

# ***Basic Discipleship***

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

***Topic #8***

70. One of the most sobering thoughts that I can share with a believer is that in the future **“each one of us”** will be judged—for our service to Christ.
71. Sadly, many Christians think that since they are saved—and that there is **“now no condemnation for those who are in Christ Jesus”**—that they will not have to give—any kind of an account—for the way that they lived.
72. They have falsely concluded—that since God is going to take—all His people to Heaven—that each one of us will equally share—the same blessings.
73. But as we will study in this section, God will ask each of us to give an account for the way that we have prayed & worshipped & witnessed & given & served with our gifts & the way in which we have sacrificed for His kingdom & glory.
74. Unfortunately — today Christians as a whole — have seriously neglected or have willfully diluted—the whole truth—of our future examination.
75. So, on the one hand it is critical—that we all understand—when speaking of this judgment that we are not talking about—some **‘Evangelical Purgatory’** because we will never be condemned for sins Jesus bore as our substitute.
76. Because there is **“no condemnation”** and that nothing can **“separate us from the love of God in Christ Jesus our Lord”** (Romans 8:1, 39) — we will stand before God without fear of rejection—if we have trusted Christ as Lord.
77. At the same time, God is interested in **“quality”** & accountability without ever dismissing **‘quantity’** — but clearly — **‘quantity’** means nothing if **“the quality”** is lacking—which is why Paul wrote in 2 Timothy 2:5:

**5 And also if anyone competes . . . he does not win  
the prize unless he competes according to the rules.**

78. Just as athletes in Paul’s day had to play **“according to the rules”**—even so in God’s Christian **“race”** we must follow the rules too — and so we must know the Rule Book—the Bible in order to know what constitutes eternal treasure.
79. There are several pictures used in God’s Word—to illustrate the principles of evaluation at **“the judgment of the just”** — about the **“kind”** of service we do, especially that of an athletic contest—as explained in 1 Corinthians 9:24-27:

**24 Do you not know that those who run in a race all run, but only  
one receives the prize? Run in such a way that you may win.**

80. Unlike the modern Olympic Games where gold, silver and bronze medals are awarded—in the ancient games—only the winner received “**the prize**” (9:24), and so — there was \_\_\_ second-place award — winning was everything!
81. In this race we call the “**Christian life**” — we all “**run**” and we all can win, and so — the Apostle Paul says — “**Run in such a way that you may win**” however, not all will “**win**” — and the reason is that they choose to \_\_\_.
82. And in this “**spiritual race**” we are not competing against one another, but we are serving one another & competing against our common \_\_\_\_\_ (Ep. 2:1-3).

**25 Everyone who competes in the games exercises self-control in all things.  
So they do it to obtain a perishable wreath, but we an imperishable.**

83. In the Isthmian Games, those who won the competition—were awarded with “**a perishable crown**”—while our focus as believers in Jesus is on the eternal treasure laid \_\_\_ in Heaven—called here “**an imperishable crown**” (9:25).
84. Since the goal in running is — to win “**the prize**” — Paul wanted to exercise “**self-control**” — which is a fruit of the Spirit in accordance with the \_\_\_\_\_ of Scripture — in order to “**to obtain**” this — “**imperishable crown**” (9:25).
85. Paul humbly wrote, “**lest possibly, after I have preached to others, I myself should be disqualified**” as he saw himself both as a leader, sharing the rules of the game—and yet needing to \_\_\_\_\_ the rules that he preached about.
86. As we have previously examined here in Section 8 and have covered in-depth in Section 1 of this course—the Apostle Paul was not saying he could lose his salvation—for he knew that was eternally \_\_\_\_\_ in Christ (Rom. 8:31-39).
87. The Bible is clear that it is impossible for a believer to sever his salvation, but it is not impossible for a believer to suffer a \_\_\_ of reward (2 John 8).
88. *However*, he was concerned that God might not be able to continue to \_\_\_ him in preaching the gospel & serving His people—and that he might suffer a loss of rewards, shrinking “**away from Him in shame at His coming**” (1 Jn. 2:28).
89. To be able to develop an eternal perspective — we must know and \_\_\_\_\_ the criteria that God will someday use in evaluating our service for Him.

**26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; 27 but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.**

90. Knowing this & wanting to please Jesus—Paul did not “**run without aim**” and “**box**” as to only “**beat the air**” — but he denied Himself and lived in subjection to his spirit—being governed and \_\_\_\_\_ by the Holy Spirit.
91. He tells us, “**I buffet my body and make it my slave**” because he wants to be sure that his body was the servant—and that his inner man was the \_\_\_\_\_, which is why our study in this course — on the Spirit-filled life is critical.
92. To be able to develop — an eternal perspective — we must know the kind of service that constitutes eternal value verses activity that is \_\_\_\_\_ temporal.
93. Knowing that—we are unconditionally accepted—and that the Spirit is \_\_\_\_\_ Helper to obey—we should be highly motivated—to learn Jesus’s criteria in testing **the quality of each man’s work** for determining our eternal rewards.
94. Sadly, liberal pastors—will use out of context—those Bible passages that deal with eternal rewards—in order to teach—that we merit Heaven by \_\_\_\_\_.
95. In distinguishing salvation passages — from service passages — it is helpful to remember that salvation is always spoken of as an unmerited free \_\_\_\_\_.

**10** Jesus answered and said to her, “If you knew **the gift of God**, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water (John 4:10).

**8** For by grace you have been saved through faith; and that not of yourselves, it is **the gift of God**; **9** not as a result of works, so that no one may boast” (Ephesians 2:8-9).

**23** For the wages of sin is death, but **the free gift of God** is eternal life in Christ Jesus our Lord (Romans 6:23).

**17** The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life **without cost** (Revelation 22:17).

**4** But when the kindness of God our Savior and His love for mankind appeared, **5** He saved us, **not on the basis of deeds** which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit (Titus 3:4–5).

96. By contrast, as we will study later in this section, rewards are earned by our \_\_\_\_\_ that are done out of a Spirit-filled life (Ephesians 5:17-18).

42 “And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward” (Matthew 10:42).

17 “And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities’ (Luke 19:17).

97. In addition, salvation is always spoken of as a \_\_\_\_\_ possession.

36 “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him” (John 3:36).

47 “Truly, truly, I say to you, he who believes has eternal life (John 6:47).

98. By contrast, rewards are habitually described as a \_\_\_\_\_ attainment.

14 If any man’s work which he has built on it remains, he will receive a reward (1 Corinthians 3:14).

25 Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable (1 Corinthians 9:25).

7 I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing (2 Timothy 4:7–8).

99. As we work through this topic of rewards, with Jesus commanding us to lay up “treasure in heaven” — it is critical that we know — that the \_\_\_\_\_ and motivation for this & all His commands, is still God’s unconditional love.

100. It has often been said — that God is not looking for people of “**great ability**” but people of “**great availability**” — and so when we are available to obey, the Spirit empowers us — and we are rewarded — in eternity \_\_\_\_\_.

101. God wants — His people to know — that our “toil is not in vain in the Lord” (1 Cor 15:58) and that we will \_\_\_\_\_ what has been sown in life (Gal 6:7-8).

102. Rewards \_\_\_\_\_ a display of God’s justice as we just read, “God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints” (Hebrews 6:10).

103. And so, \_\_\_\_\_ can go on to encourage the Galatians, “Let us not lose heart in doing good, for in due time we will reap if we do not grow weary” (Gal 6:9).

C. Believers are to be motivated by God's grace and by God's glory.

1. While there is much silence—on all the implications—of our future rewards, we do know — that eternal rewards glorify God — as will be shown by \_\_\_\_\_ heavenly worship & by the glory Jesus receives from His Bride the Church.
2. After the Church is “**caught up**” or raptured—we discover in Revelation \_\_\_\_, “**twenty-four elders**” are “**sitting**” on “**thrones**” reigning as Jesus promised.

**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.**

3. The Church is repeatedly promised—a coregency with the Lord Jesus Christ (Revelation 2:26–27; 3:21; 5:10; 20:4; Matthew 19:28; 1 Corinthians 6:2–3; Romans 5:17; 8:17; 2 Timothy 2:12), and these elders represent that \_\_\_\_\_.
4. Certainly, these “**elders**” are not exalting themselves, but like all believers in Heaven—they seek to glorify the One who \_\_\_\_\_ them with eternal life.
5. These elders “**cast their crowns**” to express their \_\_\_\_\_ to the Lord Jesus:

**10 the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, 11 “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created” (Revelation 4:0-11).**

6. These elders in Revelation four, are representative of the believers at large — as we will have the opportunity — to worship Christ, some in a greater capacity with their rewards than \_\_\_\_\_.
7. Certainly, no one will be strutting around like a peacock wearing crowns, or wearing badges as in the military — or medals as — in the Olympics, because all praise — and honor — and glory will go to Jesus \_\_\_\_\_.
8. God is looking for yielded believers through whom He can work—which is why the Apostle Paul—tells the \_\_\_\_\_ in Philippi (Philippians 2:12-13):

**12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.**

9. This verse transitions with “**therefore**” or “**so then**” from Paul’s focus on Christ’s humility in that “**He humbled Himself by becoming obedient to the point of death,**” to our response, as those \_\_\_\_\_ (**my beloved**).

10. When God commands us to “**work out your salvation**” he is not instructing us to *work for our salvation*, for that has been paid in \_\_\_ by Christ’s death.
11. This is not an exhortation to the lost—but to those who are saved such that, this command to “**work out your salvation**” speaks of our need to live out, to practice and to demonstrate—the salvation—which believers \_\_\_\_\_.
12. There is a sense in which our salvation is completed—and so we are justified, but there is also a sense in which our salvation is *incomplete* such that we are to “**work out**” in our experience—the righteousness God has credited to \_\_\_.
13. This is known as “**sanctification**” & it is to be done with ‘**fear and trembling**’ which speaks of our \_\_\_\_\_ dependence in the Lord for strength (John 15:5).
14. Allowing Scripture—to interpret Scripture—this is the manner \_\_\_\_\_ which the Apostle Paul uses the phrase ‘**fear and trembling**’ in 1 Corinthians 2:

