

**Chapter 1 : 02 Bibliography: Hebrews " Loss of Rewards! | BIBLE RESOURCE MAN**

*One of the prominent doctrines of the New Testament is the Doctrine of Rewards and the Judgment Seat of Christ. It is a doctrine often ignored or, when taught, it is misrepresented because of the term "judgment" that is used in translating the Greek text.*

Sunday, March 6, The a historical roots of free grace theology Perhaps one of the most devastating arguments against the no-lordship position is the appeal to antiquity. While some of the free grace teachers would deny it, the fact is that there is not one significant figure in the history of the church before the twentieth century who affirmed their position. In contrast to the no-lordship position, Lordship salvation has a long and steady line of tradition going back to the days of the Apostles. Consider the following research that supports my arguments above: As to the lack of historical foundation for the free grace opinion, D. Carson, in his Exegetical Fallacies, points out numerous instances where Zane Hodges, in the cause of free-grace theology, makes exegetically unwarranted interpretations and mistakes. One particular criticism he lodges against Zane Hodges and other free-grace teachers is the absolutely bizarre and novel interpretations they give for very clear passages of Scripture in the Bible. The Reformation and Lordship Salvation in which they analyzed the Lordship salvation debate. Although the writers had critiques of both positions, the overwhelming number of objections were leveled at the no-lordship position. Perhaps the greatest objection to the free grace position was its novelty. Packer, and others have argued in their works [that] no respected, mainstream Christian thinker, writer, or preacher has ever held such extreme and unusual views concerning the nature of the gospel and saving grace as Zane Hodges [and his free grace counterparts]. See his comments on pages 28, , and While the free grace position is ahistorical and a theological innovation, the Lordship position has a firm historical foundation. Consider just a few pieces of information: John MacArthur, in an appendix to his book Faith Works: The Gospel According to the Apostles, furnishes an abundance of historical material that clearly shows that Lordship salvation has been the consistent witness of the church throughout history. Much more could be said on this issue. But what has been shown is sufficient to support my contention that the free grace position is a Johnny-come-lately theological movement while the Lordship salvation camp stands on solid historical ground. For more information about this here are a few resources to consult: See my previous post about the historical validity of Calvinism and the resources I mention there since the Lordship position simply represents the doctrine of the Perseverance of the Saints. Andy Naselli has written a recent book that convincingly shows that the free grace position stems from Keswick theology which was started around the early half of the twentieth century.

**Chapter 2 : What is the purpose of there being rewards in heaven?**

*Saved So As By Fire (mp3) Future Sins Forgiven, Loss of Rewards. The Saved So As By Fire 1 Cor. Passage The saved so as by fire (or saved through fire) argument is one of the primary arguments the eternal security teachers use to support the widespread belief that a saved person can be wicked, ungodly, vile, unfruitful, negligent and the like, without losing salvation.*

Commenting on this Samuel Hoyt writes: Within the church today there exists considerable confusion and debate regarding the exact nature of the examination at the judgment seat of Christ. Rather, it is a place where rewards will be given or lost depending on how a believer has lived his life for the Lord. In 1 Thessalonians 2: Is it not of course you? It is significant that among the final words of Revelation, the last book of the Bible, we find these words of the Lord: I am coming soon, and my reward is with me to pay each one according to what he has done! While salvation is a gift, there are rewards given for faithfulness in the Christian life as well as the loss of rewards for unfaithfulness. But we need to understand the nature of these rewards in order to understand the nature of the motivation. But the fact still remains that the Bible promises us rewards. God gives us salvation. It is a gift through faith, but He rewards us for good works. God graciously supplies the means by which we may serve Him. Indeed, He works in us both to will and to do as we volitionally appropriate His grace, but the decision to serve, and the diligence employed in doing so, are our responsibility and contribution, and God sees this as rewardable. Note the following passages: And the fire will test what kind of work each has done. He himself will be saved, but only as through fire. In fact, I worked harder than all of themâ€”yet not I, but the grace of God with me. And you who eat everythingâ€”why do you despise your brother or sister? For we will all stand before the judgment seat of God. Hold on to what you have so that no one can take away your crown. I will write on him the name of my God and the name of the city of my God the new Jerusalem that comes down out of heaven from my God , and my new name as well. While Bema is used in the gospels and Acts of the raised platform where a Roman magistrate or ruler sat to make decisions and pass sentence, its use in the epistles of Paul is more in keeping with its original use among the Greeks because of his many allusions to the Greek athletic contests. This word was taken from Isthmian games where the contestants would compete for the prize under the careful scrutiny of judges who would make sure that every rule of the contest was obeyed. The victor of a given event who participated according the rules was led by the judge to the platform called the Bema. There the laurel wreath was placed on his head as a symbol of victory. So run to win. They do it to receive a perishable crown, but we an imperishable one. In all of these passages â€” Paul was picturing the believer as a competitor in a spiritual contest. The judge at the Bema bestowed rewards to the victors. He did not whip the losers. In other words, it is a reward seat and portrays a time of rewards or loss of rewards following examination. But it is not a time of punishment where believers are judged for their sins. Such would be inconsistent with the finished work of Christ on the cross because He totally paid the penalty for our sins. Chafer and Walvoord have an excellent word on this view: With reference to sin, Scripture teaches that the child of God under grace shall not come into judgment John 3: And so we will always be with the Lord. Arguments or Reasons in Support of This View: Her reward is described as fine linen, the righteous acts of the saintsâ€”undoubtedly the result of rewards. Again, for the church this means the event of 1 Thessalonians 4: The Lord, the righteous Judge, will award it to me in that dayâ€”and not to me only, but also to all who have set their affection on his appearing. Wait until the Lord comes. He will bring to light the hidden things of darkness and reveal the motives of hearts. Then each will receive recognition from God. So the order of events will be a the rapture which includes our glorification or resurrection bodies, b exaltation into the heavens with the Lord, c examination before the Bema and d compensation or rewards. This is evident from the following passages: The Participants at the Bema All the passages dealing with the Bema are addressed to believers or pertain to believers of the church. Note the emphasis on good works. The resurrection program and thus the rewarding of Old Testament saints occurs after the Tribulation, after church age saints are already seen in heaven, rewarded, and returning with the Lord to judge the earth cf. But at that time your own people, all those whose names are found written in the book, will escape. All believers,

