

My Notes 6-20-2023 Tuesday Morning

[Heresy Of Soul Sleep | Faith Bible Baptist Church \(sermonaudio.com\)](#)

[2 Corinthians 5:7-11](#)

Alright, let's review the text that is one of our handfals and this is Second Corinthians. Chapter 4 begins at the 15th verse.

[2 Corinthians 4:15-5:11](#) For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

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.

5:1 For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

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.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

Lord, be pleased here to help us in understanding these texts too, and they are difficult in some sense, but they refresh the soul with so many promises. So you help us to see ourselves in the text here, and may we all be edified in Jesus name.

All right, so I want to speak about the confidence that we have in the Lord, and we just ended last week with some seed thoughts here about the heresy of soul sleep, and I wanted to delve into this a bit further. This heresy was propounded oh, there was so much of the cult movements at the beginning of the 20th century in the early 1900's and the later 1800's and the 7th Day Adventists with their false prophetess Ellen G. White began asserting that notion of of this heresy and Charles G. Russell and the Jehovah's Witnesses, and it's certainly nothing new, and in that sense, you know, most of these cultists derive their thinking from what they believe was extra scriptural revelation. God was telling them things that nobody else was to hear or had heard to this juncture. So that's kind of typical of what the culture was about, but I think it's important for us to delve into the matter just a bit here, so let's take a closer look at this heresy.

Soul sleep is a belief that after a person dies, his soul sleeps until the resurrection and the final judgment. In this condition, the person is not aware or conscious the concept of soul sleep is not biblical. So now, so we'll make the statements here. Let's take a look at how they at least biblically support their heresy, and then hopefully, a reputation.

The first thing I want to admit to you is that taking any doctrinal positions from the book of Ecclesiastes, is It's a lesson in futility. The book of Ecclesiastes, as we well know, was written by Solomon, and the spirit with which it was written was a spirit of bitterness. Solomon is a bitter man, and God is permitting him to give forth and emit these bitter thoughts that he has. He has already apostatized. He has already lost much of his blessings. His wisdom that was a gift that was given to him is now turned rancid, and he is, he's just kind of issuing forth some of this acrid testimony from his lips, permits himself this opportunity to vent, as it were, and God lets us look into the mind of a man that gives himself over to the world and fleshly appetite the backslidden heart, and I think it's for us educational, but we have to take into consideration when he says things, that he's saying them with that attitude. So I would not face any major doctrines on the book of Ecclesiastes without understanding the Spirit with which it was written.

So in that light, let's look at [Eccl 9:5](#).

Their Belief [Ecclesiastes 9:5](#) For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. 1st where it says for the living know that they shall die, but the dead know not anything, neither have they any more reward for the memory of them is forgotten. So we would refute basing a doctrine on [Ecclesiastes 9:5](#) for the first reason they gave.

The Refutation: The writer is telling us how things are from the human perspective, and his favorite expression there and those early chapters was that which is “under the sun “ He is not telling us any doctrinal statements about whether or not the soul continues after death. He's writing out of the bitterness of a vain life spent pursuing pleasure on earth. And you'll hear the the almost rhythmic repetition of all is vanity, All is vanity under the sun, and I mean he repeats this throughout. So keep all this in mind in his perspective. He is not telling us any doctrinal statements about whether or not the soul continues after death. He's writing out of the bitterness of a vain life spent pursuing pleasure on earth. So that would be our my reputation to establishing any doctrine on [Ecclesiastes 9:5](#).

Now, another passage they use.

Their Belief: The Bible describing death as being “asleep.” So we see this in [First Corinthians 15:6](#) And throughout the scriptures actually this euphemism that's employed about sleep. Even Lazarus sees asleep. I go to awaken him, Jesus said. So after that he was seen above 500 brethren at once, of whom the greater part remain unto this present, but some are following sleep.

