

# Motivation by Reward: Session 1

## By Earl Radmacher

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There is a direct continuity between the present and what we had on the model of the future. Now, that gives you plenty of motivation to pay the price of discipleship and thereby demonstrate what you are made of. And that's what the judgment seat of Christ will do. You will not get something at the judgment seat of Christ that you haven't earned. You will only be assessed by the righteous and faithful judge Jesus Christ. You will be assessed accurately for what you have done with what you have. Therefore, this little spot of stuff called time becomes so tremendously important because all of the future impinges upon the present.

I'll conclude with a little statement that Paul so beautifully makes in 2 Corinthians 4:16. I come back to this again and again. Paul, who went through you might say, veritable hell on Earth in his service for Jesus Christ, says verse 16, therefore we do not lose heart even though our outward man is perishing. Yet the inward man is being renewed day by day. How? Here's the reason. For our light affliction, which is but for a moment in comparison, is working, is producing for us a far more exceeding and eternal weight of glory.

C. S. Lewis writes beautifully on that in his book *Weight of Glory*. While we do not look at the things which are seen, but at the things which are not seen for the things which are seen are temporary, but the things which are not seen are eternal. In other words, prophecy is practical. As I look at what is yet to be, it changes the way I administer and manage what I have in my hand today. Because I am becoming what I will be in the life to come by what I do with what I have as

a Christian. Don't stop with simply understanding justification which you can't lose, but you can lose a dimension of glorification. And that's why the apostles all say, Be careful that you don't come up short of a full reward. Be careful that you don't let anybody steal your reward. I think that's the time is over. We're supposed to be starting.

Let's pray. Thank you, Father, for allowing us this opportunity again to think in your word, use it, Father, to develop us into the people you want us to be for Jesus Christ. Amen. During these two sessions, that. Seems loud enough. Are you? Is it okay? It's not blasting your ears or anything. All right. During these two sessions that I'm going to have on the seminar, I would like to address the area of motivation by reward, and I want to introduce it by expanding something of the contemporary problem that we face and some suggested solutions to the problem. And then an understanding of the doctrine of salvation. And then having set that background, I want to talk in the second session tomorrow on an overview of the biblical doctrine of rewards. Which I believe is the motivational base for doing the kind of thing we were talking about in the first Plenary session here this morning.

If you read the newspaper at all, you probably do not have to be informed as to the nature of the national problem that we face morally and spiritually. Just in today's papers, we are being informed of hundreds of thousands who have marched back east in the gay rights parade seeking to demonstrate that the AIDS problem is really an opportunity to see the real problem, which is the failure to recognize homosexuality as a legitimate alternative lifestyle. So in our country, we are not dealing with the AIDS problem at all from a standpoint of morality, but from a standpoint of visibility to do the good thing that needs to be done and recognize the legitimacy of

homosexuality. That's only one dimension of the problem morally that we face in our country. I quoted earlier from Sam Erickson concerning his statement that the world no longer needs to lie about the church.

All it has to do is tell the truth. The church is not demonstrating a distinctively Christian lifestyle. In fact, we are not thinking Christianly. A couple of weeks ago, I was participating in the 2nd International Congress on the Bible in Washington, D. C. And speaker after speaker spoke to the problem of anti-intellectualism in America, much in the vein of John Stott in his book *Your Mind Matters*, in which he says that we are facing, especially under the youth population, the menace and misery of mindless Christianity. We have moved from the arena of the age of unreason to the pardon me, the age of reason to the age of unreason, from the age where the mind was made our God to the age where the feelings are made God and whatever feels right to you do it.

Way back 15 years ago, Melvin Mattox in *Time* magazine was speaking to that problem, the Dionysiac tendency today, the repetition of the madness society of the God Dionysius. And we are seeing that today. And so he called this day 15 years ago, the age of madness, the age of unreason. I heard the epitome of it the other day on the Paul and Jan Crouch program on Trinity Broadcasting Network, when they had a three hour session with Earl Roberts in which they were talking about what we need to have happen today. And the thrust of it was that we all need to speak in tongues, for he said, this is the language that God spoke to Adam and Eve before sin, and man then was able to have his tongue speak either the language of the mind or the language of the Spirit.