**1 And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. 2 For I determined to know nothing among you except Jesus Christ, and Him crucified. 3 I was with you in weakness and in fear and in much trembling, 4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, 5 so that your faith would not rest on the wisdom of men, but on the power of God.**

14. Paul is not speaking of serving with the “**fear**” of hell or damnation—such that one’s substandard service might bring condemnation, for we are *forever* \_\_\_\_\_.
15. Our “**fear and trembling**” should be the joyful “**trembling**” of an encounter with the Holy Spirit filling us — and so choosing to — serve \_\_\_\_\_ us.
16. Paul had learned that when he was weak, then God made him strong because when he is weak, God’s grace is \_\_\_\_\_ powerful (2 Corinthians 12:9-10):

**9 And He has said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.**

16. When the Apostle Paul told the Corinthians — “**I was with you in weakness and in fear and in much trembling**” — he was not literally afraid of \_\_\_\_\_ to a paganized city like Corinth—where he might encounter persecution.
17. Paul was fearful that he might preach in his \_\_\_\_\_ power & his own strength.

18. The Apostle Paul's argument is that — his **“weakness”** as an Apostle was actually a great thing because it put all of the focus on the cross of Christ — and none of the focus — on his abilities and \_\_\_\_\_.
19. In the first century, history records that many orators were entertainers as they sought to dazzle the crowds with their verbal performance and \_\_\_\_\_.
20. By contrast, in his preaching—the Apostle Paul depended on the power of the Holy Spirit, which he described as a **“demonstration”** & \_\_\_\_\_ a performance.
21. Certainly, the Apostle Paul was not telling pastors to deliberately preach poorly or to avoid—using the spiritual gifts—that \_\_\_\_\_ had given them.
22. The Apostle Paul was a brilliant and well-educated man, possibly the greatest theologian outside of Jesus who ever served, yet he did not depend on \_\_\_\_\_.
23. For this reason—Paul could write, **“Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God”** (2 Cor. 3:5)—he wanted to \_\_\_\_\_ only on that **“adequacy”** and not himself.
24. He knew that the conviction that leads to true conversion came as a result of the Holy Spirit's power—and not from the cleverness—of \_\_\_\_\_ abilities.

**12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.**

25. And so, when the Apostle Paul commands the Philippians & each one of us to **“work out your salvation with fear and trembling”** — he is emphasizing \_\_\_\_\_ need to serve God — not out of a sense of self-confidence — but dependence.
26. At the **“judgment seat of Christ”** — only that service done out of a sense of **“weakness”** and **“fear”** by the Holy Spirit will produce eternal \_\_\_\_\_.
27. This should cause us to tremble at the thought of serving without God's \_\_\_\_\_.
28. Paul notes here, that this church had **“always obeyed, not as in my presence only, but now much more in my absence”** as they faithfully followed God's commands—whether or not he was with them—demonstrating true \_\_\_\_\_.
29. We are to **“work out”** what God is working in—with Paul making \_\_\_\_\_ attempt to reconcile divine sovereignty & human responsibility—for he preaches both.

30. The wonder of it all is that God who commands His will, helps us to carry \_\_\_\_ His will & so the promise that is connected to verse 12 follows—as he reasons, **“for it is God at work in you, both to will and to work for His good pleasure.”**
31. Knowing that — God is at **“work”** within us — should create a strong desire to work diligently — **“with fear and trembling”** but it should also create a \_\_\_\_\_ sense of satisfaction knowing that God is ready to help (Phil. 4:13; John 14:18).
32. And so—in the broader context of our discussion on eternal rewards—when we are Spirit-filled—God helps us to achieve His will, and He will reward \_\_ for it.
33. It is not that we are saved by grace and then we are placed under the burden of achieving eternal rewards—for with all God’s commands—we are under \_\_\_\_.
34. When Jesus commands us to, **“store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal”** (Mt. 6:20), as with any command we are to respond out of \_\_\_\_.
35. John teaches us—that our love is to be motivated by God’s unconditional \_\_\_\_\_, such that he can write — **“We love, because He first loved us”** (1 John 4:19).
36. And certainly — **“love”** is more than a feeling — for he goes on to say that our **“love”** is \_\_\_\_ when we respond in obedience to God’s commandments.

**3 For this is the love of God, that we keep His commandments;  
and His commandments are not burdensome (1 John 5:3).**

37. When we understand God’s unconditional love for us (2 Corinthians 5:21), and that the Father loves us—as much as He loves His Son (John 17:23), then His commandments **“are not burdensome”** but a pleasure to \_\_\_\_.
38. It is amazing to think that as God allows us to participate with Him, and as we rely on the Spirit to serve through us, that in Heaven, he gives us all the \_\_\_\_.
39. As we will learn, while God has not hidden from us how we can achieve eternal rewards—God in His infinite wisdom for now—has hidden much about the implications of our rewards—probably to help keep our motives \_\_\_\_.
40. While we cannot lose our salvation, we must stay the course in faithfulness, otherwise, we run the \_\_\_\_ of losing part of our **“full reward”** (2 John 1:8).