Paul writes. So we'll refute basing a doctrine on that expression, because the Bible describes a person “sleeping” in relation to death. [Luke 8:52](#) And it does not mean literal sleep. Sleeping is just a euphemism to describe death because a dead body appears to be asleep. So again the reputation is the tripartite nature of human existence. The body, the soul, the spirit. Well, the body, when it dies, is unanimated. The soul and the spirit is gone, leaves the body, and so the body becomes a vacant shell. That is left behind, and so when one sees it, it appears that the body or the physical form is asleep, but also the Bible using this expression, sleeping does so again, the word euphemism just means a replacement word for something that has perhaps a more pungent meaning, and this kind of lessens the degree of it by calling death sleep. So it's just a euphemistic expression, and again, the Bible says this throughout. I didn't put all the references in, but Jesus said of Lazarus in [John 11:11](#) that he sleeps well, he knew he was dead so why would he use the expression? Because for believers, the experience itself of death is should hold no greater fear than the fear of going to sleep at night. So that's why it's used the euphemism euphemistically.

Their Belief: Now they also use [Psalm 30:9](#) What profit is there in my blood when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth? Of course these are rhetorical questions, so they need to be answered. Nonetheless, they obviously put a negative slant on the experience of death.

The Refutation: So we would refute this by saying the Old Testament Saints had a gloomy view of death. Death to them was seen as an interruption in their communion with God, even for believers. They saw death as a continuation of existence [Isaiah](#)

[14:9-11](#) Hell from beneath is moved for thee to meet *thee* at thy coming It stirreth up the dead for thee, *even* all the chief ones of the earth; It hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: but on terms which robbed it of all that deserves to be called life. David shared the common view, and he uses it as part of his appeal to God. Remember that primarily the people of God the nation, Israel, their promises are all earthbound in that sense. They'll be inheriting a Kingdom on Earth, and so these are the promises that they and the expectations all wrapped up in the physical domain. So as a result, they had a, I think, a very partial view of eternity as to what the Saints would be experiencing. We have this greater revelation, of course, in the New Testament so the Old Testament Saints had a gloomy view of death. Death, to them was seen as an interruption in their communion with God. Even for believers, they saw death as a continuation of existence, but on terms which robbed it of all that deserves to be called life death shared the common view and he uses it. David shared the common view and he uses it as part of his appeal to God. So again, but the Davidic covenant, the Abrahamic covenant, the Noahic covenant, all the covenants of the Old Testament we're really a perspective of earthly reigning and experience, and even in eternity there's, you know, the new heaven and the new earth and the new Jerusalem, and so the new earth will be the domain of the Saints of old, the Old Testament Saints, along with those that believe during tribulation. The meek they shall inherit the earth the believers have a heavenly promise and New Testament believers will live in the heavenly Jerusalem. So that's the differentiation. So much of what their promises were bound to were things that were happening on Earth, and that perhaps explains this brief quotation in [Psalm 30](#). Also in [Psalm 146:4](#) His breath goeth forth, he returneth to his earth. So it's a description of dying, and in that day his thoughts. Now I have a number here, 6250, and this is the strong concordance number. So if you're familiar with the Strong's concordance, you know that all the words in the Bible were categorized and then numbers were given to those words, and then those numbers take us back to a lexicon in the back of the Strong's concordance where we can actually look at the Hebrew or the Greek and we can see some of the nuances of the language. Remember English translation is a word for word translation and a literal one, so it's the best translation word for word that I can find, but there are nuances in the words sometimes that require even more than a single word for word translation. That's certainly the case with this word. So his thoughts perish means that his ambitions perish. Thoughts that perish. So we're looking now at this Greek word #6250 in the Strong's Concordance, Eshtonah and that's the wicked man's wicked man's plans and purposes which come to not at his death. The thoughts which go to the grave are as vain projects. So the example you remember, the rich fool is thinking about what he's going to do is going to tear down the barns build bigger ones he's got. You know it was it was a bumper crop he had more than he could eat for himself. So what would you do with all the excess and selfishly decides to build bigger barns. That's the prospects for the future, and in the meanwhile, of course, God says this day, this night, thy soul shall be required of the, and so he dies, and so that's the end of all his prospects, what he's hoping is going to be accomplished, and thus this word. It's kind of wrapped up in the single word thoughts. It's tonight all of the man's purposes, earthly gains and goals and what he hopes to accomplish here. So that's what it means when it says, well, the day he dies, that all ends. So whatever you were deciding to do I just read this morning from

[James 4:13-14](#) where it says go to now ye that say today, tomorrow we shall go into such a city and continue there year and buy and sell, and get gain. Whereas you know not what shall be on the morrow for what is your life? It is even a vapor, that appeareth for a little time and then vanishes away. So life is temporal, and all of our plans. You that say we're going to go to this city, we're going to do this, we're going to remain there, You don't know whether you have another moment to live. So that's all wrapped up in this single word for word translation of thoughts, but the thoughts go well beyond that.

