

Pastor Jeremy M. Thomas
Fredericksburg Bible Church

107 East Austin

Fredericksburg, Texas 78624

830-997-8834 jthomas@fbgbible.org

A1150 – December 11, 2011 – 1 Corinthians 3:10-15
How Are You Building?

If you will please open your Bible to 1 Cor 3:4, we are studying Paul's first letter to the Corinthians. Chapters 1-6 are Paul's Responses to Problems report by those out of Chloe's house. Chapters 7-16 are Paul's Responses to Questions Asked by the Corinthians themselves. So in this first half of the book it has been reported that the Corinthians have divided into four factions. I mean this, that some were saying, "I am of Paul" and others, "I of Apollos." Paul asks verse 4, "...when one says, "I am of Paul," and another, "I am of Apollos," are you not *mere* men?" Are you not acting like the natural, soulish, earthly men who get their wisdom from demons and split into factions, exalting one human teacher over another? Are you not still fleshly? You have been given years to grow in Christ and yet you are still walking like mere men. Paul warns them, if you continue living this way you are not going to have any rewards at the judgment seat of Christ.

The doctrine of rewards is the subject Paul is turning to. He wants believers to bear fruit worthy of reward at the judgment seat of Christ. Corinth provided an excellent visual ad to this doctrine since Paul himself was taken before this judgment seat. Archaeology has uncovered the ruins of this judgment seat in the central market of Corinth. "It was a raised, marble covered platform. On either side was located a waiting room with seats for those waiting for their cases to be heard...It was from this area that Gallio attempted to drive the complaining Jews, and it was here that the Greeks beat Sosthenes, the leader of the Corinthian synagogue (Acts 18:16, 17)." So the Corinthians were familiar with the judgment seat and Paul is building an analogy from what they knew at Corinth to what awaits all believers at the judgment seat of Christ. At this judgment believer's works will be judged and rewarded accordingly.

Though Paul does not use the Greek word for judgment seat, *bema*, in this passage we do see the subject of rewards introduced in verse 8. “Now he who plants and he who waters are one; but each will receive his own reward according to his own labor.” So the analogy is from agriculture. Paul and Apollos are workers in the field but they work for God, it’s His field and both the field itself and the workers in the field will be judged and rewarded accordingly.

Now when Paul says I planted and Apollos watered it means that Paul was the first one to come to Corinth. When he arrived he discovered that God had already prepared the field for sowing because when he preached the gospel the seed of the gospel took root in the field of Corinth as people believed. After over a year and a half of nourishing them on the milk of the word Paul left and Apollos began to water. Apollos continued to teach them the milk of the word and as the word was taught God was causing the field of Corinth to grow toward fruit bearing.

The point is that on one hand Paul and Apollos were mere field workers so they should not be exalted, but on the other hand Paul and Apollos’ work in the field would be judged. How did they plant? How did they water? And so the doctrine of rewards is introduced, it is a judgment of the believer’s works, works are important. And while it’s a simple doctrine as usual there are a few points that are sometimes misunderstood or misconstrued and so we’ll try to clarify those.

So having concluded the agricultural metaphor of God as a field owner, Paul and Apollos as workers in the field and the Corinthians as the field, Paul shifts in verse 9 to the construction metaphor where he will develop the doctrine of rewards. He says to the Corinthians, **you are God’s field, God’s building**. And there you see the shift from agriculture to construction. Verse 10 leaves completely the agricultural metaphor and goes headlong into the construction metaphor. So understand that everything is metaphor here, the gold is metaphor, the silver is metaphor, the wood is metaphor, the fire is metaphor; these are figures of speech from the physical realm of construction where each believer is constructing a building that has two parts.

Fundamentally: first, each building has a foundation or substructure and second, each building has a superstructure on top of the foundation. You can’t build a superstructure without a foundation. And this is designed to teach us

by parallel that in the spiritual realm there are fundamentally two parts: first, salvation and that has to be in place first, then second, rewards.

Now don't confuse salvation and rewards. Let's make several distinctions right away and I'll use this chart to do so.