But when man sinned and his spirit died, he could no longer speak the language of the spirit. He could only speak the language of the mind. Therefore, if people today are going to be released from the captivity to speaking only the language of the mind, they must say, and these are his words, You must say to your brain, get out of the way, brain, so that the Spirit can use my tongue. Get out of the way, brain, so the Spirit can use my tongue. I think you have there a graphic expression of the nature of the problem that we face today. That we have substituted experience for thought. And in the Scripture, you have exactly the opposite. You do not want, by the way, thought without experience. But you do not want thought. That doesn't pardon me experience that doesn't grow out of thought. Let me put that in a scriptural phraseology, John 8, those who have been impressed by the miracle working Christ come to him and they say, we believe.

And Jesus testing the basis or the foundation of their belief, says to them, Continue ye in my word. Content. And you shall become my disciples indeed. And you shall know the truth, and the truth will set you free. So the slope in the Scripture is not from experience to truth, but from truth to experience. And that truth is found only in an unerring way in Scripture. So he says, into my word, in my word, you will encounter truth, and truth will set you free. So it's not from experience to truth, but truth to experience. We live in a day that's exactly the opposite. Where the titles of books are, my feelings are the truth. Or when they asked Shirley McLean, how do you know that what you're saying is true? She said, I know it because I believe it, and that's what makes it true.

Your feelings about it are the truth. Well, from a number of different standpoints, that kind of thinking, which has not only been in our society but has penetrated the Church of Jesus Christ has taken the church steadily downhill for the last three decades. During the same period of time, where religion has escalated and born again, religion has escalated. So we find this contradiction. On the one hand, we have an escalation of profession of faith in Jesus Christ, and we have morality on the decline. So religion on the incline and morality on the decline. And that has been happening steadily since the time that evangelicals have basically been in the driver's seat. From 1960 to the present, we have seen that decline morally. In other words, although we have 32% of America professing to know Jesus Christ as Savior, those 80 million people cannot seem to make a dent on the other 160,000,000 people morally.

What a contrast to century one, when the pagans said of the Christians, these Christians have turned the world upside down. And when the pagans said of the church, My, how these Christians love one another while we hate one another. My how these Christians are ready to die for one another while we are more ready to kill one another. Now it's my contention that those first century Christians didn't have any different resources than we have today. They were tapped into the same throne of grace that we are by Jesus Christ. But we today have not accepted the challenge of being distinct in the midst of a twisted and corrupted generation. Now, this is not news to you. You are aware of that. You're aware of the scene around us. The question, then, is, what do you do about it? And today we have several suggestions that have been made. I only want to name them and then name a problem or so with each of them. And then I want to get to what I believe is, in my mind a more biblical solution.

I'm going to have a problem, I think in stretching from here to there. Maybe if I run this back, I can talk in here and also work over here. Can you hear me if I do this? Okay. I'll not delineate again. The problem we've already stated it. The proposed solutions that I find paramount today. Where is it? That's about as vague as the solutions. All right, now you can see it. Let me name three. Three suggested solutions, and they aren't always categorized under the title that I will use. It's not there yet. I want to get it yet. Now I've got it. Doesn't seem too bright, but I guess you can see it. First of all, there are those areas that come under the name Reconstruction. Those of you who may read the Christian Journal Christianity Today. Several issues ago, the primary thrust of the issue was on reconstruction theology.

A presidential contender, Pat Robertson, would have this under the title of Kingdom Theology. Let's take over the structures of society and Christianize this country. Let's bring the Kingdom in. This is sometimes called Dominion Theology, and you can see the emphasis of that title. It is sometimes referred to as the God Law. So the Reconstructionists, the theonomists, the Kingdom theology. Dominion theology. This is one answer to the anarchy that we see in our country today. How can we bring order out of anarchy? You do it with the law. And sometimes when you seek to summarize something, you do a disservice to it. And I don't want to do that. But I think I'm being fair in saying that these people who basically would come out of reformed theology would have a heavy commitment to the fact of justification by grace through faith.

