

DOWNLOAD PDF SHOULD I BE CONCERNED ABOUT ETERNAL REWARDS?

Chapter 1 : The Judgment Seat of Christ

God also graciously gives us eternal rewards for generous giving: "Go, sell your possessions, and give to the poor, and you will have treasure in heaven" (Matthew). I did use the word "earn" in a few places in my books Money, Possessions and Eternity and In Light of Eternity.

Ready to get a credit card? Tell us what you would most want your card to do. Give me rewards Save me money on interest Establish or build my credit score Back Next 5. Your periodic interest rate is calculated by dividing your APR by 360. Multiply your average daily balance by the periodic interest rate and the number of days in the month to get the interest accrued for the month. To avoid accruing interest, you need to pay the new balance on your credit card statement each month. The minimum payment is enough to keep you in good standing, but paying interest is unnecessary if you spend within your means. You may also have to pay an increased penalty interest rate if you make a late payment or spend more than your credit limit. Back to top 6. How minimum payments are determined A minimum payment is the smallest amount of money you can pay each month without damaging your payment history and incurring a late payment fee. There are a few different methods for calculating minimum payments , but here are the primary two: Your issuer may calculate your minimum payment based on a percentage of your balance. Your issuer may also take a percentage of what you owe plus any applicable interest and fees. But we always recommend that you pay your balance in full by the due date. Back to top 7. How credit cards affect your credit score Credit cards can affect your credit score in several ways. Before we get into the specifics, take a look at the five factors that go into your FICO score , the most widely used scoring model among lenders today: The ages of your newest and oldest accounts, as well as the average length of all of your credit accounts, make up your length of credit history. The longer, the better. You can influence this factor with a credit card by keeping old accounts open and active. And, of course, be patient, because building a great credit score takes time. Types of credit in use refers to the mix of different types of credit accounts you have, such as student or auto loans, or a mortgage. When you apply for a new credit card, your score may take a small hit. Back to top 8. How to calculate your credit utilization There are two different utilization ratios that FICO pays attention to: Aggregate utilization is the total utilization across all of your cards. Both line-item and aggregate utilization ratios are important when it comes to your FICO score. Back to top 9. Where rewards come from Many credit cards offer cash or travel rewards on your purchases. However, these tend to be capped at a certain monthly, quarterly or annual dollar amount. If your rewards seem a bit too good to be true compared to typical interchange fees, check your benefits statement for details on spending limits. Back to top This can prevent stolen transaction data from being used to make fraudulent purchases. However, the EMV chip comes into play only when the card is physically used for a transaction – for a purchase in a store, for example. Purchases made over the phone or online do not involve the chip. Which fees you may be charged There are a host of potential credit card fees you may need to pay, but many of them are easily avoided. Here are the most common fees: Annual fees are often charged on high-value rewards cards, as well as on cards for higher-risk consumers with lower credit scores. You can avoid them by getting a card without an annual fee, but if your spending is high enough, a fee card may net you higher rewards. And if you qualify, there are credit cards without balance transfer fees. To avoid this fee, you can get a credit card without foreign transaction fees. If you ever travel overseas, you should absolutely have a card without these fees and preferably with an EMV chip. Avoid this by always making your payments on time. Charged if your balance exceeds your credit limit. Keep in mind that if you choose not to opt into this fee, your purchases may be rejected at the register if you go over your limit. Alternatively, check out our card roundups to learn more about our favorite cards in the industry.

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Chapter 2 : Welcome To Sunday School

The th question asked If you are an atheist, with no eternal rewards nor any reprisals for any of your actions, why even live your seventy or eighty years with any moral compass or integrity? What do you have to live for, since you are going to cease to exist shortly?

Teaching t Introduction Last time, we explored the biblical thesis that we will all render an account to God about how we lived this life, and that he will render to each of a verdict that will impact us for all eternity. Some will of us be like the third steward. He represents people who go through their entire lives without ever deciding to personally entrust themselves to Jesus as their master. You may reject his promise that he will return. You may view all that he has entrusted to you as your own, to use for your own purposes. This will be absolutely tragic, because you could have avoided this by simply receiving his offer to exempt from condemnation and give you eternal life read Jn. Change your mind about who he is; call out to him and ask him to give you eternal life! What about those of us who have done this, who have a love relationship with Jesus? We will be like the first two stewards. This week, I want to spend some more time considering this prospect of obtaining eternal reward. I count several dozen times, including every New Testament author. And no one talks about it more than Jesus, whose teachings are bookended by statements about this issue read Matt. In spite of this fact, I find that most American Christians are either ignorant of, indifferent to, or even antagonistic toward this teaching of the New Testament. This means we need to respond to our questions and objections concerning this teaching so it can have its proper impact on our lives. Common Objections to This Teaching "It appeals to fear-motivation. To not be concerned is to devalue its importance. The people with the family names, highest IQ, best looks, charming or powerful personalities, popular talents, etc. The Christian community has a tendency to do the same thing. But the judgment seat of Christ will be completely fair. For this reason, he tells us that "many who are first shall be last, and many who are last shall be first. Those of us who had the privilege of growing up in healthy homes or coming to Christ early in life have no advantage over those of us who grew up in broken homes or came to Christ later in life. The issue is the same with everyone: This should be a great encouragement to those of us who feel less privileged, and it should be a sobering reminder to those of us who have been given much. They can view non-Christians as stepping stones to reward; they can view other Christians a competitors to be beaten, etc. But the answer to selfish behavior is not to eliminate rewards. Rewards are one of the most powerful motivators that exist, and God has instilled this in human hearts as a legitimate source of motivation for serving him. The key is to connect the rewards with proper behavior and motivation. The way to eliminate cheating and unethical competition on the job is not to do away with pay bonus incentives; it is to make it clear that such bonuses will be given only to those who are honest and help other workers succeed. This leads us to an obvious question. How can we obtain eternal reward? One way to explain this is to discover those things for which the New Testament says Christ awards "crowns" stephanoi. They parallel Olympic medals in that they symbolize recognition and acclamation. The New Testament speaks of Jesus awarding us crowns for four specific areas. The "you" refers to the people in Thessalonica whom Paul led to Christ. They will constitute a basis for his reward when Christ returns. In the same way, Christ will reward you for helping others come to Christ. He takes note of every way in which you reach out in love to share the good news that he wants to be reconciled with them so much that he gave his life to make this possible. This includes not only directly sharing the gospel with them, but also: Praying for them Serving the poor in the name of Christ Lk. Jesus will recognize those who labor in feeding and building up his people. Notice how Peter focuses on why we do this ". So just as Christ will reward you for helping others come to know him, he will also reward you for helping other Christians to grow spiritually. As you invest in other Christians by expressing biblical love, as you discover and then faithfully exercise your spiritual gifts to serve other Christians, and especially as you exercise servant-leadership in your home and in the church, God wants you to know that he highly prizes such work and will reward it richly. The point is that

