

56. Knowledge of doctrine informs believers how to make decisions and is designed to promote right decision-making.
57. This results in the production of works classified as divine good. Principle: Knowledge is power.
58. However, this high inventory of truth often leads to self-righteous arrogance that cancels the divine good with human good: the trend to think one knows more than anyone else and then assumes he can correct or criticize them either mentally or verbally.
59. One of the major issues in the production of human good is failure to respect the free will of others. You do not have the authority to correct others unless you have the delegated authority to do so, for example, parents over children, employers over employees, or higher rank over lower rank in the military.
60. The passive voice indicates that the believer receives the action of being assembled by means of the rapture of the church.
61. At the evaluation, the elements of production will demonstrate one's love response to God and His Word during the believer's function in the Invisible War.
62. Divine good indicates orientation to God's authority while human good is a sign of self-centered rejection of divine mandates and a propensity toward arrogance.
63. The tribunal will reveal through the testing of fire the categories of works produced by each individual. Its revelation determines what each one is to receive, the aorist middle subjunctive of the verb κομίζω (*komízō*): "to receive back that which was produced in love."
64. The idea in this context is brought out by the mental attitude of Abraham spoken about in Hebrews 11:17ff:

**Hebrews 11:17** - By faith, Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son;

**v. 18** - It was he to whom it was said, "In Isaac your descendants shall be called (Genesis 21:12)."

**v. 19** - He considered that God is able to raise people even from the dead, from which he also received him back as a type.

65. Abraham's devotion to the Lord was motivated by complete orientation to the Word of God, "Through Isaac your descendants shall be named."
66. Abraham believed the Lord's promise and through faith-rest reached the conclusion that even if he was allowed to follow through on the sacrifice, God would resurrect Isaac from the dead (Hebrews 11:19).
67. Abraham produced divine good by following the Lord's directions to the letter. Principle: The Word of God is more powerful than the circumstances you face.
68. The application at the evaluation tribunal is that the believer will receive back escrow blessings based on the faith-motivated production of divine good.
69. Whether Abraham on Mount Moriah or you at the evaluation tribunal, your love for God and for His Word is the test we each continuously confront as we do battle with the machinations of our sin natures or external assaults from the Dark Side.
70. Where believers are losing out today is failure to submit to the guidance and leadership contained in biblical mandates. Lack of love for and confidence in God's Word destroys one's spiritual impact and will spark conflagrations at the evaluation tribunal.
71. Advancement to the seventh problem-solving device – personal love for God – is the primary enablement for spiritual advance.
72. Principle: Failure to apply principles from Scripture is the reason many will set big fires at the tribunal.

73. Whether “good or bad” determines whether one’s escrow blessings will be presented to the winner believer or retained on deposit forever in the heavenly hall of records.
74. This brings us back to our passage:  
**1 Corinthians 3:12** - Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, (NASB)
75. The foundation is Jesus while the building materials are, for the winner, gold, silver, and precious stones. The former two are obvious “Precious stones” include what are classified today as “gemstones.
76. A gemstone’s value is based primarily on its innate beauty that includes a number of variables such as iridescence, asterism, luster, and pattern, but generally the harder gemstones are the most expensive.
77. The Mohs scale of hardness includes **diamond** (10), **corundum**, which provides rubies and sapphires (9), **topaz** (8), **beryl**, which provides emeralds and aquamarines, (7½–8), and **quartz** (7).
78. The value of metals is also based on their hardness, but their exchange values are the ones most desired. They include platinum (4–4½) and gold, silver, and copper at about (2.5–3).
79. These are examples of what the terms, “gold, silver, and precious stones” refer. As far as their worth and value are concerned, they illustrate indestructible and inflammable quality, value, and desirability of the rewards that are included in a winner believer’s escrow rewards.
80. For the loser believers, their building materials are not designed to support a superstructure. Wood, hay, and straw are extremely flammable and will be quickly consumed by the flames.

## Is Jesus the Messiah?

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81. These building materials are those that represent “good works” associated with sin, human viewpoint, human good, and evil. A current example of believers’ involvement in this process is legalized theft. Two of the Ten Commandments address this sin: #8: “You shall not steal” and #10: “You shall not covet ... anything that belongs to your neighbor.”<sup>1</sup>
82. When these sins come into conjunction with others who share them, a collective viewpoint develops within this initial group.
83. When the foundational group recruits others into the same mind-set, a movement takes shape in which a lust for others’ wealth is considered as a resource.
84. A system of leadership emerges from which ideas are developed to seize others’ wealth for a “just cause.”
85. This merges sin into human viewpoint which can be expressed by a campaign to provide welfare for those who are “in need.”
86. Once those empowered to appropriate these funds are recruited, then it becomes human good.
87. Campaigns are developed to sell the idea as “the right thing to do.” Media lemmings are easily organized to sell the idea of appropriating funds through taxation.
88. Those opposing the idea are dealt with through talking heads and progressive media outlets.
89. Once a bill is written, it is covered by the usual suspects and ultimately passed into law.
90. Taxes are imposed upon taxpayers and are distributed to those “in need.” This is where sin, human viewpoint, and human good coagulate into evil.

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<sup>1</sup> See Exodus 20 verses 15 and 17.

**1 Corinthians 3:12** - Now if any man [believer] builds on the foundation [Jesus Christ] with gold, silver, precious stones [inflammable materials of divine good], wood, hay, straw [flammable materials of human good & evil],

1. The next three verses have already been examined and form the conclusion of Paul's remarks to the Corinthian church regarding the process by which divine good is produced in time and their evaluation in heaven:

**VISUAL:**  
Evaluation  
Tribunal  
of Christ

**1 Corinthians 3:13** - Each man's work [ἔργον (érgon): performance] will become evident [φανερὸς (phanerós): in an open, public demonstration]; for the day [of the evaluation tribunal; BER: Believer Evaluation Report] will show it [future tense of δηλόω (dēlóō): will reveal the report] because it will be revealed with fire [πῦρ (púr): See footnote.<sup>2</sup>]; and the fire itself will test the quality [proving a thing whether it is worthy or not] of each man's work.

**v. 14** - If any man's work which he has built on it remains, he shall receive a reward.

**v. 15** - If any man's work is burned up, he will suffer loss; but he himself will be saved [σώζω (sózō): to deliver safe from danger, loss, or destruction], yet as through fire [works tested for evaluation].

<sup>2</sup> "In 1 Corinthians 3:10–15, the works of men are represented as a building of which only the inflammable parts ("gold, silver, precious stones") can withstand fire; the worker (builder) "himself shall be saved; yet as by fire," means that he will escape from the fire which destroys those of his works which are wood, hay, [and] stubble." (Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. [Chattanooga: AMG Publishers, 1993], 1255).