

12/30/12

Spiritual Perspective Makes The Difference
2Cor. 4:16-5:10

The American Heritage Dictionary defines perspective in different ways, one is this way, “The ability to perceive things in their actual interrelations or comparative importance.”

Paul declared the reason he and those preaching the gospel with him were not discouraged in heart despite tribulations, sufferings and even brushes with death was because God was going to raise them up from the dead.

Both the soon return of Christ and that each of us will face God one day should be the greatest incentive for righteous and holy living.

* “Everyone who has this hope, purifies himself as He is pure.” 1Jn. 3:1-3

The apostle Paul is bearing his heart before the Corinthians as to his ministry and that his hope is not in this world nor this life, but rather in the one to come, in view of the resurrection.

Paul declared the hope of the resurrection through a three-fold perspective: 2Cor. 4:16-5-10

- I. The perspective regarding their finite life. 2Cor. 4:16-18

- II. The perspective regarding their future death. 2Cor. 5:1-8
- III. The perspective regarding their final judgment. 2Cor. 5:9-10
- I. **The perspective regarding their finite life.**
2Cor. 4:16-18
 - A. The apostle Paul knew that he was only on earth for a short time. vs. 16
 * This is living in reality!
 - 1. Paul came to a determined conclusion that he did not lose heart, due to the hope of the resurrection. vs. 16a
 * “Therefore we do not lose heart.”
 - a. The word therefore “dio”, is a concluding statement, on account of what precedes.
 - 1) Knowing that the Father raised up Christ and He would also raise them up. 2Cor. 4:14
 - 2) Knowing many had embrace the same hope the gospel, to the glory of God. 2Cor. 4:15
 - b. The consensus was unanimous.
 - 1) The plural pronoun “we”, is evidence of the shared hope.
 - 2) The plural pronoun “we”, is a constant reminder by Paul of his shared ministry.

- c. The phrase loose heart “ekkakeo”, means to become faint, discouraged or spiritless.
 - 1) The same word was used for not becoming discouraged, due to having received the New Covenant ministry and enabled. 2Cor. 4:1
 - 2) They would not be discouraged if people reject the gospel.
 - 3) They would not be discouraged if they were persecuted or suffered hardships, even losing their lives.
- 2. Paul did not loose heart despite seeing the aging of his body. vs. 16b
 - * “Even though our outward man is perishing.
 - a. The outward man in Scripture indicates the physical body.
 - 1) The temporal human existence.
 - 2) That which wears and tears with time, through used and abuse.
 - 3) The earthen clay pot, a fragile treasure-chest of the gospel. 2Cor. 4:7a
 - b. The word for perishing “diaphtheiro”, is to change for the worse, ruin or corrupt.
 - 1) It is used of one’s treasures. Lk. 12:33
 - 2) It is used of one’s mind. 1Tim. 6:5

- 3) It is used in our text of physical vigor and strength.
- 4) “The outward man, the body is always carrying about the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. 2Cor. 4:10
- 3. Paul did not loose heart, due to his ongoing spiritual development. vs. 16c
 - * “yet the inward *man* is being renewed day by day.”
 - a. The inner man is the new creation of God, having been born again.
 - 1) The spirit of man made alive to God through the gospel.
 - 2) The word renewed “anokainoo”, means to cause to grow, strengthened in the Christ-like life.
 - b. The inner man is the results of the work of God in their hearts through the gospel. 2Cor. 4:6
 - 1) This being the transforming work of the Holy Spirit from day to day.
 - 2) Being transformed and renewed through the word, prayer and obedience on an ongoing basis.
 - 3) “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to

glory, just as by the Spirit of the Lord.” 2Cor. 3:18

B. The apostle Paul knew whatever he suffered on earth would be small in comparisons to what awaited him in eternity. vs. 17

* This is spiritual insight!