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God says people desperately need authentic spiritual leaders who will show them how to walk with Christ and be a light for Christ and spur them on to maturity. Paul likens his Christian life to that of an Olympic athletic competition. I know young gymnasts who move across the country to train under special coaches. They sacrifice much of their social life and submit themselves to an exacting training regimen. Why do they do this? For the chance to win a medal that will slowly tarnish in a closet somewhere. But every bit of training that you undergo to become a quality worker for Christ will pay off eternally! Our culture applauds and rewards this kind of radical commitment to athletics, but regards the same kind of radical commitment to Christ as fanatical, unhealthy, etc. I fear that many of us view such spiritual training as strictly intramural activity, secondary to the real race which is personal peace and affluence. He is perfectly frank in his Word that if you make these three things the true values and priorities of our lives, you are going to experience extra suffering in this life. But especially with material wealth, you can avoid a lot of suffering and accumulate a lot of creature comforts. But reminds us over and over again that radical commitment to Christ will result in added suffering. How can he get any followers with a deal like that? Not by promises us ease in this life, but by promising to reward us in the next life for enduring suffering in our service to him in this life. What about when people mistreat you for sharing the gospel as absolute truth? What about if you forego material advantages to advance the cause of Christ? What about if you are called to lay down your life as a martyr for Christ? We live in a culture which feels that there is virtually nothing worth suffering for. Many of us have never learned to regard anything as of greater value than our aversion to pain. This is a horrible, self-protective, soul-destroying way of life! Jesus says his purpose is worth suffering for, and he will reward those who do so. Conclusion Serving Christ is the most important job in the universe!! It demands the most from us, and it results in the greatest reward!

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Chapter 3 : Reaping the Rewards of Righteousness - ensign

Our Bible study has questions about your teaching on eternal rewards in your books Money, Possessions and Eternity and The Law of theinnatdunvilla.com've quoted below from different things you say in The Law of Rewards.

Print Sermon The purpose of this website is to provide free sermon manuscripts and sermon videos to pastors and missionaries throughout the world, especially the Third World, where there are few if any theological seminaries or Bible schools. These sermon manuscripts and videos now go out to about 1., computers in over countries every year at www. Hundreds of others watch the videos on YouTube, but they soon leave YouTube and come to our website. YouTube feeds people to our website. The sermon manuscripts are given in 40 languages to about , computers each month. The sermon manuscripts are not copyrighted, so preachers can use them without our permission. Please click here to learn how you can make a monthly donation to help us in this great work of spreading the Gospel to the whole world, including the Muslim and Hindu nations. Whenever you write to Dr. Hymers always tell him what country you live in, or he cannot answer you. This sermon is based on one given by the great evangelist, Dr. I stand with Dr. The Christian who desires with all his might to see others converted is one who will have a truly satisfying Christian experience. In so doing, my brothers and sisters, you will be blessed beyond human comprehension, as you witness the power of God working through you, as you attempt to bring people to the Saviour. First, why should all Christians seek the salvation of the lost? Because God is glorified by the salvation of the lost. Nothing glorifies God more than the conversion of a sinner. As Christians, it is not enough to glorify God by living a righteous life, going to church, reading the Bible, and tithing regularly. Sure, those things please God, and indeed, He expects us to do them. But living right is not the only goal for those who are saved. To truly glorify God you must work with all your might for the salvation of the lost. And Jesus said that His main purpose was to save sinners! Therefore, we cannot truly follow Christ unless we also seek the salvation of the lost! As Jesus was a testimony and witness of God, so too, we are to be witnesses and testimonies of Jesus. Being men and women in this present world, we must glorify God as Jesus did, by winning souls. Let us also finish the work He has given us " by seeking the salvation of the lost! Also, let us not forget perhaps the most widely known Bible verse, John 3: Therefore, it is only natural for you, as a Christian, to return the love that God had for you, by working with all your might to convert a sinner from the error of his way, and save a soul from death. Also, every Christian should work with all his might for the salvation of the lost, because God has commanded us to do this work. The true believer does not need to read a verse in the Bible that expressly tells Christians to win souls. The Holy Spirit speaks to every saved person to have concern and deep consideration for the spiritual welfare of those people in the church, or in the world, that are not saved. Perhaps you have felt a deep desire to see someone converted to Christ before. Listen to the voice of God, as he calls you to be interested in the salvation of the lost. Who knows, perhaps your influence on them may be used of God as a means of grace to draw them unto Christ. It is an unquestionable fact that the leaders of this church express strong desire to convert sinners. Their work for Christ, and the salvation of the lost, is the best human example that we have. And I consider it a blessing from God to be in a position to be alongside these spiritual warriors of Christ. Each of the leaders bears a resemblance to our Lord Jesus. Indeed, as Christ, their main purpose in life is the business of winning souls for God. Like them, each of you must strive to win souls. As Christ, they too have come to seek and to save the lost. It is an awful thing to think of what it means to be lost. It is unpleasant to think of what it means to be lost now, to say nothing about what it means to be lost [in Hell]. What can we do [to convert them] from sin and from its consequences? Our hearts are stirred when we hear of millions whose bodies are starved around the world, but what is this to millions whose souls are starving, who are in sin [far] from God and without Christ? It is better far to save one perishing soul than to save ten million starving bodies. This love is not meant for us to hold up inside, and keep to ourselves alone. Rather, Christian love motivates us to seek the conversion of sinners! As a matter of fact, uninhibited Christian love and concern for