Their Belief: So to take [Psalm 146:4](#) His breath goeth forth, he returneth to his earth; In that very day his thoughts perish. And say, well there you go. You see when you die, you go to sleep and you have no more thoughts.

The Refutation Of course we all know that when we're asleep, we're still thinking, but again, this is what the heretics used to establish soul sleep.

Their Belief: They also use this passage in [Psalm 115:17](#) The dead praise not the Lord neither any that go down into silence, but we will bless the Lord. Now this goes back to what we said about the the Jewish understanding of life and life on earth was everything to them, and so the opportunities to praise God, everything had to be wrapped up in the Davidic covenant. Have a Kingdom on earth as it was in heaven.

The Refutation: So Jesus had not yet brought life and immortality to light through the gospel in other words, the knowledge of what was to come, and the greater revelation of the experience and the exuberance of life in the heavenlies. [2 Timothy 1:10](#) But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: So believers now have eternal life and immortal souls. So the Holy Spirit used Old Testament believers limited understanding of an afterlife to urge them to praise God while they could. So again, this also gets back to the temporality of life and that people in their procrastination is put off what they will do, you know, praising God. Well, we'll get to that, you know, we've got this. We have to do first, that sort of idea and that, and that's the warning. Well, you might die tomorrow and what you were proposing to do, you need to do and do it now if you're going to praise God, do it now, because you may be dead by the day's end, and that's really all that those passages were saying. As you can see, it's a rather flimsy, a doctrinal support from the verses that they put forth.

Proof Text for the Consciousness of the Dead

The Transfiguration

Now, in contrast to that, there's much that the Bible has to say about consciousness of

the dead. Look at the Transfiguration as an illustration of this. We have in [Matthew 17:2-3](#) Jesus transfigured before Peter, James and John, and his face did shine as the sun, his raiment was white as the light, and behold, there appeared unto them Moses and Elijah, Elias talking with him. So most of the Elijah are long dead, and you can see here and the Transfiguration that there were very much alive and active and in communication with the Lord and specifically talking about his demise in Jerusalem that was approaching. So it's illustration though they were dead, they were very much alive. The thoughts were alive they were actively engaged in conversation. The same could be said in the negative sense of the lost and we see in [Luke 16:24](#) The rich man is in hell, but he's talking to Abraham and also identifies Abraham. He cries, Father Abraham, have mercy on me and send Lazarus that he may dip his, dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. So again, here's a here's a man very much aware he's not asleep. So the soul sleeping says, look, everybody dies and you go to sleep, and your body dies your in the ground, and your soul is asleep and waiting for the general resurrection at the last day. That's what they believe that we'll all be raised up at the last day, and that's when we'll have consciousness again, but here's a rich man dies, and immediately he's in hell, and he's cognizant of the chasm that separates him from paradise. To the thief on the cross in [Luke 23:43](#) Jesus says, verily I saying to you today, thou shalt be with me in paradise, and so the fact that he was going to a place and doing it immediately wasn't going into the ground. This thief was going to be with him in paradise now his body would go into the ground. So he was speaking of his soul, the eternal part of us in the book of the [Revelation 6:10](#) we have the martyred Saints that are in heaven, and they are under the altar in, and they cried with a loud voice, saying, how long, oh Lord, holy and true dost thou judge and avenge our blood on them that dwell on the earth. Again, it's an illustration of these that have already been martyred, and yet they're awaiting their resurrected bodies, and in the meantime, they're crying out. So they're, they're quite aware, quite conscious. Same could be said here now in [Philippians 1:21](#) where the apostle speaks of to to me to live is Christ and to die is gain. So he's saying, look, I live in the presence of Christ now, and when I die, I'll be in the presence of Christ, and thus he said, [Philippians 1:23](#) For I am in a straight betwixt, to having a desire to depart and to be with Christ; which is far better. So this dovetails with our teaching here in [Second Corinthians 5](#), confident and willing to be absent from the body, and to be present with the Lord. Chromatically, what we have here happening also is with this conjunction and and we're we're joining it as simultaneous, so absent from the body and present with the Lord. That's the idea of it also we find Christ returning in glory, and when he comes back, [1 Thessalonians 4:14](#) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. I think somebody's audio is still on I think. Yeah see if you can find somebody's audio Sue. Thanks. All right, [Second Corinthians 4:14](#) Knowing that he which raised up the Lord Jesus shall raise up us also, and shall present us with you. So this notion that Christ risen from the dead I will be present with him so it's just another affirmation of instantaneous leaving the body and bringing with the Lord [Romans 8:11](#) But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. So we're looking to the future resurrection of the physical frame here we are absent from the body, present with the Lord's soul and spirit, but the body awaits a glorification. We've gone over this many times, but review never hurts. So here we have our death or burial in the coffin, now, up to this point Jesus arrives he goes to the cross people that died before the cross, as in the case of the thief on the cross went to paradise. Now Jesus, when he is buried, goes to paradise in [Ephesians 4:9](#) says he descended into the lower parts of the earth, and so he says to the thief today you'll be

