

1/24/19

What About The Five Crowns? Pt. 2
Selected Scripture

As we began our study on the five crowns, we learned some basic information about crown and then studied the first two crowns promised to the believer.

- I. The incorruptable crown is promised to those who are obedient, disciplined and deny their flesh.
- II. The crown of righteousness is promised to those who have loved the Lord's appearing.

We want to look at the last three crowns promised to the believer.

- III. The crown of rejoicing.
- IV. The crown of glory.
- V. The crown of life.

When Sir Walter Raleigh spread his cloak over the mud, that Queen Elizabeth might walk dry-shod, he had shrewdness enough to know that nothing is lost that is given to royalty. Indeed, in a very true sense, it is impossible really to deny one's self for our King. His return is so swift and so vastly in excess of what we give. But it is the heart of self-sacrifice that He wants. #5094

III. The crown of rejoicing. 1Thess. 2:19

- * The crown of rejoicing is for those who are soul winners.

A. The crown of rejoicing is characterized by hope in the salvation of the lost. vs. 19a

* "For what *is* our hope."

1. The word hope "elipsis" means a favorable and confident expectation, having to do with the unseen as well as the future. Rom. 8:24-25
2. The confident expectation of Paul was the certainty of their presence at the Lord's coming.
3. The hope of the man apart from Christ is "I hope so", but the hope of the Christian is "I know so".

B. The crown of rejoicing is characterized by joy over the lost that are found. vs. 19b

* "Or joy."

1. The word joy "kara", means to delight or be glad.
 - a. Jesus interprets the Parable of the lost coin found, "I say to you that likewise there will be more **joy in heaven** over one sinner who repents than over ninety-nine just persons who need no repentance. Lk. 15:7
 - b. Jesus also interpreted the Parable of the lost sheep, "Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents." Lk. 15:10

- c. The Parable of the two lost sons is the climatic Parable of the three with one single consistent interpretation by Jesus, as the father says to his lost son in the home, ““Son, you are always with me, and all that I have is yours. ‘It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’” Lk. 15:31-32

* The so called Prodigal son was never born again, he was lost, so to use this as the ultimate proof of “eternal security” of Calvinism is a violent distortion of the context for one’s own deception of indoctrination!

2. The context was that of concern for the spiritual condition of the Thessalonians because the church had been established within three weeks, then Paul, Silas and Timothy had to flee due to persecution. Acts 17:1-15
- a. The Jews had accused Paul and Silas of political opposition against Caesar and had to flee to Berea.
- b. While in Berea they went into the synagogue and those Jews were more noble than the Thessalonians in that they received the word of God with all readiness of mind and searched the

scriptures daily to see if those things were true. Acts 17:11

- c. The Jews from Thessalonica found out they were at Berea, so they journeyed to stir up the crowds, therefore the brethren immediately sent Paul to the sea and on to Athens, while Silas and Timothy remained at Berea. Acts 17:13-14
- d. The apostle Paul was writing this letter from Athen from where he petitioned the presence of Timothy and Silas and then sent Timothy back to Thessalonica with the letter. 1Thess. 3:5-6
3. The attitude of the believer towards those brought to salvation is a concern with their spiritual maturity, not just seeing decisions being made.
- a. Paul presented the gospel to them and they responded evident by turning from idols to serve the living and true God and to wait for His Son from heaven, even Jesus who delivers us from the wrath to come. 1Thess. 1:5-10
- b. Paul was affectionate with them as a mother to nourish them imparting to them not only the gospel but their very lives in physical labor to not be a burden to them but in order to be an example of walking worthy of God and the Kingdom. 1Thess. 2:7-12

- c. Paul had attempted to return to them in spite of the danger time and again, but Satan had hindered him. 1Thess. 2:17-18
 - d. Paul prayed for their maturity if possible through them and that they would give evidence of God's love as they had done towards them, being blameless at the Lord's coming. 1Thess. 3:7-13
- C. The crown of rejoicing is characterized by admiring Jesus. vs. 19c
- * "or crown of rejoicing? *Is it* not even you in the presence of our Lord Jesus Christ at His coming?"
1. The word rejoicing "kaukeesis", means boasting or glorying, their boasting would not be in themselves, but in what Christ had done through them, mainly in the context their salvation.
 - a. "That no flesh should **glory** in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God--and righteousness and sanctification and redemption-- that, as it is written, "He who glories, let him **glory** in the LORD." 1Cor. 1:29-31
 - b. "I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily." 1Cor. 15:31
 - c. "For our boasting is this: the testimony of our conscience that we conducted

- ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you." 2Cor. 1:12
2. Their boasting would be in that day at the Lord's Coming for His church, this is a dominant theme in the epistles. 1Thess. 1:10; 2:1; 3:13; 4:15; 5:23; 2Thess. 2:1, 8-9
 - a. The word coming "parousia" means presence and is a technical term used a royal visit by a ruler of Rome as a manifested deity.
 - b. The word refers to the return of Jesus for His church and with His church. Matt. 24:3, 27, 37, 39; Ja. 5:7-8; 2Pet. 1:16; 3:4; 1Jn. 2:28
 - c. The converts of Thessalonica would be the apostle's source of joy and glorying in the future celebration at the Bema Seat of Christ and the marriage supper of the Lamb.
 - d. The crown of rejoicing will be given to the one who has won souls personally, through preaching or their example of Christ-likeness.