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the lost should be the ultimate goal of every true believer. If we are to model ourselves after Jesus, and look to Him, not only as our physical, but also as our spiritual guide, it is most evident, that Jesus is ever burdened for sinners, and forever compassionate and loving toward them. Think back to the time before you were converted. More than likely, you felt as if there was nothing good, happy, and meaningful, or anyone that truly loved, cared, or understood you. Then you were awakened to see that God did love you, and sent His only begotten Son Jesus to pay the ultimate penalties of the tortures of scourging and crucifixion as a man, and sacrificially bearing our sins as the sinless and pure Lamb of God. You were then broken in the spirit, and drawn to Jesus, truly desiring to be forgiven and cleansed by Him. Now that you know the love of Jesus, you cannot even begin to consider reverting to your former miserable state. You have been reborn, and the love, mercy and grace of God have been made known to you. What about remaining lost after death? Think about what an awful place of pain Hell is. Keep the eternal flames of Hell before your eyes. The natural man does not understand the things of God. Even with many pointed and well-given sermons on sin and its consequences – death and damnation – the lost person does not grasp these things. Therefore, we must bring them where the Gospel is preached, and pray for God to open their eyes and draw them to Jesus. When we hear of starvation going on in various parts of the world, we are moved with compassion and concern for those who are starving. But they are without God and living in sin as well. Now those in Third World countries, who are void of physical, as well as spiritual food, are just as in need of salvation as the many other millions of people in the world who have food, but do not have Christ. And as Christians, we know that Dr. Then, too, every Christian should work with all his might for the salvation of the lost, for his own sake. Our eternal reward depends upon our earnestness and untiring activity in soul winning. If you want to be a better Christian, there is no better way to become one than by winning souls. Just as winning souls was the first work of Christ, so too, it should be the first work of every Christian. For a Christian to die and go to Heaven, without having won souls, is like Christ returning to Heaven without having accomplished the task that God had sent Him forth to do on the Cross. It will be a shameful thing for you to live in glory, unable to really enjoy the presence of the Lord since you were not one of His good and faithful servants. Working to win souls will give you a crown in the Kingdom. And every soul that is won to Christ, that is directly attributable to your ministry, will add a jewel to your crown, as well. Second, how should all Christians seek the salvation of the lost? We must seek the salvation of the lost by prayer. Praying for the lost is not only duty, but it is our first duty. We accomplish more in that way than in any other single way. Our prayers for the lost are on their behalf. We are praying to God to save them. The earnest prayer for a soul to be saved is heard by God. Thus, praying for the lost to be awakened and converted is the most important prayer we can do for them. Although it is good to pray for the lost in general, it is even better to pray specifically for each lost soul, by name, and with much reflection and thought about the person. Develop a deep desire to see them saved. How do you do this? By praying for them every day, or whenever the person you are praying for crosses your mind. God can use you in this way to open sinners up, by making them see the love of God in you. Our prayers for a certain sinner can be specified more than praying broadly for his salvation. Pray that he will see the evil of his heart, and the sins that he has done. Pray that he will have an awareness of the reality of God and that this would trouble him deeply as he thinks about how he is separated from God, and will come before Him at the Day of Judgment to be judged of his sins and thrown into Hell fire. Prayer is the first thing but not the only thing. Begin trying to lead men to Christ. How do we lead men to Christ? Bring them to church to hear the Gospel! Our church is a place where the Gospel preaching is the core topic of virtually every sermon. These sermons point a lost soul in the direction of Christ. By bringing a lost person to church to hear sound gospel preaching, you are leading men to Jesus. We never see a lost soul wander into the church looking for salvation. People have to be brought in to church. This is how we lead the lost to Christ.

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Chapter 4 : WHY ALL CHRISTIANS SHOULD SEEK THE SALVATION OF THE LOST

Eternal Rewards From God For Godly Christians - looks at the Rewards in Heaven from God for Godly Christians & Faithful Believers. Check out the Short Summed Up Scriptures on the Eternal Rewards for Christians.

Robert December 8, at 8: It is common, and I must admit that I often have this same mindset, to think that we simply go to heaven when we die and live with God. God bless you Alex. Yours in Christ, Robert P. DocReits

December 6, at So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. So I do not run aimlessly; I do not box as one beating the air. But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified. What was that reward? What does that mean? How do we know Christ? God provided Jesus to pay the price for our sin by dying and rising from the grave. Those who repent and trust Jesus have begun the race Paul mentions. Now run as Paul did. He did not run to receive rewards to better his estate in heaven. He ran for the prize reward which was Christ. Here is the meat: He wanted to serve Him. And I trust that my life will bring honor to Christ, whether I live or die. For to me, living means living for Christ, and dying is even better. But if I live, I can do more fruitful work for Christ. I long to go and be with Christ, which would be far better for me. But for your sakes, it is better that I continue to live. Does this sound like he might want to hang around earth to gather up some more treasure for eternity so he would not get bored? He was thinking about being a faithful servant of His Master, Christ. OTOH, he wanted to die so he could go to be with the One he loved! This has nothing to do with selfish desire for heavenly gold. He already told you he was running so that he might not miss being apprehended Phil 3: So my question Alex, is do you know Christ? Have you acknowledged your sinful standing before a Holy God and are you aware of your wretched estate as a sinner. Next have you repented and turned from your sin, forsaking it and have you trusted Christ as your Savior, acknowledging that He rose from the dead and that faith in Him is your only chance of salvation reward. I ask because Christ within you, living in you by His Holy Spirit should be sufficient reward for a Christian. If you have done this and are saved, then we should now, as Christians, seek to do those things which are pleasing to Him, because we love Him and are His servants. Not for collecting heavenly stamps for spending in heaven. If not, I urge you with my prayers on your behalf to do so at once. I agree with you that eternity is a long time! I wish you well,.