But when it comes to sanctification, they would say sanctification is by the law, the whole of the law. So in Reconstruction theology or Dominion theology, you are bringing the law back in as the means of sanctification. Will bring order out of anarchy with the law. Names that are known

here are names like Greg Bonson, who used to teach on the faculty of Reformed Theological Seminary in Jackson, Mississippi. Gary North, his father in law, Ruis Rushdooney. I'll not write all of these down. That's one attempt. By the way, this particular theology has a return of something that a generation ago we never would have thought would ever come back again, namely, post millennialism, as contrasted with premillennialism.

If those terms are helpful to you. In postmillennialism is the church taking over the structures of society to bring the Kingdom in and Christ will come at the end after they have brought the Kingdom in through the efforts of man on Earth. God's men on Earth. Reconstructionism. I see a grave hermeneutical problem in this. The tendency to spiritualize to allegorize the law. Christ did not come to inaugurate the law. The law came through Moses, grace and truth came through Christ. Christ is an end of the law to all who believe the law today is not the structure. The 613 laws, statutes, and judgments of the Mosaic economy are not that by which the church operates today.

By the way, in Hebrews 7, it plainly says, if you're going to have the law, you can't have Christ for Christ doesn't minister the law. Christ is not a priest after the order of Aaron. He's a priest after the Order of Melchizedek. Therefore, he has no right to minister the law. That, by the way, is why Christ never had a right to go into the Holy of Holies, for only the high priest could go into the Holy of Holies. When it says that Christ scourged the money changers in the temple, that was not the Naas. It was not the holiest. It was the Heron, the temple enclosure. But so much for that. Reconstructionism, theonomy, God law, justified by faith, sanctified by law, bringing the

law back in to shape up our people. That's one approach. Kingdom theology, Dominion theology, a second approach.

And I don't know that I hear this called this, but I've called it this just to get a caption for it. Hierarchicalism, whereas this one here Reconstructionism emphasizes law, hierarchicalism would emphasize the structure. Up the structure, up the organization. This would talk about a heavy hand in the structure from the top down. Some of you are familiar with a group called the Local Church, started by Witness Lee, who was a spinoff of Watchmen Nee in China. And recently they've gone through a lot of news visibility because of a suit between them and an organization in San Francisco that has its goal of smoking out of cults. And this organization accused the local church under Witness Lee of being a cult, and therefore they got into court and were sued, won the suit, et cetera.

But in that Local Church, call it whatever you will cult, whatever, there is a high emphasis on the structure. The bishops tell you God's will for your life. They will tell you your job to get. They will tell you who to marry, they will give you God's direction. And if you refuse to take the direction of the leaders, then you are excommunicated from the organization and to be excommunicated from them is to be excommunicated from the church of Jesus Christ. So you are out heavy on the structure. Now, you not only have this emphasis being done by quasi groups like the local church, and please hear me there. I'm not talking about Small L small C local Church, but Big L Big C the organization called the Local Church. I have a strong commitment to the Local Church. Small L small C as the only organization that God ever established on Earth for doing his work through Jesus Christ.

I'm talking about structure here. Now, along with those kinds of organizations, there are others that are not cultic, but they are Orthodox, but heavy on the structure. For example, recently, many evangelicals were embarrassed by the fact that Tom Howard, out of the well-known Howard family, starter of Sunday School Times, et cetera, professor at Gordon College in Massachusetts, left his church to become a Roman Catholic. Here is an evangelical well-known evangelical becoming a Roman Catholic. Why? Well, again, to summarize, may be too simplistic, but I see that he was seeing organization here that was minus the anarchy of much of the current religious phenomenon, where everybody does your own thing.

