

**Bible Doctrines (The True-Good-Beautiful )**

**T/G/B**

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology
- Natural Theology

**Psalm 73:24; 2 Tim 4:6-8.**

**3 Parts to Bible Class.**

Part I: Spiritual foundations: More the ontological nature of a human being.

Part II: Philosophical foundations: The central sense and the acquisition of Forms.

Part III: Doctrinal development: The spiritual life and stewardship.

**Part I: Spiritual foundations: The ontological nature of a mature human being.**

1. Philosophical consideration of the two categories of believers mentioned in 1 Cor. 2:6-3:4.
  - a. There are two philosophical traditions in Western Civilization regarding the nature of virtue: the Socratic position and the Aristotelian position.
  - b. If a Christian has a Socratic philosophical bent, he will emphasize all of the biblical passages in the Bible that mention knowledge, e.g., “grow by means of grace & *knowledge*.” If he has an Aristotelian proclivity, he will emphasize doing, “well *done*, good and faithful servant.”
  - c. One must understand the nature of man before he can properly comprehend virtue in man.
2. Biblical considerations of the two categories of believers in 1 Cor. 2:6-3:4.
  - a. How could believers be mature even when they did not have the full content of doctrine found in most of the rest of the New Testament?
  - b. Maturity is more related a person’s character than knowledge or fluctuating conduit state.
  - c. We must distinguish between moral maturity on a natural level and spiritual maturity on a supernatural level, the latter is only possible by God infusing virtue in the believer by HS.
  - d. Consider the ontological maturity of Abraham—the command and means in Gen 17:1, and his attainment in James 2:23. Reflect on how his whole character changed going from being selfish, diffident, a coward, a worrywart, and a liar to a man who became a friend of God.
  - e. The mature believer has a fundamentally different *attitude* from a baby believer.
  - f. Carnality has more to do with a believer’s character than it does a fluctuating state or zone. The worst thing about carnality is that it keeps the believer in immaturity and bondage through chain-sinning and evil (cf., James 3:13-16 and 1 Cor. 11:17-32).
  - g. The only way to break free from infantile bondage to sin and evil-living is 1 John 1:7.

