

Russ-05 Q & a a.katz

by Art Katz

Art Katz emphasizes the urgency of living a worthy life in light of the eternal consequences of our actions and the hope of the first resurrection.

Duration: 30:20

Scripture: Hebrews 10:35, Revelation 3:5, Revelation 20:6

Topics: "Russian"

Description

In this sermon, the preacher emphasizes the importance of living a life worthy of God's reward in eternity. He explains that when Jesus comes, he will bring his reward with him and give to each person according to their works. The preacher warns that many will have no reward or their works will be burned up in judgment. He urges the listeners to have a greater urgency about eternity and strive to obtain a greater and eternal reward by living a distinguished and productive life for Christ.

Transcript

That's a tremendous question. First we have to note the kind of language that Jesus employs. It's the same language that Paul employs.

The children of this world. Paul speaks about this present world. What's the implication? It's not an enduring world.

Verse 34. This world is different from the ages to come. There's another world.

But you have to be accounted worthy to obtain that world. And the resurrection from the dead. And in that world they neither marry nor are given in marriage.

Neither can they die anymore. They are equal unto the angels. And are the children of God Verse 36.

Being the sons of the resurrection. Does it say that in Russian? Sons of the resurrection. Who were found worthy to obtain that world.

And that resurrection. A key to understanding this is to be found in Revelation chapter 20. That speaks of two resurrections.

The first are those that are found worthy. They are described as holy and blessed. Blessed and holy is that that has part in the first resurrection.

Chapter 20 verse 6. They shall be priests of God and of Christ. And shall reign with Him a thousand years. There's obviously a qualification.

Being found worthy to obtain to that resurrection. And not everyone rises to that. Because the chapter ends with another resurrection.

A thousand years later. The general resurrection of the dead. Who are judged according to their works.

And the book of life which is opened. The last verse, verse 15 says. Whosoever was not found written in the book was cast into the lake of fire.

Paul strove to obtain the first resurrection. He encouraged believers to be found worthy. To walk worthy of the kingdom and the glory to which they were called.

That they might be found blameless in the day of the Lord's appearing. That they might have consciences undefiled before God and before men. Why was he so insistent about this? Because he wanted all who were his disciples to obtain this first resurrection.

Knowing that there was a qualification. Namely, to be found worthy. Who meets that qualification? Those that are holy and blessed.

And can rule and reign with Christ a thousand years. That is not a description of the majority of Christians who die. So my own belief is this.

That only a few obtain this choice, first resurrection. Who are priestly and blessed. And are qualified to rule and reign.

They are overcomers. Sons of the resurrection. Who are already angelic.

Heavenly in their character. While they are yet in this life. And are resurrected to this privilege.

But what about the rest of the dead? Who do not qualify? The average Christian. Who has no apostolic intention. Who thinks eternity is a secondary subject.

I'm afraid that you will sleep. I'm afraid that you will sleep. Another thousand years.

You'll miss the whole glory of the millennial kingdom's foundation. You'll have no privilege or part in it. But when the Lord judges all the dead, if your name is found written in the book, you'll be saved out of the lake of fire.

And that's all that's said. No distinction. No honor.

No privilege. But saved from eternal death. Because your name is written in the book.

But can your name be blotted out of the book? Revelation chapter 3 and verse 5 and other scriptures, even in the Old Testament, indicate that a name can be blotted out that was once written. The scripture doesn't say why. My own guess would be this.

That we did not live and walk according to the glory and the kingdom to which we were called. Though we were saved, we did not show forth any distinction from those in the world. We did not honor God.

We may have even blasphemed Him. For which reason our names are now blotted out. And we are cast into the lake of fire with the unregenerate.

If these things are true, doesn't it give the message of eternity a greater urgency? Doesn't it give us a greater incentive in this life to become the sons and daughters of the resurrection who consciously strive to obtain that first resurrection and live a more distinguished and productive life for Christ? That's what I think those verses mean. But I leave them with you to examine. Seriously.

The devil has lies. There's no eternity. And another lie for the church may be this.

We're all going to heaven. Don't worry about how you live this life. We're all going to heaven anyway.

That's not what the scriptures seem to say. We don't all go at the same time. And we don't all go to the same place.

Everything is relative to whether we were found worthy in this life. It says in Revelations 21 that when Jesus comes, He brings His reward with Him to give to every man according to his own work. Even our rewards will be different, for they will be proportionate to our works.

And many of us will have no reward at all. And some of us will have works that will be burned up with the fire, because they were not made of gold and silver and gems, but of haywood and stubble. And we'll be burned up in the judgment of God.

So we will come through the burning as barely saved. These are serious things, children, that ought to give the issue of eternity a greater urgency. For how long is this life? And how long is eternity? The writer of Hebrews in chapter 10 says, take the spoiling of your goods joyfully, knowing that you have in heaven an enduring substance.

Hebrews 10, verses 35 and 36 and 37. Why don't you read that? Verses 35 through 37. Notice the word reward.

When Jesus comes, He brings His rewards with Him to give to every man according to his labor. The reward of those who are blessed, holy, and priestly is to raise to the first resurrection, and to rule and reign with Him in a millennial kingdom. That is its own reward.