SALVATION	REWARDS
Salvation Is A Gift Of God's Grace (Eph 2:8-9)	Rewards Are Earned By Works (Rev 22:12) <i>*These works are accomplished under the operation of grace</i>
Salvation Is Given In The Present (John 5:24)	Rewards Are Given In The Future (1 Thess 2:19)
Salvation Came With Christ's First Coming (1 Tim 1:15)	Rewards Come With Christ's Second Coming
Salvation Is From Sin (Matt 1:21)	Rewards Are For Service (Eph 6:7-8)
Salvation Costs Nothing (Rev 21:6)	Rewards Cost Everything (Luke 14:27)
Salvation Can Never Be Lost (Jn 10:27-28)	Rewards Can Be Lost (2 John 8)

First, salvation is a gift of God, rewards are earned by works. On the side of salvation you can't earn salvation, it's a free gift, "For by grace are you saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast." Rewards on the other hand are earned by works, "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done." Yet, here already is one common confusion we'll address briefly. If rewards are given on the basis of what we have done then doesn't that imply that we are sufficient to do them independent of God's grace? Answer; no because Paul says in another place, "...by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me." So we can do no works worthy of reward without God's grace leading the way. Second, salvation is given in the present, rewards are given in the future. Jesus said, "Truly, truly, he who believes in Me has eternal

life.” That’s a present possession, you can have salvation now. But as for rewards, they are reserved for the future, “For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming?” Related to this is a third distinction, salvation came with Christ’s first coming, rewards come with Christ’s second coming. “Jesus Christ came into the world to save sinners.” As for rewards, we just quoted that is yet future at His second coming. A fourth distinction is that salvation is from sin, whereas rewards are for service. Salvation seems to focus on rescuing us from our sin, “You shall call His name Jesus, for He shall save his people from their sin.” But rewards seem to focus on our service. “With good will render service, as to the Lord, and not to men, ⁸knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.” A fifth distinction is that salvation costs nothing but rewards cost everything, “I will give to the one who thirsts from the spring of the water of life without cost.” But in rewards passages it says, “Whoever does not carry his own cross and come after Me cannot be My disciple.” And lastly, we could give 10 or 11 more of these, but lastly and as an introduction to our passage, salvation can never be lost, rewards can be lost, a critical distinction. As for salvation, Jesus says, “My sheep hear My voice, and I know them, and they follow Me; ²⁸and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. ²⁹“My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father’s hand.” Now that’s security, you can’t lose salvation. But as for rewards, “Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward.”

Now I wanted to make several distinctions just to help you see there really is a difference, in many ways they are different, but with the last point I want to expand by showing you the difficulty people face who are untrained when they study the Scriptures. This is the debate with the people who think they can lose their salvation. For example, they’ll come across a passage like 1 Cor 9:26-27 where Paul says, “Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; ²⁷but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.” They say, that’s all salvation, Paul is working for his salvation lest he lose it. But the question is, from what is Paul concerned he might be disqualified? Disqualified from salvation or disqualification from receiving rewards? Or take Gal 5:4, a very famous passage of debate, “You have been

severed from Christ, you who are seeking to be justified by law; you have fallen from grace.” Now obviously we are told, this is saying the Galatians lost their salvation. However, what do you mean severed from Christ, Paul? Do you mean severed from salvation or severed from fellowship, loss of fellowship? And what do you mean fallen from grace? Do you mean fallen from salvation or fallen from grace as the operative principle of living the Christian life. See, on the surface you can see these are not easy. Or take the other famous passage, Heb 6:4-6, “For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, ⁵and have tasted the good word of God and the powers of the age to come, ⁶and *then* have fallen away, it is impossible to renew them again to repentance,” So then we are told here are some who fell away, lost their salvation, admittedly a difficult passage but the passage goes farther than the loss of salvation crowd want to go because then it says that if you fall away then you can’t be saved again, and they don’t want that.

Now all of these passages and others like it can be easily solved by going into the context and in all the contexts the issues relate to rewards not salvation. I cite those passages so you can see that taken out of context verses can seem to be saying one thing when in the context they are saying quite another. So I hope it helps you to understand what goes on when the untaught and unstable people distort the Scriptures to their own destruction. There are no passages that say you can lose your salvation, there are many passages that say you can lose rewards. So there is a great distinction.

And the great thing about our passage today in 1 Cor 3 is that it talks about that very fact, this is a central text on the relationship of salvation and rewards and the fact that salvation can never be lost but rewards can be lost. Notice verse 15, **If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.** Now I don’t know how much clearer you can be that rewards can be lost but salvation can never be lost. So this is a passage to mark and put to memory. Here’s a man who has no good works yet he will be saved. Yes, people can be saved without good works. In fact, all people are saved without good works because salvation is by faith alone and the faith that saves is alone, works are not any part of faith, faith is the absence of work, it is the reliance upon the work of another, upon the finished work of Christ.