By the same token, Weber from Wheaton, who wrote the book on Worship, is a Verb, I believe, is the title of his book and left his fundamentalist Baptist mooring to become Episcopalian high church. There is a movement among some to get out of the less organized, free flowing low church and go to the more organized, more highly structured high church where you can see some order and thus they would bring order out of the structure. Another one that is some of you know the name Pete Gilquist, Peter Gilquist, the presiding Bishop of the New Testament Apostolic Order, or that which is called the Evangelical Orthodox Church. The EOC. Again, it's a return to the ancient Church to the high structure of the ancient Church. Again, in no way am I wanting at this point to question their decision or to question their integrity. I think that these people are trying to do what they think is right to correct this up here.

Now, a third suggested solution that at least I would categorize it as an attempt to deal with this problem of anarchy is what may be called Lordship Salvation. One who teaches this strongly has this kind of a quote. And maybe the best thing I can do is to give you a quote from him, and then

you can see the impact of that. He says that we must believe that Jesus Christ is Savior and we must believe that Jesus Christ is Lord and we must demonstrate unswerving, undeviating, uncompromising loyalty or we are not saved. End quote. I remember reading that and then writing in the margin. If this is true, then there is nobody that has ever been saved, including all of the Apostles. For on the very night of Peter's denial, all of the Apostles, Jesus said were stumbled because of Him.

There are none of the Apostles that demonstrated unswerving, undeviating, uncompromising loyalty. I think in this issue there is a danger of confusing the simplicity of the Gospel of Christ. Let me make a book recommendation or two here. There is a book by Don Bunge, B-U-N-G-E who is a missionary for AWWA. I can't remember what AWWA want to stands for. Do you remember what it stands for? Approve Workman. What? Approve Workman Not Ashamed. A large organization across America dealing with young people and moving them on in the Scripture and on in discipleship. And he wrote a book called What Happened to the Word Believe. What Happened to the Word Believe. Over 100 times in the Gospel of John, we are told that belief is sufficient.

And then we come along to statements from Dietrich Bonhoeffer and others that talk about cheap grace and easy believism. And I want to ask, Well, what do you want in its place? Do you want hard beliefism? Isn't it sufficient that God made it simple? You want to make it complicated? A pastor in this area who has spoken eloquently to the point in a couple of books he has written is Michael Kakuros, pastor of Church of the Open Door in Glendora now and in his book on Evangelism, done through Moody Press, and also another little booklet called Lordship

Salvation, he speaks to this point. And raises the question of even the way we present Jesus Christ at times to children. And we'll say, Give your heart to Jesus. There's something inherently right. Pardon me. There's something inherently wrong with that kind of a statement.

It's philosophically and theologically wrong because it starts by man bringing something to God rather than man receiving something from God. Nowhere does the Scripture ever say, Give my heart to Jesus. Jesus doesn't want my dirty old depraved heart. He is not in the remaking business of depraved hearts. He says, I want to give you a new heart. And just that little turnaround is a dangerous thing. I like the words of the song Nothing in my hands I bring, simply to thy cross I cling. Every religion on the face of the Earth wants to come bringing something to God. And then they get God in their debt. God says, no, I will not let you get me in debt to you. I am giving you eternal life for nothing more than belief. There's so much more that needs to be said there. I think there is a problem here. The problem is confusing sonship and discipleship.

It costs me nothing to be a son. It costs God His son. It costs me everything to be a disciple. And the ultimate sacrifice I may give in discipleship is my life. There is a tendency today to fog these two areas. Now, many things obviously could be said that are good about the people representing each of these. I would only say that I think in each one of them, there is an inherent danger which is not in another alternative. I would like to suggest that a biblical solution and everybody thinks that their solution is biblical. So I just as well think the same thing about mine. Then you'll have to test it as to whether it is or not. That a biblical solution is to be seen in understanding the full scope of this word salvation. If we were to ask something concerning the meaning of the term,

you know that it is a synonym for words like deliverance, escape, safety, et cetera. Salvation, saved, delivered, brought to safety.