**Prayer & the SL: The need for divine concurrence to perfect/mature our Christian nature.**

5: Hermeneutics

4: Language-54

3: Epistemology 32

- Existence 50

- History 50

2:Metaphysics 32

- Trans. 50

1: Reality

- Logic 32,

- Truth 32

# Philosophy of Language (54): ARISTOTLE'S REALISM

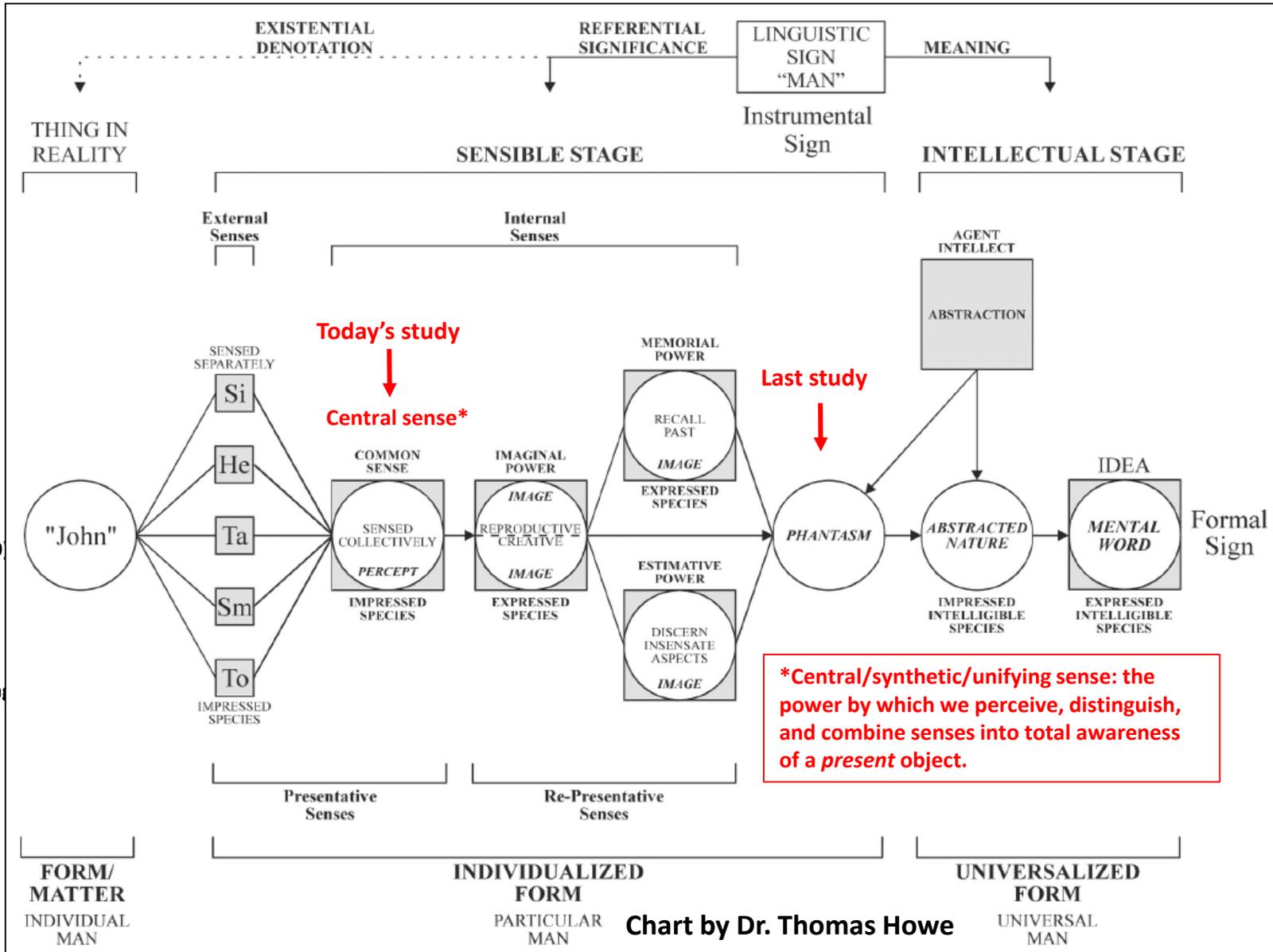
## Outline

- ✓ Introduction
- ✓ What is philosophy of language?
- ✓ Theories of meaning
- ✓ Plato (428-348 BC) - Cratylus
- ✓ Aristotle (384-322 BC)

## Modern theories of meaning

- Ferdinand de Saussure (1857-1913)
- Gottlob Frege (1848-1925)
- Bertrand Russell (1872-1970)
- Ludwig Wittgenstein (1889-1951).
- Martin Heidegger (1889-1976).
- W. V. O. Quine (1908-2000)
- Noam Chomsky (1928-)
- Realist view of meaning.
- Foundation of meaning.
- Communication of meaning.
- Elements of language.
- Function of language
- Meaningful God-talk.
- Analytic Philosophy
- Conclusion.

- Analogy.
- Metaphysical analogy.



## 1. Review of the phantasm.

- a. Roughly speaking, the phantasm is an image—direct or stored.
- b. The phantasm/image is a result of activity of the central sense.
- c. The phantasm is image of an external object from which the mind abstracts the form and meaning.
- d. Every believer should be very careful about what phantasms he exposes himself to because he really does become one with the image. The phantasms are permanent—they are all stored for later development.
- e. The idea that believers will not remember bad things (phantasms) from their lives in eternity is manifestly untenable in light of the fact that the Bible, which is filled with human stories of sin and evil, will exist throughout eternity.
- f. Although we will remember everything, our attitudes about our sins and failings will be different—there will be no shame. We will praise God for His grace all the more in light of our sins.