regardless of their spiritual state, will be raptured and will stand before the Bema to give an account of their lives. At that time they will either receive rewards or lose rewards. Some believe in a partial rapture theory which says that only those in fellowship with the Lord will be raptured as a form of punishment for sin. As mentioned above, this is not only contrary to the finished work of Christ who once and for all paid the penalty for our sins, but it is contrary to the teaching of 1 Thessalonians 5: Be at peace among yourselves. Please note verses 9 and 10. The context suggest that Paul has in mind the return of Christ for the church—the rapture 1 Thess. The rapture is the means of our deliverance from the wrath he discusses in chapter 5: This is clear from both the context of 5: Though *katheudo* was used of physical sleep and even death, it was also commonly used of spiritual apathy or indifference to spiritual matters, and this is clearly the context of chapter 5. The point, then, is this: The Examiner at the Bema The Examiner is none other than the Lord Jesus Christ who is even now examining our lives and will bring to light the true nature of our walk and works when we stand before Him at the Bema. The point is that Jesus who is God is our examiner and rewarder. The Purpose and Basis of the Bema The purpose and the basis is the most critical issue of all and brings us face to face with the practical aspects of the Bema. Some crucial questions are: Why are we brought before the Bema? Is it only for rewards or their loss? Will any punishment be meted out? Will there be great sorrow? Is it sin, good works, or just what? Within the church, there exists a good deal of confusion and disagreement concerning the exact nature of the Bema. Hoyt from *Bibliotheca Sacra*. Some go even further by stating that Christians must experience some sort of suffering for their sins at the time of this examination. At the other end of the spectrum another group, which holds to the same eschatological chronology, views this event as an awards ceremony. Awards are handed out to every Christian. The result of this judgment will be that each Christian will be grateful for the reward which he receives, and he will have little or no shame. Other Bible teachers espouse a mediating position. They maintain the seriousness of the examination and yet emphasize the commendation aspect of the judgment seat. They emphasize the importance and necessity of faithful living today but reject any thought of forensic punishment at the Bema. Emphasis is placed on the fact that each Christian must give an account of his life before the omniscient and holy Christ. All that was done through the energy of the flesh will be regarded as worthless for reward, while all that was done in the power of the Holy Spirit will be graciously rewarded. Those who hold this view believe that the Christian will stand glorified before Christ without his old sin nature. He will, likewise, be without guilt because he has been declared righteous. Reasons for this will be set forth and developed as we study the nature, purpose, and basis for the Bema. Though we will not be judged in the sense of punished for sin at the Bema because the Lord has born that for us, we must never take sin lightly because of its consequences. The Present Consequences of Sin While the following is not exhaustive, it demonstrates that sin in the life of a believer is no small issue. Divine Discipline From the Lord We should not think of discipline as punishment. Discipline from God is the gracious work of a Father to train and develop His children. Sometimes this comes in the form of various kinds of testing, trials, failure, and predicaments which He uses to correct us and to train us, and if we have been going our own stubborn way, to increase our misery. The goal, however, is always to bring us back to Him. If the believer remains unrepentant, this can lead to the sin unto death as with Ananias and Sapphira Acts 5, and some of the believers at Corinth who were failing to confess their sin and get right with the Lord. For what son is there that a father does not discipline? But later it produces the fruit of peace and righteousness for those trained by it. There is a sin resulting in death. I do not say that he should ask about that. We turn to our personal bag of tricks by which we seek to handle life. This results in the works of the flesh and their awful and fruitless consequences. Without the abiding life, the life of faith and obedience to the Savior, we can do nothing. Who has cast a spell on you?

Chapter 3 : Reward system - Wikipedia

*We encourage EVERY Christian to read this writing in its entirety, because the revelation of truth brought forth in this writing regarding FUTURE REWARDS/LOSS OF REWARDS FOR CHRISTIANS is a topic many Bible preachers/teachers do NOT want to address.*

Introduction A number of books have been written recently which attempt to harmonize two NT themes: Sometimes the explanation given is hard to follow. Some authors seem to feel that justification is by faith apart from works and yet final salvation is by faith plus works. Both the reality of salvation and the power of evil await the completion of their salvation while enduring testing and afflictions in the present. Subjection to antagonistic forces at work in such tribulation can even threaten their salvation. Moreover, they have yet to appear before the judgment seat at which occasion their final destiny will be made manifest. Will they be accused and condemned after all? The problem here is a failure to recognize a distinction between eternal salvation and eternal rewards. This is a widespread today. Blomberg, who feels that there is no distinction between eternal rewards and eternal salvation, writes concerning five texts which deal with the possibility of receiving crowns 1 Cor 9: A majority of commentators agree in each of these five instances that our texts are not at all talking about degrees of rewards in heaven but simply about eternal life. I have selected two sample passages to examine. In each case I will present two interpretations: Two Test Passages A. Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified. The eternal salvation view Blomberg argues that Paul was here speaking of eternal salvation and that he was uncertain that he possessed it. In 1 Cor 9: But unlike a race on a track in which there can be only one winner, "we" [Christians] all should compete for "the crown that will last forever. A too simplistic understanding of "eternal security" has probably led many Christians to doubt that Paul could have seriously considered not "making it to heaven. No Biblical text offers assurance of salvation for people who flagrantly repudiate Christ without subsequent repentance. Anthony Hoekema captures the sense of 1 Cor 9: He did not dare to claim this blessing while being careless and indolent in his daily battle against sin. And neither may we. The eternal rewards view There is a major difference theologically and practically between the eternal salvation view and the eternal rewards view. According to the latter view, Paul was sure he had eternal life, but he was not sure he would be approved by Christ at His Judgment Seat and receive the rewards that go along with that approval. Hodges writes concerning this passage: Paul compares the Christian life to a racecourse in which winning is not automatic for any runner, not even for himself Again, there is no thought here of the loss of eternal life. Such a loss is impossible, as our Lord Himself made clear. The race is not over simply because we have been running it for years. The eternal salvation view "The Problem of Doubt in Philippians 3: Paul expresses this in Philippians 3: He had seen what Christ had done in his life so far. As long as his attitude is always on the goal and the striving required to reach it, he may have relative assurance of reaching it. Should he ever stop running, resting on his present achievements, or should he begin a lifestyle of habitual sin, such would be an indication that he might not truly know God. Exanastasis occurs in three other places [in the NT], in addition to Philippians 3: In each of these three instances it [speaks] of a special, select, limited resurrection. It is used metaphorically with this same significance in Philippians 3: It is the same as the "better resurrection" of Hebrews I have argued elsewhere The Grace Evangelical Society News, August that v 11 does not deal directly with eternal salvation or eternal rewards. Paul was hoping to attain to a quality of life here and now which manifested resurrection power. He was seeking to live now in the same manner in which he would live forever cf. According to this view the theme of eternal rewards is still present. In v 14 Paul indicates that he is striving to know Christ in his experience and to attain now to a resurrection type of life, so that he might receive the prize brabeion, cf. That prize, as in 1 Cor 9: Which View Does the Text Support? There are several strong reasons to conclude that the rewards view is the best understanding of the texts in our test passages. First, the salvation view demands the conclusion that Paul was unsure of his own salvation. There is, of

