

# ***Basic Discipleship***

## ***A Course On New Testament Discipleship***

***Topic #8***

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**B. Believers will use their rewards to reign with Jesus Christ.**

1. The Church is repeatedly promised — a coregency with Jesus Christ — and the “**elders**” in Revelation 4, who came through the **open door**, illustrate that **truth**.

**1** After these things I looked, and behold, **a door standing open in heaven**, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, “Come up here, and I will show you what must take place after these things . . . **4** Around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting, clothed in white garments, and golden crowns on their heads.

2. One aspect of our future rewards — concerns the various roles and different **levels** of responsibility that will be entrusted to us — during Jesus’ millennial kingdom, and in His eternal kingdom, as the Lord Jesus indicates in many of His parables.
3. There are numerous passages — throughout the New Testament that teach us of the role that God’s people will someday play — whether they are Old Testament saints, church saints, or tribulation saints — when Christ rules for **1,000** years.
4. Daniel mentions the participation of Old Testament **saints** who will also **reign** with us when he speaks of “**the people**”—a reference to the people of Israel (9:24; 12:1).

**27** ‘Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to **the people** of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him’ (Daniel 7:27).

5. Isaiah also discusses the Jewish “**princes**” who will “**rule**” (Isaiah 32:1) during the coming kingdom, and Zechariah 8:23 mentions of this same future time when the Jews who have been hated—since their inception—will have an elevated **status**.
6. Zechariah prophesies of the Messiah’s kingdom when people from **the nations** will recognize that God is with the Jewish people and so people will seek to **join** them.

**23** “Thus says the LORD of hosts, ‘In those days ten men from all the nations **will grasp the garment of a Jew**, saying, “Let us go with you, for we have heard that God is with you.”’

7. When “**the nations will grasp the garment of a Jew**”—they are expressing a desire to be close to God’s people Israel, a time when Gentiles, mainly those born during His reign, will want to learn from these Jewish saints as they seek God’s **favor**.
8. That Old Testament saints are involved in giving leadership with Church **saints**, and tribulation saints — is also seen in Jesus’ statement found in Matthew 8:11:

**11** “I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven.



9. The fact that Jesus speaks of Abraham, Isaac, and Jacob “reclining at the table” in the kingdom, implies the continued presence & honored status of OT saints.
10. Jesus will rule for 1,000 years — “with a rod of iron” — and those who participate in that rule — will have leadership over those who enter Jesus’ kingdom in their natural bodies — along with all the children — who are born during this time.
- 7 “I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You. 8 ‘Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. 9 ‘You shall break them with a rod of iron, You shall shatter them like earthenware’” (Psalm 2:7–9).
- 6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this (Isaiah 9:6–7).
- 5 And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne (Revelation 12:5).
11. Just like Old Testament believers, who have been raised up into their resurrection bodies will participate in Jesus’ coming kingdom, Church saints are also promised the same participation along with martyred tribulation saints who are also raised.
- 28 And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matthew 19:28).
- 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ (Romans 5:17).
- 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him (Romans 8:17).
- 2 Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts (1 Corinthians 6:2–3)?
12. Paul is referring here to Christ’s future kingdom where we can have—an elevated status as we participate—in Christ’s righteous & just governance over the earth.
- 12 If we endure, we shall also reign with Him (2 Timothy 2:12).



26 'He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; 27 AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father (Rev. 2:26–27).

21 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne (Revelation 3:21).

10 "You have made them to be a kingdom and priests to our God; and they will reign upon the earth" (Revelation 5:10).

4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years (Revelation 20:4).