with me in paradise, and this that we've discussed many, many times. In [Luke 16](#), you have the place called Hell, and you have the rich man on one side, and you have those that are in Abrahams bosom that are waiting in paradise for. The death, burial and resurrection of Jesus. So when this happens then he will take that which is captivity, and lead them captive to the 3rd Heaven. So that is the event that takes place during the three days and three nights Jesus is in the grave. Bodily his soul spirit is in paradise on the third day he rises with a glorified body and takes with him these that are awaiting in paradise, and takes them up to the 3rd heaven, and that's what this passage briefly, addresses willing rather to be absent from the body, and to be present with the Lord. So the glorified body is what we're awaiting the soul, and the Spirit has already been with Christ.

Confidence

So we speak of what divine confidence it's mentioned twice in our text. So we walk by faith and not by sight we are confident, I say, and willing rather to be absent from the body and to be present with the Lord. Now, there are other places that speak of our confidence. [Philippians 1:6](#) Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Christ., and this is speaking of our eternal security in Christ, that once we're saved, we're sealed, and there's no turning back. The Lord here has given us a permanent salvation. We don't have to worry about losing it, and we have the confidence that though we leave our bodies behind, that God will come and raise up those bodies as well in [John 5:28](#) Jesus said, Verily, verily, I say unto you that all that are in the grave shall hear my voice, and shall come forth they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. So even though there it seems as though this is all happening at one time it's really separated by years of time, but the resurrection of the believer is a divine confidence. God is not going to leave our soul in corruption, and [Psalm 16:10-11](#) For thou will not leave my soul in hell, and the word hell there is sheol, which means the grave. Alright for thou shall show me the path of life in thy presence is fullness of joy. So it goes on to the 11th verse. God will show us the way. In other words, that body is going to be summoned forth. So this is part of our divine confidence in the Lord. And first [John 2](#). Speaks of it as well. And hereby we do know that we know Him. So believers have this wondrous delight to know that the Lord know him, and we know him and He knows us. God knows those that are his, and let him that nameth the name of Jesus Christ depart from iniquity. So our sin record we're confident that this sin record now that we all have has been sealed up and will not be brought forth at the Day of Judgment. Now this gives us great hope, and it allays all fear that our sin record is going to be brought out somehow. In [2 Timothy 1:12](#) one it says, For I know whom I have believed, and it persuaded that he is able to keep that which I have committed unto him against that day. So I know whom I have believed. So that would be Jesus, and were persuaded. That he is able to keep that which I have committed unto him against that day. Now we've committed sin, and the sin record and we we've taken those sins and we've brought them to the cross. We've handed them over to the Lord who promises to reconcile us, and so this very potent passage here is a guaranteed deliverance. Thus, we have this confidence that our text is speaking about another place that I think is a very comforting passage, is at the end of [Jude 24-25](#), and we have these last two verses now unto him that is able to keep you from falling, and to present you faultless before the

presence of his glory with exceeding joy. So you know, we're not faultless. So all these sins that we may consider them peccadillo's, but sin in the sight of a holy God is equally abominable, judgment has to be made of it, and it has to be transferred to the cross, and this is what makes us faultless before the presence of his glory, and that will create in us succeeding joy, our sins have been washed away, expiated in so many places, the Scripture describes [Psalm 103:12](#) They're separated from us as far as the east is from the West. [Micah 7:19](#) They're buried in the depth of the sea, [Isaiah 38:17](#) says. They're put behind my back and so many places here that. Give us this divine confidence, we're confident, I say confidence also. In the word, the word itself that God has given to us is immutable, so it can't be changed. Once God has given a promise, in [Ephesians 1:13-14](#) signed, sealed, and delivered. [Matthew 24:35](#) heaven and earth shall pass away, but his promises, his words shall not pass away. [John 10:28-30](#) So I give unto them eternal life, Jesus said, and they shall never perish neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all. No man shall be able to pluck them out of my father's hand. My father and I are one, and that extended text, we've been given a promise, and that word shall not pass away.