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Chapter 5 : Can a Christian lose salvation?

All Christian service brings rewards and serves to build confidence in our eternal future (1Tim), while, at the same time, the sure and certain knowledge that we shall undergo an evaluation of our service should inspire diligence and consistency in the stewardship of our time and opportunities here on earth (1Pet).

Tweet I once had an employee ask me what my most important teaching was. Everything the Lord has shown me works together with other truths to make a whole. This man had been miraculously saved from a cocaine addiction, and he was listening to my teachings day and night. He wanted to get to the bottom of everything, or to the core of Christianity. I would share the meaning of true eternal life. No one ceases to exist when they die. Everyone lives forever in either heaven or hell. There are a number of scriptures that speak of everlasting life as something we possess in this life John 4: Sure, not perishing in hell is an important part of what Jesus came to do. But salvation is much, much more than getting our sins forgiven so we can go to heaven instead of hell. Let me say it this way. Sin was a barrier that stood between us and a holy God. It had to be removed. Sin is no longer standing between God and man 2 Cor. But to what does that entitle us? Sure, it entitles us to live forever with God in heaven. But there are tremendous benefits right here, right now, on earth. Eternal life is one of those benefits. Jesus defined eternal life for us in John You may be disappointed with that definition. You want there to be something more. He had an intimate, personal experience with her. This was speaking of a knowing between a man and a woman in the most intimate way possible. Likewise, when Jesus said eternal life was knowing God, He was speaking of having an intimate, close, personal relationship with God. They think that is reserved for heaven. They are content to muddle through life singing songs about how, when we all get to heaven, what a day that will be. That is not to take anything away from heaven, but we are supposed to have eternal life close, intimate, personal relationship with God our Father and Jesus Christ His Son right now. Why is this so misunderstood? It is because the church has changed the message of salvation. That excludes the true message of eternal life and intimate relationship with God as the goal of salvation. This describes the modern-day church to a tee. We have many people who have come to the Lord and received the forgiveness of their sins, but they are saved and stuck. They are just waiting for heaven so they can really start living. That is missing the main point of salvation. If there was no afterlife, if there was no heaven or hell, John 3: This was one of the main differences between the first-century church and our modern church. Those people knew God intimately. They never even put a bumper sticker on a camel. Yet, these believers turned the known world upside down with the truths of the Gospel in just thirty years Acts They impacted their world much more than we are impacting our world today. They had such a depth of relationship with a Living God that it was contagious. In Rome, Christians knew their God so intimately that they sang His praises as they were burned at the stake. They had a present-tense relationship that allowed them to endure with joy terrible atrocities. There are historical accounts of Romans, when witnessing the joy of these Christians who were being martyred, jumping out of the stands and rushing to them. They knew they would be doomed to the same fate, but they willingly accepted death so they could know God in the same close, intimate, and personal way as these Christians. Let me ask you this question. How many people would die to have what you have? Is anyone envious of your relationship with the Lord? This is normal Christian living. This is what drove the Apostle Paul Phil. There is so much more I would like to share with you about this. Ask my Charis Bible College students. They will tell you that the answer to everything is a personal, intimate relationship with the Lord. And the good news is that our Lord wants you to have this more than you do. If you already have this eternal life working in you, this will make it even better. Every one of us can go deeper in our relationship with the Lord. Once you understand that true eternal life begins with a personal relationship with the Lord, it leads to a question:

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Chapter 6 : GOD IS CONCERNED ABOUT YOUR ETERNAL SPIRITUAL WELL-BEING!

rightly concerned about the danger presented by trials, temptations, and persecution. The vulnerability of a young believer requires extra care, prayer and attention on the part of the spiritual mentor.

Its Requirements and Its Rewards Luke Any of you who have done the same know that it has become a far bigger commitment than we anticipated. This is also a danger in the matter of discipleship. Repeatedly, our Lord cooled the enthusiasm of eager candidates for discipleship by urging them to consider its cost. We urge people to be saved and to become disciples of our Lord, highlighting its benefits and blessings. We conceal the true cost of discipleship and any liabilities in the fine print, if we mention them at all. Lest we become falsely discouraged or disillusioned, we should also weigh these costs against the benefits of being a follower of Jesus. In this way only can we make an intelligent decision in this decisive matter of discipleship.

The Requirements of Discipleship In the gospel of Luke, we find the requirements of discipleship outlined by our Lord. Whoever does not carry his own cross and come after Me cannot be My disciple. 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? Or else, while the other is still far away, he sends a delegation and asks terms for peace. From one perspective, discipleship centers upon the issue of dependence and submission. Taken from another direction, we might say that discipleship entails a complete rearrangement of our priorities. To be a disciple of our Lord demands that He become the most important thing in our life. This is what Luke sought to remind us of when he recorded the words of our Lord in the fourteenth chapter of his gospel. Consider with me the rearrangement of our priorities demanded by discipleship. We should all understand that Jesus did not mean by this that we cannot love God and family at the same time—“that we can only love God while hating those nearest and dearest to us. What our Lord means is that our love for Him must have precedence over any other. Our attachment to Him must be greater than any other. While husbands are to love their wives Ephesians 5: No human relationship should be more intimate, no human bond more inseparable than that between the disciple and his Master. We in America can hardly grasp the potential threat that family ties pose to true discipleship. In the days of the New Testament as well as down through church history, individuals have been confronted with the ultimatum to choose either Jesus or family, but not both. Many Christians have been totally disowned and disinherited because of their faith in Christ, the Savior. Several years ago when I was teaching school, I had a little Jewish girl as a student. More than anything else in the world she dreaded telling her parents of her new faith. She was a handicapped child and to be put out by her family would seemingly be disastrous. Not only is our relationship to Christ to have priority over family ties, our union with Him is to have precedence over all human relationship. Friendship or identification with Christ will inevitably result in enmity with the world. The disciple of Christ may not desire persecution, but he can depend on it. It is enough for the disciple that he become as his teacher, and the slave as his master. If they have called the head of the house Beelzebub, how much more the members of his household! The basic instinct to preserve life is inherent in all of creation. Discipleship demands a devotion to the Lord Jesus that surpasses the instinct to preserve our own life. The history of the church sufficiently proves that this requirement has resulted in the death of countless Christians through the centuries. Once again, we Americans can scarcely comprehend the demands of discipleship as faced by many of our persecuted and oppressed brethren. Perhaps even in our own lifetime conditions in our nation may become such that we will come to appreciate the significance of this requirement of devotion to Christ above life itself. I have the distinct impression that we are now beginning to arrive at the real crunch for those of us who are complacent, affluent, American Christians. Simply put, we must love God more than we love money and what it can buy. The story of the rich young ruler illustrates this requirement of discipleship. He wanted to be a disciple of our Lord and therefore obtain the fringe benefit of eternal life, but not at the cost of his material possessions. I do not think that the Bible teaches that one can become a Christian only after disposing of his material assets. It is the attitude behind our affluence that is the crucial factor. Oftentimes the