13. All of these passages are in fulfillment of Jesus' promises for His people to \_\_\_\_\_ in His rule & authority, which should serve as a source of encouragement and as a call to faithfulness, as we await His return when He will fulfill these promises.
14. One central passage indicating how our rewards will impact our responsibility in Jesus' future kingdom concerns the *Parable of the Talents* found in Matthew \_\_\_\_.
15. The context concerns Christ's return when He will sit on "**His glorious throne**" & rules from Jerusalem (Ps. 2:4-9; Is, 11:4; Jer. 23:3-6; Dan. 2:35-45; Zech. 14:1-2).
16. This judgment is distinct from the judgment of "**the nations**" when Jesus \_\_\_\_\_ believing Gentiles termed as "**sheep**"—from unbelieving Gentiles termed "**goats,**" based on the fruit of conversion as seen in their dealings with Jews (Mt. 25:31-46).
17. The focus of the *Parable of the Talents* concerns the separation of saved Jews who are seen as true servants — from unbelieving Jews — who are eternally \_\_\_\_\_.
18. Since Jesus taught you can know a true follower "**by their fruits**" (Matthew 7:20), we see in this parable (25:14-30)—those Jewish people—who know the Lord \_\_\_\_\_ rewarded with the opportunity to rule with the Messiah in His future kingdom.
19. Jesus is not contradicting His earlier teaching—that we are saved by grace alone, through faith alone—yet He is affirming that the grace that saves is never alone, because believers—both Jews & Gentiles—will show true faith by their \_\_\_\_\_.
20. While this parable concerns the Jews, this parable applies to all followers of Jesus, since all are accountable with the resources entrusted to them & because Church, Jewish & tribulation believers will \_\_\_\_ rule in the future kingdom (Romans 5:17).

21. Those who are faithful — will be entrusted with — greater responsibilities \_\_\_\_\_ Christ’s reign for 1,000 years on the earth (Rev. 20:4-6)—for that is the context of Matthew 25:14—as He has just said “**the kingdom of heaven will be . . .**” (25:1).
22. Some translations add these words of verse 1 at verse 14—while they are not in the original, they are inferred in keeping with the prophetic theme of Jesus’ \_\_\_\_\_.

14 “For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. 15 “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 (Matthew 25:14–15).

23. While the judgment of the Church has already taken place in Heaven (2 Cor. 5:10), we get insight from this parable about the criteria Jesus will use for us—in that the two faithful servants picture the saved—who are then rewarded for their \_\_\_\_\_.
24. When we recount—that most Jews will not be saved—until the Great Tribulation, it makes sense that this parable would focus on the rewards for the saved—along with the judgment for the unsaved—at the time at Jesus’ second advent to \_\_\_\_\_.
25. Matthew now describes the account—that these servants—are required to \_\_\_\_\_:

16 “Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 “In the same manner the one who had received the two talents gained two more. 18 “But he who received the one talent went away, and dug a hole in the ground and hid his master’s money (Matthew 25:16–18).

26. Again, this is an accounting—given by tribulation saints—who are saved after the Rapture—having survived this horrible time on earth (Matthew 24:21-22)—and who are now called — to give an accounting to “**the master**” — namely \_\_\_\_\_.

19 “Now after a long time the master of those slaves came and settled accounts with them (Matthew 25:19).

27. This parable illustrates one facet of life in Jesus’ day, where an owner would leave for a far country and while gone — he would entrust his “**slaves**” with his \_\_\_\_\_.
28. The word “**slaves**” (**NAS/NET**) or “**servants**” (**ESV/KJV/ASV**) do not necessarily \_\_\_\_\_ believers even though they are referred to as “**his own slaves**” in verse 14:

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

29. The adjective translated “**his own**” (*idios*) is used in this parable—in the same way it is used in John 1:11 to refer to His Jewish brethren—for the Jews are the chosen nation (Romans 9:4-5; 11:1-2)—but not necessarily—meaning all will be \_\_\_\_\_.



30. This is true not simply in the description “**slaves**” but also with the word “**sons.**”
31. In the parable of the “**two sons**” (Matthew 21:28-32)—one “**son**” pictured “**the tax collectors & prostitutes**” who repented & were saved (21:31), while the other “**son**” son pictured “**the chief priests and the elders**” (21:23) who were lost & in \_\_\_\_\_.
32. The Jewish people were accustomed to being spoken of like servants of God—or as God’s “**sons**” or even rulers as God’s “**vine-growers**” over the vineyard (21:33-44), but they needed salvation & so terminology must be understood by the \_\_\_\_\_.
33. The Jewish nation had been entrusted with much—including “**the oracles of God**” (Romans 3:2)—and so again the focus of the parable concerns the nation of Israel, and here those who are alive & have survived the tribulation when Jesus \_\_\_\_\_.
34. With that said — while all Scripture is “**for us**” — not all Scripture is “**about us,**” nonetheless, we should carefully think if & how this applies to Christians \_\_\_\_\_.

20 “The one who had received the five talents came up and brought five more talents, saying, ‘Master, you entrusted five talents to me. See, I have gained five more talents.’

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

22 “Also the one who had received the two talents came up and said, ‘Master, you entrusted two talents to me. See, I have gained two more talents.’ 23 “His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master’ (Matthew 25:20–23).

35. The first two “**slaves**” reported that—they had increased their master’s “**talents,**” such that when they enter into His kingdom—their entrance comes with \_\_\_\_\_.
36. He promised both of them, “**I will put you in charge of many things**” because \_\_\_\_\_ were good stewards of their entrustment “**according to their own ability**” (25:15).
37. God does not expect the same from all of us, as we are not all equal in our abilities, and so He gives some “**five talents**” & others “**two talents**” & to some “**one talent,**” but of those to whom — He has entrusted more — He will someday expect \_\_\_\_\_.
38. Again, He is not contradicting His teaching that we are saved by grace through faith alone (Matthew 9:12-13; 20:1-6; John 3:14-16; Acts 26:18), but Jesus \_\_\_\_\_ reminding his listeners of the fruit of conversion & the reward for faithfulness.

24 “And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed.

25 ‘And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.’ 26 “But his master answered and said to him, ‘You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed.



27 ‘Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest. 28 ‘Therefore take away the talent from him, and give it to the one who has the ten talents’ (Matthew 25:24–28).

39. This “**one talent**” slave displayed no fruit—for he was a “**wicked, lazy slave**” who had not come to love & to serve His master—as he had no confidence or trust or love for “**his master**” — all he had was \_\_\_\_\_ and criticism.
40. There are many who are religious—but not born-again—and so they are “**wicked,**” here manifested as being “**lazy**” — when it comes — to the \_\_\_\_\_ of the kingdom.
41. During the time of the Great Tribulation—those who serve Christ during the most troublesome time in all of human history (Rev. 3:10) will do so from the heart, for many \_\_\_ be killed for following Jesus (Zech. 14:1-2; Mt. 24:9; Rev. 13:15; 20:4).
42. This “**wicked, lazy slave**”—like many lost people today—could \_\_\_ defend himself as doing good, while he actually despised his master accusing him of being “**a hard man, reaping where you did not sow and gathering where you scattered no seed.**”
43. If he were really doing a good job—then then he should have at \_\_\_\_\_ banked the money because then **his master** would have received his money back with interest.
44. The owner ordered his “**one talent**” to be given to the man who had “**ten**” that he might have greater responsibility while “**lazy slave**” lost all opportunity to \_\_\_\_\_.

29 “For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.

45. By the way, never once did the “**wicked, lazy slave**” take responsibility for his lack of service to his “**master**” — he instead chose to shift the blame on his “**master**” accusing him of being “**a hard**” or “**a difficult**” (HCSB) \_\_\_\_\_.
46. While the “**slave**” himself was not dishonest by squandering the talent, he simply did not use it & so he returned it—in the exact same way—he had received \_\_\_\_.
47. This servant did not really live—like his ‘**master**’ was going to return and hold \_\_\_ accountable and he did not bother to be involved with his master’s business, and so Matthew tells us that this third “**slave**” was thrown “**out**” of the kingdom (25:30):

30 “Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

48. When we consider—that most Jews will not be saved—until the Great Tribulation, it makes sense that this parable — focuses on the rewards for the saved & on the judgment for the unsaved that happens at the \_\_\_\_\_ of Jesus’ Second Coming.

49. This is especially clear, if we examine the parallel parable found in Luke 19:11-27, where the “**nobleman**” returns “**after receiving the kingdom**” — and He evaluates both those who are the saved (19:16-19) & those who are \_\_\_\_\_ (19:17-27).