1. Paul described the present difficulties of the believer as a small and brief spiritual investments. vs. 17a

* “For our light affliction, which is but for a moment.”

a. He included himself by the plural pronoun “our”.

1) He does this having just mentioned his sufferings. 2Cor. 4:8-12

2) He would not ask of them what he was not willing to do first.

b. He stated that our present sufferings to be light and for a moment.

1) The word light “elaphros”, means light in weight, in comparison to something heavy.

2) The word affliction “thlipsis”, pressures, tribulations and oppressions, which will pass with temporal time.

3) The word moment “parautika”, means along side self, found only this time in the New Testament.

4) The comparison regards the passing of chronological time to eternity that does not pass, as difficult and painful, as Paul’s sufferings were, he was assessing them from the perspective and comparison of eternity.

5) The sentence of death to decapitate Paul was light but for a moment in comparison to eternity, 80 years compared to eternity is a moment.

2. Paul declared the difficulties of the believer were spiritual investments to pay off in eternity. vs. 17b

* “is working for us a far more exceeding *and* eternal weight of glory.”

a. He stated God pays great dividends.

1) The word exceeding “huperbole”, means to throw beyond.

2) We get our word hyperbole from it, a form of speech which is used to describe something by over stating or exaggerating, while not being literal, such as, “He was fast as lightning”.

b. The magnitude of the recompense and benefit is beyond our imagination.

1) The quantity is eternal “aionios”, having no end, it will not cease, in comparison to the light and momentary affliction invested.

- 2) The quality is weight of glory
“baros doxa”, having the idea of weightiness of honor and splendor.
- 3) More precious than gold that perishes... 1Pet. 1:6-7

C. The apostle Paul knew the meaning of living a disciplined life. vs. 18

- 1. Paul revealed the secret to this disciplined life, being a good spiritual investor. vs. 18a-b
 - * “while we do not look at the things which are seen, but at the things which are not seen.”
 - a. The priorities of life were not to focus on the things that were visible. vs. 18a
 - 1) The word “look” means to take aim, to gaze.
 - 2) The physical and visible things of this world can be distracting, alluring and destructive from the more important things of life.
 - 3) They can be deceptive to derail us from our course we are running and the straight and narrow way.
 - b. The priorities of life were to gaze on things not seen, the invisible. vs. 18b
 - 1) The things of the Spirit, the word, the warnings, the will of God.

- 2) The things that will last are the things that will mark us and help us not to lose heart.
 - 3) The things that will renew the inward man, day by day.
 - 5) For they are the things that will insure our eternal weight of glory.
2. Paul revealed the simple reason for such a daily discipline life, as a faithful investor. vs. 18c-d
- * “For the things which are seen *are* temporary, but the things which are not seen *are* eternal.
 - a. The physical things are transient and fleeting.
 - 1) They begin to decay the instant we possess them.
 - 2) They lose their luster and appeal, due to our lack of contentment.
 - b. The spiritual things are forever.
 - 1) They are seen by God alone.
 - 2) They are rewarded by God alone.
 - 3) They are ours alone.
 - c. So we are not to allow the material things to distract or deceive us regarding the spiritual reality or priorities of life.

Illustration

From the search for the fountain of youth by Ponce de Leon that produce perpetual youth, to the

modern day freezing bodies to be brought back to life once the cure is found, demonstrates the awareness of man's harsh reality, he is finite and but a blade of grass in the passing of time.

Application

1. The people who do not know God today loose heart, being discourage about the aging of their bodies, but believers also can fall into this trap.
 - a. The over-concern over cosmetic surgery is a billion dollar industry.
 - b. The over-concern over a physically fit and attractive body is idolatry, so often.
 - c. Yet there is nothing wrong with caring for your body to be healthy and fit.
 - * "But reject profane and old wives' fables, and **exercise** yourself toward godliness. For bodily **exercise** profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come." 1Tim. 4:7-8
2. The misery, pain and suffering that people will endure for the sake of living out their own will and accomplishing their own pleasure is amazing.
 - a. Some will endure grueling training as an athlete for glory and a corruptible crown, but consider a life for Christ a waste of time.
 - b. Others will endure physical and sexual abuse, just so they don't loose the relationship, but do not give Jesus a thought.