* "He who wins souls is wise." Prov. 11:30b

The crown of rejoicing is for those who are soul winners!

IV. The crown of glory. 1Pet. 5:1-4

* The crown of glory is for those who have fed the flock of God.

A. The crown of glory is characterized by those who have the care of the flock of God. vs. 1

* “The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed.”

1. The individuals are called elders “presbuteros” those elder and mature men who occupy the office of the church, the context will always determine if it is the office or a mere older man. vs. 1a
* “For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint **elders** in every city as I commanded you.” Tit. 1:5
2. The greater privilege of Peter did not exalt him, in fact he refers to himself as a fellow elder even though he was a witness of the sufferings of Christ. vs. 1b
3. Peter would partake of the glory to be revealed as they at the day of Christ’s return. vs. 1c

B. The crown of glory is characterized by faithful stewardship and representation of Christ. vs. 2-3

1. The command was to continue to care for the flock of God in their midst, “Shepherd

the flock of God which is among you.” vs. 2a

- a. The word shepherd “poimaino” means to tend as a shepherd, the idea being of feeding, leading, tending and keeping sheep.
- b. The word is used of Peter by Jesus when He restored him, three times Jesus told Peter to “feed His sheep”. Jn. 21:16
 - 1) The first and the third time used by Jesus meant, to pasture and graze.
 - 2) The second time Jesus used the same as here, to feed, lead, tend and keep.
* Evangelism without follow-up discipleship is irresponsible and unbiblical, for the purpose of the church is to equip the saints but the responsibility of the church is to evangelize the lost!
- c. The word is use for the Ephesian elders who were commanded by Paul to feed the church of God. Acts 20:28
* The teaching of love without concern for doctrine or at the expense of doctrine is unbiblical and the road to heresy!
1Thess. 5:14; 1Tim. 4:12-13; 1Tim. 4:2-3
- d. The feeding was to be of the flock that God has entrusted to them in their call as well as other flocks which they ministered unto through their ministry,

both lambs and sheep. Jn. 21:15-17; Eph. 4:10-16

* There is a great warning to teachers, that here be not many, knowing that we James says will receive the greater judgment. Ja. 3:1

2. The manner of their care is clear, “serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly.” vs. 2b-d
 - a. The word overseers “episkopeo” means to look diligent, superintend or supervise, to look after, to guard with care, describing the function of the elder.
 - b. Their oversight had been willingly not by constraint or compulsion, their heart has been in it, motivated by God’s love.
 - c. Their oversight had not been for dishonest gain but eagerly, having a strong desire and sense of responsibility not a hireling, but godly after the order of Christ the good shepherd. Jn. 10:11, 13
 - d. Their oversight has not been as lords over the those entrusted to them, but as examples of Christ to the flock, not abusing their position or power but compassionate and loving.
 - e. The attitude of the flock is to be that of submission and prayer for the leaders.
 - 1) “And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and

admonish you, and to esteem them very highly in love for their work’s sake. Be at peace among yourselves.” 1Thess. 5:12-13

- 2) “Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you. Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.” Heb. 13:17-18
 3. The pattern was to be that of Christ, “nor as being lords over those entrusted to you, but being examples to the flock.” vs. 3
 - a. Jesus exposed the scribes and the Pharisees for their hypocrisy and love for prominence, “Woe to you Scribes and Pharisees”. Matt. 23
 - b. Ezekiel warned the shepherds that fed themselves and not the flock, telling them that He would require it of them. Ezk. 34
 - c. The Pastoral Epistles warn of the last days falling away. 1Thess. 5:14; 1Tim. 4:1-2; 2Tim. 3:1; 2Pet. 1:1-3
- C. The crown of glory is characterized by the fact that it will last forever. vs. 4

1. The Chief Shepherd, Jesus Christ will be the one who will give the crown of glory, “and when the Chief Shepherd appears, you will receive.” vs. 4a-b
 - a. The time of the crowning will be at His appearing at the Bema Seat of Christ.
 - b. The warning by James is that there will be greater judgment to teachers. Ja. 3:1
2. The quality of the crown is two-fold in nature, “the crown of glory that does not fade away.” vs. 4b
 - a. The crown is to honor those who fed the flock of God even as they were to be honored with double honor if they labored in the word and doctrine in the church. 1Tim. 5:17
 - * The word glory “doxa” means dignity, honor, praise and majesty.
 - b. The crown is eternal, “it fades not away”, like the flower crown used many times in festive occasions and times of rejoicing and joy or the laurel wreath at the victors games.

The crown of glory is for those who have fed the flock of God!

V. The crown of life. Ja. 1:12

- * The crown of life is for those who suffer for Christ sake in temptations, but endure the testing.