But to get to that conclusion we want to start in verse 10 with the metaphor from construction. He's already said in verse 9 you Corinthians are God's building. So in verse 10 he shifts back to the foundation of the building, the substructure. **According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it.** It sounds as if Paul is saying I laid a foundation and the Corinthians are building upon that foundation, but the issue is that each Corinthian must be careful how he builds on it, what materials he's using and so forth to erect the superstructure upon the foundation Paul laid. And the Greek tenses bear that out. Where Paul says **I laid**, that's an aorist tense, referring to a finished action, done, finito, the foundation was already laid, but then, **and another is building on it**, and that's the present tense, present continuous action, the building was in process as believers at Corinth did works. So there are clearly two phases to the construction; the foundation phase or substructure and the building phase, the superstructure; the foundation was already poured once for all when Paul founded the first church at Corinth; the building phase was ongoing, continuing to be built by the Corinthians, that's the basic picture.

Let's turn to Rom 15:20 to see that Paul was selected by God to be a foundation laying man, by which we mean Paul's purpose in history was to found new churches. Everywhere Paul went he proclaimed the gospel to the Jew first, reasoning with them from the Scriptures that Jesus was the Christ, when they rejected he went to the Gentiles and he took those who responded, both Jew and Gentile and formed local churches and trained them in the word. That's what it means Paul laid foundations, he went into areas that did not have local churches and he established local churches. Rom 15:20, "And thus I aspired to preach the gospel not where Christ was already named, so that I would not build on another man's foundation." Did Paul found the Church at Rome? No, it was already founded by converts who were in Jerusalem on the Day of Pentecost. Paul didn't found it. Then he quotes Isa 52:15 making application to himself, "THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND." Paul says I recognize that the reason I couldn't get to Rome is because I'm a foundation man, I'm always the first man to enter a town and preach the good news and make waves and if a town already heard the good news then I have a hard time getting there. In verse 22 he gives this

reasoning. “For this reason I have often been prevented from coming to you,” the reason being the gospel had already been preached in Rome so God kept preventing Paul from going there because Paul was a foundation guy, not a superstructure guy.

So we go back to 1 Cor 3:10, we have Paul as a foundation guy and he tells us how he lays the foundation. He says, **According to the grace of God which was given to me, like a wise master builder I laid a foundation.** Notice the first part, **according to the grace of God which was given to me**, see Paul interpreted everything in his life as by the grace of God. Paul didn’t have the ability to go and be a master builder who laid foundations. God gifted Paul with that capability as a master builder who would go and lay foundations. Paul always attributed his abilities to the grace of God. I am what I am because of the grace of God. And you are what you are because of the grace of God. So realize that it’s all by grace.

Paul says by the grace of God I was a foundation layer, I went to city after city and planted churches in towns that had not heard the gospel. But the question then is what’s the quality of the foundation? What are the materials that you used in the foundation, Paul? Is it rock solid foundation or a foundation of shifting sand? Notice the expression **like a wise master builder**. The wise master builder was the *architecton*, from which we get the word architect, he was an expert builder. As BDAG lexicon states, “You might be able to buy a carpenter for 6 minas, but you’d need more than 10,000 drachmas for a wise master builder.” The point is that the quality of the foundation laid by a wise master builder was the best that money can buy. And in the very next verse Paul tells us what that foundation is composed of. **For no man can lay a foundation other than the one which is laid, which is Jesus Christ.** That is, if you lay any other foundation it will falter, if you lay Paul or Apollos down as the foundation they will falter. So the only foundation that will never falter is **Jesus Christ**. This is the foundation Paul laid at Corinth. Paul was sent “to preach the gospel (1:17) because “it is the power of God” unto salvation (1:18) and a “demonstration of the Spirit and of power” (2:4). Paul determined to lay this foundation because no other foundation can withstand the assaults of human wisdom. So we have this **diagram**, Christ is our foundation. And with our sure foundation being Christ, the finest foundation that could ever be laid,

who could ever destroy it. If this passage doesn't guarantee our eternal security I don't know what does!