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poor are more materialistic than the rich, for they assign too much importance to material things. The desire to have money and material goods is what is sinful. Paul instructed those who were rich in material things to be rich in good works, and not to trust in the uncertainty of riches 1 Timothy 6: That is the point. Nothing must compete with our devotion to and our dependence upon the Lord Jesus. Even as our Lord spoke of His destiny leading Him to a cross, so also every true disciple must also bear a cross. Our cross must not be confused with the cross of our Lord. His was a cross borne once for all, while ours must be taken up daily. His cross was the instrument which put to death the sinless Son of God. Taking up our cross involves the daily putting to death of the selfish desires and ambitions of the old self, our lower nature cf. Must Jesus bear the cross alone And all the world go free? Now I would agree that all of us must suffer in this life and bear the reproach of Christ. As Christians, we will suffer and be persecuted for the sake of Christ, even as our Lord told us. Taking up our cross daily is speaking of our willingness to lay aside all self-seeking and selfish ambition. It means that our desire and ambition is not to satisfy ourselves, but to please the Savior. He, rather than self, is the object of our supreme affection. Pleasing Him is the highest, most compelling motive of our lives. We, like the disciples, do not come out looking very good on this point. Over and over the disciples evidenced a jockeying for position, and a desire to get ahead of the other eleven. And repeatedly our Lord rebuked and instructed them on this very point cf. The supreme example is that of our Lord who looked not after His own pleasure and comfort, but Who was obedient to the point of infinite suffering and death for our salvation Philippians 2: Putting all these elements together we can conclude that true discipleship puts Jesus Christ above everything and everyone else. We esteem His fellowship above that of any other. We consider it a far greater thing to be related to Him than any human kinship. We see His purposes, His desires, as vastly more important than our own. On a human plane, discipleship is something like joining the armed forces. No one can sign up and yet retain his autonomy. At least, this is the way it used to be! When you are enlisted, your own interests are subservient to your superiors. You eat when you are told, you get leave when it is granted. You contribute to a greater cause by making yourself expendable to that cause. And so, to some degree, it is with discipleship cf. The Rewards of Discipleship With the requirements of discipleship so demanding, we are not greatly shocked that so few chose the path of discipleship to our Lord. In fact, we may wonder why anyone would choose to do so. Let me suggest several principles of discipleship which prove to be compelling reasons for being a follower of Jesus Christ. As we shall see, the rewards of discipleship make its requirements look pale. We must all have a master, and none is more gentle than the Savior. The Scriptures make it clear that we are the slaves of whatever it is that controls us Romans 6: Some are the slaves of the body and its appetites. Others submit to a religious system. It is hard to think of a more fitting description. Ultimately, if we are not the servants of Jesus Christ we are slaves to sin and to Satan Romans 6: What a cruel taskmaster he is! To be His disciple is not a dreary task, not a drudgery, but a delight; not a burden, but a blessing. While the scribes and Pharisees lorded it over the people and ruled in pride and arrogance, Jesus gave His life for His sheep. He humble and gently leads His own. Though the path is rough, the way is sure, for we have a gentle and skillful guide. Although the demands of discipleship are great, He never requires of us anything which He does not enable us to do. We have seen that the requirements for discipleship are rigorous. Why is the way of the Jewish scribes and Pharisees hard and their burden heavy? It is because they demand much and do not give so much as one bit of help Matthew But what our Lord expects, He enables us to do. This is the crucial difference. Let us not think about the demands of discipleship without also contemplating the dynamic enablement which He provides to meet them. It is only to His disciples that our Lord reveals His innermost thoughts and most intimate secrets.

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Chapter 7 : Eternal Life There's More To It Than You Think - Andrew Wommack Ministries

Discuss if we should be concerned about eternal rewards. 1. Draw lines to connect the phrase to either Salvation or Rewards. 2. Discuss the contrast between the following salvation and rewards phrases.