2. The central sense (see chart) is also called common sense. The nomenclature “common sense” (CS) is used in three ways.
  - a. CS is used to refer to self-evident object of reality (realism)
  - b. CS is used to refer to what sounds good and accepted by the masses. This is anti-intellectualism.
  - c. CS is used for the ability to bring together all of the sense for one perceptual understanding. This is the subject of our present study.

3. In realism, common sense is what brings all of the senses together for a perception. This is why it is also called the central sense, synthetic sense, or unifying sense.
  
4. The bankruptcy of modern linguistics is well known as is their hatred of Aristotle for discovering truths that they simply cannot get past. Having rejected Form, the positivists continue to live in frustration—because on a materialistic account, they can never get from physical stimuli to significance or to even to reality of the external world. All they are left with is a discipline that is only about the nervous system as such.

## PHILOSOPHY OF LANGUAGE-54

5. Consider the distinction between the positivistic view of the roaring sound of a jet flying overhead and the Aristotelian realist view.
  - a. Positivist view: the airliner causes changes in the air, contraction and rarefaction of air molecules, between the human ear (with range of 20 to 18,000 cycles per second, or hertz) and the jet. The external object, the jet, causes the changes in the medium that affects the organ and thus is causally connected to the perception. But this sort of causal story were it the whole story would not justify the belief that the roaring sound as heard corresponds to anything outside of my head. On purely the causal account, what causes the perception of roaring might have nothing in common with external audio effects. The Greek atomists accepted this consequence (as do modern positivists), and thus Democritus distinguished between the causal properties producing perceptions and the contents of those perceptions. Thus creating an unbridgeable gap between the external jet and the audio perception.

- b. Aristotle, the realist, will have none of this physicalism. He resists all attempts to sever the connections between the world as experienced and the world as it is.
- c. For him, the material cause is the vehicle for the sensible form that is actualized in the act of hearing. In this case, the form, the whatness of the jet, becomes one with the mind.
- d. The roaring sound is not just a series of causally connected changes in the air by the airliner.
- e. The significance of this picture for an account of meaning is the direct connection envisaged between the content of the perception and the external object of the perception.

## Salvation by Grace

**Romans 4:1** What then shall we say that Abraham, our forefather according to the flesh, has found? <sup>2</sup> For if Abraham was justified by works, he has something to boast about; but not before God. <sup>3</sup> For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness." <sup>4</sup> Now to the one who works, his wage is not reckoned as a favor, but as what is due. <sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,



### Temporary Heaven

**John 17:24; Philip 1:21-23; 2 Cor. 5:8; Rev. 1-19**



### Eternal Heaven/Earth

**Rev. 21-22**



### Temporary Hell

**Luke 16:19-31**



### Eternal Damnation

**Revelation 20:14** And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. <sup>15</sup> And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

### Eternal Hell

**Rev. 20:11-15; Matt 10:28-30**



1. Caveat: money is neither intrinsically good nor evil. The goodness and evil is in the person and is according to how he uses money.
  - a. Consider evil *ways* of using money: drugs; sex; betrayal of Jesus (Judas), of a lover (Delilah), of God and His people (Achan); bribing judges and politicians; funding terrorism; hiring a hit-man to murder someone; purchasing slaves and torture devices; war; genocide; lying, cheating, stealing, etc.
  - b. The good *ways* of using money are almost unlimited. The good use of money is in anything that is related to being a good steward in any particular area from helping the poor, to supporting missionaries and support for the needs of one's family (1 Tim. 5:8). Stewardship also extends to taking care of our bodies both physically and spiritually (1 Cor 6:18-19) as well as taking care of animals and the Earth.

- c. Consider the radical difference it makes when we realize that it all belongs to God (cf., 1 Chron 29:11; Isa 50:10-11).
- One day when John Wesley was away from home, someone came running to him, saying, “Your house has burned down! Your house has burned down!” Wesley replied, “No, it hasn’t, because I don’t own a house. The one I have been living in belongs to the Lord, and if it has burned down, that is one less responsibility for me to worry about.”