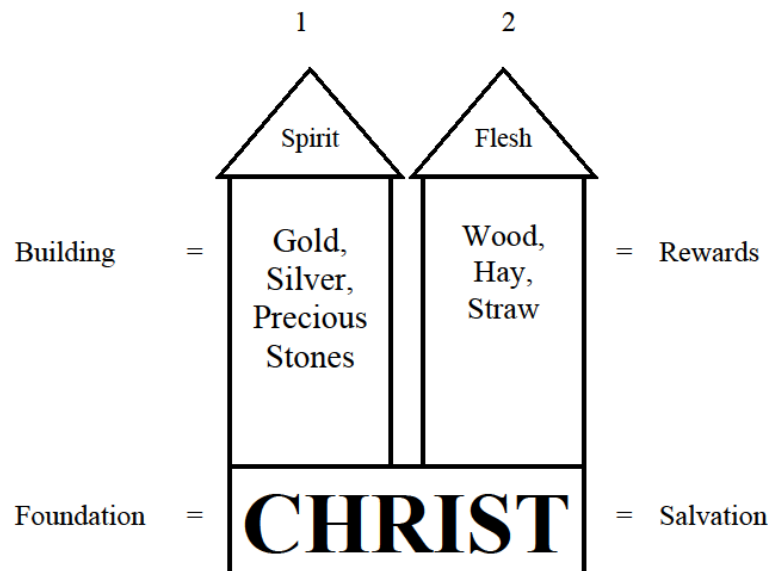
Foundation = **CHRIST** = Salvation

Now the issue, after the foundation has been laid is how do we build on that foundation? What materials do we use in the building? What's their quality? Notice the end of verse 10, **But each man must be careful how he builds on it.** The words **be careful** mean you give a lot of thought to how you are building, how you are living as a Christian. And now you are going to see there are two ways a believer can live and build on the foundation that has already been laid. In verse 12 you see six materials declining in value but two clear categories. **Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw,** note the two clear categories of building materials; gold, silver and precious stones on one hand, wood, hay and straw on the other.

Now the **gold, silver** and **precious stones** are the fruit of the Spirit and the **wood, hay** and **straw** are the fruit of the flesh. He's already spoken of the spiritual man and the fleshly man and they're both believers, it's just that the spiritual man is different; he examines the word of God and he has the mind of Christ, he thinks like the word of God thinks. It doesn't mean he doesn't ever sin, it's just that most of the time he walks by the Spirit; the fleshly man still follows the word of man, just like an unbeliever and so he walks like an unbeliever. It doesn't mean he is an unbeliever, it doesn't mean he's never been in fellowship or anything like that, it just means that his whole thought

pattern is of the flesh and so when he goes to live his life he fulfills the lusts of the flesh. Now both of these types of believers are building on the foundation that has been laid but they're building with different materials. The substructure is the same, Jesus Christ, but the superstructure is where you see the difference.

So let's add to the substructure of our diagram some superstructure.



On the left you have believer 1 and believer 1 is a spiritual man, he examines the word of God and sets his mind on the things of the Spirit of God and therefore the fruit, we'll say the materials he's building with, are **gold, silver and precious stones**. On the right side you have believer 2 and believer 2 is a fleshly man, he follows the word of man and sets his mind on the things of the flesh and therefore fulfills the lusts of the flesh and so we'll say the materials he builds with are **wood, hay and straw**. Now what's the difference between these two categories of materials? One is imperishable and the other is perishable. Submit those two superstructures to the fire and one will remain and the other will be destroyed. But one of the most fantastic things is that when the whole structure is submitted to the fire the foundation of both is imperishable, both believer 1 and 2 are building on an imperishable foundation and that's the point that salvation can never be lost; rewards can be lost, but salvation can never be lost.