Lesson Introduction - The scriptures say do not muzzle an ox while it is treading out the grain. It also says the labourer is worthy of his reward. So, God has a reward for all that make it to the kingdom. We shall one day cross to the other side where we shall have exceeding and eternal weight of glory. Lesson Aim - To study about the eternal reward. Teaching Objectives and Lesson Plan i. At the end of the lesson, students should be able to explain the types of rewards. They should also be able to develop desire to receive a good reward at the end. To achieve the objectives, teacher should explain the lesson outlines and encourage students to ensure that they enter into rest through holy lives. Text Review - I Corinthians 9: When the preacher does not make profit out of the preaching of the gospel. When the preacher becomes the servant of all. When the preacher becomes weak to gain the weak. When he or she is a Jew to the Jews and Gentile to the Gentiles to gain them. When the preacher becomes all things to all men that he might save them all. When the preacher keeps the body under subjection. When the preacher is certain and focused. When he or she is temperate in all things. Such willing preacher who fulfils these conditions will never be cast away but will surely receive rewards from God Almighty after the end of this age. Teaching Method - Teacher should use lecture teaching method. Crown of life for faithful servants who endure temptations and overcome evil with good. Incorruptible crown for those who patiently run the race to Heaven and are temperate in all things. Crown of rejoicing for soul winners. Crown of glory for true Pastors, missionaries and teachers of the word. Crown of righteousness for those who are earnestly expecting the coming of the Lord. They will have the right to reign with Christ. They will behold His face. They will inherit all things. They shine like stars. They will be pillars in the temple of God. They will have access to the tree of life. They will be glorified with Christ. Teacher should fix the scriptures below to the above stated points. Class Activity- Students should mention the kinds of crowns they expect in Heaven and explain what they are doing at present to receive such rewards. The above stated crowns and privileges are for faithful believers who endure to the end. They could be obtained if they patiently and faithfully hold on to Christ to the very end. The greater we serve Him, the greater our rewards will be. If we serve Him, He will reward us. Therefore, serve Him diligently. See assignment in the workbook.

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Chapter 8 : 23 Bible verses about Heavenly Rewards

This should be a great encouragement to those of us who feel less privileged, and it should be a sobering reminder to those of us who have been given much. "It encourages selfish behavior." In the world, the prospect of reward corrupts people all the time.

To Paul, gaining Christ made everything else seem comparatively worthless Philippians 3: But the rewards God promises us are treasures too, and he expects us to want them. If we have just been saved from eternal damnation, where is the relevancy of rewards with that in mind? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store 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 longed for his appearing. Is it not you? Does any of this minimize Christ as the greatest treasure? Not me, you need to believe it. But Jesus says otherwise. Christ is our main treasure, but when he tells us to lay up treasures in Heaven Matthew 6: To say Christ is the main treasure we seek is absolutely true. To say he is the only treasure we should seek is false, since Scripture itself tells us to store up treasures in Heaven that are not Christ. Christ is the giver, those are the gifts. It is a false dichotomy to pit rewards against Christ, since God is the creator and grantor of rewards. This needs a closer look, I think, because it appears there are similar assumptions behind nearly all your questions. It is common to believe God is glorified only when we think of him alone and that any motive besides love for God is inferior or unacceptable. Yet it is God in his Word who gives us other motives—love for people, fear of disobedience and hope of reward among them. These are not mixed motives, but multiple motives—all God-given. Perhaps we can understand the appropriateness of motivation by reward a secondary source of joy in the Christ-centered life by considering the appropriateness of taking pleasure in the fellowship of other people also a secondary source of joy, with God being the only primary source. Aquinas and the early Augustine were dismissive of the notion that we would find joy in Heaven due to our relationships with other people. This seemed to elevate creatures and undermine the Creator as the sole source of joy. Hence it was regarded as unspiritual. Obviously he does not consider this as contrary to or competing with his or their longing for God. He considers this longing for human companionship good and appropriate. In fact, Paul anticipates his rich relationship with the Thessalonians as part of his reward in Heaven: God has given us secondary sources of joy that are derivative of our primary source of joy Him. In turn, derivative joys are sign posts pointing right back to the God they came from. Since He is the creator and designer and provider of all these, He is our ultimate source of joy. He does not feel slighted when we thoroughly enjoy what is from our hand—on the contrary, he feels delighted. We will enjoy God forever by enjoying his attributes and his greatness, and also by enjoying all the creatures and creations and rewards and adventures he has made to delight us and glorify Himself. We did not invent this order, He did. It cannot be wrong or inappropriate any more than he can be wrong or inappropriate. God will bring with Jesus those who have fallen asleep in him Our source of comfort is not only that we will be with the Lord in Heaven, but with each other. God is not bothered by our love for each other—he made us for each other. As we walk and talk and laugh together, He will take us much pleasure in it as we do. So can we make people or heavenly reward into idols? Is there regret and guilt in Heaven? Is Heaven only a step up from hell for some people? Heaven will ultimately be a place of eternal joy, and I think I said nothing to imply otherwise. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames. Christians at the judgment seat will experience certain consequences of good they have failed to do and bad they have done: But apparently the commission of sins results in the omission of righteous works. There is no indication that rewards missed by virtue of lack of service on earth 1 Cor. In Heaven, how we have lived on earth will have eternal effects. How do we stay away from legalistic living if so much of our focus is