2. Although money is not inherently evil, the love of money is a root of all kinds of evil. We are to love people and use money, not use people and love money. To be sure, it is materialism that is the great evil: the thinking, the philosophy, that more and more stuff will fulfill the soul more than God. Materialism is as addictive as any drug!

**1 Timothy 6:10** For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.

**Matthew 6:24** "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.

**Colossians 3:5** Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

**Matthew 13:22** "And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful.

3. We have been noting the connection between our spiritual lives, use of money, and our eternal future.

**Luke 16:9–11** “And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, **they will receive you into the eternal dwellings.** **10** “He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. **11** “Therefore if you have not been faithful in the *use of* unrighteous wealth, who will entrust the true *riches* to you?”

**1 Corinthians 4:2** In this case, moreover, it is required of stewards that one be found trustworthy.

4. More on the “eternal dwelling places.” The fact that believers will have their own living quarters throughout eternity should not be surprising given that
  - a. The New Jerusalem is a physical city. To qualify as a city, it must have individual residences.

**Revelation 21:2** And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

**Revelation 21:16** And the city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal.

- b. Jesus is preparing eternal dwelling places for us.

**John 14:2** "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. <sup>3</sup> "And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, *there* you may be also.

- c. Jesus tells us that we will eat and drink at tables together, Mat 8:11; Rev. 19:9.

**Matthew 8:11** "And I say to you, that many shall come from east and west, and recline *at the table* with Abraham, and Isaac, and Jacob, in the kingdom of heaven;

**Revelation 19:9** And he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God."

- d. Rewards are spoken of in physical terms such building materials, which Christ may use in building our eternal homes.

**1 Corinthians 3:10** According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it. <sup>11</sup> For no man can lay a foundation other than the one which is laid, which is Jesus Christ. <sup>12</sup> Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, <sup>13</sup> 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. <sup>14</sup> If any man's work which he has built upon it remains, he shall receive a reward. <sup>15</sup> If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire

- e. Rewards are associated with ruling with Christ over cities.

**Matthew 25:21** “His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’

**Luke 19:17** “And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.’

- f. Given the physical nature of the rewards and the fact that we will have physical resurrection bodies, why would it seem strange that believers will welcome other believers *in their eternal homes*?
- g. The bottom line on all rewards is good stewardship.

**Matthew 25:14** "For *it is* just like a man *about* to go on a journey, who called his own slaves, and entrusted his possessions to them.

- h. Christ does not owe us rewards. Rewards are His idea, added for additional incentive. It is neither spiritual nor biblical nor glorifying to God to have an attitude of not caring about rewards and "just wanting to be with Him." Actually, the truth is that rewards are associated with being with Christ more throughout eternity.

5. More on the eternal perspective, our finances and our spiritual lives.
- a. Jesus Christ is crystal clear about the fact that the eternal perspective is the center of the Christian spiritual life—He is unequivocal.

**Matthew 6:19** "Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. <sup>20</sup> "But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; <sup>21</sup> for where your treasure is, there will your heart be also. <sup>22</sup> "The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light. <sup>23</sup> "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness! <sup>24</sup> "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.

- b. Jesus was also pellucid regarding the eternal consequences of our stewardship in this life. What we do with what God has given us—resources of time, opportunities, and resources—will effect eternity, Matt. 25:14-29.