* "But she who lives in pleasure is **dead** while she lives." 1Tim. 5:6

3. The magnetism that the things of this world have on people and their consistent pursuit of them is often without any restraint, only to perish.
 - a. Young and old people drink alcohol and ruin their lives, thinking they only live once.
 - b. Young and old people are drawn to drugs destroying their lives, not valuing their lives.
 - c. Young and old people are captivated by sex pollutes and destroying their relationship.
 - d. Young and old people are driven by money to solve all their problems, only to be ensnares with many others things in life.
 - * "For what *is* your life? It is even a **vapor** that appears for a little time and then vanishes away" Ja. 4:14b-c

The perspective regarding their finite life was in view of resurrection!

II. The perspective regarding their future death. 2Cor. 5:1-8

- A. The apostle Paul declared his absolute confidence that the second he died, he would be instantly present in heaven. 2Cor. 5:1
 1. Paul stated God has given to each of us a physical body for our existence on earth for a set period of time.

- * “For we know that if our earthly house, *this* tent, is destroyed.”
- a.** He is continuing the contrast of what can be seen and what can not be seen, the temporal versus the eternal. vs. 1
- 1) The statement is not his opinion, but Scriptural truth knowledge.
 - 2) The word know “eido”, is definite comprehensive knowledge.
- b.** He used two metaphors for our physical body to indicate its temporal existence. vs. 1a-c
- 1) The first is the phrase, our earthly house, “epigeios oikia”, a terrestrial dwelling for here and now.
 - a) He called it an earthen clay vessel, where God deposits His treasure, the gospel. 2Cor. 4:7
 - b) A house of clay. Job 4:19
 - 2) The second is the tent “skenos”, again implying the temporal state of our body and in verse four.
 - a) A different form is used by John to describe the physical body of Jesus and Peter for his body prior to death. Jn. 1:14, 2Pet. 1:13
 - b) The word is also used in a different form to identify Paul as a tent maker. Acts 18:3

- c) Being a tent maker he uses the illustration to show our temporary and brief existence in this body.
- 3) This earthly house, this tent, will one day be destroyed. vs. 1c
 - a) The word destroyed “kataluo”, means literally to loosen down, taking the tent down by loosening the ropes and pegs.
 - b) The penalty of death entered by one man, the First Adam and passed to all men. Rom. 5:12
 - c) Death is appointed to all to once and after the judgment. Heb. 9:27
 - d) There is no exception, the word “if” at the beginning of the sentence means “since”, for all die.
2. Paul stated God has given to each of us a body for our existence in heaven. vs. 1d-f

* “we have a building from God, a house not made with hands, eternal in the heavens.”

 - a. He assured the believer of a future transition to heaven, after death. vs. 1d
 - 1) The word have “echo”, is in the present tense.
 - 2) This is the eternal weight of glory to be revealed. 2Cor. 4:17
 - b. He pointed out the body is from God. vs. 1d

- 1) The word building “oikodome”, means a compound or edifice.
 - a) The word is used for the physical temple. Matt. 24:1
 - b) The word is used for the body of the church. 1Cor. 3:9
 - c. He confirmed the heavenly nature of his body. vs. 1e-f
 - 1) The context of our text is confined to our resurrected body, after our physical body on earth dies and this tent is dismantled. vs. 1d-f
 - 2) The believer is instantly present in heaven, but we are not told the nature of our dwelling for our soul and spirit.
 - 3) This body is said to be from “ek”, out from God, in contrast to out from man through sexual intercourse and conception.
 - 4) This body is not made with hands, not of human origin, rather resurrected eternal in the heavens.
- B.** The apostle Paul declared his absolute confidence that he would never be in any in-between state. 2Cor. 5:2-4
1. He described the anticipation of the believer to be clothed with their new body from heaven. vs. 2

- * “For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven.”
- a. The groaning of the believer is after the heavenly body.
 - 1) Not to escape, but to attain.
 - 2) The word groan “stenazo”, means to sigh, present tens. Rom 8:22-23
 - b. The earnest desire “epipotheo”, is sincere longing after the eternal body.
 - 1) The result of being spiritually alive.
 - 2) Clothed “ependuomai”, to put on over the first body, aorist tense, one time, the resurrected glorified state.
2. He confirms we shall not be found in an in-between state. vs. 3
- * “if indeed, having been clothed, we shall not be found naked.”
- a. The word “if” does not indicate doubt, but affirmation, literally, since indeed.
 - b. The phrase having been clothed “endusamenoī”, is a participle aorist tense, indicating one act.

* The certainty, in view of the future!
 - c. The word naked “gumnos”, refers to an unembodied state and used by Greeks for a disembodied spirit.
 - 1) The Corinthians had some weird views about the resurrection, in fact they were denying it.

- 2) We groan desiring to be clothed with our glorified body.
3. Paul clarified the statement so as to not be misunderstood. vs. 4
- * “For we who are in *this* tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.”
- a. He has been talking about death from the start. 2Cor. 1:10, 2:14, 3:7, 4:16-18
- b. He says that the groaning and burden while in this tent isn't to be unclothed or in an in-between state with out a body, they are in heaven. vs. 4a-c
- c. He says it is to be clothed, implying the body from God and heaven. vs. 4d
- d. He described the event as mortality being swallowed up by life which means the temporal state and battle with sin is over, having the glorified body from heaven. vs. 4e, 1Cor. 15:53-56
- 1) The Greeks saw the body a prison for the soul, death liberated it.
- 2) This should not be the Christians perspective, the body is the instrument through which man expresses himself.

- 3) The body is the instrument by which God chooses to communicate Himself to others.
- 4) This is regardless of the condition of the physical body, God is the One who determines when He dismisses the spirit from the body!
- * The practice and acceptance of suicide is a pagan one, not a Christian belief or practice.
- 5) This longing is not to escape, but to attain, at God's time!
- C. The apostle Paul declared his absolute confidence that to be absent from the body was to be present with the Lord. vs. 5-7
1. Paul declared God is the One responsible for our longing desire for heaven. vs. 5a
- * “Now He who has prepared us for this very thing *is* God.”
- a. Through the plan of redemption through the gospel.
- 1) By the preaching of the gospel.
- 2) By our repenting from our sins.
- b. The word prepared “katergazomai”, to accomplish, achieve, work out in us.
- * The same word is translated working, produces, causes and accomplishes. 2Cor. 7:10, 11, 9:11, 12:12

2. Paul declared that God has given to the believer an assurance. vs. 5b
 - * “who also has given us the Spirit as a guarantee.”
 - a. The Spirit is referring to the Holy Spirit, the Third person of the Trinity.
 - b. The Holy Spirit is the representative of Jesus, the comforter. In. 14:26
 - c. The Holy Spirit is the guarantee.
 - 1) The word guarantee “arrabon”, means a pledge, deposit or down payment. 2Cor. 1:22, Eph. 1:14
 - 2) The word can mean engagement ring.
 - a) The Holy Spirit is God’s earnest pledge serving the same purpose as a down payment on a purchase, the evidence that God is sincere in possessing me by rapture or death.
 - b) The believer is the chaste bride of Christ engaged to Christ by the Holy Spirit. 2Cor. 11:2, Eph. 5:27
3. Paul declared his confidence about two dwelling states of the believer. vs. 6-7
 - a. He understood the present state of being “at home in the body” as temporal and earthy. vs. 6a-b
 - * “So *we are* always confident, knowing that while we are at home in the body.”

- 1) Paul was not alone in this understanding by the repeated pronoun “we”.
 - 2) The confidence of Paul was constant, the word confidence “tharrheo”, means to be of good courage, persuaded or bold.
 - 3) The word always “pantote”, means at all times, an assured certainty.
 - 4) This confidence affirmed what he knew about our earthly house, in verse one.
- b. He understood they were still not in the presence of the Lord. vs. 6b
 - * “we are absent from the Lord.”
 - 1) Paul and the others were not waiting for further revelation.
 - 2) They were waiting for the Lord to come for them at the rapture or death to be instantly present with the Lord Jesus.
 - d. He understood the present dwelling in this tent, this earthly house was a life of faith and not sight. vs. 7
 - * “For we walk by faith, not by sight.”
 - 1) Faith “pistis” indicates our trust and dependency on the message and promises of the gospel.
 - 2) The context regards the present life that is seen, temporal and decaying

- on earth, in contrast to the resurrected life to come that is eternal and in heaven. 2Cor. 4:18
- 3) For faith to be Biblical, it must point you to the revelation of God's word, not feelings, emotion, circumstances or situations!
 - 4) We are pilgrims and sojourners who die in faith. Heb. 11:13
4. Paul declared the true longing desire of the believer to go to heaven. vs. 8
- * "We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord."
- a. This confidence is to be of every believer.
 - 1) The plural pronoun again is present "we".
 - 2) The word confident "tharreo", means to be persuaded, to be bold by assurance, a key word. vs. 6, 8
 - b. The obvious implication are firmly established.
 - 1) That when he died he had a building from God in heaven. vs. 1
 - 2) That he desired his building of God and habitation from heaven. vs. 2
 - 3) That he would not be found naked, unclothed or an in-between state. vs. 3-4

- 4) That God was the source, giving the down payment of the Spirit, while they waited walking by faith. vs. 5-7
- 5) That he would rather be in heaven than earth. vs. 8
- 6) There was no doubt about Paul believed the second he died, he would be instantly present before the Lord in heaven waiting to receive his glorified body!

Illustration

The number of deaths in the world are as follow:

1.78 deaths per second.

107 deaths per minute.

6,390 deaths per hour.

153,000 deaths per day.

56.0 million deaths per year.

* Most of those who die enter eternity lost forever!

Voltaire, on his deathbed, addressed his doctor: "I am abandoned by God and man. I will give you half of what I am worth, if you will give me six months' life." The doctor replied, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell, and you will go with me." Soon after he expired. #1024

Application

1. Paul taught the Corinthians that we will plant this old body one day in the ground, like an ugly bulb, it will have a relationship to the glorified one, but no likeness. 1Cor. 15:35-38
 - a. We know that to live is Christ and to die is gain. Phil. 1:21
 - b. We groan and have this desire to depart and be with Christ as well as creation for the return of Jesus. Rom. 8:19-25, Phil. 1:23
 - c. We are looking for God to transform our lowly bodies to be conformed to His glorious body. Phil. 3:20-21
2. Paul told the Thessalonians that they would meet their dead love ones in the air in the rapture. 1Thess. 4:13-18
 - a. They would not precede or beat them there for the simple reason that it is hard to beat someone who has left before you.
 - b. The dead in Christ shall rise first, then we who are alive will be caught up “harpozo” in together with “them”, the dead bodies of the departed saints, in the clouds to meet the Lord in the air in our glorified bodies. vs. 17
3. Prior to Christ’s resurrection, all who died went to Sheol or Hades.
 - a. Hades or Sheol was the place of departed spirits where all who died went to and it was divided into two side with a gulf fixed between them. Lk. 16:19-31

- b. Those who died in faith went to “the bosom of Abraham”, “Paradise” or “the place of comfort”, waiting for Messiah to come.
- c. Those who died apart from faith went to the place of torment. And when Jesus descended to the lowest part of the earth He lead captivity captive to heaven. Eph. 4:8-10, 1Pet. 3:19
- d. Jesus told the thief on the cross “Today you will be with Me in Paradise”, referring to the place of comfort, the bosom of the father in Sheol or Hades when He descended.
- e. But after Jesus descended, He ascended to Heaven taking all who were waiting in faith to heaven which is called by Paul “Paradise” or the “third heaven” where God dwells. 2Cor. 12:2, 4
- f. Therefore the minute a person dies now, they go into Hades, the place of torment or instantly present before the Lord in heaven!
 - 1) The Scriptures do not say anything about the kind of dwelling in heaven, till we get our glorified bodies, but we are not naked or unclothed.
 - 2) The Scriptures are very clear we are instantly present in heaven, not asleep in the grave, it is the body that returns to the dust of the ground, called “soul sleep”.
 - 3) The Scriptures are clear that our soul and spirits go to heaven.

- 4) The first resurrection is for the believer, after Jesus rose there were those seen in the streets of Jerusalem walking about, as evidence of the resurrection. Matt. 27:51-53, 1Cor. 15:51-53

The perspective regarding their future death was in view of resurrection!

III. The perspective regarding their final judgment. 2Cor. 5:9-10

- A. The apostle Paul concluded that based on these evident truths he and his companions lived diligently to please God. vs. 9
 * “Therefore we make it our aim, whether present or absent, to be well pleasing to Him.”
1. Paul came to a clear conclusion, as well the others with him. vs. 9a
 - a. This is the eleventh time the personal plural pronoun occurs “we” for Paul, his companion, as the believer.
 * Our and us twice. vs. 2, 5, 9
 - b. The word therefore “dio”, refers to the sun total of what he has said.
 - 1) This is the only logical and reasonable conclusion.
 - 2) This was the result of having proper understanding and perspective of the gospel.

- c. This conclusion was related to the truths he had given to the Corinthians.
 - 1) Based on the fact that God always leads them to triumph. 2Cor. 2:14
 - 2) Based on the fact that they are ministers of the Spirit. 2Cor. 3:6
 - 3) Based on the fact that they have been handed the ministry of the New covenant. 2Cor. 4:1
 - 4) Based on the fact that they are to reveal the excellence and power of God, enabled to endure suffering and tribulations. 2Cor. 4:7
 - 5) Based on the fact that they do not look at the things which are seen, for they are temporal, but at the things which are not seen, which are eternal. 2Cor. 4:18
 - 6) Based on the fact that the instant that we are absent from this physical tent we are present with the Lord. 2Cor. 4:14, 5:1, 8
2. Paul revealed their passionate love for Jesus Christ. vs. 9a-c
 - a. Their commitment is indicated by the word aim “philotimeomai”, which means ambition or to strive earnestly.
 - 1) Jesus was the focus of their lives, as their Lord and Master.
 - 2) The word contains the idea of affection and honor.

- 3) Completely devoted and loyal.
- b. Their character is indicated by the phrase, “whether present or absent”. vs. 9b
 - 1) Be they in their earthly house, the tent that was decaying and beheaded for ultimate death.
 - 2) Be they in heaven before the Lord.
 - 3) Paul was indicating that they lived as if they were already in heaven, while being on earth.
- c. Their goal was indicated, “to be well pleasing to Him”. vs. 9c
 - 1) The word well pleasing “euarestos”, means to be acceptable in a agreeable and honorable way.
 - 2) The word is used for the conclusion of the Roman treaties, in view of all God has done for us and does in and through us. Rom. 12:1
 - 3) Paul made no distinction in honoring and pleasing God, be it in his physical body on earth or in heaven waiting for his heavenly glorified body.
 - 4) He confirmed that he looked at the things that are not seen and eternal.

- B. The apostle Paul gave the reason for his conclusion, we must all ultimately give an account to the Lord for our lives. vs. 10
 - 1. Paul declared every believer will appear before the judgment seat of Christ in their glorified body. vs. 10a
 - * “For we must all appear before the judgment seat of Christ.”
 - a. The judgment is not for salvation.
 - 1) For we are saved by grace through faith and that not of ourselves, it is a gift of God. Eph. 2:8-9
 - 2) The judgment seat is for accountability of our life in Christ.
 - b. The word must “dei” means necessary or obligation.
 - * No Christian will be excluded.
 - c. The phrase judgment seat Bema”, was a platform measuring 4 feet by 3 feet by 2 feet high.
 - 1) The Greek law courts would provide such a platform for the accuser and one for the accused, like Paul when he was brought before Gallio. Acts 18:3
 - 2) The Grecian games in Athens would provide such a raise platform and the judge would sit and from there would reward the winning contestants, as they stepped up on the platform.

- * Like the Olympic and Isthmian games.
- 3) The term is used for either tribunal judgment or reward, the context will always determine the meaning! Matt. 27:19, Acts 12:21, Rom. 14:10
2. Paul declared every believer will be judged for their works in life. vs. 10c-d
 * “that each one may receive the things *done* in the body, according to what he has done, whether good or bad.”
- a. The believer will receive the reward or suffer the loss of reward for what he or she has done in their physical body on earth for Jesus, good and worthless, none exempt. Rom. 14:10
- b. The test will be by fire, to see the quality of the work, wood, hay, stubble, silver, gold or precious stone. 1Cor. 3:10-15
- c. The motive of the heart will be the determining factor, why and how we did it, for the love of God and people or self-love. 1Cor. 4:5
- d. The work will either be judged to be good in the sight of God or good for nothing, done apart from God’s agape love with an ulterior motive!

Illustration

Driving along peacefully in her car, a woman was stopped by a police car. A cameraman pulled up in another car to snap a picture of the officer giving her white box.

“Congratulations, madam,” the policeman said, “You are the first woman to receive an orchid for Safe Driving Week. We have been following you for some time and want to commend you for observing the laws.”

The picture was in the paper next day with the caption: “She appeared quite nervous while accepting the orchid,” Nervous was hardly the word for it. Actually, her permit had expired, and she was driving without a license! #2848

* These types of mistakes will not be made at the Bema-Seat of Christ!

Application

1. What is your aim while you are absent from the Lord and living your life in this body?
- a. Is it to just get by or do as little as possible?
 b. Is it to appear genuine, while being a hypocrite?
 c. Is it to please yourself, rather than others and the Lord?
 * “For to me, to **live is Christ**, and to die *is* gain.” Phil. 1:21
2. What are you doing as part of the body of Christ, the church?
- a. Are you using your gifts,?
 b. Are you involve in a ministry?

- c. Are you serving others?
 - d. Are you growing and maturing in Christ?
* Being a vessel of honor. 2Tim. 2:21
- 3.** What will the Bema Seat of Christ reveal about your life?
- a. Will it reveal that many, if not most of the things you did were good for nothing in the sight of God, suffering the loss of reward?
 - b. Will it be revealed that many, if not most of the things you did were good and excellent before the sight of God?
 - c. Will it reveal that as a Christian you lived your life for yourself or for the will and purposes of God?
 - d. All of us will suffer some lose, not being perfect and still having sin nature, but we must learn to do good warfare.
 - e. A life that is not in service to God may be a saved one, but it is the greatest waste of a life, in view of the potential in Christ!
* Will you hear, “Well done, good a faithful servant!” Lk. 19:17

The perspective regarding their final judgment was in view of resurrection!

Conclusion

Paul has declared the hope of the resurrection through a three-fold perspective:

- I.** The perspective regarding their finite life: We are here a short time!

- II.** The perspective regarding their future death: We will all die unless raptured!
- III.** The perspective regarding their final judgment: We will all give an account!