course, no evidence in the NT or in extrabiblical literature of Paul having experienced a major breakdown. Paul came to faith in Christ by a dramatic encounter with the risen Lord Acts 9: He made it clear that he received the Gospel from Jesus Himself Gal 1: He repeatedly asserted in his epistles that he believed in Christ and that he had eternal life and could never lose it. His certainty of his standing with God was based on his faith in the promises of God: In addition, in his letters to churches Paul called himself an apostle of Jesus Christ cf. Surely he knew that there were no unsaved apostles cf. Any view that requires the conclusion that Paul was uncertain of his salvation should be rejected on that basis alone. Second, the term *brabeion*, used in the NT only in our two test passages, most naturally fits with the eternal rewards interpretation. *Brabeion* means a prize. This prize can be compared with those won by competitors in an athletic contest cf. Competitors in a race who lost were not executed. They were not excluded from the kingdom in which they lived. They did not forfeit their citizenship. They did, however, miss out on the prize and the special privileges attendant to it. Third, to suggest that "striving [is] required to reach [the goal of eternal salvation]," as the salvation view suggests, requires that Paul completely contradict his doctrine of justification by faith apart from works. Surely Paul would not contradict the Gospel which he preached. He was adamant to maintain its purity cf. Fourth, the salvation view appeals to theology before exegesis. Blomberg admits that his understanding of 1 Cor 9: The syllogism appears airtight. However, it is flawed because one of the premises is wrong. All Christians do not persevere. In fact, 1 Cor 9: We thus turn now to consider the various problems which result from misinterpreting passages which deal with eternal rewards. Distorting the Gospel Message If passages like 1 Cor 9: Eternal salvation is absolutely free to the recipient John 4: Jesus paid the whole price. Unlike eternal salvation, eternal rewards are not free. They are earned by work done. Paul said in 2 Cor 5: For example, in 1 Cor 3: Compare also Rom Since eternal rewards are not the same as eternal salvation, there is no contradiction of the Gospel in passages conditioning eternal rewards on perseverance in good works. To understand passages like 1 Cor 9: Undermining Assurance Obviously if the apostle Paul could not be certain he had eternal life, neither can anyone. Reformed exegetes do not view this as a problem. Such doubts must be confronted and dealt with honestly and biblically" *The Gospel According to Jesus*, revised edition, p. Shortly thereafter he writes: It has become quite popular to teach professing Christians that they can enjoy assurance of salvation no matter what their lives are like. After all, some argue, if salvation is a gift to people who simply believe the gospel facts, what does practical living have to do with assurance? That teaching is nothing but practical antinomianism. It encourages people living in hypocrisy, disobedience, and sin by offering them a false assurance p. Since assurance in the Reformed view is conditioned upon ongoing perseverance, assurance is something less than certainty. As long as one looks to his works to discern whether he is saved or not, he will never be sure he has eternal life. If one fails to recognize the distinction between eternal salvation and eternal rewards, certainty is lost. However, such a motivation is seriously flawed. Believers should not fear going to hell.

*Maybe one way to say it is that the "loss" of rewards is in some sense permanent, but the "suffering" of that loss will be temporary. God will do away with the suffering (Revelation ), but that is after the judgment, after our giving account to the Lord.*

Can The Saved Be Lost? A Study Of Hebrews 6. This passage has sparked debate for centuries, and its abuse is one of the reasons why Hebrews was left out of the canon of the church in the West for some time. This contradicts the Calvinist doctrine of the perseverance of the saints, and is therefore the main issue around which battle lines are drawn in the discussion of this passage. Many claim this passage as evidence that salvation can indeed be lost, while those who adhere to Calvinist doctrine argue that these passages are not addressed to true believers, but instead to persons who have been exposed to Christianity but have ultimately rejected it. In addition to these two major viewpoints, this paper will also present three of the more frequently discussed minority views, which help to give an idea of the different areas of contention and the wide array of interpretations of Hebrews 6: The two major viewpoints generally agree on both the nature of the sin described in Heb. It is one thing to yield to sin contrary to the new life in Christ, it is another thing to abandon that new life altogether. Many scholars believe that Hebrews 6: Scot McKnight subscribes to this Saved and Lost interpretation, and supports his argument both with general evidence from throughout the epistle of Hebrews and also with a detailed analysis of the terms used to describe the audience in Hebrews 6: This interpretation allows the doctrine of the perseverance of the saints to stand. Wayne Grudem supports this Pseudo-Christian interpretation, and claims that although the terms used in Hebrews 6: First is the Hypothetical interpretation, which suggests that the Hebrew writer is giving a description of what would happen if a true believer were to fall away, even though such an event could never really occur since true believers cannot fall away. It in no way contradicts other passages of Scripture, neither is it in conflict with the doctrine of the perseverance of the saints. Verbrugge claims that the metaphor of the thorn-producing land that is cursed by God in Hebrews 6: Drawing largely on the metaphor of the thorn-infested ground in Hebrews 6: Oberholtzer sees eschatological implications, and argues that the result of continued immaturity in the Hebrews audience is not a loss of eternal salvation, but a loss of rewards in the millennial kingdom. Gleason sees extensive parallels between the believers described in Hebrews 6: Both veins of the Christian Maturity view are rejected by other scholars for multiple reasons. Those who reject this doctrine have little problem accepting the passage at face value, while those who affirm it are compelled to conclude either that the passage does not refer to true believers, or that the consequences of apostasy must be something other than the loss of eternal salvation. With the three minority views all possessing significant problems, it seems that the best interpretation of Hebrews 6: Although the Pseudo-Christian view has been popular for centuries and makes some good arguments, it also approaches the passage with too much presupposition and from the outset tries to make it mean something other than what it seems to mean. The Saved and Lost interpretation, on the other hand, takes the Hebrew writer at his word, and therefore seems to be the best. After all, what more could the author have said to show that he was writing to true believers than what he already did? Tenney presented by his Former Students, ed. Eerdmans, , Lightfoot, Jesus Christ Today: Baker Book House, , Lane, Hebrews , Word Biblical Commentary, vol. Word Books, , ; David B. Bateman IV Grand Rapids: Kregel, , Schreiner and Bruce Ware Grand Rapids: Baker Books, , ; Armistead, An Introduction and Commentary Grand Rapids: The Thorn-Infested Ground in Hebrews 6:

**Chapter 5 : Are There Different Degrees of Reward in Heaven? | Cold Case Christianity**

*It's our attitude of gratitude that motivates us to qualify for rewards, not the fear of losing rewards we've already received. Failing to do these things because we've lost faith in his promise is in effect letting the enemy steal crowns we might otherwise have received.*

The brain structures that compose the reward system are located primarily within the cortico-basal ganglia-thalamo-cortical loop ; [11] the basal ganglia portion of the loop drives activity within the reward system. The reward system includes the ventral tegmental area , ventral striatum i. These LHb projections are activated both by aversive stimuli and by the absence of an expected reward, and excitation of the LHb can induce aversion. While GABA receptor agonists are capable of eliciting both "liking" and "wanting" reactions in the nucleus accumbens, glutaminergic inputs from the basolateral amygdala , ventral hippocampus, and medial prefrontal cortex can drive incentive salience. Furthermore, while most studies find that NAcc neurons reduce firing in response to reward, a number of studies find the opposite response. This had led to the proposal of the disinhibition or depolarization hypothesis, that proposes that excitation or NAcc neurons, or at least certain subsets, drives reward related behavior. Regions include the lateral hypothalamus and medial forebrain bundles, which are especially effective. Stimulation there activates fibers that form the ascending pathways; the ascending pathways include the mesolimbic dopamine pathway , which projects from the ventral tegmental area to the nucleus accumbens. There are several explanations as to why the mesolimbic dopamine pathway is central to circuits mediating reward. First, there is a marked increase in dopamine release from the mesolimbic pathway when animals engage in intracranial self-stimulation. Pleasure centers [ edit ] Pleasure is a component of reward, but not all rewards are pleasurable e. The posterior ventral pallidum also contains a hedonic hotspot, while the anterior ventral pallidum contains a hedonic coldspot. Microinjections of opioids , endocannabinoids , and orexin are capable of enhancing liking in these hotspots. Furthermore, inhibition of one hotspot results in the blunting of the effects of activating another hotspot. Incentive salience Tuning of appetitive and defensive reactions in the nucleus accumbens shell. Above AMPA blockade requires D1 function in order to produce motivated behaviors, regardless of valence, and D2 function to produce defensive behaviors. GABA agonism, on the other hand, does not requires dopamine receptor function. Below The expansion of the anatomical regions that produce defensive behaviors under stress, and appetitive behaviors in the home environment produced by AMPA antagonism. This flexibility is less evident with GABA agonism. In the NAcc, such a dichotomy is not as clear cut, and activation of both D1 and D2 MSNs is sufficient to enhance motivation, [37] [38] likely via disinhibiting the VTA through inhibiting the ventral pallidum. To explain increasing contact with a certain stimulus such as chocolate, there are two independent factors at work " our desire to have the chocolate wanting and the pleasure effect of the chocolate liking. According to Robinson and Berridge, wanting and liking are two aspects of the same process, so rewards are usually wanted and liked to the same degree. However, wanting and liking also change independently under certain circumstances. For example, rats that do not eat after receiving dopamine experiencing a loss of desire for food act as though they still like food. In another example, activated self-stimulation electrodes in the lateral hypothalamus of rats increase appetite, but also cause more adverse reactions to tastes such as sugar and salt; apparently, the stimulation increases wanting but not liking. Such results demonstrate that our reward system includes independent processes of wanting and liking. The wanting component is thought to be controlled by dopaminergic pathways , whereas the liking component is thought to be controlled by opiate-benzodiazepine systems. The same animals do not work to obtain the opiates if the dopaminergic neurons of the mesolimbic pathway are inactivated. In this perspective, animals, like humans, engage in behaviors that increase dopamine release. Kent Berridge , a researcher in affective neuroscience , found that sweet liked and bitter disliked tastes produced distinct orofacial expressions , and these expressions were similarly displayed by human newborns, orangutans, and rats. This was evidence that pleasure specifically, liking has objective features and was essentially the same across various animal species. Most neuroscience studies have shown that the more dopamine released by the reward, the more effective the