**Matthew 25:14** "For *it is* just like a man *about* to go on a journey, who called his own slaves, and entrusted his possessions to them. <sup>15</sup> "And to one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. . . <sup>19</sup> "Now after a long time the master of those slaves came and settled accounts with them. <sup>20</sup> "And the one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me; see, I have gained five more talents.' <sup>21</sup> "His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master.' <sup>22</sup> "The one also who *had received* the two talents came up and said, 'Master, you entrusted to me two talents; see, I have gained two more talents.' <sup>23</sup> "His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.' <sup>24</sup> "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no *seed*. <sup>25</sup> 'And I was afraid, and went away and hid your talent in the ground; see, you have what is yours.' <sup>26</sup> "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow, and gather where I scattered no *seed*. <sup>27</sup> 'Then you ought to have put my money in the bank, and on my arrival I would have received my *money* back with interest. <sup>28</sup> 'Therefore take away the talent from him, and give it to the one who has the ten talents.' <sup>29</sup> "For to everyone who has shall *more* be given, and he shall have an abundance; but from the one who does not have, even what he does have shall be taken away.

**Luke 16:9** "And I say to you, make friends for yourselves by means of the mammon of unrighteousness; that when it fails, they may receive you into the eternal dwellings. <sup>10</sup> "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. <sup>11</sup> "If therefore you have not been faithful in the *use of* unrighteous mammon, who will entrust the true *riches* to you? <sup>12</sup> "And if you have not been faithful in *the use of* that which is another's, who will give you that which is your own?

6. We were made for a Person and a Place: Jesus is the person and the New Earth is the place. Thus, the need for the eternal perspective on being good stewards in preparation for the next life on the New Earth.
7. We will all have to give an account of what we have done with our lives and the resources He has entrusted to us. It is crucial to view our resources in light of eternity—rather than tools for temporal, autonomous living.

**Romans 14:12** So then each one of us shall give account of himself to God.

**2 Corinthians 5:10** For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

8. It really is a matter of faithfulness. Of course this faithfulness, first and foremost, must be about the Word of God and what it teaches about the eternal perspective. Bible is clear that what we do with His resources has eternal ramifications. Again, He will judge each of us with respect to our stewardship.

**Matthew 24:44** "For this reason you be ready too; for the Son of Man is coming at an hour when you do not think *He will*.<sup>45</sup> "Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time?<sup>46</sup> "Blessed is that slave whom his master finds so doing when he comes.<sup>47</sup> "Truly I say to you, that he will put him in charge of all his possessions.<sup>48</sup> "But if that evil slave says in his heart, 'My master is not coming for a long time,'

**Luke 16:10** "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.

**1 Corinthians 4:2** In this case, moreover, it is required of stewards that one be found trustworthy.

**1 John 2:28** And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.

9. Why is it hard for rich people to be saved? Why is it so easy to worship money rather than God? Why is it impossible to live for money and love the Lord Jesus Christ simultaneously?

**Matthew 19:24** "Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

**Revelation 3:14** "And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this: <sup>15</sup> 'I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. <sup>16</sup> 'So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. <sup>17</sup> 'Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked, <sup>18</sup> I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and *that* the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see.

**Luke 3:7-14** He therefore *began* saying to the multitudes who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come?" <sup>8</sup> "Therefore bring forth fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that God is able from these stones to raise up children to Abraham." <sup>9</sup> "And also the axe is already laid at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire." <sup>10</sup> And the multitudes were questioning him, saying, "Then what shall we do?" <sup>11</sup> And he would answer and say to them, "Let the man who has two tunics share with him who has none; and let him who has food do likewise." <sup>12</sup> And *some* tax-gatherers also came to be baptized, and they said to him, "Teacher, what shall we do?" <sup>13</sup> And he said to them, "Collect no more than what you have been ordered to." <sup>14</sup> And *some* soldiers were questioning him, saying, "And *what about* us, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse *anyone* falsely, and be content with your wages."

10. Let us never forget that our greatest resource is the spiritual, not physical. Contentment does not come from materialism.

**Philippians 4:10** But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned *before*, but you lacked opportunity. <sup>11</sup> Not that I speak from want; for I have learned to be content in whatever circumstances I am. <sup>12</sup> I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. <sup>13</sup> I can do all things through Him who strengthens me. <sup>14</sup> Nevertheless, you have done well to share *with me* in my affliction. <sup>15</sup> And you yourselves also know, Philippians, that at the first preaching of the gospel, after I departed from Macedonia, no church shared with me in the matter of giving and receiving but you alone; <sup>16</sup> for even in Thessalonica you sent *a gift* more than once for my needs. <sup>17</sup> Not that I seek the gift itself, but I seek for the profit which increases to your account.

