

Sunday, April 13, 2014—The Judgment Seat of Christ—The JSC: The Faithful Saying of II Timothy 2:11-13

Introduction/Review

- Two weeks ago, before Brother Des preached on “The Effectually Working Word and the JSC,” I brought you part 2 of Learning About Loss. As you may recall, I did not complexly finish covering all the material I planned on covering.
- My goal this morning is finish presenting that information before we begin building upon the information Brother Des presented last weekend.
- Show review slide of the definition of reward.
- Two weeks ago I presented two general categories that could cause one to suffer loss at the JSC.
 - Departing the Faith
 - Failing to Keep One’s Body Under Subjection
- It was the second category that we did not quite finish to which we will now turn our attention.

Failing to Keep One’s Body Under Subjection

- II Corinthians 5:10—the believer is judged according to the good and bad that he did in this life. The JSC includes both our good and bad works.
 - I Thessalonians 4:3-4—fornication and failing to possess ones vessel in honor could cause one to suffer loss at the judgment seat.
- Colossians 3:22-23—believers are to do things “heartily as to the Lord and not unto men.” Why?
- Colossians 3:24-25—because we know that of the Lord we shall receive the reward of the inheritance. Doing wrong in verse 25 will result in receiving for the wrong that we have done. In this context, what is the wrong Paul is speaking about? He is speaking about the discharging of one’s family and work obligations.
 - Colossians 3:18—*Wives*—submit to your own husbands because it is fit in the Lord.
 - Colossians 3:19—*Husbands*—love your wives and don’t be bitter against them.
 - Colossians 3:20—*Children*—obey your parents because its well pleasing unto the Lord.
 - Colossians 3:21—*Fathers*—provoke not your children to anger least you discourage them.
 - Colossians 3:22—*Sevants*—obey your fleshly master fearing God.

- The discharging of one’s domestic responsibilities is going to be tried by fire at the JSC and will factor in the determining of the “sort” of one’s work for good or bad.
 - Ephesians 5:21—*All Believers*—are to submit to one another in the FEAR OF GOD.
 - Ephesians 5:22—*Wives*—submit to your own husband as unto the Lord.
 - Ephesians 5:25, 28-29—*Husbands*—love your wives as Christ loved the church and gave himself for it.
 - Ephesians 6:1—*Children*—obey your parents in the Lord.
 - Ephesians 6:4—*Fathers*—provoke not your children to wrath.
 - Ephesians 6:5-7—*Servants*—be obedient to your masters as unto Christ.
 - Ephesians 6:9—*Masters*—treat your servants in like manner because your Master in heaven is no respecter of persons.

- Why should believers submit one to another in the fear of God in these ways?
 - Ephesians 6:8—because “whatsoever good thing any man doeth, the same shall he receive from the Lord. . .”
 - Colossians 3:24-25—doing wrong in verse 25 will result in receiving for the wrong that we have done.

- I Timothy 5:24-25—the fire at the JSC reveals the hidden things both good and bad.
 - I Corinthians 4:5

- I Corinthians 9:24—Paul compares the Christian life to running a race. Not everyone who runs receives the prize. But Paul encourages the Corinthians to run in such a manner so that they might obtain the prize.
 - Philippians 3:14—Paul pressed toward the mark with the goal of obtaining the prize, i.e., the award given to the victor in the games.

- I Corinthians 9:25—the English phrase “that striveth for the mastery” comes from the Greek word *agōnizomai* which carries the following meanings according to *Strong’s Concordance*: 1) to enter a contest: contend in the gymnastic games, 2) to contend with adversaries, fight, 3) metaph: to contend, struggle, with difficulties and dangers, 4) to endeavour with strenuous zeal, strive: to obtain something.
 - John 18:36—“then would my servants fight”
 - Colossians 4:12—“laboring fervently”
 - I Timothy 6:12—“Fight the good fight of faith”
 - II Timothy 4:7—“I have fought a good fight”

- Given the context in verse 24, Paul clearly has in view the athletic meaning of competing in athletic games so as to win and obtain the prize. Those who strive for the mastery must be

“temperate in all things.” According to *Webster’s 1828 Dictionary* the English word “temperate” means: Moderate; not excessive; as temperate heat; a temperate climate; temperate air. 1) Moderate in the indulgence of the appetites and passions; as temperate in eating and drinking; temperate in pleasures; temperate in speech.

- I Corinthians 7:9—if a man cannot “contain” his desire for sexual pleasure it is better for that man “to marry than to burn.” Why? Because marriage is the only God ordained place for a sexual relationship.
- I Corinthians 9:25—athletes training to participating in the games must be temperate, i.e., self-controlled, and abstain from unwholesome and excessive food and wine or anything that may hinder their performance.
- In the second, half of verse 25 Paul begins to apply his illustration. Athletes participating in the games do so to obtain a “corruptible crown,” i.e., a temporary crown that is subject to decay. Whereas believers run to obtain “an incorruptible” crown that is eternal and not subject to decay.
- I Corinthians 9:26—Paul says, “I therefore so run.” In other words, just as that athlete who is striving for a “corruptible crown” must be “temperate in all things” so must the believer who is striving for an “incorruptible” crown be “temperate in all things.”
- Paul says that he is not running in an “uncertain” manner. The English word rendered “uncertainly” means: 1) Not surely; not certainly. 2.) Not confidently. - Standards that cannot be known at all, or but imperfectly and uncertainly. (1828)
- Paul is running with certainty because he knows what he is doing. He is striving for the mastery according to the standards and rules set forth in his Epistles. Consequently, Paul can run with confidence so as to obtain the prize. Paul is not just pointlessly beating the air fighting or boxing with an imagery opponent. He is temperately running the race so as to receive an incorruptible crown i.e., the prize.
- I Corinthians 9:27—the Greek word translated “I keep under” means 1) to beat black and blue, to smite so as to cause bruises and livid spots a) like a boxer one buffets his body, handle it roughly, discipline by hardships,” according to *Strong’s Concordance*.
- Not only did Paul “keep under” his body but he also sought to “bring it into subjection,” i.e., the state of being under the power, control and government of another.
 - I Corinthians 6:19-20
 - Romans 6:12
- I Corinthians 9:27—why did Paul treat his body so harshly and seek to bring it into subjection? So that when he preached to others he would not “be a castaway.” Paul was concerned about being a castaway. The Greek word translated “castaway” is *adokimos*. The Greek word *dokimos*

without the “a” is translated approved in Rom. 14:18, 16:10; I Cor. 11:19; II Cor. 10:18; and II Tim. 2:15. When the prefix “a” is added it changes the meaning of the word from a positive to a negative, i.e., from approved to disapproved.

- Paul sought to keep his body under subjection so that he would not be a castaway or disapproved. Paul did not want his life and conduct to hinder his testimony and service to the Lord. When he preached to others he did not want to be castaway in their eyes on account of failing to keep his body under subjection.

Conclusion

- Loss at the JSC can be suffered for *Departing the Faith* or by *Failing to Keep One’s Body Under Subjection*. When loss of reward is suffered with respect to either of these categories it can and should be viewed as the negative aspect of reward.