reward is. This is called the hedonic impact, which can be changed by the effort for the reward and the reward itself. Berridge discovered that blocking dopamine systems did not seem to change the positive reaction to something sweet as measured by facial expression. In other words, the hedonic impact did not change based on the amount of sugar. This discounted the conventional assumption that dopamine mediates pleasure. Even with more-intense dopamine alterations, the data seemed to remain constant. It explains the compulsive use of drugs by drug addicts even when the drug no longer produces euphoria, and the cravings experienced even after the individual has finished going through withdrawal. Some addicts respond to certain stimuli involving neural changes caused by drugs. This sensitization in the brain is similar to the effect of dopamine because wanting and liking reactions occur. Human and animal brains and behaviors experience similar changes regarding reward systems because these systems are so prominent. Associative learning Rewarding stimuli can drive learning in both the form of classical conditioning Pavlovian conditioning and operant conditioning instrumental conditioning. In classical conditioning, a reward can act as an unconditioned stimulus that, when associated with the conditioned stimulus, causes the conditioned stimulus to elicit both musculoskeletal in the form of simple approach and avoidance behaviors and vegetative responses. In operant conditioning, a reward may act as a reinforcer in that it increases or supports actions that lead to itself. Model free learning involves the simple caching and updating of values. In contrast, model based learning involves the storage and construction of an internal model of events that allows inference and flexible prediction. Although pavlovian conditioning is generally assumed to be model-free, the incentive salience assigned to a conditioned stimulus is flexible with regard to changes in internal motivational states. Although classical conditioning is not limited to the reward system, the enhancement of instrumental performance by stimuli i. Habitual and goal directed instrumental learning are dependent upon the lateral striatum and the medial striatum, respectively. The intracellular cascade activated by D1 receptors involves the recruitment of protein kinase A , and through resulting phosphorylation of DARPP , the inhibition of phosphatases that deactivate ERK. They discovered that rats would perform behaviors such as pressing a bar, to administer a brief burst of electrical stimulation to specific sites in their brains. This phenomenon is called intracranial self-stimulation or brain stimulation reward. Typically, rats will press a lever hundreds or thousands of times per hour to obtain this brain stimulation, stopping only when they are exhausted. While trying to teach rats how to solve problems and run mazes, stimulation of certain regions of the brain where the stimulation was found seemed to give pleasure to the animals. They tried the same thing with humans and the results were similar. The explanation to why animals engage in a behavior that has no value to the survival of either themselves or their species is that the brain stimulation is activating the system underlying reward. When rats were tested in Skinner boxes where they could stimulate the reward system by pressing a lever, the rats pressed for hours. Pavlov used the reward system by rewarding dogs with food after they had heard a bell or another stimulus. Pavlov was rewarding the dogs so that the dogs associated food, the reward, with the bell, the stimulus. Thorndike used the reward system to study operant conditioning. He began by putting cats in a puzzle box and placing food outside of the box so that the cat wanted to escape. The cats worked to get out of the puzzle box to get to the food. Although the cats ate the food after they escaped the box, Thorndike learned that the cats attempted to escape the box without the reward of food. Thorndike used the rewards of food and freedom to stimulate the reward system of the cats. Thorndike used this to see how the cats learned to escape the box.

**Chapter 6 : FIVE CROWNS & REWARDS IN HEAVEN**

*Below is a bibliography of works that take the view that Hebrews is not talking about loss of salvation in the problem passages, but is talking about loss of rewards. These works can be ordered online or you can contact me regarding these works.*

New American Commentary The page introduction deals with the following topics: The introduction thus explores many of the traditional introductory topics. Allen engages the various views regarding the book in the presentation of his own views. Regarding the nature of the book, Allen notes that Hebrews is probably the most enigmatic book in the NT due to the uncertainty over its authorship and provenance. The book as a whole is sermon-like in nature and meant for oral delivery. The book is also an epistle, although it never had an epistolary introduction. The epistolary ending is not a Pauline forgery but is original with the book. The purpose of Hebrews is primarily pastoral and only secondarily doctrinal. This is an important distinction that Allen makes in the face of the current politically correct trend of not seeing any supersessionism in Hebrews. His section on the use of the OT in Hebrews deals with the standard issues. Caird but modified by others. Hebrews exclusively uses the LXX and uses a midrashic approach to the interpretation of scripture. This method of citation signifies that the author of Hebrews viewed scripture as the very words of God spoken personally to the readers. Where Allen makes his greatest contribution is his reconstruction of the historical circumstances of the book. Allen develops his historical reconstruction and argument for Lukan authorship more fully in his monograph, *The Lukan Authorship of Hebrews*. Readers are encouraged to check out my review and critique of his presentation here. Allen contends that Luke, the amanuensis of Paul, wrote Hebrews from Rome to a group of former Jewish priests residing in Antioch during the time of the Jewish revolt just before the destruction of the temple and Jerusalem in 70 A. Allen first deals with other major candidates for authorship Paul, Barnabas, Apollos before presenting his argument for Lukan authorship. While he claims that the case for Pauline authorship has been too easily dismissed by recent scholars, Allen ultimately rejects Pauline authorship for a variety of reasons: The arguments for Barnabas and Apollos are dismissed much more briefly. The case for Priscillian authorship is dismissed in a footnote on page. Allen begins his argument for Lukan authorship with the patristic testimony. He then proceeds to reconstruct the historical background adducing evidence from Hebrews. In 2 Tim 4: Sometime before or after Timothy arrived Paul was beheaded and Timothy was arrested and imprisoned. Shortly after Timothy was released Luke wrote Hebrews. Naturally, scholars who deny Pauline authorship of the Pastorals will not be persuaded by this reconstruction. Allen cites similarity in vocabulary and style as another reason for supporting Lukan authorship. For example, he notes that Hebrews shares 53 words that only appear elsewhere in the NT in Luke-Acts. Allen tries to counter a few objections to Lukan authorship. Allen argues that the objection based on ethnicity that the author of Luke-Acts was Gentile, while the author of Hebrews was Jewish cannot be sufficiently maintained. Allen downplays the supposed theological differences between Hebrews and Luke-Acts. Luke does have a notion of a high priestly Christology and he does have a theology of the cross. Allen develops his argument more fully in his monograph in which he also highlights other linguistic and theological affinities between Luke-Acts and Hebrews. Naturally, it will be impossible in this review to deal with the commentary in detail. For each passage he begins with a general overview dealing with pertinent issues. Then he proceeds with a verse-by-verse and passage-by-passage commentary on the Greek text. Greek words are transliterated, making it somewhat more accessible for the non-specialist. Nevertheless, the commentary for each section is still quite thorough and learned. Allen interacts extensively with secondary literature, even dealing with numerous nineteenth-century works which are often neglected in more recent scholarly treatments. The selected bibliography at the end of the book does not reflect all the numerous works cited in the voluminous footnotes of the commentary. I, for one, would have preferred a more complete bibliography of all works cited. Allen also deals with the theological implications at the end of most sections. Here Allen interacts with a great deal of theological literature not normally treated in commentaries of this sort. Allen demonstrates a greater theological sensitivity than many other commentaries and it is here that I believe Allen makes a significant

