

# ***Basic Discipleship***

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

### ***Topic #8***

**#3. We know that God will reward his people for how we did our work.**

1. Our work matters for God has commanded us to work—as He is a working God, for when Moses gives the Decalogue, he reminds us of both God’s work & \_\_\_\_:

**8 “Remember the Sabbath day, to keep it holy. 9 For six days you shall labor and do all your work, 10 but the seventh day is a Sabbath of the LORD your God; on it you shall not do any work, you, or your son, or your daughter, your male slave or your female slave, or your cattle, or your resident who stays with you. 11 For in six days the LORD made the heavens and the earth, the sea and everything that is in them, and He rested on the seventh day; for that reason the LORD blessed the Sabbath day and made it holy (Exodus 20:8–11).**

2. After God created Adam, His intention was for humankind to work, as seen in the fact that God delegated responsibility to Adam putting him immediately to \_\_\_\_:

**26 Then God said, “Let Us make mankind in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the livestock and over all the earth, and over every crawling thing that crawls on the earth” (Genesis 1:26).**

3. The responsibilities given to Adam at this time meant that he was responsible for the growing of crops and the breeding of animals and the tending of the \_\_\_\_\_.
4. The 1st instruction God gave Adam was to work by tending the Garden of Eden as spelled out in Genesis 2:15 — there we read — **“Then the LORD God took the man and put him in the Garden of Eden to cultivate it and tend it.”**
5. Tending Eden, was designed to be a pleasant and rewarding occupation for \_\_\_\_\_.
6. God designed Adam’s work so that He could \_\_\_\_\_ God by caring for the Garden of Eden because God’s intention was for his work to be fulfilling and purposeful.
7. We also see God \_\_\_\_\_ responsibility to Adam through His work when He says, **“And out of the ground the LORD God formed every animal of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name (Gen. 2:19).**
8. I think it is interesting to note — that God was there with Adam — as he named the animals as He **“brought them to the man to see what he would call them”** because God wants to be present \_\_\_\_\_ us in our work—as He is interested in what we do.
9. God not only created Man to \_\_\_\_\_ work—God also enjoyed watching Adam work, just as parents enjoy watching their children achieve a skill or create an art project.
10. God clearly delegates this \_\_\_\_\_ to Adam, and when Adam comes up with a strange name like **‘Rhinceros’** — God does not say — **‘Rhinceros?’** — I don’t think so!

11. God does not “**take over**” for Moses records, “**whatever the man called a living creature, that was its name**” — because Adam was given authority from God to do the work of naming — and he remained — accountable for that \_\_\_\_.
12. Much more could be said from what God records here—but what is \_\_\_\_ is that work has both “**instrumental value**” and work has “**relational value.**”
13. Work has “**instrumental value**” for when we do what God has for us to do, we \_\_\_\_ to provide what we & others need to flourish—we get done what God needs doing.
14. Work is one of God’s instruments—to get the things done that He wants done—like feeding us, providing us with shelter, getting us an education, enabling us to enjoy aspects of life—and to be able to \_\_\_\_ with other people (2 Timothy 6:17-19).
15. But work also has “**relational value**” because God intends for us—to enjoy our work with Him—and so our work is important to God—as we enjoy fellowship with \_\_\_\_.
16. God *fellowshipped* with Adam as he *carried out his work* because in his unfallen state, Adam was very close to God—which is why the very nature of our work can change because when we are born-again—we can fellowship with God—as we \_\_\_\_.
17. Contrary to what many people think—God gave work for man to do \_\_\_\_\_ sin entered the world—work was actually a part of—God’s perfect creation.
18. Work was \_\_\_\_ a result of the Fall—the Fall only made work—more difficult:

17 Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; With hard labor you shall eat from it All the days of your life. 18 “Both thorns and thistles it shall grow for you; Yet you shall eat the plants of the field; 19 By the sweat of your face You shall eat bread, Until you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return” (Genesis 3:17–19).

19. Sweat free labor is gone—until the Lord Jesus comes back—and eventually creates a “**new heaven and earth**” because when man fell into sin all of creation fell \_\_\_\_ him.
20. The New Testament underscores the fallen state the “**creation**” in Romans \_\_\_\_\_:

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. 19 For the eagerly awaiting creation waits for the revealing of the sons and daughters of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.



21. **God's Word** is instructing those of us—who have become His “**sons and daughters**” (8:18) that there is no comparison between our future “**glory**” and our \_\_\_\_\_ difficulties since “**the creation**” fell and is also awaiting to “**be set free**” (8:21).
22. Paul is reminding us from Genesis chapter 3—that the created world or what many refer to as “**nature**” was cursed, because when Adam sinned “**creation**” came down with him—for God knew he could not have us—living in an \_\_\_\_\_ creation.
23. “**The creation was subjected to futility**” by **God**—not because He hated man but because He loved man—as God knew that the worst thing that could happen to a fallen man would be to continue to \_\_\_\_\_ in a “**Garden of Eden**” environment.
24. We would never have known—with the same intensity—that anything was wrong, for in allowing the creation to fall & for our work to be more difficult—God left us \_\_\_\_\_ reminders that something is wrong—but someday it will change:

**11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells (2 Peter 3:11–13).**

**1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea (Revelation 21:1).**

25. When this happens — the curse will forever be gone — and work will return to its original state — but in the interim — when we labor under the difficulty of work we are reminded of God's great salvation & of our need to do our work for \_\_\_\_\_.
26. Work is not the result of sin—it is in our DNA & it is a big part of \_\_\_\_\_ we are here.
27. God made us to work—which is why Paul \_\_\_\_\_ some of the Thessalonians:

**10 For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. 11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. 12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. 13 But as for you, brethren, do not grow weary of doing good (2 Thess. 3:10–13).**

28. Paul reminded this church—of his well-known instruction—that he appears to have given repeatedly, probably first because local churches can easily fall prey to people wanting help who do not need it but also due to some problems \_\_\_\_\_ this church.
29. In either case, verse 10 indicates the idleness & laziness encountered did not concern those who were “**unable**” to work — but those who — were “**unwilling**” to \_\_\_\_\_.

30. Some in the church were leading undisciplined lives having quit their jobs and were idle **“doing no work at all”** waiting for the imminent return of the \_\_\_\_.
31. Since Paul had taught them the imminent return of Christ (1 Thess. 4:13-18), some concluded it was time to quit their jobs—which was in violation of Jesus’ command to **“Occupy until I come”** (Luke 19:11)—church history has \_\_\_\_ such examples.
32. Of course, when people are not busy with their own work—they may tend to meddle in the business of others—they end up **“acting like busybodies”** & so by neglecting their own business they tend to mind other people’s business instead of their \_\_\_\_.
33. This can happen — both inside \_\_\_\_ outside of the local assembly — often leading to discouragement & so he adds **“brethren, do not grow weary of doing good”** (3:13).
34. Again, working hard is God’s design by which we provide for our basic needs & it is His way of allowing us to help others who may be \_\_\_\_ to work (Ephesians 4:28).
35. That ability to share—starts first with our immediate family—such that someone who neglected to provide for their families—were \_\_\_\_ by the early church:

**“But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever”** (1 Timothy 5:8).

36. Not to work, is to deny one aspect of being made in God’s image for He is a working God and so—it is not surprising that laziness—which by definition is the habitual avoidance of \_\_\_\_ is repeatedly condemned in Scripture (Proverbs 13:4; 21:25).
37. Today, **“the god of this world”** (2 Cor. 4:4) who is **“now working”** or energizing the world around us (Eph. 2:2) associates **“work”** with some \_\_\_\_\_ connotations.
38. We often view work as a difficult or unpleasant activity we are forced to perform, and it can be because of the curse on creation—which should serve as a reminder to those who are saved—of our great redemption—and of our future in \_\_\_\_\_.
39. By definition, **“work”** is simply engaging in physical or mental activity in order to achieve a given purpose or specific result—whether it is cooking a meal or writing a book or in — **“he went to work today”** — meaning how we \_\_\_\_ our living.
40. The work we do day-to-day is important to God—and a keyway of fulfilling our \_\_\_\_ to God is to make sure our work is done for Jesus as Colossians 3:23-24 reminds us:

**23 Whatever you do, do your work heartily, as for the Lord rather than for men,  
24 knowing that from the Lord you will receive the reward of  
the inheritance. It is the Lord Christ whom you serve.**



41. The Lord makes it very clear that “**whatever**” kind of work that He has provided, we are to do “**heartily**” — because God sees our work — as significant to \_\_\_\_\_.
42. The largest bulk of our time during the day—will not be spent in the church—but at our “**work**” & God through work gives us the opportunity to give Him praise for the way He has made us—He sees our “**work**” as a component of our \_\_\_\_\_ to Him.
43. God created us to “**work**” and as followers of Christ we should jettison all of the negative connotations the world system around us might associate \_\_\_\_\_ work.
44. Sadly, many mothers who are “**workers at home**” (Titus 2:5) do not understand how great their service is in shaping the next generation for the Lord (2 Tim. 1:5; 3:15), and so—they either \_\_\_\_\_ the home—or stay at home—living in discouragement.
45. On the other hand, there are many who are in “**secular employment**” who do not see their “**work**” as “**spiritual**” when they should because here—as in Ephesians 6, \_\_\_\_\_ is referring to all forms of “**work**” including that done by “**slaves**” for their masters:

**5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; 6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. 7 With good will render service, as to the Lord, and not to men, 8 knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free. 9 And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him (Ephesians 6:5–9).**

46. Obviously, both Colossians & Ephesians are not necessarily addressing church work or evangelism — or any other kinds of ministry employment — you can think of that sometimes are given “**greater value**” — in comparison to all other \_\_\_\_\_ of work.
47. However, God sees what we might call “**ordinary work**” as significant because the false dichotomy between the sacred & secular is \_\_\_\_\_ made in Scripture.
48. Even those, in what some might call “**secular employment**” may think that some aspects of their lives—like evangelism and prayer and Bible study and service in the local church—are really important to God—but the rest at best is \_\_\_\_\_.
49. Some think that a pastor’s job is really important — and maybe slightly \_\_\_\_\_ him would be those called to missions or some other kind of full-time Christian ministry.
50. Many a believer has lost the biblical perspective that someone can be just as “**called**” to what some might \_\_\_\_\_ as “**secular work**” — as I am “**called**” to be a pastor.

51. But thank God for those like Joseph who in his “**secular employment**” was \_\_\_\_\_ to preserve the nation of Israel—and Daniel & his three friends to keep the nation from apostasy and Nehemiah to build the walls so the people could worship God securely.
52. The people of Israel in their “**secular employment**” provided for the Levites to \_\_\_\_\_ the word of God—just as people today underwrite the leadership in the local church.
53. In addition, wherever our “**work**” takes us—whether we be a pastor or an employer or an employee — we are in a mission field filled with relationships — where by the quality of our work—we can establish a platform—to carry the gospel to the \_\_\_\_\_.
54. Remember, he is addressing “**slaves**” or what we might call today “**employees**” and “**masters**” — that we might call “**employers**” — here qualified “**masters according to the flesh**” (6:5)—because the \_\_\_\_\_ Master of our lives is the Lord Jesus Christ.
55. Christian slaves owed their earthly “**masters**” obedience because to obey one’s master or employer—demonstrated their submission to \_\_\_\_\_ (cf. Eph. 5:22).
56. In turn, Christian “**masters**” owed their slaves “**justice and fairness**” (Col. 4:1) for the simple \_\_\_\_\_ that “**that both their Master and yours is in heaven**” (Eph. 6:9).
57. Roman history documents that when Paul wrote this—about one-third of the population — in the Roman Empire — or about 60 million people were “**slaves**” who were viewed — as little more than living \_\_\_\_\_.
58. While this is not an endorsement for slavery—the Apostle Paul recognized that the kind of treatment that **slaves** and **masters** offered one another gave a platform for the spread of the gospel that would eventually \_\_\_\_\_ the institution of slavery.
59. The same could be said that if we do our work “**not with external service**” (Col 3:22), we too have a platform for Christ—with \_\_\_\_\_ we have relationships with at work.
60. It is estimated that in the workplace the average Christian knows \_\_\_\_\_ unbelievers.
61. A believer typically spends *more time at work* with unbelievers from a multiplicity of ethnicities and age groups—than they will spend—with their \_\_\_\_\_ friends.
62. The fact that the average Christian—spends 40 hours a week with as many as fifty people—can make a huge difference in carrying the gospel by the quality of his work—along with little thing as we relate to them—during the \_\_\_\_\_.
63. The relationships that we as Christians have with the people around are one essential ingredient—to reaching the world for Christ—and yet sadly many Christians do not see the fantastic opportunity that God has \_\_\_\_\_ them.



64. We are called not just to be “**salt**” & “**light**” but as believers are *providentially* placed by God in our place of work so we can have a part in sharing Christ with those \_\_\_\_.
65. As “**salt**” (Matthew 5:13) we are called to ‘**preserve righteousness**’ which can be seen in the integrity by which we do our work— and as “**light**” (Matthew 5:14-16) we are called to ‘**dispel darkness**’ as seen — in our attitude in which — we do our \_\_\_\_.
66. You are called to do your work “**in the sincerity of your heart, as to Christ; not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart**” (Ephesians 6:5-6) which broadens \_\_\_\_ effectiveness for Jesus.
67. ‘**As to Christ**’ or ‘**as for the Lord**’ (Col 3:23) acknowledges within us that we are not simply working ‘**by way of eyeservice**’ when the boss is looking or ‘**as man-pleasers**’ caring \_\_\_\_ about pleasing the boss—but that we are first & foremost serving Jesus.
68. Your salvation, that made you “**a bond-servant of Christ Jesus**” (Rom. 1:1), allows you to be a servant of God—while at the same time still— being a servant of \_\_\_\_.
69. Whether it is a mother at home—or the executive of a corporation—or a doctor performing surgery—or a landscaper grooming a yard—our salvation in Christ permits you to simultaneously \_\_\_\_ the work of heaven & the work of earth.
70. In the Greek culture work—especially manual labor—was despised and the goal of being successful—was getting to the point where you—never had to do any work, while God’s \_\_\_\_\_ teaches us that hard work and manual labor are honorable.
71. It should be said of every Christian that he is a hard worker & that he gives his employer a full day’s work—because to do anything less is to \_\_\_\_\_ from him.
72. These truths that Paul gave to “**slaves**” and “**masters**” apply to any kind of honest employment where true Christians are known to be the best workers on the \_\_\_\_.
73. We ought to obey orders and not argue—and we ought to serve Christ and not the boss only—working \_\_\_\_\_ whether anybody—is watching or not.
74. If we as Spirit-filled believers follows these principles — we will receive our reward from Christ even if our earthly \_\_\_\_ did not recognize us or reward us accordingly.
75. Only as you walk in the fullness of the Holy Spirit in accordance with God’s word, will you be able to make “**the most of your time**” (Ephesians 5:16) — so that when we meet Christ in Heaven we will have “**crowns**” to place at His \_\_\_\_ (Rev. 4:10).
76. At Christ’s judgment seat—God will reward us for our worship \_\_\_\_ by our work.