

Philippians Series

Lesson #057

December 14, 2023

Dean Bible Ministries

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Rewards; Judgment Seat of Christ; Crowns—Part II
Philippians 2:16; 1 Corinthians 3:8–14;
1 Corinthians 9:24–27; 2 Corinthians 5:10



Review

**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. 2:14, “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]

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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.”

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.**

3. NT words

μισθός *misthos* wages; reward, recompense

ἀνταπόδοσις *antapodosis* repayment, reward

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

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

4. Terminology: 2 Cor. 5:9–11

2 Cor. 5:9, “Therefore we make it our aim, whether present or absent, to be well pleasing to Him.

2 Cor. 5:10, “For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.

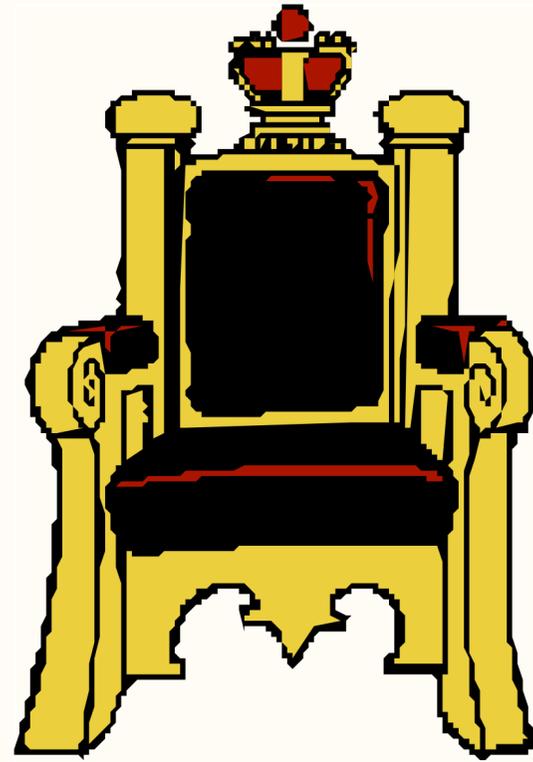
2 Cor. 5:11, “Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.”

2 Cor. 5:10,



“For we must all appear before the judgment seat [βῆμα *bēma*] of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.”

βῆμα



bēma

The raised or elevated seat where the magistrate or tribunal would sit. In judicial settings this is the seat of the judge or tribune.



• ΒΗΜΑ •
• ΒΕΜΑ •



What is the nature of the Judgment Seat of Christ (JSC)?

Who is at the JSC?

Will there be distinctions among believers following the JSC?

How can the New Testament (NT) doctrine of rewards be reconciled with grace and being blessed with every heavenly blessing?

Definition: The Judgment Seat of Christ is the evaluation of the works of Church Age believers during their Christian life on the earth. This is not an evaluation for their eternal destiny, but an evaluation for the purpose of rewarding obedience in their walk by the Holy Spirit, their service to the Lord in the life, and their spiritual growth.

“Works” = that which is done by means of the Spirit, faithfulness to God, learning, internalizing, memorizing, applying the Word, witnessing, being kind to one another, loving one another, serving the Lord, and serving one another.

5. Two types of people at the *Bema*.

1 Cor. 3:10, “According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.

1 Cor. 3:11, “For no other foundation can anyone lay than that which is laid, which is Jesus Christ.”

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I = the apostle Paul

foundation = Jesus Christ, the Savior, crucified for our sins.

1 Cor. 2:2, “For I determined not to know anything among you except Jesus Christ and Him crucified.”

1 Cor. 3:12, “Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,

1 Cor. 3:13, “each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is.”

What “day?”

1 Cor. 1:6, “even as the testimony of Christ was confirmed in you,

1 Cor. 1:7, “so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,

1 Cor. 1:8, “who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.”

1 Cor. 3:14, “If anyone’s work which he has built on it endures, he will receive a reward.

1 Cor. 3:15, “If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.”

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σώζω *sōzō*

**3 sing fut pass indic
to save; deliver, keep
from harm, preserve**

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- 1. One group has rewards**
- 2. The other group has no rewards (loses rewards)**
- 3. All are saved eternally from the penalty, power, and presence of sin**

6. Distinction between Salvation and Rewards

SALVATION

REWARDS

For all mankind	Available for all believers
Given to only some unbelievers	Distributed only to some believers
Christ does the work	The believer's works (Walk by the Spirit)
Free gift	Earned
Permanent	May be lost
By faith in Christ	Walking by faith/By the HS
Provides equal opportunity	Use of opportunity

7. Two types of heirs.

Romans 8:17, “and if children, then heirs – heirs of God and joint-heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.”

WE ARE GOING TO
LEARN HOW TO CUT
AND PASTE KIDS

**COMMAS, PEOPLE,
COMMAS!**



CAUTION
SLOW KIDS
ON ROAD WITH
NO SHOULDERS
DEAD END

**THIS IS WHY COMMAS
ARE SO IMPORTANT**

9 But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sinne: but the spirit is life, because of righteousnesse.

11 But if the spirit of him that raised vp Jesus from the dead, dwell in you: he that raised by Christ from the dead, shall also quicken your mortall bodies, by his spirit that dwelleth in you.

12 Therefore brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the spirit doe mortifie the deede of the body, ye shall live.

14 For as many as are led by the spirit of God, they are the sonnes of God.

15 For ye have not receiued the spirit of bondage againe to feare: but ye haue receiued the spirit of adoption, whereby we cry, Abba, father.

16 The spirit it selfe beareth witnes with our spirit, that we are the children of God.

17 And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with him, that wee may be also glorified together.

18 For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in vs.

19 For the earnest expectation of the creature, waiteth for the manifestation of the sonnes of God.

20 For the creature was made subject to vanitie, not willingly, but by reason of him who hath subiected the same in hope:

21 Because the creature it selfe also shall bee deliuered from the bondage of corruption, into the glorious libertie of the children of God.

22 For wee know that the whole creation groaneth, and travaileth in paine together vntill now.

23 And not only they, but our selues also which haue the first frutes of the spirit, euen we our selues groane within our selues, waiting for the adoption, to wit, the redemption of our body.

24 For wee are saued by hope: but hope that is seene, is not hope: for what a man seeth, why doth he yet hope for?

25 But if wee hope for that wee see not, then doe wee with patience waite for it.

26 Likewise the spirit also helpeth our infirmitie: for we know not what wee should pray for as wee ought: but the spirit it selfe maketh intercession for vs with groanings, which cannot be uttered.

27 And he that searcheth the hearts, knoweth what is the minde of the spirit, because he maketh intercession for the Saints, according to the will of God.

28 And wee know that all things worke together for good, to them that loue God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his sonne, that hee might bee the first borne amongst many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also iustificed: and whom he iustificed, them he also glorified.

31 What shall wee then say to these things? If God be for vs, who can bee against vs?

32 He that spared not his owne son, but deliuered him vp for vs all: how shall hee not with him also freely giue vs all things?

33 Who shall lay any thing to the charge of Gods elect? It is God that iustificeth:

34 who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs.

35 who shall separate vs from the loue of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?

36 (As it is written, for thy sake we are killed all the day long, wee are accounted as sheepe for the slaughter.)

37 Nay in all these things wee are more then conquerours, through him that loued vs.

38 For I am perswaded, that neither death, nor life, nor angels, nor principallities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Jesus our Lord.

CHAP. IX.

1 Paul is sory for the Iewes. 7 All the seed of Abraham

“And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with him, that wee may be also glorified together.” Rom. 8:17

We cry, Abba, father.
16 The spirit it selfe beareth witnes with our spirit, that we are the children of God.
17 And if children, then heires, heires of God, and ioynt heires with Christ: if so be that we suffer with him, that wee may be also glorified together.
18 For I reckon that the sufferings

Rom. 8:17, “and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.” [NASB 95]

Rom. 8:17, “and if children, then heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.” [WEB, ASV]

Rom. 8:17, “and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.” [ESV, NIV]

Romans 8:17, “and if children, then heirs – heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.”

The Greek uses a distinctive construction called a *men ... de* construction.

Rom. 8:17,

εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι **μὲν** θεοῦ,
συγκληρονόμοι **δὲ** Χριστοῦ (*men ... de*)

“now if we are children, [we are] also heirs: on the one hand,
heirs of God, on the other hand, fellow heirs with Christ.”

~Wallace, *Grammar*, 129.

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~Wallace, *Grammar*, 129.

1 Cor. 9:25, “And everyone who competes for the prize is temperate in all things. Now [**μὲν**] on the one hand, they do it to obtain a perishable crown, but [**δὲ**] on the other hand, we for an imperishable crown.”
(*men ... de*)

Romans 8:17, “and if children, then on the one hand, heirs of God, and on the other hand, joint heirs with Christ **if³ indeed we suffer with Him, that we may also be glorified together.”**
[RD]

Two types of heirs:

- 1) Heirs of God: all believers**
- 2) Joint heirs with Christ: for those who grow spiritually and suffer various degrees of adversity because of their faithfulness to Christ.**

Problems come from a Calvinistic framework:

Total Inability

Unconditional Election

Limited Atonement

Irresistible Grace

Perseverance of the Saints

8. Key passages

Col. 3:23, “And whatever you do, do it heartily, as to the Lord and not to men,

Col. 3:24, “because you know that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.”

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Col. 3:24, “because you know that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.”

Salvation is free, unearned, undeserved.

Rewards are based on “doing.”

9. Key passage: Disqualification is the opposite of approved.

1 Corinthians 9:24, “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.

1 Corinthians 9:25, “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.”







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1 Corinthians 9:26, “Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air.”

1 Corinthians 9:27, “But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.”

ἀδόκιμος *adokimos* masc sing nom unqualified, worthless, unacceptable

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δοκιμάζω *dokimazō* 3 sing fut act indic to evaluate, approve, to qualify

Summary of 1 Cor. 9:24–27

- 1. Every believer is competing in the games.**
- 2. We are not competing against one another, but against the standard of righteousness, living by the Holy Spirit. None will be perfect, but some are disqualified.**
- 3. Disqualification is not a loss of salvation, but the loss of the prize—the imperishable crown.**

**What the Bible Teaches
About**

Crowns



1 Pet. 5:4, “and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.”

στέφανος

stephanos

acc masc sing

crown, wreath

There are two words for “crown” in the New Testament.

1. ***Stephanos*** the victor's crown, a crown given as an award for successful achievement, for victory in the Olympic games, bravery in combat, or a place of honor at a feast. The *stephanos* is given for achievement or merit. This is the term used to describe the crown of thorns on Jesus' head. [Matt. 27:29; Mark 15:17; John 19:2, 5]

**2. *Diadema*: the royal crown, a crown used for a king.
DIADEMA is not used for the believer's rewards in the Bible.**

Christ's ruling crown was called a *diadēma*.

Rev. 19:12, “His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself.”

διάδημα *diadēma* ruling crown, diadem

3. *Stephanos* is used in 1 Cor. 9:25 for athletic rewards.

1 Cor. 9:25, “And everyone who competes for the prize is temperate in all things. Now, on the one hand, they do it to obtain a perishable crown, but we, on the other hand, for an imperishable crown.” [RD]

4. *Stephanos* is used for the crowns of the twenty-four elders around the throne, indicating that they have already been rewarded. This could only have been at the *Bema* of Christ. Therefore, these twenty-four elders are the representatives for the whole of the body of Christ already raptured and rewarded and in heaven before the judgments of the Tribulation.

Rev. 4:4, “Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.”

Rev. 4:10, “the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:”

5. *Stephanos* is used for specific rewards,

2 Tim. 4:8, “Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.”

James 1:12, “Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.”

6. The Four Crowns in the New Testament

A. The Crown of Righteousness

2 Tim. 4:6, “For I am already being poured out as a drink offering, and the time of my departure has come.

2 Tim. 4:7, “I have fought the good fight, I have finished the course, I have kept the faith;

2 Tim. 4:8, “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.”

B. The Crown of Life

Rev. 2:10, “Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you *the crown of life*.”

James 1:12, “Blessed is the man who endures temptation; for when he has been approved [*dokimos*], *he will receive the crown of life* which the Lord has promised to those who love Him.”

C. The Crown of Glory

This crown is awarded to pastors who faithfully study and communicate Bible doctrine to their congregation. The issue is faithful service: faithful to the Word and faithful to the Lord.

1 Pet. 5:4, “and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.”

D. The Winner's Crown

For believers who do not give up but attain spiritual maturity. For those who faithfully run the race.

1 Cor. 9:24–27

11. When is the Day of Christ?

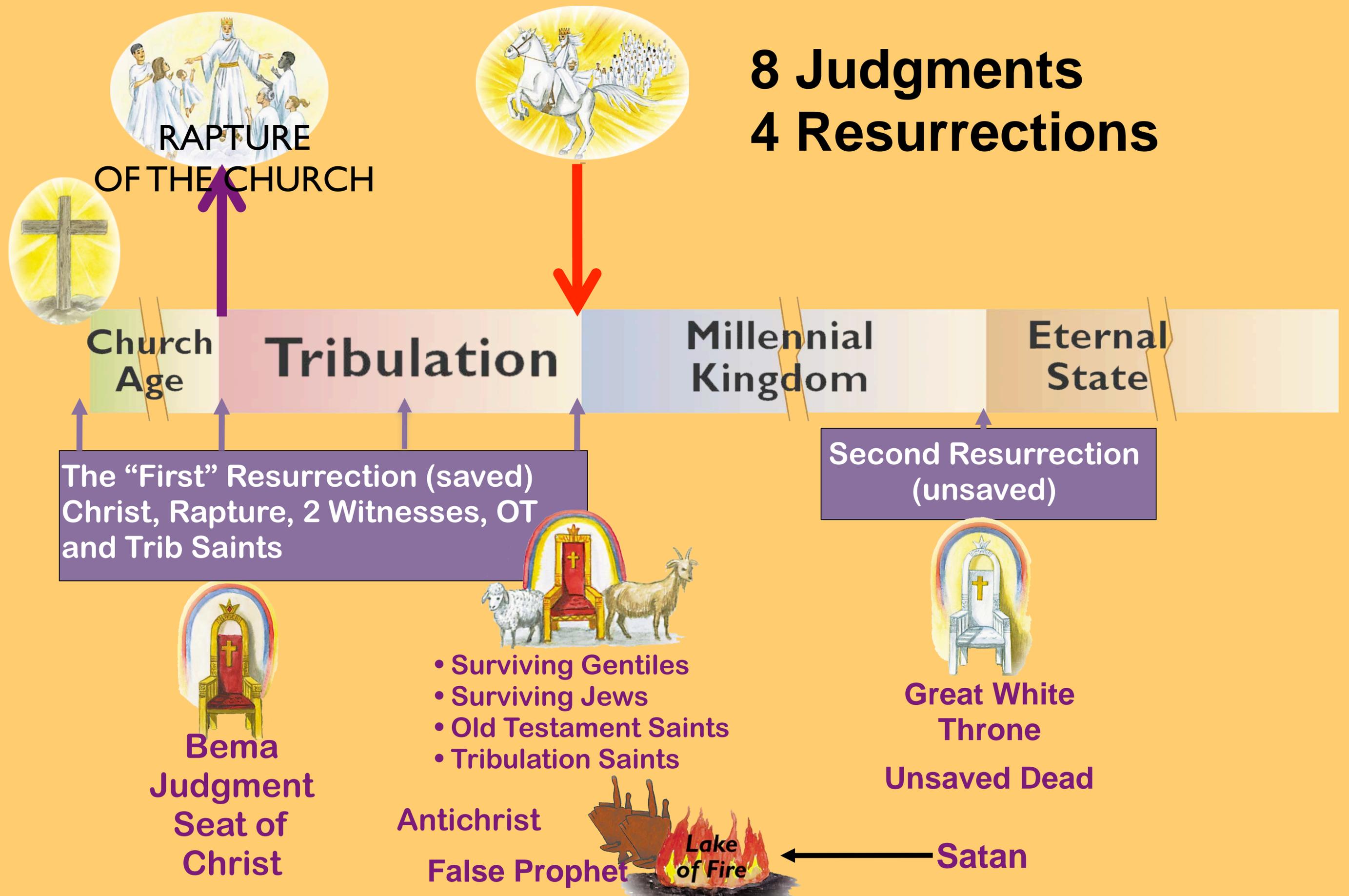


RAPTURE
OF THE CHURCH

Second Resurrection
(unsaved)

**GREAT
WHITE
THRONE**
Unsaved Dead

8 Judgments 4 Resurrections



12. Conclusions

- 1. Every Christian builds on the foundation of their salvation: faith in Jesus Christ as the promised and prophesied Messiah, who like the Passover Lamb, died as a sacrifice to take away the sin of the world.**
- 2. We build with moral works which God has nothing to do with (wood, hay, straw), or we build by walking by the Spirit (Gal. 5:16) and those divinely enabled works have eternal value (gold, silver, precious stones).**
- 3. In this life we cannot determine which is which.**
- 4. Our life's work will be evaluated at the Judgment Seat of Christ.**

12. Conclusions

- 5. The judgment is not designed to expose sin, but to expose that which has eternal value. Sin was paid for (expiation, redemption) at the Cross.**
- 6. The metaphor of burning destroys that which was temporal to reveal that which is eternal.**
- 7. Rewards are on the basis of what is eternal.**
- 8. Some have no valued works, yet they “will be saved, yet so as through fire.”**
- 9. Conclusion: two types of Christians enter heaven: those with rewards, and those with no rewards.**