contribution to the ongoing discussion on Hebrews. Allen has particularly long treatments on the prologue, 1: Allen has a lengthy discussion on the significance of 1: It incorporates all the categories that theologians have fought over relative to the nature of revelation: It is in reality all three. I was surprised to read that Allen believes that 2: Personally, I do not think the passage supports the theological weight he wants to put on the passage. Allen appears to contradict himself regarding the word *oikoumene* 1: In a private email Allen did admit the inconsistency to me "he has been working on this commentary for over ten years and when he did some revisions on chapter 2 he did not go back to see what he wrote on 1: Allen informed me that his current view is expressed in his comments on 2: Allen attempts to address the difficult problem of when Jesus became the Son. According to Allen, Heb 1: This was the prevailing understanding of the term in the patristic and medieval eras. It was not until the Reformation era that it was construed as the written word. These two verses form an *inclusio* with the prologue in which God spoke his word in his Son The author wants to inspire faithfulness in his audience today. Second, the exodus generation had to work to obtain the inheritance in Canaan, which does not square with the doctrine of justification by faith alone. Third, out of the entire exodus generation, only two men who were over 40 years of age entered the promised rest, Joshua and Caleb. This paragraph makes me wonder if his theology is controlling his exegesis. He warns them against unbelief and falling away *aphistemi* from God. I take this as a real warning and not a hypothetical possibility. But I ask, what is apostasy if not unbelief and disobedience to God? While the issue cannot be resolved by appealing to Hebrews 4: Allen deals at length with the most controverted passage in Hebrews, 6: Allen begins with an examination of the syntax. He claims that *anakainizein* is the subject of the sentence with the direct object being the five participial clauses that precede it This is certainly a plausible way of understanding the syntax. Unfortunately, he creates confusion by not translating it that way. Another way of analyzing the Greek is to view *adunaton* as a predicate adjective which takes *anakainizein* as an infinitive complement: This is in fact how Allen translates it. Allen does correctly identify *parapesontas* as a substantival participle in parallel to the previous four participles , which speaks against those who want to view the participle as conditional. Allen does a detailed word study of the key word *parapipto* in 6: Allen surveys and assesses the five major views on 6: View 1 is generally the Arminian position, which identifies the people described in the passage as genuine believers who lose their salvation due to apostasy. Views are variations on the Calvinist views identifies the people as non-believers, and that true believers cannot apostasize. The fifth view takes a middle position between the two: Instead, they incur other losses of blessings and rewards due to disobedience. This final position is the one that Allen advocates. He cites some of these passages in a footnote. A Study of the Doctrine of Perseverance , not to mention the plethora of passages that speak about the necessity of perseverance. I find it curious that one can argue that Christians who live in persistent, willful disobedience can incur all kinds of punishments except for the ultimate punishment of the loss of salvation. One of the interpretive cruxes of the book of Hebrews is the meaning of *diatheke* in 9: Three major lines of interpretations have been taken. The altar can refer to 1 the Eucharist; 2 the heavenly sanctuary; or 3 the cross or the sacrificial death of Christ. Allen, I believe, correctly chooses the third option. The context does not really support a Eucharistic interpretation, and there is no mention of any sacrificial altar in the heavenly sanctuary The commentary concludes with a selected bibliography and indexes for subjects, persons, and scripture references. The book itself is solidly constructed; the binding and stitching remain well intact, even after I have worked my way through the whole book. This is a meaty commentary both exegetically and theologically. I would rank it among the top ten most important commentaries on the book of Hebrews. This commentary will have to be consulted in the future by any serious students on the book of Hebrews.

**Chapter 7 : The Journal of the Grace Evangelical Society**

*The rewards we gain in heaven are not like the rewards we earn here on earth. We tend to think in material terms—mansions, jewels, etc. But these things are only representations of the true rewards we will gain in heaven.*

What is the purpose of there being rewards in heaven? The Bible mentions rewards in heaven multiple times. Matthew 5: But why are rewards necessary? God will give rewards in heaven at the bema, or the judgment seat of Christ, based on our faithfulness in service to Him. 2 Corinthians 5: The rewards will show the reality of our sonship. Galatians 4: God will give rewards in heaven in order to fulfill the law of sowing and reaping. Galatians 6: One reason for the rewards in heaven is the fact that Jesus shares His reward with us. We die with Him and we live with Him and we share in His joy. Romans 6: In heaven we will dwell with Him. John The reward He receives is shared with all of us: Our rewards in heaven depend on the goodness and power of God. The things we do in this life are only permanent that is, carried with us into heaven if they are built on the foundation, which is Christ. 1 Corinthians 3: The rewards we gain in heaven are not like the rewards we earn here on earth. We tend to think in material terms—mansions, jewels, etc. But these things are only representations of the true rewards we will gain in heaven. A child who wins a spelling bee treasures the trophy he receives not for the sake of the trophy itself but for what that trophy means. Likewise, any rewards or honor we gain in heaven will be precious to us because they carry the weight and meaning of our relationship with God—and because they remind us of what He did through us on earth. The closer we were to God during this life, the more centered on Him and aware of Him, the more dependent on Him, the more desperate for His mercy, the more there will be to celebrate. When the happy ending comes and desire is fulfilled, there comes a completion. The story would not be satisfying without that completion. Rewards in heaven are the completion of our earthly story, and those rewards will be eternally satisfying. Psalm

Chapter 8 : The American Institute for Cognitive Therapy - Home

*41 Awesome Non-Food Rewards for Weight Loss by: Amanda Nagy Weight Loss September 26, It's easy to get into a habit of celebrating weight loss success with drinks out on the town and a fancy, high-calorie dinner.*