If you are a board ship and you fall overboard and you come up and you cry for help. And the fellow up on board says, all right, we will give you help. I'm going to jump in the pool on board, and I'm going to do a magnificent example of a breaststroke. And if you will do as I have done, you will be able to swim. He goes down and comes back up again and says, Help. He is not asking for a lesson on swimming. He is asking for a rope. Will somebody throw me a life preserver? Salvation is a life preserver. God is giving to me life that which he has given. Now most of us have no problem understanding the meaning of that. But where we have the problem is when we get to dealing with the extent of it. Let me put that in an illustration and perhaps I can drive it home. I was preaching in a church in Shelton, Washington several years back, and I had stepped up after the introduction to begin my message when the pastor, all of a sudden recognized that he had not prayed and he said, oh, by the way, would you pray before you preach?

I said, I'd be glad to. And I did something that I'd never done before or since I was trying something on. And I'm sure the Lord has forgiven me. But I said very quickly, I said, Lord, I just pray that you'll save me tonight, for Jesus' sake, Amen. And then I lifted my head up very quickly to look through the congregation, and you've never seen such a confused congregation in your life. People were cleaning their ears out. They were sure they had not heard me correctly. Others were cupping their mouth and they were talking to the person next to them. I'm sure they were asking, Did I hear him correctly? Is it possible? You mean to tell me we have an unsaved

preacher here at the First Baptist Church tonight? Well, you might have known it. I've been told these seminaries are going to the devil and here we've got the seminary president and he's not even saved.

Now, was I saved that night? Well, it depends on what you're talking about. If somebody has to ask me, are you saved? I'd have to say, I have been saved from the penalty of sin. That's called justification. I am being saved from the power of sin. That's called sanctification. I shall yet be saved from the presence of sin altogether. That's called glorification. Now, which one would you like to talk about? But what we normally do is narrow salvation down to justification. And we talk about that which has happened to me in the past. And we talk very little about sanctification happening to me in the present. That's also salvation. And we talk almost not at all about glorification, which is also salvation in the future tense.

Now, without taking the time now to go through all the passages that talk about each of those and also recognizing that for some of you that threefold distinction is old hat. You understand that. For others of you it may be something that you have not thought about before, but we tend to only talk about number one. I have been saved and many of us are saved and stuck rather than saved and saved and saved and saved and saved and saved. Please don't misunderstand me there. I grew up in a church for the first 20 years of my life that believed that I could be saved and lost. Maybe some of you believe that. I feel for you. I think that is a tremendous insecurity. But I would get saved on Sunday and lost on Monday and saved again the next Sunday and lost the next Monday.

I was in and out and in and out and in and out more than I care to talk about. I'm not talking about that, not talking about saved and lost. I don't believe that you can be unjustified. At a moment in time, I exercised belief in the finished work of Jesus Christ, and at that moment of time, at that split second of time, God Almighty imputed to me. He reckoned to me the righteousness of Jesus Christ. You can't get better than I am. I am a sinner minus all my sins, plus the righteousness of Jesus Christ. You can't get any better than that. I have been justified. But the Scripture has a lot more to say about sanctification than it does justification. This book is basically a manual telling believers how to live, how to keep on being delivered from the power of sin in my daily life.

And our problem today is not that we aren't getting across the message of justification or regeneration. Our problem is we're not moving on to completion in Christ in the spirit of Hebrews 6:1 where he says, Let us go on to completion, let us go on to perfection, let us go on to maturity in Christ or let us become soldiers. But at that point you've got a problem because the typical understanding in evangelicalism is that if we have been justified, then all of us who have been justified are all going to be equal in heaven. And that is the devil's lie. There is no equality in heaven with regard to our position of service and reign with Jesus Christ. The Lord gives me life. I pay nothing. What I do with that life he gave me will cost me everything and what I become as a result of that will be worth the price that I paid.