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on the rewards we will be receiving in Heaven for the good works we do here on earth? Legalism is always wrong. So what is the solution? To disobey Scripture by not looking to our reward in Heaven? You dare not throw out rewards because you can get legalistic about them, any more than you should throw out Bible study, fasting and prayer because you can get legalistic about them. We can pervert any good thing into legalism. To avoid it we have to remind ourselves that apart from Christ we can do nothing and he is the one who empowers our good works for his glory. But we still have to believe Him when he says He wants to reward us. These are part of the life God gives us, and we should enjoy it. In fact, some of the fun loving activities we do lead to investments in eternity. For instance, after playing tennis with a man one day I had the joy of leading him to Christ. He rewards us for obedience. The sheer size and scope of the biblical doctrine of rewards demonstrates how important this subject is. Because some try to work their way into Heaven, which is foolish and sinful and impossible, we have come to fear good works and reject them as insignificant, when in fact God says we were created to do good works Ephesians 2: We should not throw out the baby of eternal reward for good works with the bathwater of works righteousness. With legalism, the problem is us exalting ourselves and doing good works in the power of the flesh, and seeking the reward of men. Properly, we are to live for the Audience of One, seeking to please Him and gratefully anticipating the miracle of rewards he will give us which will testify not to our goodness, but to his grace at work in our lives. If we remind ourselves of what Scripture says about who he is and who we are, about his worthiness and our unworthiness, we will break free of legalism. Apart from Him we can do nothing. If it is God who is willing in us to act according to his good purpose, how can we take the credit for it? This is what I mean by the assumptions that underlie your questions. You ask this as if reward were our idea. I take no offense to this or any of your questions. They lay their crowns before the throne and say: The passage I cited, Rev. Christ is glorified through giving us reward. You need to stop seeing that as contradictory. Again, you must deal with the fact that it is God-inspired Scripture that speaks of all these rewards and tells us that we MUST believe that God is a Rewarder Hebrews If we do not believe this, we disbelieve God and fail to bring him glory. In one sense no. In another sense yes. We do not deserve salvation, right? So using the same logic, are you saying we should refuse to accept salvation? Since we deserve damnation, would choosing it be more pleasing to Him? God would be no more honored through our refusing reward as through our refusing salvation. Is it wrong to want to be saved? Yes, if it is wrong to want to be rewarded. Well, if that is wrong, then it must be good not only to want to not be rewarded as you expressed it but to not want to be saved. Do you see how convoluted this logic is? Consider carefully what you portrayed if I understood correctly as a virtuous response: But it goes much further. What is this really saying? Who do we think we are? Do you really believe God would be honored by our refusing to accept reward he desires to give us? Who are we to refuse God? Our unworthiness is a given. Peter no doubt thought he was being spiritual when he refused to let Jesus wash his feet, but it was in fact desperately misguided and prideful. We know better, apparently, than God does! And, to make it worse, we imagine ourselves spiritual for having done this. I encourage you to go back to Scripture and embrace what it actually says, then rest in it and find pleasure in it, rather than avoiding and denying and dismissing what it says because you think it sounds unspiritual or selfish.

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Chapter 9 : Eternal Rewards: 1st Peter #18

But rewards and inheritance are not the same thing as eternal life. For example, the book of Hebrews, with its five warning passages, are regularly used to show that salvation can be lost. But Hebrews is a call to believers to persevere in their Christian lives, not about spiritual salvation.

We have been making the case that the objective of the Christian life is to grow spiritually and help others do the same. These first three phases are: Helping other Christians and helping others to become Christians is the ultimate fulfillment of our purpose here on earth and the basis for our heavenly reward. It is also our duty. For once we have begun to mature through the help of others, it is our responsibility to reach out in love and help others do the same. The problem, of course, is that the English word minister has connotations of authority, position, prestige and selectivity which are in no way present in the Greek word "servant". In reality, every member of the body of Christ is a minister or servant to the whole, and no single part can exist in isolation from the rest, any more than our eyes, or ears, or arms or legs can function independently from the rest of our body 1Cor. Every single Christian "member" has an important, unique ministry that is, a service to perform for the benefit of the rest of the "body". Some ministries may seem glamorous, others ordinary; some may attract a great deal of attention, while others seem to go almost unnoticed; some may be blessed with a plethora of rewards here and now, while others appear to be major liabilities to those who perform them. Only one thing is certain: God has assigned us all some service to perform with our Christian lives. The only really important question to be asked is "are we performing it or not? Every branch in me which does not bear fruit He removes, and every branch which does bear fruit He prunes so that it might bear more fruit. Moreover, it is for this very purpose that we have been created anew in Jesus Christ Eph. It is important to remember, however, that while we "branches" may be the agency, God is the source of any good works we accomplish in this life. Apart from our master Jesus Christ, we cannot "bear fruit", but when we follow, obey, "abide" in Him, we are empowered by God to do the specific ministry for which we have been chosen Jn. Nor can effective production be separated from spiritual growth for they are linked in Col. Spiritual immaturity necessarily limits the help we can give to the Church to assist in the spiritual growth of others. This does not mean that we are to be fruitless until we achieve a certain level of spiritual growth, but it does stand to reason that if we are to help others to grow, we also need to grow ourselves. The author of Hebrews faulted his listeners for their failure on this very point: The parable of the sower teaches us that the believer who fails to rise above the worries, wealth and pleasures of life is like a plant strangled by weeds: As the branch cut off in John We find a further example of this in the parable of the talents, where the productive servants are praised and rewarded, while the servant who buries his talent in the ground is cast into outer darkness by his master Matt. Both the servant who buries his talent in this parable and the branch which is cast away in Jn. It is impossible for a true believer in Christ to be without any production whatsoever Jas. Nevertheless, we should still strive not to be like the marginally productive servant in the parable, who, though blessed with a "talent" only managed a modicum of "interest" Matt. Though some may seem to have more than others, we are all given a spiritual "talent" to employ for God in this life. We should take care not to lose "interest", and thereby allow our own unique opportunity for ministry to go unexploited. If we have grown spiritually, we have not done so without a great deal of help from more people than we can name. Should we not then be eager to give something back, to lend a hand to others and help them in their journey toward spiritual maturity as we ourselves have been helped? Production is Giving When a tree bears fruit, its production is a blessing to those who harvest and eat of it. In an analogous way, our Christian "produce" exists not for our own benefit but to bless the lives of others. It always involves effort and self-sacrifice for the spiritual good of others. It is not the size of the gift which matters: It is not even the type of gift which matters: And the gift need not be material at all. To teach, to comfort, to encourage, a kind word, a helping hand, words and deeds of love, done in the name of the Lord, for the glory of the Lord, these are the sort of gifts which pour forth from Christian love, which best

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complement our spiritual gifts, which best recall the greatest gift of God to us in the form of His Son Jesus Christ. The production, ministry, works, Christian service, or whatever the name we wish to employ for Christian "giving" thus transcend the bestowing of monetary gifts alone. While commending the Philippians for their gracious giving to him, Paul made it abundantly clear that he delighted far more in the reward that had been credited to their account for the legitimate production which their act evinced than in the money he had received Phil. Yet in the case of the apostle Paul, we can be assured that the sentiment is genuine, for no one is on record for living a life of more extreme hardship and deprivation in the service of our Lord than he 2Cor. For Paul, money is merely one type of "seed" or means with which to minister 2Cor. The giving of money then, which requires effort to earn the money and self-sacrifice to part with it, is comparable to any act of Christian production in those two critical respects: Christ taught us to give to those who ask Matt. Let us therefore not neglect the financial needs of the Church of Christ, but let us likewise never assume that money can be substituted for the act of kindness, the word of encouragement, the prayer of intervention, or the teaching of truth necessary for the edification of the Church of Jesus Christ. Scripture tells us that Abel, though dead, still bears witness to the world of his faith in God through the sacrifice he offered Heb. His blood sacrifice represented the need for a substitute, a savior, to pay the price of sin; by acknowledging this fact through his sacrifice, Abel did not benefit his fellow man in a material way as in giving money to charity, but he did accomplish an important purpose which God had for him, a purpose that is still bearing fruit today, showing us that from the very beginning of human history, true believers understood both the need for and the promise of the coming Savior. The same is true in the case of many believers of the past: This act of obedience by Abraham imparted no material benefit to other believers, but still ministers to us today as it encourages us to trust God as Abraham did Rom. And so it is with other great believers of the past. The Daniels, Davids and Stephens are not great because of their monetary gifts, but because of the fruit they bore in witnessing to the faithfulness of God through their acts of faith in Him. In all of these signal cases found in the Bible, this is the essence of the gift: This type of "fruit" surely requires a degree of spiritual maturity before it fully ripens. So we have come full circle. In order to be most effective in our spiritual production, we must first achieve some measure of spiritual maturity through the process of listening, believing and living that has been the focus of our study to this point. After all, if we have not yet reached the point where we really trust Him, how effectively can we witness to unbelievers to put their faith in Him? If we have not yet reached the point where we really believe in a heavenly reward, how can we comfort the grieving or help motivate the spiritually tired to go on in joy in Christ? If we have not yet truly learned to love God above and beyond everything else in life, how in the world can we expect to take on any task that involves strenuous sacrifice for Him? These are just examples, but whatever our ministry may be, it will never be fully effective if it ever gets off the ground at all until the "minister" has some spiritual capital stockpiled in the heart to offer to the "ministered". Production is first and foremost giving, not to God, but to our fellow Christians, actual and potential. God has no need of anything from us Acts So we need to see the fruit bearing process, the act of Christian giving, for what it truly is: Not by might nor by power, but by My Spirit. Before the creation of time, God prepared the good works He wanted us to perform in this life Eph. Just as rebuilding the temple in the days of the return of the Israelites from captivity in Babylon was a difficult and daunting task the context of Zech. Yet nothing is impossible with God Gen. The Holy Spirit is the one who empowers all ministry and the function of all spiritual gifts 1Cor. As branches, He works through us to produce fruit, both the fruit of an upstanding Christian life Gal. Central to such production is the spiritual gift possessed by the individual Christian. Each and every one of us has a spiritual gift, and it is the Holy Spirit who decides on the choice of gift we receive, provides it, and empowers it 1Cor. If we are truly willing to minister, we must have faith that God will lead us to the true and proper function of whatever gift He has chosen for us. If perchance we do not seem to be cut out for the specific function in the Church which WE would have chosen, we must 1 remember that all members of the body are essential 1Cor. Finally, it is entirely improper to conceive much less to pursue a desire for spiritual gifts that are at present not operational, such as tongues, prophecy, healing and the like. As reasonable

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Christians that is, Christians who do not eschew emotion, but insist that it be governed by reason: In 1st Corinthians These three categories represent 1 specific spiritual gifts such as helps, encouragement, evangelism, etc. The first two categories are somewhat self-evident; for example, you may have the spiritual gift of helps, and be employing that gift by helping with the upkeep of the physical plant of your local church the specific ministry. The third category mentioned in 1st Corinthians chapter twelve is, however, the most illuminating: So the soil you are plowing may be rich, poor or in-between, but God takes all this into account and, indeed, has planned it all out ahead of time. This means that the evangelist, for example, is not going to have his production rated by the number of those saved. Rather, his service will be judged by other criteria i. After all, Jeremiah and many of the other Old Testament prophets saw very little actual production come of all their efforts at the time. So let us not become demoralized if our particular ministries seem sometimes to have little point compared to others which are more successful on the surface, for we shall reap what God has purposed at the proper time Gal. By the power of the Holy Spirit, as we fulfill the ministries purposed by God that we should do, God will achieve His intended effect cf. Now therefore, my beloved brothers, be steadfast and immovable, abounding in the work of the Lord at all times, for you know that our labor is not in vain in the Lord. We shall be resurrected with glorious bodies and dwell together with the Lord for all eternity, and it is at the end of a lengthy discussion of the resurrection in 1st Corinthians chapter fifteen, that Paul makes the statement above: Behold, I am coming quickly, and I bring my wages with me with which to repay each according to his work. If we are truly advancing spiritually in the way God would have us do, this should be a means of encouragement as we take heart in the principle of rewards for our time and service here on earth, for God is anything but stingy, giving instead a full measure flowing over, and promising an abundant return on whatever investment we make Matt. Since each of us will have to give an accounting to the Lord for all we have or have not done Rom. So now, there is no condemnation for those who are in Christ Jesus. As believers in Jesus Christ, we are no longer under the punitive judgment of God Jn. Our evaluation will, instead, be concerned with judging the worth of our earthly Christian ministry 1Cor. The Lord is the One who judges me. Therefore, do not make judgments before the time, until the Lord shall come, who will illuminate the hidden things of darkness, and reveal the intents of every heart, and then the praise of each shall come to him from God. He knows the hidden motivations of our hearts, all of them; He knows not only what we have done, and whether He had called us to do it, but also why we have done all we have done Rom. So even if the world does not understand or appreciate what we do, our labor for the Lord here on earth is not for that reason in vain 1Cor. By the same token, not all that is done in this world, ostensibly for the Lord, will have a reward. In 1st Corinthians 3: The standard adhered to is a simple one: In other words, to be legitimate, all our works must edify; they must turn people to Christ and build up the faith, hope, and love of those who believe in Him.