You may be surprised to hear -- the answer is: We are truly thankful for brother Randy Alcorn allowing us permission to reprint this precious writing. Not every Christian believer is going to receive the same rewards as every other Christian at the Judgment Seat of Christ. There are numerous ways believers can be laying up rewards for themselves in heaven. One of those many ways is to give God your born again testimony to use. Click below on both links to learn more. Please paste one of the above links onto your Facebook page - website - blog - video; etc. What awaits the believer after death? Heaven is a real place in which we will worship God Revelation 5: It is a place of great pleasure, characterized by magnificent beauty, including streets of gold and buildings of pearls and emeralds and precious stones Rev. We will live, celebrate, eat and drink in heaven Revelation What we seldom consider is that Scripture plainly tells us there is a judgment of believers, not simply of our faith but of our works, that will determine for all eternity certain aspects of our place or position in heaven. Scripture repeatedly states all men, not just unbelievers, will be judged for their works Proverbs The believer will not be condemned at the Great White Throne, but nonetheless he still faces a judgment of works himself, at what is called the "Judgment Seat of Christ. He is "keeping score. To Christians Jesus says, "I am he who searches hearts and minds, and I will repay each of you according to your deeds" Revelation 2: Scripture teaches with unmistakable clarity that all believers in Christ will give an account of their lives to their Lord Romans We will be judged by him according to our works, both good and bad 2 Corinthians 5: The result of this will be the gain or loss of eternal rewards 1 Corinthians 3: It does not portray it as a meaningless formality or a going-through-the-motions before we get on to the real business of heavenly bliss. Rather, Scripture presents it as a monumental event in which things of eternal significance are brought to light and things of eternal consequence are put into effect. If any man builds on this foundation [the foundation of Christ] using gold, silver, costly stones, wood hay or straw, his work will be shown for what it is, because the Day will bring it to light. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames. The fate of the works will be determined by their nature. If they are made of the right stuff gold, silver, costly stones , they will withstand and be purified by the fire. Equally disturbing is the direct statement to Christians that not only will they receive reward from Christ for their good works, but "Anyone who does wrong will be repaid for his wrong, and there is no favoritism" Colossians 3: If Christ has paid the price for our sin, if we confess and receive forgiveness of our sins, then what can such verses mean? Our sins are totally forgiven when we come to Christ, and we stand justified in him. Nevertheless, Scripture says what it does about our coming judgment. This judgment of believers by Christ is a judgment of our works, not our sins. However, the commission of sins and the omission of righteous acts we should have done, apparently replaces or prevents the laying up of precious stones on the foundation of Christ. Partly because, through misunderstandings and embracing half truths, we have come to believe that our works are not important to God. On the contrary, they are extremely important to God, and should be given careful attention by ourselves. The five hundred year old play Everyman is a picture of all persons. As Everyman faces Death he looks among his friends for a companion. One friend would accompany him on the journey through death to final judgment. His name was "Good Deeds. Yet it is explicitly biblical: Blessed are the dead who die in the Lord from now on. Fine linen, bright and clean was given her to wear. Fine linen stands for the righteous acts of the saints. We might have expected to be told that Christ makes the bride ready, rather than she herself. We could have expected the fine linen would stand for the righteousness of Christ, or perhaps the righteous faith of the saints. But what we are told is that it stands for the righteous acts or works or deeds of the saints. If we will indeed be clothed according to our works for Christ, some of us may suffer from acute exposure! This is totally false. While he condemns works done to earn salvation, and works done to impress others, our Lord enthusiastically commends righteous works done for the right reasons. Immediately after saying our salvation is "not by works," Paul

adds: God created us to do good works, has a lifetime of good works for each of us to do and will reward us according to whether or not we do them. Good works are essential to the Christian life, as James repeatedly states James 2: Let him show it by his good life, by deeds done in the humility that comes from wisdom" James 3: We know that Christ will say to some but not all believers "Well done, good and faithful servant" Matthew It is significant that he will not say "Well said" or "Well believed" but "Well done. Peter said "if you do these things [then] you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ" 2 Peter 1: What a powerful encouragement to the godly saint who has sacrificed in this life to prepare for the next. In heaven there waits for him a great welcoming committee, and a hearty "Well done. Where we spend eternity, whether heaven or hell, will be determined by our faith. Our further station in either place will be determined by our works. John Bunyan, ever-motivated by this reality, said, "Consider, to provoke you to good works, that you shall have from God, when you come to glory, a reward for everything you do for him on earth. That my God-given resources of time and talents and money and possessions have immense potential. They are the lever, positioned on the fulcrum of this life, that moves the mountains of eternity. As evangelicals we reject the doctrine of a second chance for unbelievers, an opportunity after death to come to trust in Christ. But we must be equally aware there is no second chance for believers after death either. There is no further opportunity for us to walk by faith and serve our Lord in this fallen world. As there is no second chance beyond this earth for the unbeliever to believe right, so there is no second chance for the disobedient Christian to behave right. This life ends at death. Death is the final deadline, for which there is no extension. A basketball game is over at the final buzzer. No shots taken thereafter count. At that time, if we have failed to use our time and energies and possessions for eternity, then we have failed. The receiving of reward from Christ is an unspeakable gain with eternal implications. The loss of reward is a terrible loss with equally eternal implications. How dare we say that being in heaven is all that matters to us, when so much else matters to God? The bottom line of all this is that what we do in this life is of eternal importance. This begins with our choice to follow Christ, but it does not end there. What you do with your time and money and all your other resources in this life is the last chapter of your autobiography. When we see today in light of the long tomorrow the little choices become tremendously important. Whether I read my Bible today, pray, go to church, share my faith and give my money is of eternal consequence, not only for other souls, but for my own. The developing solution parallels this life. As long as the photograph is in the developer it is subject to change. But when it is dropped in the fixer or "stop bath" it is permanently fixed. The photograph is now done. What you see is what you get. It does not say our previous lives will be of no eternal significance. It says exactly the opposite. We might hope that what happens at the judgment seat will be of only temporary concern to the Judge, and that all of the disobedience and missed opportunities will just "blow over" and none of it will ever make any difference. The Bible seems to say "no. It will be administered by the fairest yet strictest Headmaster in the universe. How seriously we take this clear teaching of Scripture is demonstrated by how seriously we are preparing for that day. When we took courses in college we asked others about the teacher: While visiting a missionary friend in Greece, the two of us spent a day in ancient Corinth. We discussed the implications and prayed that when that day comes he, the Audience of One, might find us faithful and say to us, "Well done. Alfred Nobel was a Swedish chemist who made his fortune by inventing dynamite and other powerful explosives, which were bought by governments to produce weapons. He was described as a man who became rich from enabling people to kill each other in unprecedented quantities. Shaken from this assessment, Nobel resolved to use his fortune to reward accomplishments that benefited humanity, including what we now know as the Nobel Peace Prize. A moment after we die we will know exactly how we should have lived. But it will be too late to go back and live life here over again. Martin Luther said that on his calendar there were only two days:

**Chapter 9 : 41 Awesome Non-Food Rewards for Weight Loss**

*C. Which View Does the Text Support? There are several strong reasons to conclude that the rewards view is the best understanding of the texts in our test passages. First, the salvation view demands the conclusion that Paul was unsure of his own salvation.*

But when we make this claim to non-Christians who believe salvation results from some human effort in combination with the work of God Jewish believers or Mormons for example , we often hear the complaint orthodox Christianity seems to ignore the behavior of believers altogether. After all, do we actually think all believers are acceptable to God no matter what they do or how they behave? Do we believe someone can simply say they believe but then live a life exhibiting very little evidence of this belief and still expect to get into Heaven? The beliefs of Christians are often mischaracterized. This is clear from the Biblical record of Scripture. Is it so that we can earn our Salvation? The issue here is not Salvation; it is reward. The orthodox Christian view of Heaven sees it as a place where rewards are distributed to the saints in accordance with the nature of their lives here on earth. Now, not everyone in Christendom agrees with this idea. Some argue all heavenly reward is measured out equally to those who are saved. The Case for Equal Reward in Heaven Now remember as we proceed, every faithful follower of Jesus Christ will receive the best gift of all; eternal life. The question is only whether or not there is an additional reward waiting for some of us. Those who say God rewards every saved Christian equally sometimes point to a specific parable of Jesus to make their case: When he had agreed with the laborers for a denarius for the day, he sent them into his vineyard. Again he went out about the sixth and the ninth hour, and did the same thing. When those hired first came, they thought that they would receive more; but each of them also received a denarius. Take what is yours and go, but I wish to give to this last man the same as to you. Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous? After all, these workers enter at different times and appear to perform different amounts of work, yet they all get the same payment. Does this mean regardless of what we do here on earth, the reward will be the same for all of us? Or is it possible this parable is really trying to make an entirely different point? Here Jesus told a Gentile what was required for him to enter the Kingdom, and he did it right in front of all of his Jewish disciples. Jesus assured Peter the Jewish disciples would have authority in the Kingdom, but also told Peter many others who come to the truth later would also be in the Kingdom: But many who are first will be last; and the last, first. Jesus told the disciples some who come late would also be in the Kingdom. Who were these late comers? The parable of the vineyard workers answered this question. This parable does not teach all reward in heaven would be the same. In fact, if you read the parable in the context of Matthew Chapter 19, you can easily see all reward in Heaven will not be the same. After all, in Matthew Orthodox Christianity does teach faith alone saves us. But Christianity also teaches our salvation is not the same as our reward. We serve an equitable and fair King, who loves us and is also just and holy. Grace alone brings us into the kingdom. But there is plenty of Scripture suggesting there is a reward awaiting us in Heaven beyond our Salvation, and this reward will be distributed to us on the basis of our obedience and love for God demonstrated in our mortal lives. Jesus Said There Are Degrees of Joy in Heaven The first thing you notice when examining the Biblical passages describing Heaven is the fact there are differing degrees of joy experienced in the next life: If this is true, and our experience of joy can be thought of as a reward, then it is also clear there are differing degrees of reward in Heaven. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you. When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full. But when you give alms, do not let your left hand know what your right hand is doing that your alms may be in secret; and your Father who sees in secret will repay you. And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you. But you, when you fast, anoint your head, and wash your face so that you may not be seen fasting

by men, but by your Father who is in secret; and your Father who sees in secret will repay you. God has rewards waiting for us, and much of this sermon from Jesus is an admonition for us not to forsake our heavenly reward by seeking worldly rewards and acknowledgment. This statement is so clear and direct it can hardly be argued. Think about it for a minute. If Jesus is not telling us God dispenses fair and just rewards and punishments in the next life, what in the world does this passage mean? To further advance the point, Jesus used a famous parable to illustrate this for his followers: 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. Immediately the one who had received the five talents went and traded with them, and gained five more talents. In the same manner the one who had received the two talents gained two more. Now after a long time the master of those slaves came and settled accounts with them. And I was afraid, and went away and hid your talent in the ground; see, you have what is yours. Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. Therefore take away the talent from him, and give it to the one who has the ten talents. If you do a lot with what God has given you; you will get a greater reward in Heaven. When writing to the believers in Rome, he used language very similar to the language used by Jesus: He is rendering reward according to our deeds. This means as our deeds increase, our reward increases as well. Look at what Paul wrote to the Corinthians. He clearly told them their Salvation was built on Christ alone, but in addition to this, each of us, as saved Christians, also builds on this foundation of Salvation resulting in our reward in Heaven: Paul clearly proclaims rewards are waiting for us as saved Christians. But he is also clear about the fact some of us will receive more reward than others. Some will work here on earth to create something persevering and as a result will obtain an enduring reward in Heaven. Even the Old Testament speaks of this truth. Look at what Solomon says: And does He not know it who keeps your soul? And will He not render to man according to his work? Jesus, Paul and Solomon are simply reflecting the heart of God when they tell us we will be saved by His work and rewarded by our work. The question you might then have is simply: This comparison tells us something about how we can earn a reward. It appears our effort to bring people to the truth about God and tell them about His free gift of Salvation is rewarded by God in the next life. He expected heavenly reward. But he made it clear to the Thessalonians they were the reason why he expected this reward: Is it not even you, in the presence of our Lord Jesus at His coming? For you are our glory and joy. Paul knew his work here on earth was important because it produced believers who would then someday join him in Heaven. Paul understood what Daniel taught hundreds of years before: We are talking about the reward earned by those who are already saved freely by God. What kind of reward might we receive based on our work here on earth? This is actually a very tough question to answer, as the Bible does not give us the clarity we might like on this issue. But there are several clues we can work from. So we know whatever it is God gives us, it will be something resulting in great joy. Maybe it will be different for each of us, who knows? But there is a reason to believe God has a particular way of rewarding his beloved. It appears God enjoys rewarding his Children with increased and valuable roles of responsibility! Look at the Apostles for a minute. Jesus told them their reward would be increased and more powerful responsibilities. We will have a complete sense of our own significance and role in Heaven. Joy will be ours. But reward is another matter altogether. While your Salvation cannot be lost because it is not earned, your reward can, in fact, be forfeited. Look at what John writes: And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love one another. And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it. For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh.