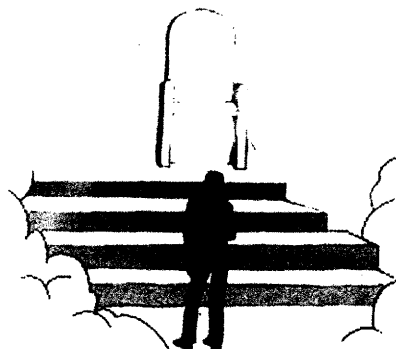
⁵ Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

⁶ Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

⁷ With good will doing service, as to the Lord, and not to men:

⁸ Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

⁹ And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.



REJOICING IN FUTURE REWARDS

The Conduct of Servants and Masters and Their Compensation: Eph.6:5-9

1A. The Conduct of Servants and Masters:

1b. The Obedience of Servants: 6:5-8

1c. The response of servants: 5

“Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.”

The directive is for servants to be obedient to their masters whether they are believers or unbelievers. In the Christian church there were Christian slaves and masters. Paul said that in Christ they are equal (Col. 3:11; Gal. 3:28). The term “in the flesh” allows for the true headship of Christ. The servants (*douloi*) are the domestic servants or bondslaves. They are to serve with fear and trembling; not because of the human masters, but in a fear or reverential awe of God. The “singleness of heart” refers to an openness. It rejects a duplicity of loafing when one is supposed to be working.

2c. The responsibility of servants: 6-7

“Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;
With good will doing service, as to the Lord, and not to men.”

Three times the reason for their work is given:

- to Christ v. 5
- to the Lord v. 6
- to Christ v. 7

Their work is actually the will of God. If I am working for God, then that turns the daily humdrum to a holy delight. It stresses the sanctity of work, no matter what task is involved.

1d. Their godly aim: 6

Their work for the master is to be carried on as though he were Christ.

2d. Their proper attitude: 7a

With “good will.” Their work is to be done, literally, with “a good mind” (*eunoios*). In other words, work is to be carried out enthusiastically, ethically and, as Paul mentions in verse 8, expectantly.

3d. Their devoted activity: 7b

Their work for the master is the will of God and in that work these servants actually "serve the Lord Christ" (Col. 3:24).

3c. Their reward: 8

"Knowing that whatsoever good thing any man doeth," will be rewarded. The importance of this passage cannot be overestimated. No matter what the work, "whatsoever good thing" is done should be done for the Lord.
 --nothing is unwitnessed
 --nothing is unimportant
 --nothing is unrewarded

The right motive determines the right manner of service. If bondslaves were that responsible, how much today's workers! Importantly, Paul includes here not just the bondslaves but those who are free (v. 8c). All of us, in one sense or another, are servants. We have someone else telling us what to do. Our responsibility to them is most important to the Lord.

2b. The Obligation of the Masters: 9

"And, ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with him."

1c. Their behavior: 9a

1d. Positively:

Masters are supposed to exhibit the same good will in recognition that they are serving the Lord in whatever they do.

2d. Negatively:

Masters are to forbear threatening in an exhibit of ill temper, refraining from undue severity.

2c. The basis: 9b

Human masters have a divine master over them. Moreover, they are no better than their servants or slaves. Because we have a common Lord, what makes us important is not our social standing but our righteous conduct.

2A. The Compensation of Servants and Masters:

One of the most neglected and misunderstood areas of prophecy is that of rewards for believers. What Paul stresses in Ephesians 6 and Colossians 3 should revolutionize the attitude of many believers about their work and about their future rewards. The N.T. revelation concerning the church, comprised of lay people such as masters and servants, includes statements about the glorious destiny of the believers as the Bride of Christ, a company blessed in this life beyond any other group in human history (Eph. 3:1) and rewarded in glory in ways uniquely wonderful.

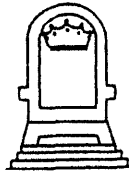
The scriptures refer to three different categories of rewards:

- special rewards
- individual rewards
- universal rewards

1b. Special rewards:

At the judgment seat, (*bema*), special rewards are bestowed for faithful service. They are called crowns, or better, victor's garlands.