- A. The crown of life is characterized by endurance in temptations. vs. 12a
 - * “Blessed is the man who endures temptation.”
1. The individual is said to be, “Blessed is the man.”
 - a. The word blessed “makarios”, means oh how happy in the true spiritual sense, not based on emotions.
 - * The word is the same as found in the Sermon on the Mount. Matt. 5
 - b. This is a declaration of every believer that meet the condition that will follow.
2. The condition is, “Who endures temptation.”
 - a. The word temptation “pirasmos” means an experiment, attempt, trial or proving.
 - 1) The temptation could be of a physical infirmity such as Paul in his flesh with his eyes. Gal. 4:14
 - 2) The temptation could be of a man’s fidelity, integrity or virtue as Peter describes as fiery trials, yet taking the way of escape God provides. 1Pet. 4:12; 1Cor. 10:13
 - 3) The temptation could be from within or from without, from our evil hearts or from the evil world around us or Satan but he is approved by not yielding to the allurements and lust. Jer. 17:9; 1Pet. 5:8
 - b. The happiness of a believer is in being victorious in the temptation or trial.

- 1) The word endure “hupmeno”, means to remain and preserve under the difficulty or situation.
- 2) Courageously trusting the word of God and empowered by the Holy Spirit.

B. The crown of life is characterized by endurance through sufferings. vs. 12b

* “for when he has been approved.”

1. The believer being proved and approved has experienced suffering in the flesh as evidenced that he or she has ceased from a life of sin but live for the will of God. 1Pet. 4:1-3
 - a. The word approved “dokimos”, means to be accepted as true and faithful.
 - * The word in the ancient world was used for a genuine coin of metal smoothed.
 - b. Such is the man in our text, genuine and valuable to God, the church and to lost!
2. The suffering that is experienced is to be identified with Christ’s sufferings resulting in joy at His coming. 1Pet. 4:12-13
 - * “Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ’s sufferings,

- that when His glory is revealed, you may also be glad with exceeding joy.”
- a. Suffering is part of our calling in the Christian life.
 - b. “And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, strengthening the souls of the disciples, exhorting *them* to continue in the faith, and *saying*, “We must through many tribulations enter the kingdom of God.” Acts 14:21-22
 - c. “Yes, and all who desire to live godly in Christ Jesus will suffer persecution.” 2Tim. 3:12
 - d. “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps.” 1Pet. 2:21
 3. The sufferings and consequences that come about from our own temptations are not to be attributed to God.
 - a. “Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.” Ja. 1:13-15

- b. “No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.” 1Cor. 10:13
4. The sufferings endured through persecution will also be rewarded.
- a. “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.” Matt. 5:11-12
- b. “Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God.” 2Tim. 1:8
- c. “Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented-- of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth. And all

these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.” Heb. 11:36-40

- C. The crown of life is characterized by love for God as the enduring motive. vs. 12c
- * “he will receive the crown of life which the Lord has promised to those who love Him.”
1. The love of the believer for God has cause the individual to resist faithfully and be proven as faithful.
- * Joseph told Poterphar’s wife when she asked him to lay with her, “How then can I so this great wickedness, and sin against God?” Gen. 39:9
2. The love of the believer for God has not caused him to complain about the difficulty or suffering, but is thankful for the Holy Spiirt’s transformation in his life.
- * We have this treasure in this earthen vessel that the excellence of the power may be of God and not of ourselves...2Cor. 4:7-18
3. The love of the believer for God has grown with the difficulties.
- * “I do not count my life dear to myself. For to me to live is Christ and to die is gain.” Acts 20:24b; Phil. 1:21

4. The love of the believer for God is to be rewarded by the crown of life.

The crown of life is for those who suffer for Christ sake in temptations but endure the testing!

Illustration

The crown of Queen Elizabeth II has 2,783 diamonds, 277 pearls, 18 sapphires, 11 emeralds, and 5 rubies- all priceless gems; but many of the saints of God will wear crowns of far greater value: **#5100**

1. What is the exhortation of Jesus to His faithful church, the church of Philadelphia?

* “Behold, I come quickly! Hold fast what you have, that no one may take your crown.” *stephanos* Rev. 3:11

2. What will we do with these crowns “*stephanos*”?

* We will cast them before the throne of Jesus even as the twenty-four elders did worshipped Him. Rev. 4:10

Conclusion

The order in which we have studied the five crowns I think is not only interesting, but important.

- I. Those who are obedient, disciplined and self-sacrificing are going to receive the *incorruptible crown*, this is the foundation of the other crowns.
- II. Then having this as a foundation, you are going to love His appearing because your life is Christ-like, receiving the *crown of righteousness*.
- III. Consequently if you are loving His appearing, then you are going to be telling

others about Christ, receiving the *crown of rejoicing!*

- IV. The result of people being saved is that God will raise up teachers who will receive the *crown of glory!*
- V. And as people are fed the word of God, develop and mature spiritually, they can depend on the Lord for any temptation, trials even unto death receiving *the crown of life!*