Immutablely

It's immutable, unchangeably the same from generation to generation. So this gives us again divine confidence. Confident, I say, and [Psalm 12:6](#) The words of the Lord are pure words, as silver tried in the furnace of earth, purified seven times, and [Psalm 119:89](#) Forever, oh Lord, thy God, thy word is settled in heaven. again, in [Psalm 119](#), you know [Psalm 119:152](#) the word, So there's so many promises about it concerning thy testimonies. That thou hast founded them forever. So when God says something, we can totally trust it. It's going to happen, and in some cases, there's a great amount of time that elapses between the giving of the promise and the fulfilling of the promise, but heaven and earth will pass away. His words shall never pass away. So [Titus 1:2-3](#) tells us in hope of eternal life, which God that cannot lie, promised before the world began, but hath in due times manifest his word through preaching, which is committed unto me according to the commandment of God our Savior. So God cannot lie, so that again it adds set to station to whatever God has said. He's not going to lie about it. If He's given a promise, we can be confident that he will fulfill that word. All right, back to our handful so we [Second Corinthians 5:9](#) Wherefore we labor that, whether at present or absent, we may be accepted of him. So we have some. This is a bit of an addition to to what the promises are. So now the apostle uses this as a point of exhortation, so knowing all the promises that had gone before in the text everything that has been done for our sakes, and that the abundant grace through the thanksgiving of many would redound to the glory of God. When he's given us the promise that the earthly house of this tabernacle were dissolved, we have a building of God and house, not made with hands, given the promise that we're absent from the body, but present with the Lord knowing all of these things. Then he says, the motivation now is for us to labor, wherefore we labor that, whether present or absent, we may be accepted of him. So life on earth, that's as Paul said, I'm in a straight betwixt to depart to be with Christ, which is far better to remain here, so laboring on earth, present with the Lord even now we sense his presence, and if we should be leaving our bodies, we'll be in the very throne room of Christ, so whether

whether present or absent, we may be accepted of him. So he puts all that kind of together as a concluding remark. This tenth verse then goes on to say again, part of the motivation is for us when we appear before the Lord, when we are present for the day of the Bema Seat judgment, we want to be accepted of Him. In other words, we want to be receiving a full reward. So this tenth verse is repetition of what we found in the book of Romans and [1st Corinthians 3](#). That we must all appear before the judgment seat of Christ. So now we have a judgment of believers. This is different than the judgment of the white throne in Revelation chapter 20. This is a bema seat to this is a this is running a race faithfully. [Hebrews 12:1](#) Says wherefore also, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight in the sin which doth so easily beset us, and let us run with patience the race that is set before us. So now we're to run the race faithfully, and at the end we can expect the the prize, the Laurel wreath. Or the Stephanus, the crown. The idea here the believers receive reward for being faithful that we labor being accepted of him accepting meaning here that he says well done good and faithful servant. Not all believers will hear that affirmation, by the way. [First Corinthians 3](#) is very clear about this. That there's going to be those that do works that are wood hay , and stubble. Variety, and those people will they'll be a loss. They'll suffer a loss, but they themselves shall be saved, yet so as by fire. So the Scripture is clear that this has nothing to do with our salvation. This has to do with reward. This is being able to receive an affirmation from the master. You've done well. So we must all appear before the judgment seat of Christ, that everyone may receive the things done in his body according to that he had done, whether it be good or bad, and knowing therefore the terror of the Lord, it goes on to say, we persuade men so at this judgment seat of Christ I will appear, you will appear, will will have to give an answer. So this is a repetition of the truth in [Romans 14:10-12](#) We shall all stand before the judgment seat of Christ as it is written, as I live, Saith the Lord every knee shall bow to me, every tongue shall confess to God. So then everyone of us shall give account of himself to God. No, so to speak. We we're glad that our signed before we were saved are all forgiven and forgotten, and that's that's good to hear. That's good news, but from that day forward, believers are accountable. As to how we've lived our Christian life so God is going to He has a record of how we spent our lives and what we did for the upbuilding of the Kingdom. So all this is quite critical for the believer to receive his rewards in heaven, and [Matthew 1:23](#) Jesus said there is therefore in the Kingdom of heaven is likened to a certain king which would take account of his servants. So we see that notion there even in the parabolic teaching, the king taking in account of his servants so it's not that we just are carried on. Flowery beds of ease, I think is how that songwriter wrote it, that we're just going to float into heaven and everything you know that we're just relax and be raptured. No God expects us to occupy until he comes we've been delivered we're now to be light bearers and we must give an account as to our stewardship again in the parable in [Luke 16](#) he speaks of giving an account of thy stewardship. So we're going to have to, and that's what the Bema seat judgment is all about giving an account of our our work in Christ. So this passage that I had already alluded to is in [1 Corinthians 3:11-12](#) No other foundation is laid than that which is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones. So now we're looking at the bema seat Judgment by fire, and the works are being judged at this point, what sort of work we did as believers, and they there's three categories. Gold, silver, precious stones. Now we know that fire doesn't touch those objects. Those objects only get purer by fire. So clearly he likens our works to this category. Gold, silver, precious stones, but of course, the antithesis is we have those that are wood, hay and stubble. Those are obviously works that can be. They're combustible, so it can be burned up. So we don't want to be of that category so this is all emblematic of how believers spends his life and

what he does with the knowledge of the truth that has been imparted to him and that we have all been commissioned by the Lord, said, So send I you, ye shall be my witnesses. So God has called us to be his faithful goodness in the midst of persecution and the designs of Satan all about us, and I tell you we're living in some very strange times so believers can shine the light in the midst of this perversion, and we ought to do so and and we need to be believable sad to say, the church at large is dismissed by most of the people of the world. Mock the believers, because the believers are just another form of their own worldliness, and so we don't stand in contrast. To what the world is and and God wants us to be peculiar people, and he leaves us here as a witness to a world that in a world that is completely lost in darkness. So of course we're saved yet so as by fire. So if any man's work shall be burned, he shall suffer loss, but he himself shall be saved yet so as by fire. So we have to understand this is not about our salvation. This judgment, which is not like the White Throne judgment, this judgment is all about our works either being burned up or standing and withstanding the trial by fire. Hopefully our works will be of that quality, and [Jude 23](#) tells us, well, others save with fear, pulling them out of the fire, hating even the garment. [Zechariah 3:2](#) And the LORD said unto Satan, The LORD rebuke thee, O Satan; Even the LORD that hath chosen Jerusalem rebuke thee: *Is not this a brand plucked out of the fire?* So once we've been pulled out of the fire, now we have an obligation. To tell the world so we hope at the end when it's our time to leave the body, as we must do, we almost all take our turn at this. That we will hear the Lord saying, well done, good and faithful servant. Thou hath been faithful over a few things. I will make the ruler over many things. Enter thou into the joy of thy Lord. So this is the anticipation for believers. This is the affirmation. This is what we hope at the end, that the Lord will be able to save us and each of us, that we've done what we could. We used our abilities, we used our talents to please the master. So this all comes in the form of Crowns.

There are five, and this is where we get the expressions to famous This is a Greek word that speaks of the Laurel wreath that was given out at the ancient Olympics, and this Laurel wreath, or this crown that would be given.

One is called the Incorruptible and [1st Corinthians 9:25](#) No you not that they would run in the race run at all, but one receiveth the prize. So run that you may obtain. And every man that strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible I therefore so run not as uncertainly. So fight I not is one that beat the air, but I keep under my body and bring it into subjection. Was that by any means? When I have preached to others, I myself should be a castaway. So this all has to do with the keeping the body. Under submission and we received the Disciples Crown.

Then there's the Crown of Rejoicing. Paul speaks to the [1 Thessalonians 2:19-20](#) he said. What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ is coming? For ye are our glory and joy. The Apostle Paul went to this city, Thessalonica, and he preached the gospel there, and he wanted people to Christ, and they will be his Crown of Rejoicing. So we received that crown for saving souls and bringing people out of darkness into light, the soul winners crime.

Then we find the crown of righteousness. In [2 Timothy 4:8](#) It's Paul that writes I fought a good fight. I finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness. Which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing. So this is for those that fight the good fight. They're doctrinally sound they stand against apostasy. They stand against worldliness. They do so in some cases under great persecution. They do so in some cases even to receive the crown of life.

So this is the Martyrs Crown. We find it here in [Revelation 2:10](#) Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison. You may be tried, and you shall have tribulation 10 days, but be thou faithful unto death, and I will give them a crown of life, the martyrs crown. And this is reserved for those who have paid the ultimate price as believers, and then, well, we have this that we talked about a while back.

[1 Peter 5:2-5](#) Feed the flock of God, which is among you. This is the crown of glory. He's talking about the faithful ministers of the gospel. Do so without constraint, but willingly, not for filthy lucre. In other words, they're not worried about collecting lots of cash, but of a ready mind neither as being Lords over God's heritage, but being in samples to the flock. When the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away. So I call this the Pastors crowd. There I am with my crown on my head. Hopefully I want to be able to receive.

That acclamation, and this is your reasonable service, obviously in the parable of the talents, the idea of the Kingdom of heaven, being like a man traveling into a far country, called his own servants, delivered unto them his goods, and to one he gave five talents, to another two to another one, to every man according to his several ability, and straightway took his journey. So now we understand here's the Lord he's going on a journey. We know that Jesus has been gone for 2000 years now, but he is coming back, and he expects in the meantime, he says I'm appointing you as ambassadors for me I'm going to give you a talents you must do something with it. In the case of the parable, it's a matter of investment. I've given you so much and you should you should make some advancement upon what I have given to you, and we will come back at the end to find how it all went so each person gets a several ability. So all of us have something, we have something to offer, and the upbuilding of the Kingdom, some more than others, and of course, to whom much is given, much is required. So if you've been given talent and ability, then you must use it to the glory of God, and all of us have something. So we have to find from the Lord what that might be. There's no place here for what I have to think is pretentious modesty. Where we say, oh, I I'm nothing. I don't have anything to offer. We all have gifts that God's given to us. So there was the man that was afraid, and he went and hid the talent and the earth, and when the master came back, he said, what what did you produce here? Well, you know, one said I had you gave me 5 pounds, I've, I've gained 10, and in this case, one of the men said, I took your talent, and I buried it, didn't do anything with it. We'll go dig it up and you can get back what you gave to me, but with no interest with no advancement upon what was given, and so these were all I speak of divine endowments intelligence, creativity, memory, wit, reason, imagination,

emotion. These are all great gifts. judgment, affection, conscience, dignity, modesty, health, and of course, our five senses. This all comes from God. These are gifts, and as I already mentioned unto whomsoever much is given of him shall be much required. To whom men have committed much of him. They will ask the more so this leads us to that [2 Corinthians 5:11](#) in our. Study here, knowing therefore the terror of the Lord we persuade men now that's kind of a frightening verse. Knowing the terror of the Lord, we persuade men, but the idea here is that believers ought to understand that you know God is no fool. God is not mocked whatsoever a man sow with that shall he reap, and so we're going to have to face God, and we're going to have to end the Bema seat, even if we don't want to be ashamed to his coming we we find in [2 John 1:8](#) epistle again, we want to receive a full reward, John tells us.