**11 While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they supposed that the kingdom of God was going to appear immediately.**

50. Contextually, this parable was aimed at those who thought “**the kingdom of God was going to appear immediately**” for they “**supposed**” that when Jesus arrived in Jerusalem He would set up His earthly kingdom & sit on David’s \_\_\_\_\_.
51. By the way, *the people were not wrong in thinking* that the promised **kingdom** to the Jewish nation, and announced to Mary at Jesus’ birth would come (Luke 1:32-33), but they were wrong on thinking that it had arrived & He would establish it \_\_\_\_.
52. Jesus had established earlier in His ministry (Mt. 12&13) that His **kingdom** was set aside until after He went away & returned — because of the unbelief of the Jewish leaders who rejected God’s Messiah & who had influenced the nation to \_\_\_\_\_.
53. Jesus makes it clear by what follows—that He was not going to begin His reign on earth as Messiah **immediately**—but that He was going away first and then return later on to reward His “**slaves**” for their service before His reign begins on \_\_\_\_.

**12 So He said, “A nobleman went to a distant country to receive a kingdom for himself, and then return. 13 “And he called ten of his slaves, and gave them ten minas and said to them, ‘Do business with this until I come back.’**

54. As in the prior parable found in Matthew 25 — the “**nobleman**” represents Jesus, and the “**distant country**” stands for heaven which is where He is until He \_\_\_\_\_.
55. When Jesus returns, He will set \_\_\_\_ His “**kingdom**” on earth, just as He and the prophets promised (Is. 9:6-7; Dan. 2:44; 7:13-14; Matthew 19:28; Acts 1:6-11).
56. This parable must be distinguished — from the *Parable of the Talents* that placed emphasis on the various gifts & abilities—that God gives each one of us to \_\_\_\_\_.
57. Interestingly, in Matthew 25 & in Luke 19, “**the master**” is Jesus who is pictured as going away after His Ascension—in order to claim the **kingdom**—from His Father, but later to return showing an interval of \_\_\_\_\_ between His leaving & His return.
58. In the *Parable of the Talents* & in the *Parable of Money Usage*—in both parables, “**the master**” and “**the nobleman**” — returns to evaluate the saved & the \_\_\_\_\_.



59. In both parables, He entrusts to His followers certain responsibilities, and in \_\_\_\_ parables, when He returns, He rewards their stewardship accordingly.
60. We see this at the *Rapture* when at *the judgment of the just*, Jesus evaluates Church saints, and we see this here at His *Second Advent* when He evaluates believing \_\_\_\_.
61. Unlike the Matthew 25 parable—where each “**slave**” received a different sum, representing the unique set of gifts & the talents each have—here each receive the exact same sum denoting the one life that each of us has to invest for \_\_\_\_.
62. When Jesus uses the term “**minas**” — the important principle is not so much the worth of a “**mina**” — but that all “**ten slaves**” received the same \_\_\_\_.
63. In the *Parable of the Talents* (Matt. 25:14-30)—we learned that God gives all of us a different amount to invest for His glory as seen in the gifts, abilities & resources that He has entrusted to us—but here all have equal opportunity for His \_\_\_\_.
64. Everyone has only one life and God will deal justly & graciously with every person, and yet people, be they saved or lost, still have free will to decide what they will do, as seen in “**his citizens**” who chose to spurn him & to altogether reject his \_\_\_\_.

**14 “But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’**

65. The “**nobleman**,” who did *nothing to deserve* the rejection of “**his citizens**,” are said to have “**hated him**” — for the Jews resisted Jesus’ rightful claim to be their \_\_\_\_.
66. He distinguishes this group of ‘**citizens**’ from the ‘**ten slaves**’ receiving the \_\_\_\_.
67. Remember—this parable was directed to those thinking He was “**immediately**” going start His “**kingdom**” (19:11)—because they did not understand that His primary purpose on earth was to \_\_\_\_ sinners like Zacchaeus (Luke 19:1-10).
68. Consider carefully Isaiah 9, where God’s program for the Messiah is \_\_\_\_ :

**6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.**

69. First, “**a child will be born to us**” which pictures the Messiah’s First Advent, but it is not \_\_\_\_ His Second Advent that “**the government will rest on His shoulders.**”