**REWARDS FOR
THE BELIEVERS' WORKS**



**Judgment Seat of Christ
(The BEMA)**

2 Cor. 5:10 - 1 Cor. 3:11-4:5



**Wreath of
Incorruptibility**

1 Cor. 9:25
And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

The Victor's Garland



Wreath of Glory

1 Peter 5:2-4
2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock.
4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Elder's Garland



Wreath of Life

Revelation 2:10
Fear none of those things which thou shalt suffer: behold, the devil shall cast *some of you* into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

James 1:12
Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Martyr's Garland



**Wreath of
Righteousness**

2 Timothy 4:8
Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

**For Those Who Love
His Appearing**



**Wreath of
Rejoicing**

1 Thessalonians 2:19-20
19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?
20 For ye are our glory and joy.

**Soul Winner's
Garland**



2b. Individual rewards:

A second category of rewards involves the recognition of every action. The most routine activity of the life of the believer will either receive a reward or forfeit a reward. Even "eating and drinking," if done for the glory of God (1 Cor. 10:31), will be rewarded. Paul encourages both bondslaves and free servants (Eph. 6:8c) with the prospect that every good activity will be rewarded. While recognition and remuneration in this lie may be minimal, the Lord will grant every good action "the reward of an inheritance." An action is worthwhile in God's eyes and suitable for reward if it is done from the heart (*kardia*, Col. 3:22 with the whole being (*ek pseuches*, Col. 3:23) and with the proper attitude (*eunoia*, Eph. 6:7).

Col. 3:22-24	Eph. 6:5-8
<p>²² Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God;</p> <p>²³ And whatsoever ye do, do it heartily, as to the Lord, and not unto men;</p> <p>²⁴ Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.</p>	<p>⁵ Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;</p> <p>⁶ Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;</p> <p>⁷ With good will doing service, as to the Lord, and not to men:</p> <p>⁸ Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.</p>

The most routine matters of life take on a new meaning for the believer who realizes that every action may be, and if done properly, will be rewarded of God. A bitter spirit and a complaining attitude will forfeit reward. How glorious to know that if we "give it all we have," even housework and homework, not just "holy" work will some day receive "the reward of the inheritance."

3b. Universal rewards:

Some rewards are promised to every believer by virtue of the gracious provision of Christ in the atonement. Even carnal believers are blood-bought and may anticipate certain rewards. These rewards are not as a result of faithfulness in this life, but in response to God's gracious salvation. They belong to every Church Age believer who has been baptized into Christ.

1c. Divine appointment:

1 Cor. 6:2-3

² Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

³ Know ye not that we shall judge angels? how much more things that pertain to this life?

Paul reminds carnal believers that they would participate in the millennial rule of Christ (rather than be excluded from the millennium!). In addition, they would have the privilege of judging the angels.

2c. Divine affection:

1 Thess. 4:17

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The experience of the eternal presence of Christ and His everlasting love would be sufficient for the Bride of Christ. Every believer will be forever with the Bridegroom. What a comfort!

3c. Divine approval:

1 Cor. 4:5

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Paul concludes the most lengthy discussion of the judgment seat with the observation that Christ at that time will reveal the innermost aspects of the human heart, not for the purpose of condemnation—"there is therefore now no condemnation" (Rom. 8:1)—but for the purpose of commendation. He will find something good to say about each one of us. "And then shall every man have praise of God" (1 Cor. 4:5). Will there be regrets at the *bema*? Certainly! But the overall emphasis is that of rejoicing.

How will the believer feel moments after the judgment seat? Paul concludes the most lengthy passage on the judgment seat with these arresting and comforting words:

"And then shall every man have praise of God."

To hear these words of commendation ringing in our ears will make it worth it all.

END TIMES FICTION

A BIBLICAL
CONSIDERATION OF
THE LEFT BEHIND
THEOLOGY

GARY DEMAR



THOMAS NELSON PUBLISHERS®
Nashville

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www.ThomasNelson.com



Ironsides's argument rests first on pure speculation regarding the identity of the restrainer, then upon the bizarre and gratuitous leap of the need to remove all Christians from the world to remove the restraint. This is imaginative exegesis at its worst. Not one word of the text explicitly teaches a pretribulation Rapture.

Fast forward to the decade of the seventies. I had finished college, seminary, and my graduate work and was now teaching theology. I was invited by a friend in Pittsburgh to meet privately with Kathryn Kuhlman, the faith healer. During my visit with her in her offices, she showed me a large vault that contained hundreds of audio tapes carefully preserved with proper air conditioning and the like. She explained that the purpose of these vaulted tapes was to have witnessing materials for the benefit of those left behind after the Rapture and during the tribulation.

Fast forward to the present. In my years of study and ministry I have yet to discover a single text of sacred Scripture that teaches a pretribulation Rapture. In my opinion the notion, which is quite recent in church history, is pure fiction.

The Left Behind series is clearly fiction. But it involves the literary genre of fiction to teach a theological viewpoint that the authors do not believe is fiction. I do not think one can account for the phenomenal sales (over 40 million copies) of this series by the strength of the fictional story line. I believe these books are devoured by people who regard the theological premises upon which they are based as true and valid. I find that a sad and tragic matter, for if I am correct, millions of earnest Christians are being taught manifestly flawed doctrine.

I am delighted that Gary DeMar has taken the time and made the effort to do a painstaking analysis of the theological premises of the Left Behind series. I think he clearly demonstrates that the theological premises upon which the series is built is a house of cards. DeMar, with surgical and exegetical precision, dismantles the house of cards.

He shows the inconsistencies of LaHaye's hermeneutics in which literal interpretation is ignored when the plain meaning of the text does not support his thesis. DeMar also reveals the ignoring of the time-frame references of Scripture, which would destroy LaHaye's thesis altogether if compared to his principle of literal interpretation.

I wish that every person who has read the Left Behind series would read *End Times Fiction*. I, for one, am deeply grateful for this volume and pray that it will bring a sobering approach to biblical interpretation that is so needed in our times.

R. C. SPROUL
Orlando

**At typical denial by a Reformed theologian
that the Rapture is biblical.**

KARDIA

EK PSEUCHĒS

COLOSSIANS 3:22-25

²² Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

²³ And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

²⁴ Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

²⁵ But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

EUNOIAS <NOUS

EPHESIANS 6:5-9

⁵ Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

⁶ Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

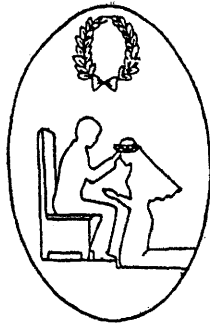
⁷ With good will doing service, as to the Lord, and not to men:

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⁹ And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Eschatology Timeline

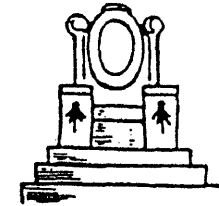
JUDGMENT
SEAT
OF CHRIST



MARRIAGE OF
THE LAMB



CELEBRATION



GREAT WHITE
THRONE
JUDGMENT

RAPTURE
FOR US

RETURN

REVELATION
WITH US

CHURCH

TRIBULATION

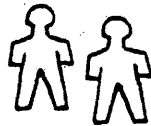
MILLENNIUM

ETERNITY

PREPARATION

PROTECTION

PERSECUTION



666



Manfred E. Kober, Th.D.



467

Inheriting the Kingdom of God

by
July 18, 2013

revivalfocusblog.com

The erroneous suggestion that carnal believers will not inherit the kingdom is easily refuted by passages such as 1. Corinthians 6:2-3. Paul writes that even the carnal Corinthians would rule over the world and the angels.

Presumably, the same is true with respect to the millennium. All believers will be physically present in that world but apparently not all will become partakers of (or participants in) Christ's millennial kingdom. They will not inherit it. No doubt, that will result in missed opportunities, shamefulness, and much sorrow. Theologians differ as to the details, but what is clear from the Scriptures is that the millennium will not be experienced in the same way by all believers.

The millennium will not be experienced in the same way by all believers.

Perhaps that is one of the reasons why, at the conclusion of the millennium (Rev. 21:4), God will wipe away all tears from the eyes of His saints prior to their entrance into heaven. Why will there be tears during the millennium, a great time of joy on earth? Understandably, many Christians will be agonizing and weeping over the fact that they persisted in sins throughout their pre-millennial earthly existence. They did not appropriate the provision of Christ for living a victorious life.

The writer to the Hebrews, like Paul, also seems to warn his audience of the dire consequences of persisting in sin, reminding that *our God is a consuming fire (Heb. 12:29)*. He also uses a haunting illustration to convince his audience. In Hebrews 3 he tells of the Exodus generation — who, although they were saved people, having been redeemed at the first Passover! — chose to test God repeatedly in the wilderness due to their wicked heart of unbelief.

As a result, God swore (declared an oath) that He would not let them enter into the promised land, the land of God's rest. The promised land is not a type of heaven. It is a type of entering the realm of spiritual victory and, ultimately, the millennial rest of Christ. Nevertheless, a whole generation of wayward believers were not allowed entrance into promised rest, including Moses and Aaron! The passage ends with a strong admonition and reminder:

Exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. (Heb. 3:13)

In the context, being made a partaker of Christ is being a participant in His millennial kingdom. Oh, may we seek the Spirit's enablement for getting victory over sin!

Understanding The Bible

STUDY REFERENCE

Clarence E. Mason's "ESCHATOLOGY 3"

ADDENDUM 5

"THE JUDGMENT SEAT OF CHRIST"

1 Corinthians 3:9b-4:5; cp. 2 Corinthians 5:9-10

BY THE AUTHOR

Dr. Clarence E. Mason, Jr.
Philadelphia College of Bible
1970

Edited by Dr. Clarence E. Mason, Jr.

My friend Clarence Mason's view of the Bema as a "Protestant Purge-atory" where the effects of sin will be purged ignores the glorious truth that God promised, "their sins and their iniquities I will remember no more (Heb. 8:12; Jer. 31:34; cf. Is. 43:25)"

SECTION: Addendum 5

"THE JUDGMENT SEAT OF CHRIST"

1 Corinthians 3:9b-4:5; cp. 2 Corinthians 5:9-10

1. Observe the costly foundation of God's temple (11)

Would argue for care (IOB) in building with suitable fire-resistant materials (12a), rather than evident combustibles (12b).

How silly a log cabin or a hay mound or lean-to would look on a large foundation laid down at a cost of tens of thousands of dollars. Yet, that is what most Christians are doing.

2. It is clear that this is a judgment of Christians (only) (15-16)

There is no question of a test to see if a person has done enough to be saved. Even when, regrettably, the works are burned up (because done unsatisfactorily), the person under discussion is "saved, yet so as through the flames."

3. The purpose of the evaluating fire is twofold:

a. To make apparent those works which are of praise to God (12,14; 4:5c).

b. To remove by purging anything and everything which would mar the believer's enjoyment of the Lord in heaven (12b, 15a). How could one be happy in eternity if there remained the memory of his many failures to do the Lord's will, and his many shameful sins committed after receiving Christ as Saviour? God graciously removes all such awareness of sin's effects (Rev. 21:4).

4. It is evident that the Judgment Seat of Christ will be a painful experience to many Christians (15a)

There is an element of truth in the Roman Catholic contention that the incident of death does not remove the harvest of sin's sowing (Gal. 6:5-6a). How then is it removed? Rome says by an indeterminate period of suffering in a place called Purgatory (to get the thought, pronounce Purge-atory). Rome believes all who will eventually be in heaven will pass through Purgatory.

But Rome is wrong in the major points of this thesis. Christians will indeed be purged at the Judgment Seat of Christ, and some will suffer, but it is an event, not a period of time; it takes place in heaven, not in a place people go to before they go to heaven. Of course, nothing can be done by others to affect our status (e.g., Masses said). Our status is determined entirely by the degree of faithfulness with which we have served the Lord since He saved us. Calvary purged sin's guilt; the Bema purges sin's effects (harvest). This might be called the "Protestant Purge-atory."

CHRISTIANS THROUGH THE CENTURIES



Apostle Paul +66

1



Polycarp 69-155

2



Tertullian 160-220

3



St Augustine 354-430

4



St Patrick 387-493

or 460

5



Boethius 480-524

6



Augustine of Canterbury +604

7



The Venerable Bede

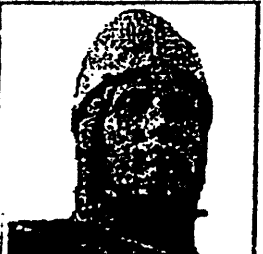
8

672-735



St Bernard 778-841

9



Wenceslaus

907-935

10



Anselm 1033-1109

11



Abelard 1079-1142

12



Elizabeth of Thuringer

1207-1231

13



John Wycliff

1374-1384

14



Savonarola

1452-1498

15



Martin Luther

1483-1546

16



Roger Williams

1603 ? - 1683

17



Johann S Bach

1685-1750

18



Charles H Spurgeon

1834-1892

19



Robert T Ketcham

1889-1978

20

I have attempted to select one representative saint for each century of the Christian Church. These glorified saints revel in the presence of God and the holy angels. Are we to assume that their joy is overshadowed by a gnawing fear as to what awaits them at the yet future judgment seat of Christ? Will those like St. Patrick have their joy abruptly end at the bema, possibly followed by weeping, wailing and gnashing of teeth?

WORTHWHILE AND WORTHLESS WORKS EVALUATED AT THE BEMA

1 Cor. 3:11-12

For other foundation can no man lay than that is laid, which is Jesus Christ.
12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble. . .

2 Cor. 5:10

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

GOLD
SILVER
PRECIOUS STONES

WORTHWHILE
(permanent)

worthwhile
(*agathos*)

WOOD
HAY
STUBBLE

WORTHLESS
(perishable)

worthless
(*phaulos* [worthless], **NOT** *poneros* [evil])

Manfred E. Haber, Ph.D.

The Errors of Those Espousing a Negative and Punitive View of the Bema

1. They insist on threatening believers with punishment for sins at the Bema.
2. They invent various punitive measures against the sinner at the Bema.
3. They ignore a preponderance of passages that speak of the

- removal of all sins
- rewards of the saints at the Bema
- recognition of accomplishments through God's grace

--The believer is given glorious promises as an overcomer.

- ** Will be enjoy the Paradise of God, Rev. 2:7
- ** Will enjoy the prerogatives of royalty, Rev. 2:17
- ** Will rule with Christ over the nations, Rev. 2:26
- ** Will be honored before the Father and the angels, Rev. 3:5
- ** Will sit on a throne near Christ, Rev. 3:21

-- Every believer is definitely an overcomer.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 1 John 5:5

--This means that every believer is victorious.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:57

--In fact, every believer is totally, supremely victorious!

Nay in all these things we are more than conquerors through him that loved us. Rom. 8:37

Manfred E. Kober, Th.D.
9/26/22

DEFLECTIONS FROM THE TRUE PURPOSE OF THE BEMA

Is the Judgment Seat a Time of Rewards and Rejoicing or Remorse and Regret?

Within the negative approach to the Judgment Seat, there are a number of discernable variations.

- 1** While the believer's future is glorious, there will be tears in heaven, perhaps at the Bema.
David Jeremiah, Charles Stanley
- 2** All believers will ultimately be placed into two groups. Unfaithful believers will be excluded from Kingdom rule.
Paul Benware
- 3** Believers become a spectacle to the heavenly beings; our life is shown like a video. Chastisement and stripes are meted out for bad works.
Kenneth Dodson
- 4** "Calvary purged sin's guilt, the Bema purges sin's effects (harvest). This might be called the 'Protestant Purge-atory.'
Clarence Mason
- 5** The unfaithful believer is cast into outer darkness for 1,000 years.
R. T. Ketcham
- 6** The unfaithful are consigned to a place of weeping, wailing and gnashing of teeth.
Jody Dillow, Zane Hodges, George Dollar, Chuck and Nancy Missler
- 7** God punishes wicked believers by sending them to hell with the unsaved for 1,000 years.
J. D. Faust (*The Rod—Will God Spare It?* 2002)

POSITIVE VIEW OF THE BEMA

Lewis Sperry Chafer
John F. Walvoord
J. Dwight Pentecost
Charles C. Ryrie
Merrill F. Unger
Herman Hoyt
George Zeller