Persuasion

[2 Corinthians 5:11](#) Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. So here we have the notion of persuasion. How important persuasion is. All Paul can do in the writing of these epistles is persuade. He's not to Lord over God's heritage. No minister is all the minister can do, at best, is make his argument and present his case and prosecute the righteous word of God in the ears of the hearer, but he can't make a hearer obey. That has to come from the hearers heart. So the idea of persuasion, and here again he uses, I think, a rather potent illustration the terror of the Lord, he said. Knowing the terror of the Lord, we persuade men. So let's keep all this in mind, and so you know, the Bible isn't just to be taken casually. The preaching of the word, when it goes forth, it's not just the word lazily. We listen to it, say ho hum, you know, we should be listening intently, and desirous to do what needs to be done, and when we hear something that perhaps even convicts us, instead of being offended at it, we ought to embrace it, and see what sort of perfections can come in our Christian life from it. This power persuasion we see in the book of [Acts 17:2-3](#) And Paul as his manner was went in and then three Sabbath days and reasoned with them out of the scriptures opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ. So there's that gift of persuasion where he's alleging or setting forth an order and relationship one to another and he's really putting forth and prosecuting a case. Paul had a forensic style of writing, and you, you know that his background was as a member of the Sanhedrin. He would have been a lawyer, and so when he writes, there's a sense in which you can even see in the structure of his writing as though an attorney is prosecuting a case, and that's what persuasion is about. A good defense attorney persuades the jury, and makes the case as best as he possibly can so that he might win the right verdict. So Paul persuades us here. The other place here in [Acts 18:28](#) he mightily convinced the Jews and that publicly showing by the scriptures that Jesus was Christ again we see in [1 Peter 3:15](#) that we sanctify the Lord God in your hearts, and be always ready, always to give an answer to every man that asketh you, a reason of the hope that is in you. With meekness and fear. So yeah, it's all about it's a matter of persuasion. It's a matter of accomplishing. Things that in most cases. The the world needs to be persuaded, and they're persuaded by the media and the and the people of the world. And that's, that's the sad truth is that people are far more interested in things that are happening in the news than they are about what the word of God has to say. So. We have. [Hebrews 11:13](#) as well. This concept of

persuasion, these all died in faith, not having received the promises, but having seen them afar off, were persuaded of them, and embraced them and confessed that they were strangers, and pilgrims on the earth. All right, so let me get past this one. Remember this wonderfully persuasive passage in [Isaiah 1:18](#) Come now let us reason together, saith the Lord God is so reasonable. Though your sins be as scarlet, they shall be as white as snow, Though they be red like Crimson, they shall be as wool, and [James 3:17](#) tells us the wisdom that is from above his pure and peaceable and gentle, easy to be entreated, you see, so we can be if people would give ear to the word it is. It's very persuasive in the Scripture has this power to change our heart and mind it's easy to be entreated. It's full of mercy, good fruits without partiality, without hypocrisy. So this wisdom that God imparts to us through his word remember when Paul was preaching to Agrippa? Paul said, or Agrippa said, almost persuaded me to become a Christian, and there were so many cases of this in the Bible where people were almost persuaded. [Mark 6:20](#) even Herod, before he killed John, knew that John was a just man, and he observed or listened to what he was saying, and observed means he obeyed some of what John was teaching from a prison cell. He did many things and heard him gladly. Jesus speaks of through rich man that came to him and. Told him. What must I do to inherit eternal life, and Jesus said, Dust, thou know the commandments, and he recites the commandments at least. The second portion of the Decalogue Jesus said, well, there's one thing that you're lacking the Sell all that thou hast and distribute to the poor. That shall have treasure in heaven. Come, follow me, and when he heard this, he was very sorrowful, for he was very rich. So you see, he was almost persuaded, and I went away sorrowfully. How hardly shall they that have riches enter to the Kingdom of God? For it is easier for a camel to go through the needles eye than for a rich man to enter the Kingdom. [Luke 18:22-23](#). So he gotten close, but not close enough. He loved money more than he loved the advancement of the Kingdom almost persuaded. [Matthew 7:22](#) Oh, so many will stand before the Lord and cry. Lord, Lord, have we not prophesied in thy name? They were almost persuaded you, you could say. They seemed to do many things. That appeared to be Christian, but at the end God knows the heart shall I never knew you depart from me. You that work iniquity so much for this persuasion. Well, I have, there's many other thoughts here that we can go into, but our time is up.

So let's pray. So, Lord, we're just going to give you what we can from this portion of Scripture. We're going to try to obey what we've heard today. We know that we'll give it account one day for what we hear and we want to stand that the great bema seat and we want to be able to hear you affirm us and say well done. Thus we hope, and Lord you, help us in this world with all of its traps and all of its devilish stratagems that we can rise above these things and recognize that we're pilgrims, and that we're strangers that were citizens of another country that we're not, we're not to be bound to the things that are happening here. So give us a heavenly vision Lord, help us even this day to be used of thee. May the words that we bring with us, Lord, be words of life, and may they vivify those that live in the powers of darkness. May we deliver those who through the change of dereliction and addiction may we be able, Lord, to sever those bonds and free the captives. You came to do just that, Lord, you're now at the right hand of God, and you've now sent us as your ambassadors. We are poor servants at best Lord, so in view use us with the power of your spirit, and may we bring a blessing to those that we come into contact in Jesus name we pray. Amen.