Now someone might wonder what are some examples of wood, hay and straw? Well let's see, everything in 1 Cor 1-6; factions, dissensions, arrogance, immorality, boasting, those are all things of the flesh and those are the things Paul calls wood, hay and straw. If we go over to Gal 5 we'll see virtually the same list. The point is they are deeds of the flesh and they are unrewardable, God can't reward that. Believers can produce that but God can't reward it, so they are forfeiting rewards by fulfilling the lusts of the flesh. Now when we come to Gal 5:19 you think, by golly, this is this list. Starting in verse 17, notice the antithesis of the flesh and the Spirit. ¹⁷For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please." Alright, you want to do what is right but you can't do it, that's the point. It's the same struggle Paul faced in Rom 7. The thing I don't want to do I do and the thing I want to do I can't do. What am I supposed to do? How do I have victory? Verse 18, "But if you are led by the Spirit, you are not under the Law." The Law was a basis for the flesh to operate against. In other words, tell a kid not to eat a cookie and what is the first thing he's going to do? Eat a cookie. So Law never helped someone succeed. What you need is to be led by the Spirit. Well how do you do that? Set your mind on the things of the Spirit. Well what are the things of the Spirit? The word of God. Content. This book. That's the only way. You have to fill your mind with the word of God. Verse 19, "Now the deeds of the flesh are evident," and here you get your list of wood, hay and straw, "immorality, impurity, sensuality, ²⁰idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, ²¹envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God." That is, they will not be rewarded. Inherit the kingdom is a way of talking about entering the kingdom with possessions, having possession in the kingdom, that is, rewards. Some people will enter without rewards, salvation yes, but rewards no.

On the other hand, the fruit of the Spirit is then listed; this is the gold, silver and precious stones, verse 22 "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law." The Corinthians didn't have any of this. I think that Paul is in a veiled way saying to the Corinthians that if the Lord were to

return today they wouldn't have any rewards at all, they'd have salvation, yes, but rewards no, and it's a stiff rebuke.

So let's go back to the context. Verse 12, **Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw**, you're going to build something, it's just a matter of what kind of materials you're going to build with, those of the Spirit or those of the flesh. Verse 13, **each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work**. In other words, all our works from the day of salvation forward are going to be put into the fire so to speak to be tested. Verse 14, **If any man's work which he has built on it remains, he will receive a reward**. In other words, here we put the whole thing in the fire, the foundation and the building on top of the foundation. Obviously the foundation will get through without a problem, but if anything the man built on it gets through it will be rewarded. Why? Because of the quality of the work, it was of the Spirit. Versus verse 15, **If any man's work is burned up, he will suffer loss**; the Greek word here for **suffer loss** can confuse people, they think how can there be suffering in the resurrection, I thought there was no more suffering, no more tears, and so forth. Well the answer to that is this word means "forfeit," "to forfeit something," the point is that there was a capacity for rewards but because the man built by the flesh those rewards weren't earned, they could have been earned had they built by the Spirit but they built by the flesh and therefore the rewards they could have earned will be forfeited and this will be made known at the judgment seat of Christ.

...but he himself will be saved, yet so as through fire. That is, the quality of the foundation is nonetheless secure, salvation can never be lost, rewards may be forfeited but salvation can never be forfeited. A believer may not have any works of the Spirit yet be saved.

Now, with that said let's take a tour of certain verses in the rest of the NT on the doctrine of the judgment seat of Christ and rewards to tie things together. We'll make five points and then one application. First, the judgment seat of Christ is for believers only. 1 Cor 3:15, the implication of the entire passage is that there is a foundation laid, no man can lay any other foundation than Jesus Christ and if that foundation is not laid then there can be nothing

built. So no unbeliever is going to be at the judgment seat of Christ. It is a judgment exclusively for believers and therefore it is within the family of God, it's a family issue, it's not a judgment to see if you are in the family, only members of the family will be there so it's a judgment for how you fared in the family. Did you learn how to serve your heavenly Father? Did you learn to walk by the Spirit so the fruit of the Spirit could be produced in your life? The judgment seat of Christ is for believers only. All unbelievers will be judged at the great white throne judgment more than a thousand years later.

For the second point of the doctrine turn to Rom 14:10. The judgment seat of Christ is an individual judgment. You're not going to be judged "But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. ¹¹For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD." ¹²So then each one of us will give an account of himself to God." That is, it's an individual judgment and you're going to have to face the Lord, you and Him, mono y mono. You're wife isn't going to be there, your mommy isn't going to be there, your husband isn't going to be there, your pastor isn't going to be there, it's just going to be you and Christ and you are going to have to give an account. He's going to ask you questions and you're going to have to give an answer; that's what it means in verse 12, give an account, you're not going to be allowed to just stand there with your chin dropped, you have to talk, you have to say something, give an account and nobody is going to hold your hand.