Now, let me go back for a minute here. When is this session supposed to end? At 20 after? Does anybody know? Nobody knows. I'm supposed to know, but I don't either. 10:30? Okay, few more minutes. Think with me. In the first session today, the opening session I brought to your attention

1 Corinthians 9:27. Paul says, I beat my body. Why? To be justified? Hardly. The man who wrote Romans would never say I beat my body to be justified. I am not justified by the price I pay. I am justified by the price He paid. I receive life by believing. I receive position of service and the life to come by beating my body. Paul said, I beat my body in order that I will not be disqualified. Disqualified from what? Look back at that verse for a moment. 1 Corinthians 9:27. But I discipline my body and bring it into subjection. Lest when I have preached to others, I myself should be disqualified.

In the context, somebody tell me, what is he being disqualified from? Or what is the potential disqualification? Where in the context do you have the answer to that? Shout it out when you see it. You see it? Where? That undoubtedly is true. Where in the passage, however, is the point of reference of what he's working for? What's he working for? Pardon? Highlight in the passage. Put your finger on the word. Yes. Okay. Verse 25. Look at it. And everyone who competes for the prize is temperate or self-controlled in all things. Now they do it to obtain a perishable crown, but we do it for, and next words, imperishable crown. He tells you very specifically what he's doing it for. We do it for an imperishable crown. Now, did Paul have the crown yet? No. Could he be disqualified from the crown? Yes. Verse 27. Therefore he disciplines himself that he may win the crown.

Now turn over to 2 Timothy 4, Here you have Paul a dozen years later, speaking to his young son in the faith, Timothy. And he says to Timothy in verse six, For I am already being poured out as a drink offering. And the time of my departure is at hand. In other words, Paul from prison, like he's on death row, waiting for the executioner, says my time of departure is at hand. It's here

now. Back in 1 Corinthians 9:27, it was not there. Now it is here. The executioner's acts has arrived. Now, what does he say? I have fought the good fight, not I am fighting. I have fought it. I have finished the race. Not so a dozen years before. I have kept the faith. Now, therefore, what is true? Ah, finally there is laid up for me the crown of righteousness which the Lord, the righteous judge, will give to me on that day. You see, this is future and not to me only, but also to all who have loved his appearing.

Now we get some really weird ideas about crowns. We sing about casting our crowns before him. And you get the idea that some people will have one. Some will have none. Some will have two or three stacked on top of their head. And we're going to come parading before Jesus, who's going to be sitting in a chair someplace called a throne. And we're going to all stack our crowns in front of him. By the time we got through stacking our crowns in front of him, you wouldn't be able to see him. One of the most important things in dealing with Scripture is to understand literary genre. When he uses a symbol, a figure of speech, take it as such. Don't interpret it in a wooden headed way. The essence of that man in the Olympic Games in the award was not in the laurel wreath that he had. That laurel wreath wasn't worth anything. What it stood for was worth everything. It stood for position.

And that crown that Christ gives stands for position of service with Jesus in the life to come. Now to put that in a summary statement, and I will seek to expand this tomorrow, but to put that in a summary statement, let me say this and I'll say it twice so you can get it. I am becoming today by what I do with what I have, what I will be in the life to come. In other words, there is a continuity between what I have become in this life by way of capacity, there is a continuity

between that and what I will do in the life to come. You have a beautiful portrayal of that by Jesus in Luke 19. Let me read just a bit of it. Jesus anticipating the fact that he's going to be gone and then he's going to return again says, I want to give you a story that'll help you to understand. He spoke a parable to them. Now, this is a parable. You don't make a parable stand on all fours. You get the central thought of it.

Verse twelve. Therefore, he said, a certain nobleman went into a far country to receive for himself a Kingdom and to return. So he called ten of his servants, and he delivered to them ten miners, which was about a year's wages. And he said to them, do business until I come. Take what I've now put in your hand and do business with it until I return. But his citizens hated him and sent a delegation after him saying, we will not have this man to reign over us. And so it was that when he returned, having received the Kingdom, he then commanded these servants to whom he had given the money to be called to him, that he might know how much every man had gained by trading. Then came the first saying, Master, your miner has earned ten miners. And he said to him, Well done, good servant, because you have been faithful in a very little have authority over ten.

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