

Philippians Series

Lesson #056

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Dean Bible Ministries

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Rewards; Judgment Seat of Christ; Crowns
Philippians 2:16; 1 Corinthians 3:8–14;
1 Corinthians 9:24–27; 2 Corinthians 5:12



Review

Introductory paragraph: What is the key statement?

Php. 1:27, “Only let the way you live your life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,” [RD]

**πολιτεύομαι *politeuomai*
2 plur pres mid impera
live as a citizen. In Koine Greek it
had become an idiom for *how
someone lived their life*. cf., Eph.
2:19**

**ἀξίως *axiōs* adverb: in
a worthy manner;
worthily, in a manner
worthy of, suitably,
deserving effort**

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στήκω *stēkō* 2 plur pres act indic stand firm;

BDAG: ② to be firmly committed in conviction or belief

**What the Bible Teaches
About**

Standing Fast



Standing fast; standing firm

We stand fast in the Lord, or by means of the Lord.

Php. 4:1, “Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.”

1 Thess. 3:8, “For now we live, if you stand fast in the Lord.”

Php. 2:15, “that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world [*kosmos*],”

**σκολιός *skolios*
fem sing gen
crooked, bent**

**φαίνω *phainō*
plur pres mid indic
to appear, shine;
cause to shine**

**διαστρέφω *diastrephō*
perf pass part fem sing gen
to turn; to pervert; *to*
pervert, corrupt:
they are crooked because
they have rejected THE
TRUTH**

φωστήρ (*phōstēr*), luminary, brightness

Php. 2:14, “Do all things without complaining and disputing,

Php. 2:15, “for the result that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world [*kosmos*],

Php. 2:16, “[by] holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.” [NKJV]

What the Bible Teaches About

Light and Life



Col. 1:13, “For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son,”

16. Our new legal position, adopted into the royal family of God, is LIGHT.

Eph. 5:8, “For you were once darkness, but now you are light in the Lord. Walk as children of light.”

1 Thess. 5:5, “You are all sons of light and sons of the day. We are not of the night nor of darkness.”

17. But in our experience, we walk or think, talk, live, either in the light or in darkness.

1 John 1:5, “This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

1 John 1:6, “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

1 John 1:7, “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.”

Eph. 5:8, “For you were once darkness [our position as unbelievers], but now you are light in the Lord [our new identity in Christ].

Walk as children of light!”

[But this implies we can walk like children of darkness.]

1 John 1:6, “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.”

18. We are not to partner (have no fellowship) with the works of darkness, but expose them.

Eph. 5:11, “And have no fellowship with the unfruitful works of darkness, but rather expose them.

Eph. 5:12, “For it is shameful even to speak of those things which are done by them in secret.

Eph. 5:13, “But all things that are exposed are made manifest by the light, for whatever makes manifest is light.”

Matt. 5:14, “You are the light of the world. A city that is set on a hill cannot be hidden.

Matt. 5:15, “Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house.

Matt. 5:16, “Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”

Php. 2:14, “Do all things without complaining and disputing,

Php. 2:15, “for the purpose/result that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world [*kosmos*],

Php. 2:16, “holding fast the word of life, with the ultimate result that I may rejoice in the day of Christ that I have not run in vain or labored in vain. [RD]

What the Bible Teaches About

The “Day of Christ”



Introductory comments

We begin by looking at some Old Testament (OT) passages because they provide the background and foundation for what is taught in the New Testament (NT).

In amillennialism (no literal future kingdom, only a present spiritualized kingdom) the NT is the basis for interpreting the OT; but this destroys the reality of the promises for the OT saints to whom they were made.

Heb. 11:8, “By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.

Heb. 11:9, “By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;

Heb. 11:10, “for he waited for the city which has foundations, whose builder and maker is God.”

- 1. *The Day of Christ* is different from the *Day of the Lord*.**
 - a. The *Day of the Lord* describes a time of judgment, in most cases a reference to the future Tribulation;**
 - b. The *Day of Christ* is immediately after Christ comes for His own at the Rapture. The Day of Christ describes the time of the Judgment Seat of Christ when believers are evaluated for their spiritual lives on the earth and are rewarded (or in some cases, lose rewards, but not salvation).**
 - c. The focus of the Day of Christ is rewards. What does the Bible teach about rewards?**

2. Rewards are mentioned a number of times in the OT. The words used indicate a payment or recompense for work done, or faithfulness.

Gen. 15:1, “After these things the word of the LORD came to Abram in a vision, saying, ‘Do not be afraid, Abram I am your shield, your exceedingly great reward.’ ”

**שָׂכָר (*s'ākar*) HALOT: wages for work, reward that God gives, payment for something.
BDB: wages of a servant, reward for work done, for faithfulness.**

Ruth 2:12, “The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge.”

**שָׂכָר (*s'ākar*) HALOT: wages for work, reward that God gives, payment for something.
BDB: wages of a servant, reward for work done, for faithfulness.**

2 Chron. 15:7, “But you, be strong and do not let your hands be weak, for your work shall be rewarded!”

**שָׂכָר (s'ākar) HALOT: wages for work, reward that God gives, payment for something.
BDB: wages of a servant, reward for work done, for faithfulness.**

Isa. 40:10, “Behold, the Lord GOD shall come with a strong hand, and His arm shall rule for Him; Behold, His reward is with Him, and His work before Him.”

**שָׂכָר (s'ākar) HALOT: wages for work, reward that God gives, payment for something.
BDB: wages of a servant, reward for work done, for faithfulness.**

2 Sam. 22:21, “The LORD rewarded me according to my righteousness; According to the cleanness of my hands He has recompensed me.”

גָּמַל (gāmal) to deal, to recompense, to ripen, requite, reward

Psa. 19:11, “Moreover by them Your servant is warned, and in keeping them there is great reward.”

עִקְבֵּי (‘*eḳeb*) consequence. Usually occurs as an adverbial accusative, as a consequence of, because, or reward.

3. NT words

μισθός *misthos* wages; reward, recompense

ἀνταπόδοσις *antapodosis* repayment, reward

μέρος *meros* a portion or share of an inheritance, part or share

In the Sermon on the Mount Jesus is teaching His already-saved disciples about rewards for obedience.

Matt. 5:11, “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.

Matt. 5:12, “Rejoice and be exceedingly glad, for great is your reward [μισθός *misthos*] in heaven, for so they persecuted the prophets who were before you.”

In the parable of the prodigal son, Jesus uses *meros* to indicate the portion of the inheritance given to the sons.

Luke 15:12, “And the younger of them said to his father, ‘Father, give me the portion [μέρος *meros*] of goods that falls to me.’ So he divided to them his livelihood.”

To the Disciples

John 13:1, “Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.”

John 13:2, “And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him,”

John 13:1, “Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.”

John 13:34, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.”

John 13:35, “By this all will know that you are My disciples, if you have love for one another.”

John 13:3, “Jesus, [because He] knew **that the Father had given all things into His hands, and **that** He had come from God and was going to God,**

John 13:4, “rose from supper and laid aside His garments, took a towel and girded Himself.”

John 13:5, “After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe them with the towel with which He was girded.”

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***νίπτω nipto* “to wash a part of something,” to wash hands, face, feet, neck, back, but NOT to wash the whole body**

John 13:6, “Then He came to Simon Peter. And Peter said to Him, ‘Lord, are You washing my feet?’ ”

νίπτω *nipto* “to wash a part of something,” to wash hands, face, feet, neck, back, but NOT to wash the whole body

John 13:7, “Jesus answered and said to him, ‘What I am doing you do not understand now, but you will know after this.’ ”

John 13:8, “Peter said to Him, ‘You shall never wash my feet!’

Jesus answered him, ‘If I do not wash you, you have no part with Me.’ ”

νίπτω *nipto* “to wash a part of something”

**μέρος *meros* “designates the inheritance share or portion”
(Luke 12:46; 15:12; Rev. 20:6; 21:8)**

Luke 15:12, “And the younger of them said to his father, ‘Father, give me the portion [*meros*] of goods that falls to me.’ So he divided to them his livelihood.”

John 13:9, “Simon Peter said to Him, ‘Lord, not my feet only, but also my hands and my head!’”

John 13:10, “Jesus said to him, ‘He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.’”

John 13:9, “Simon Peter said to Him, ‘Lord, not my feet only, but also my hands and my head!’

John 13:10, “Jesus said to him, ‘He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.’ ”

**νίπτω *nipto*
“to wash a part
of something”**

**λούω (*louō*), “to bathe, to wash
completely”**

καθαρός *katharos* masc plur nom “clean, pure, purity”

Ex. 29:4, “And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water.”

Ex. 40:12, “Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water.”

Ex. 29:4, “And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water.”

Ex. 40:12, “Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water.”

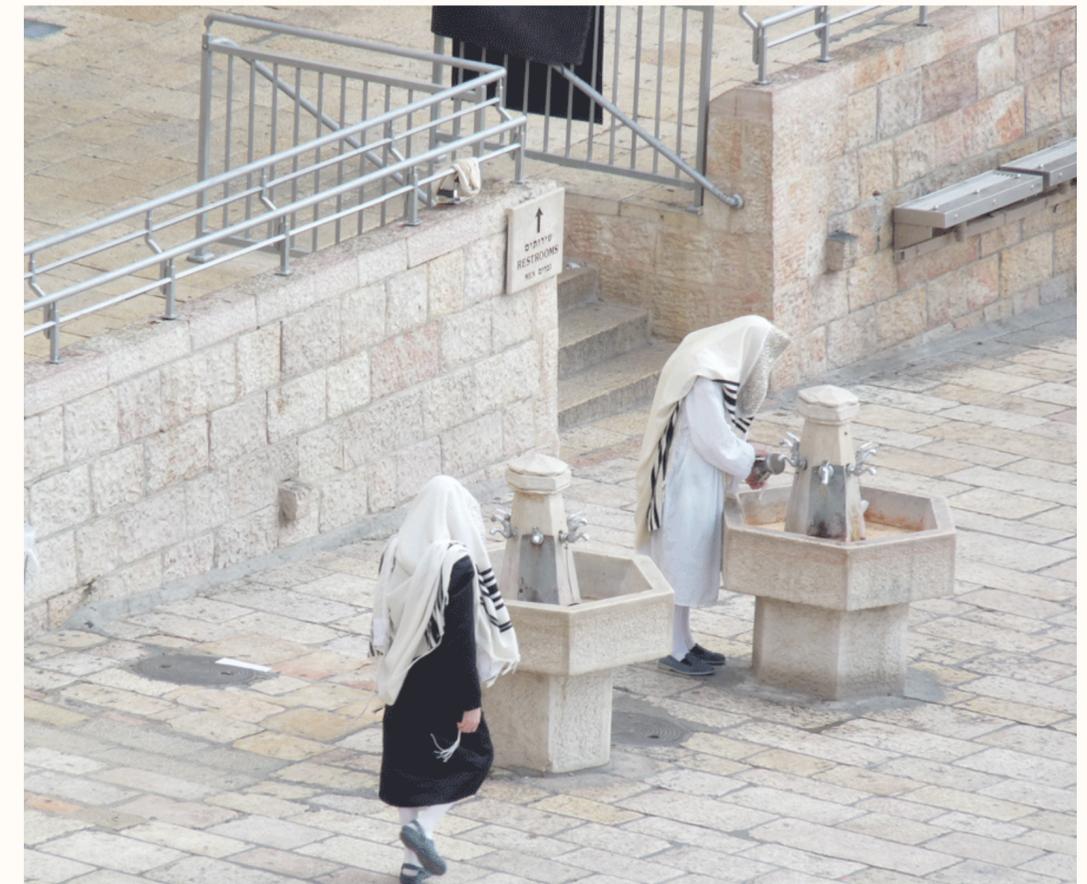
רָחַץ (*rāḥaṣ*) wash, “to bathe, to wash completely or partially”

λούω (*louō*), “to bathe, to wash completely”

Ex. 30:18, “You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, Ex. 30:19, “for Aaron and his sons shall wash their hands and their feet in water from it.”

רָחַץ (*rāḥaṣ*) wash, “to bathe, to wash completely or partially”

νίπτω *nipto* “to wash a part of something”



Ex. 30:20, “When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die.”

νίπτω *nip̄to* “to wash a part of something”

Ex. 30:10, “And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the LORD.”

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ἐξιλάσκομαι *exilaskomai* to
propitiate, make atonement, to
satisfy

καθαρίζω *katharizo*
fut act indic 3 sing to cleanse

καθαρισμός
katharismos
cleansing,
purification

John 13:10, “Jesus said to him, ‘He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.’ ”

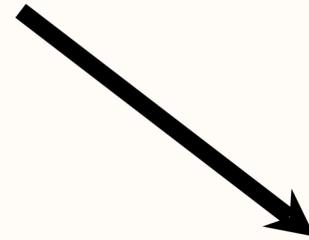
Positionally Clean

**καθαρός *katharos*
nom masc plur
pure, clean**

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John 13:11, “For He knew who would betray Him; therefore He said, ‘You are not all clean.’ ”



Positionally Clean

καθαρός *katharos*
nom masc plur
pure, clean

John 13:11, “For He knew who would betray Him; therefore He said, ‘You are not all clean.’ ”

Judas was not clean, he was not positionally clean because he was not a believer.

John 13:12, “So when He had washed their feet, taken His garments, and sat down again, He said to them, ‘Do you know what I have done to you?’ ”

John 13:14, “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.

John 13:15, “For I have given you an example, that you should do as I have done to you.”

John 13:34, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

John 13:35, “By this all will know that you are My disciples, if you have love for one another.”

John 13:12, “So when He had washed their feet, taken His garments, and sat down again, He said to them, ‘Do you know what I have done to you?’”

John 13:13, “ ‘You call Me Teacher and Lord, and you say well, for so I am.’ ”

John 13:14, “ ‘If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.’ ”

John 13:12, “So when He had washed their feet, taken His garments, and sat down again, He said to them, ‘Do you know what I have done to you?’”

John 13:13, “ ‘You call Me Teacher and Lord, and you say well, for so I am.’ ”

John 13:14, “ ‘If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.’ ”

Washing feet = symbol for forgiveness

“If I forgive your sins, then you also ought to forgive one another’s sins”

John 13:34, “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

John 13:35, “By this all will know that you are My disciples, if you have love for one another.”

Jesus is saying that

- 1. We are to love one another.**
- 2. A central part of loving one another is to forgive one another.**
- 3. If we aren't letting God forgive/cleanse us (1 John 1:9), then we jeopardize our "share (part)" of the inheritance.**

Loving one another involves us being forgiven by the Father through forgiveness by God, and then we forgive others.

Jesus taught: Spiritual failures jeopardize rewards

Matt. 6:1, “Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward [μισθός *misthos*] from your Father in heaven.

Matt. 6:2, “Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.”
(cf., Matt. 6:5–6; 16, 18)

Conclusion: Salvation is a free gift, but rewards are additional blessings for eternity.