For the third point of the doctrine turn to 1 Jn 2:28. The judgment seat of Christ occurs when He appears, that is, at the Rapture. Now what will happen is at some moment the rapture will occur, we don't know when that will be, but when it does the dead in Christ will rise first and then those of us who are alive and remain will be transformed into our resurrection bodies. And when we're resurrected our sin natures are instantly dealt with, we will have no more sin nature, we will be perfectly sinless and in immortal, imperishable bodies and then we'll go to the judgment seat of Christ. So you have to take everything in the context that at the moment He appears we are resurrected. "Now, little children, abide in Him," that's now, he's saying abide in Him meaning stay in fellowship, walk in fellowship. Why? "so that when He appears, we may have confidence and not shrink away from Him in shame at His coming." Alright, so here you are as a Christian and you're not

abiding in Him, you're walking in the darkness all the time and then he appears. What is your response according to this verse? You're going to shrink away from Him in shame. Now what does this mean? If you're in a resurrection body, perfectly sinless, no sin nature, what does this shrink away in shame mean? It means that you are going to be in perfect agreement with the Lord Jesus' evaluation of your life. Yes Lord, you gave me these opportunities to earn rewards and I blew it, I had every opportunity and I spurned your grace. That's what this is, it's the honest admission that I had tremendous capacity to build rewards and I didn't do it. We will admit, Jesus, your analysis of my life is dead on. Before we go on, look at the other side of the verse, if we abide in Him then what will be our response at the judgment seat of Christ? Confidence. This is a tremendous thing because then we are hearing from our Savior, well done, good and faithful servant. Now both men are saved, otherwise they wouldn't be at this judgment, but some will have confidence at that judgment and others will be in shame. And by the way, it doesn't mean Christ is going to shame you, it means a shame coming from within due to your righteous agreement with Christ's analysis.

For the fourth point of the doctrine turn to 2 Cor 5:10. The point here is that the judgment seat of Christ is a judgment of both good and bad works. The question always is what are the bad works? If we are resurrected and without sin natures and all our sin was taken care of at the cross then what are the bad works that are going to be brought up? "For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad." Well, I already walked you through the bad works in 1 Cor 1-6 and Gal 5:19-21, those are laundry lists of bad works. And yes, they are sinful, they are of the flesh. But sin is not a subject at the judgment seat of Christ. What is a subject is the fact that we had the opportunity to walk by the Spirit but we decided to walk by the flesh. So we have, let's say you came to Christ when you were 9 years of age and you lived to 59 years of age so you were a Christian for 50 years. You had the opportunity to store up 50 years of rewards by walking by the Spirit. But let's say you only walked by the Spirit for 5 years. Then you wasted 45 years of opportunities. Making the most of your time Paul says, for the days are evil. You have from the moment of your salvation forward each moment as an opportunity to walk by the Spirit and have his rewardable fruit produced through your life and if you don't and you walk by the flesh, that's bad works, it's not rewardable. There was an

opportunity to build with gold, silver and precious stones and be rewarded, but you didn't capitalize on the opportunity.

Fifth point of the doctrine, turn to 1 Cor 3:15 again. Some believers will not have any rewards. They will have wasted their entire Christian life. They are saved but no rewards. "If any man's work is burned up, he will forfeit; but he himself will be saved, yet so as through fire." It's a serious thing. Paul wants the Corinthians to stop being fleshly and to become spiritual men so they can bear fruit. As it is they are building with wood, hay and straw, all fleshly materials and the house they are building on the foundation of Christ will not withstand the day of judgment. How are you building?

Lastly, and for this turn to Rev 22:12, we have some application. The Scriptures end on this note so it's a very important and sobering note. Christ didn't tell us when He was coming back and He didn't tell us for a purpose. He wants us to live as if He is always coming back at that very moment, live every moment as if He is coming at that moment. The early church had this, they lost it, today we act like everything will continue the way it is but the parting words of the NT read, "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done." That's a statement of imminence. I am coming quickly, that is, I'm coming at any moment, on a day and hour you least expect it. I am coming and My reward is with Me, when He comes we are going straight to the judgment seat of Christ. In conclusion, "Do not store up for yourselves treasures on earth, where moth and rust decay, but store up for yourselves treasures in heaven where neither moth or rust destroy, where thieves do not break in and steal, for where your treasure is, there your heart will be also." Where is your heart? Is it here with every earthly care? Or have you cast off earthly care and taken up the cares of the Scriptures?

[Back To The Top](#)

Copyright (c) Fredericksburg Bible Church 2011