11. While the spiritual is the most important, we should not move as far as Platonic dualism or asceticism. The same God made both the physical and spiritual worlds to enjoy and thank God for.
  
12. Generating income is a necessary part of this life and therefore not unspiritual. We should neither disdain from making money or withdraw from the system as if economics was sinful—otherwise we will contribute to poverty, rather than alleviating it. We must all battle materialism not by withdrawing from society, but by serving God within it.

13. It is materialism not money and possessions that the Bible condemns. Materialism is idolatry as it puts possessions above God. Covetousness is a passion for what God has not given you. Both take the heart away from God and the focus away from Jesus Christ. Both change priorities and focus of life as such. Both are forms of addiction. The lure of wealth is as insidious as it is powerful.

**Luke 12:15** And He said to them, "Beware, and be on your guard against every form of greed; for not *even* when one has an abundance does his life consist of his possessions."

**Colossians 3:5** Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

**Matthew 13:22** "And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful.

**1 Timothy 6:10** For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang.

14. More passages on stewardship and money.

**Acts 20:35** "In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'"

**Acts 20:33** "I have coveted no one's silver or gold or clothes. <sup>34</sup> "You yourselves know that these hands ministered to my *own* needs and to the men who were with me.

**James 1:26** If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his *own* heart, this man's religion is worthless. <sup>27</sup> This is pure and undefiled religion in the sight of *our* God and Father, to visit orphans and widows in their distress, *and* to keep oneself unstained by the world.

**Matthew 10:42** "And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you he shall not lose his reward."

**Hebrews 6:10** For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

**James 5:1** Come now, you rich, weep and howl for your miseries which are coming upon you. <sup>2</sup> Your riches have rotted and your garments have become moth-eaten. <sup>3</sup> Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! <sup>4</sup> Behold, the pay of the laborers who mowed your fields, *and* which has been withheld by you, cries out *against you*; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. <sup>5</sup> You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter.

**Mark 12:41** And He sat down opposite the treasury, and *began* observing how the multitude were putting money into the treasury; and many rich people were putting in large sums. <sup>42</sup> And a poor widow came and put in two small copper coins, which amount to a cent. <sup>43</sup> And calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; <sup>44</sup> for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on.

**1 Timothy 6:18** *Instruct them* to do good, to be rich in good works, to be generous and ready to share, <sup>19</sup> storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

**Philippians 4:17** Not that I seek the gift itself, but I seek for the profit which increases to your account.

**Luke 12:33** "Sell your possessions and give to charity; make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys.

Proverbs 19:17 He who is gracious to a poor man lends to the LORD, And He will repay him for his good deed.

Matthew 10:42 "And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you he shall not lose his reward."

Hebrews 6:10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

**Matthew 25:21** "His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master.'

**2 Peter 1:10** Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; <sup>11</sup> for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

**1 Corinthians 3:15** If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

**James 1:12** Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which *the Lord* has promised to those who love Him.

**1 Corinthians 9:24** Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win. <sup>25</sup> And everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable.

**2 Timothy 4:6** For I am already being poured out as a drink offering, and the time of my departure has come. <sup>7</sup> I have fought the good fight, I have finished the course, I have kept the faith; <sup>8</sup> in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

**1 Peter 5:1** Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, <sup>2</sup> shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of* God; and not for sordid gain, but with eagerness; <sup>3</sup> nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. <sup>4</sup> And when the Chief Shepherd appears, you will receive the unfading crown of glory.

**Revelation 3:11** 'I am coming quickly; hold fast what you have, in order that no one take your crown.

**2 John 1:8** Watch yourselves, that you might not lose what we have accomplished, but that you may receive a full reward.