But there are other rewards, and we shouldn't lose our confidence about them. They are given as an incentive for this life. And when does the reward come? After you have done the will of God.

Can you wait till then? On the day of eternity? For that which comes after? But serve Him now, fully, in the confidence of that reward then. That is apostolic living. That's apostolic faith.

And it obtains an apostolic reward. So verse 34 talks about those who took joyfully the spoiling of their goods. They were stripped by the world.

They were stripped of their goods by the world. They were stripped by persecution. But they took it joyfully.

They must have been crazy. You might take it with a kind of resignation. But to take it joyfully? Only possible on one basis.

Knowing in yourselves that you have in heaven a better and an enduring substance. Do you know it in yourself? Not in your head. Do you know it in yourself? And the test will come.

Whether we take it sadly and mournfully, or joyfully, because to the exact degree that we suffer loss for Christ's sake, we obtain a greater and an eternal reward that does not fade away. Will somebody please call the ambulance from the mental hospital? And have this man taken away? This is insane. Or it's the glorious truth of the faith to which God calls us again in the last days.

So the first message to the Corinthians, chapter 4, verse 9. To us, the last messengers, does it refer to the apostles or to the qualities of the apostles? Whether it refers to apostolic character or to just some particular time. OK. Clearly, it's a statement of Paul's own personal and historic experience as an apostle.

But Paul is the paradigm of apostleship. He is the pattern. And I believe that apostolic suffering is inherent in apostolic calling.

This must be. Because the powers of darkness hate such men. Not only for the truth that they proclaim, but because they are the thing in themselves.

The being unseen. And in that way, they are a model for the church. Paul says, follow me as I follow Christ.

He's not ashamed to say that. He's not embarrassed. He's the standard for the church.

He's the church's foundation. And what then shall the rest of the church be like? But the same character, substance, and kind. This invites retaliation from the powers of darkness.

There's a suffering. There's a rejection. And I think that we can expect this again.

This will be the very evidence of apostolicity. I'm not talking about the suffering that comes because of our stupidity. The suffering that we bring upon ourselves for our sin.

But the suffering that comes out of our obedience to Christ. And we are warned that the last days there will be many false apostles. Men who appear to have a certain authority.

A certain ability and cleverness, even in using Paul's scriptures. My recommendation to you is to look for apostolic character. By men who have been found worthy.

Whose labors have been tireless. Who are jealous for God's glory. And for the church.

These will be suffering men. And especially in the last days. When the conflict is again brought to a fierce intensity.

This will be the experience of apostolic men and the apostolic church. For which reason the love of many will grow cold. They will choose a less demanding kind of Christianity.

In which there's no issue of suffering. Neither is there any chance of glory. Those decisions are being made now.

You may be called to make it today. Which direction do you choose to go? And how far are you willing to go? What is your intention with God? What is the limit and the extent of it? Do you want to be a happy charismatic? Or an apostolic believer? It's a choice you make for eternity. The book of the prophet Isaiah, chapter 65.

Chapter 65, Isaiah, verse 20. This is clearly a statement of the millennial age. When God creates new conditions of life for restored Israel.

Verse 21 makes that clear. They shall build houses and inhabit them. They shall plant vineyards and eat the fruit of them.

That's clearly a description of Israel. Who have lost their houses and their vineyards. In the time of Jacob's trouble that precedes the millennium.

I spoke about that to the class next door. And I recommend you get the cassettes. Because I described what the scriptures indicate of Israel's soon future.

A coming devastation. Not only within their present borders. Not only within their present borders.

But everywhere in the world. But God will restore a remnant of them. And they will rebuild the places that have been destroyed.

And houses and inhabit them. And they'll experience long life. Because they'll be restored to righteousness.

And to the shalom of God. Peace will be in the midst of them. And the Lord dwelling with them.

That's the millennial age. And the blessings to come. That we should expect.

But we have as much expectation of the millennium. As we do of eternity. For the one introduces the other.

And the church today is not millennially minded. But needs to be. Moment.

The question is, he's saying that it is said that a hundred year old people will die as just young children. Long life. That if you live only to a hundred, something's wrong.

Remember that God gives them a new heart. And he puts his spirit within them. In a much more profound way than we have ever known it ourselves.

We have only received the earnest of the spirit. The taste of the power of the age to come. They receive it in full.

The Holy Spirit is poured out upon them. And their sons and daughters will prophesy. And long life is one of the fruit of their millennial blessing.

It's the supernatural and the eternal come into time. This chap here, with the glasses. Paul and his flesh? It's a thorn.

Oh, the thorn in his flesh. It says that because of the magnitude of the revelation given him. That he should not be exalted in himself.

The Lord allowed certain tribulation in his body. And though he asked for the removal of it. The Lord said, my grace is sufficient.

The Lord said, my grace is sufficient. Now don't use this for yourself. Don't say, my wife is my thorn in the flesh.

Do you have Paul's visions? Do you have the revelation of the mysteries of which he was a steward? This is so powerful. That invariably something rises up in our flesh. I experience it sometimes as a preacher.

I'm so anointed I could fall off the platform. The glory of God is on me.

Audio: <https://sermonindex1.b-cdn.net/14/SID14259.mp3>
Source: <https://sermonindex.net/speakers/art-katz/russ-05-q-a-akatz/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net